

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, APRIL 10, 1879.

[No. 15

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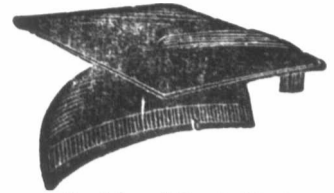
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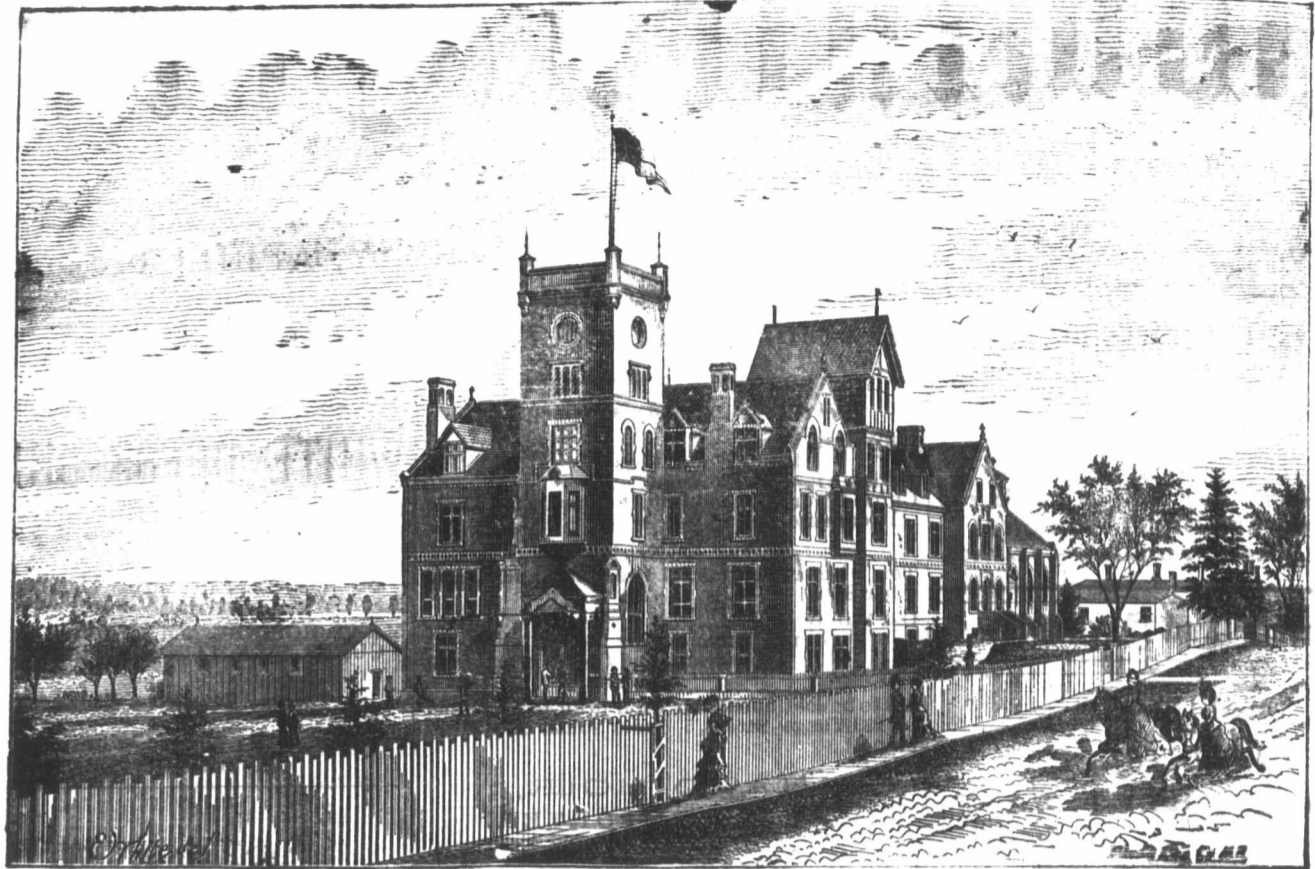
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THURSDAY, APRIL 10, 1879.

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THE WEEK.

THE British force under Captain Gough defeated 5,000 Afghans, killing 400. The British loss was three officers and three men killed, 31 wounded.

The Kearneyites in San Francisco have about twenty military companies fully organized, with the avowed intention of "cleaning out" the Chinese. It is now considered certain that the Kearneyites will elect the next mayor, and also the judges, after which trouble may be looked for.

The exodus of negroes from the South is attracting much attention. Jay Gould, it is reported, recently intimated a desire to employ 1,000 coloured men on the Utah Central Railway. The Central and Southern Pacific Roads will give employment this fall in Arizona to 1,000 men. Ex-Senator Patterson, now in the service of the Southern Pacific Road, has taken this matter in hand, in conjunction with leading coloured Republicans of his former State. It is believed Arizona will be able to find employment for several thousand. The Atcheson, Topeka, and Santa Fe Railway Company has indicated its purpose to employ in New Mexico a large force of coloured labourers.

A Lahore despatch states the hitch in the negotiations is caused by Yakoob Khan demanding to be guaranteed possession of the Throne, which is impossible.

The Italian Government recently received an anonymous letter warning it that an attempt would be made to assassinate Queen Victoria between the frontier and Turin. It was believed the sole object of the writer was to embarrass the Government, but every precaution was taken to ensure the Queen's safety.

The month of September has been fixed upon for the Vice-Regal visit to Toronto.

Peru and Bolivia have concluded an offensive and defensive alliance, and both countries have declared war against Chili.

The captured Cheyennes number 114, including women and children. They say they prefer to drown in the Yellowstone rather than return to the Indian Territory.

The navigation of the Hudson river opened on the 3rd, three weeks later than last year.

The Pope has summoned to Rome several ecclesiastics punished in Germany for infractions of the May laws. He desires, by inquiry into the various cases, to find out a line of conduct calculated to avoid a conflict with the law.

The latest advices from Russia give really alarming reports concerning the constant spread of revolutionary ideas and purposes among the people, and the increasing audacity of the Nihilist conspirators. A very great number of arrests are almost daily made, but these serve only to show the extent of the conspiracies. The detectives, police and judges have come to regard their lives as being held at the mercy of the conspirators. The latter of late have adopted the plan of warning their intended victim of his fate, and the threat is always carried out. To excite still more terror, there is the discovery that among the Nihilist conspirators are a large number of gentlemen and ladies of high rank. Among those arrested within the last few days is a great-granddaughter of Count Panim, who was Chancellor to the Empress Catherine. Another is a daughter of a well-known Senator, who is a personal favorite of the Czar. Another is a niece of a famous general in the army.

La Liberta, of Rome, confirming the report that Garibaldi is expected to arrive there shortly, says it is probable the General intends to proceed to Baveno to visit Queen Victoria. His coming continues to be the subject of serious pre-occupation in political circles.

Three vessels arrived at North Sydney, C.B., on the 30th ult., being the first arrivals of the season.

A special train, consisting of two passenger coaches and four freight cars, left St. Mary's on the 3rd inst for Manitoba, in charge of W. Winter, of Stratford.

A Constantinople correspondent, writing on March 28th, explains that the state of chronic crisis there is caused by the perpetual intrigues of the bulk of the Cabinet, and chiefly by Said Pasha, Minister of Justice, and Osman Pasha, Minister of War, against the Grand Vizier and Caratheodori Pasha, Minister of Foreign Affairs, who favour reforms. The Grand Vizier is beginning to see the impossibility of carrying out his policy in the face of such opposition, and it is said he has informed the Sultan that Cabinet changes are absolutely indispensable. The Sultan has hitherto clung to Osman Pasha; and Said Pasha, believing the former is the only man able to influence the army, but it is rumoured that he has now learned that Osman has lost much of his popularity with the army. It is stated that Said Pasha's influence has also decreased.

The British Ministry submitted their financial statement to Parliament on the 3rd inst. Sir Stafford Northcote, Chancellor of the Exchequer, in laying his budget before the House said that, "An increase of taxation would be undesirable, because the country was not in a satisfactory condition as respected its trade and industry. A slight addition on an article of luxury, however, would be made. The duty on cigars would be increased 2 per cent., 4s. per pound. This statement was received with hilarity. The time for the payment of outstanding Exchequer bonds will be extended over another year, but there will be no further taxation. He estimated that the expenditure for the coming year will be £81,153,573, and the estimated revenue will be £83,055,000, leaving excess of £2,001,427, which can be

applied to the redemption of outstanding Exchequer bills. Last year, despite all the adverse circumstances, the expenditure exceeded the revenue by only £1,388,000, which sum was met by bills of credit voted by Parliament."

Indians, believed to be straggling Sioux and Grosventres from the north, are raiding the Yellowstone Valley. They ran all the whites in the vicinity of Terris Landing, on the Yellowstone, into the military posts and captured all the horses and cattle. Johnson and Stearns' house in the valley was attacked by seven Indians, Johnson was killed and Stearns badly wounded. Another band of Indians have run off all the stage stock. Troops have been sent out from Fort Custer, and two companies go from Fort Keough in pursuit. A private note from Major Walsh, commanding the Canadian Mounted Police near Sitting Bull's camp, speaks of the old warrior as quiet, and contradicts the Washington statement that Walsh reported him ugly and insubordinate.

Professor Daniel Vaughan, well known throughout the United States and Europe as an astronomer, linguist and mathematician, died at Cincinnati on the 6th, aged 58.

Shortly before one o'clock on the morning of the 6th fire broke out in the immense building at the north-east corner of Crown and Race streets, Philadelphia, occupied by James Smith & Co.'s machine burring works. The building cost \$220,000, and was completely destroyed. A strong wind was prevailing and the flames spread rapidly. The total loss is estimated at eight hundred thousand dollars.

A steamer with part of the cable to be laid between Natal and Aden, left the Thames on the 7th for Natal. The Natal and Zanzibar section will be open for business in July. This will place South Africa within a week's communication with London. The remainder of the line will be completed before the end of the present year.

During the month of March, about six thousand emigrants arrived in New York.

EASTER DAY.

THIS, the great festival of the Christian Year, has always been considered of so much importance in the Church, that as well in early times as in times comparatively late, the greatest stress has been laid not only upon the mode but also upon the time of observing it. On the time of observing it some of the bitterest controversies in the Church have taken place. As early as the days of Polycarp and Anicetus, it was a subject of controversy as to whether the festival should be held according to the reckoning of Jewish or Gentile Christians. The Judaizing habits which caused so much trouble in the earliest days of Christianity, long retained a hold on many portions of the Church with regard to the observance of Easter. In the Western Church, the Festival was always kept on the first day of the week, as being that which the Lord had consecrated by His Resurrection; but the Churches of Asia kept it on the the third day after the fourteenth of the Jewish Month Nisan, on whatever day of the week this might happen. In the second and third centuries there was much controversy on the subject.

The first Canon of the Council of Arles, A.D. 314, ordered the Festival to be celebrated on one day everywhere; and the Council of Nicaea, A.D., 325, is understood to have directed Easter to be kept on the Lord's Day. It was not till the eighth century, however, that the computation of Easter was sufficiently settled to ensure uniformity. The Jewish method claimed to observe the very day of the Lord's Resurrection, just as we observe the Nativity, and for this, the authority of St. John was alleged; while the other method, claiming the custom to have been transmitted from St. Peter and St. Paul, and which is that now universally adopted, aims at observing that Lord's Day which comes next after the actual anniversary.

The importance of the Resurrection as an article of Faith is clearly seen from the saying of St. Paul:—"If Christ be not risen, your faith is vain! ye are yet in your sins;" and consequently the greatest need existed that the fact itself should be incontrovertible. The Disciples of the Lord felt and knew that there was no room for mistake or collusion in the matter. They had done what the experimentalist philosophers of our day are ever bidding us do—they had trusted their senses; they had for themselves seen the risen Jesus, had listened to Him, had touched Him, and eaten with Him; they had seen Him again and again under the most varied circumstances; they had questioned their impressions in moments of doubt; they had been re-assured; they had seen Him in the city, at the lake side, in Jerusalem, in Gallilee, and again in Jerusalem. Five hundred persons had seen Him at once, of whom more than one-half were still living thirty years after the event. If one person had been entranced or mistaken, all these could not have been so at one time. If collusion was possible between two or three, surely it was impossible with a multitude. One of them said in after years, "We have not followed cunningly devised fables." Only a few years after the event they said, "We cannot but speak the things which we have seen and heard." They trusted their senses sufficiently to believe in One Who revealed to them a world higher and greater than this world of sense.

And the Resurrection guarantees the absolute truth of Christ's teaching and mission. Deny the Resurrection, and Christianity collapses altogether, as certainly as does an arch when the keystone is removed; and then in place of the Conqueror of death, and the Redeemer of souls, there remains only a Jewish teacher, whose history has been encrusted with legends, and whose sayings may be thought worthy of some attention. But admit the Resurrection, and you admit the Christian creed—you admit a fact which, if you are a thinking man, must govern and impregnate your whole thought, must make faith intellectually easy and doubt unlikely. For the Resurrection of Christ converts his death into a transient preliminary to an eternal triumph. It leads on to the Ascension and the perpetual intercession in Heaven. It is the warrant that he will come to judgment. And therefore, to admit the Resurrection, and yet to explain away the miracles or grudge their due authority to the Apostles, or to question the power of prayer, and the reality of God's Providence, or to undervalue the Sacraments which Christ has ordained for the life of man,—this is to be guilty of gross mental inconsistency as well as of religious hardihood; it is to have granted the greater, and then to raise a difficulty about granting the less.

SUNDAY SCHOOL PERIODICALS FOR ALGOMA.

In addressing a missionary meeting at St. Mathias, Toronto, last week the clerical secretary, (Rev. Dr. Hodgkin) apparently succeeded in deeply interesting the boys and girls present by telling them that he wanted them to do a good missionary work and without its costing them any money. He stated that he wanted to supply the Sunday Schools in Algoma with papers like those they have in this Diocese: and his plan was for every Sunday Scholar receiving a paper to take good care of it, read it well, and bring it back as clean as he could keep it, to be sent away into the "bush," that other children might then read it too. He told them that he had spoken to the Bishop of Algoma about it, and it has his hearty approval, and said if they would send their papers every week to the Synod Office he would pay the postage himself and forward them. The children seemed to think it a first rate plan, and so do we. It would even make the papers to be more valued by those who first receive them. Let Sunday Schools try it. They would do a good work.

TORONTO DIOCESAN MISSION FUND.

THE \$1000 offer of "Fratres."—The meeting 1st Synod interfered with the work of raising the \$3000 needed to secure the \$1000 or litterly offered. We are gratified in knowing that there is every prospect of success. Upon application being made to them in connection with the above delay the two gentlemen generously extended the time till the 1st of May. From the list in file it is very satisfactory to find that only \$810 are now needed to complete the amount. From the fact that so few names are in the list and so many warm friends of the mission cause are "Not yet heard from," there is no room to doubt as to the gratifying result. But, the time is short, \$310 are needed or all done is lost, we hope that before two weeks are over sufficient names will be sent in by voluntary contributors to W. P. Atkinson, Esq., the Sec-Treas., of Synod to meet the amount.

The Mission Fund debt which last year had been reduced to \$6000 has this winter been further reduced by the payment of \$2000 from the balance (6000) time has been allowed till the 1st of May. "He gives twice that gives quickly."

THE SECULARIZATION OF THE CHRISTIAN MINISTRY.

An extraordinary letter has appeared in the *N. Y. Churchman* in reference to this subject. It is written by the Rev. W. C. Langdon in response to an address from the Right Rev. F. D. Huntington, D.D.; and the lessons it inculcates are exceedingly suitable to our present position in Canada, arising from the attempts made to drag down the ministerial office to the level of a merely secular pursuit. He says among other things:—

You have, indeed, called us to consider the one question of chiefest importance to the Church today. Is our Christianity only "a religion of Christian decorum, Christian amiability, Christian dignity and refinement," such as is "suitable for our style of living and our standing in society;" or is it the religion which angels announced and which Christ preached, a Christianity of self-conquest, self-devotion, and "self-sacrifice, and self-impartment?" Are we of the ministry offering ourselves, in the name of our abilities and for the sake of having a bare living and a desirable social position, as purveyors to the conventional proprieties, the intellectual gratification, and the

semi-religious selfishness of "our best society;" or are we sent to sinning men and women of every social grade, to be accounted by all as "ministers of Christ and stewards of the mysteries of God?" *Rem tetigitis acu.* You have laid bare the plague-spot which, if there be no spiritual power present to heal, can end only in death—death to all our hopes as a Church, and to all our trust that Christ's "well done, good and faithful servants," may await us hereafter.

But you exhort us to "take heed to the ministry which we have received in the Lord, that we fulfil it." You tell us plainly that "no teacher or preacher of Christ can shirk" the duty of exposing the vain trust of this secularized Christianity, "and be faithful;" that "a minister, ordained in the Church, who fails to deliver" the truth, "is as false as the captain who should refuse to deliver to his men the marching orders of his superior, or should instruct his soldiers that the army exists for its own interest or promotion." You tell us that "if the clergyman flatters or fears" the parishoner of "wealth or worldly position," or "pays court to him, or squares his own conscience to gratify his whims, or leaves out a true sentence from his sermon for no better reason than that he has some secular advantage, he is not only a coward, but a traitor."

Ah my dear bishop, we do need such exhortations; and we need, too, to dwell daily upon our ordination vows and upon the charge which was spoken to us in that solemn hour. But what if the men refuse to permit their captain to deliver to them any other marching orders than such as may please them? And what if they have it entirely within their own power to dismiss their captain should he presume to obey the orders of his superior rather than theirs? What if the parishoner of "wealth or worldly position," whom the clergyman has not "flattered or feared," and to gratify whose whims he has not "squared his conscience," and whose wealth and support is yet important, perhaps essential, to the Church, what if he gives the parish the alternative of losing him or dismissing the rector? Such things are very far from unknown in the Church, and they would be much more common, were the clergy less, well, let us say, prudent than they are.

Has the Church a right to ask her clergy to make vows which she gives them no power to keep? Is there not something of practical mockery in addressing such an ordination charge to one whom the Church has power neither to send nor to sustain in his work; to one whom she only proposes to authorize to get such opportunity as he may for trying the experiment how far those upon whom he is absolutely dependent—it may be even for daily bread—will suffer him to be true to either? Would that our laity could be led to the serious, the prayerful, study of the "Form and Manner of Ordaining Priests," and the Institution Office in the Prayer Book. It would save many a really conscientious Churchman from much unrecognized wrong for anything more utterly at variance with the whole spirit of those offices than the actual position of a priest and rector in some of our parishes, it would be difficult to conceive.

"Like priest, like people," is, to a certain extent, a true adage; but "like people like priest," may be as true; for under the practical working of our present parochial system it is, in the general, as truly within the power of the laity to lower the tone of the priesthood as it is in some individual instances within that of the priest to raise the spiritual tone of the people.

It is not that we enter the ministry for secular

motives or with a secular purpose; but that, after we have given up all to be "ministers of Christ" a secularized Church so frequently tempts us in our frailty to seek "the praise of men more than the praise of God;" or else if we have grace to withstand temptation, and if we try to do precisely that to which you exhort us, that it breaks us into subservience, and teaches us that whatever theories of our ministry we hold, we must in practice either secularize ourselves to please a secularized people, or give way to those who will. Dependent as we are for the power and opportunity of speaking upon those to whom we speak, is it to be expected that we will often venture to speak rough truths to those who only wish to hear "smooth things:" that a worldly congregation would keep in his office a rector who boldly rebuked their worldliness; or that those who wished only for intellectual gratification for themselves, would sustain by money and moral influence one who steadily and resolutely went out, in his own person and in his influence, into the moral highways and hedges of the world, to compel the poor, the lame, the halt, and the blind to come in.

It is time that some one should say openly what so many of the clergy are so frequently saying to each other. An elderly and godly clergyman said to me not long since: "The fact is, my dear brother, that we have only to choose whether we will be mere nominal rectors and really the slaves of a few men and women who practically govern our parishes, or be broken on the wheel by them." Another, also much my senior, said to me last spring: "I have, for my part, long since found out that if I set myself simply to serve my heavenly Master, it would be at the cost of being dismissed from my parish; but that if I submitted to serve my earthly master I might hope to secure some incidental opportunity of doing Christ's work." And another, a rector of this Diocese, told me that he felt that the Church "practically obtained the services of the clergy under false pretences," and that he had "almost given up considering himself a minister of Christ; but, accepting the situation, and taking his ministry as a secular profession, he tried to do what good he could, as he might were he engaged in any other secular work."

A secularized ministry is therefore, under our present parish system, not so much the cause as it is the inevitable consequence of this secularization of the laity of the Church: and it is not with a dependent parish clergy that the reformation can begin. A faithful people will never be unable to obtain and to keep the services of a godly and devoted minister of Christ. But in a practically congregationalized Church, where "the power of the purse" and the actual fountain of authority is with the people, the stream will not run higher than its source.

The Church has had occasion to mourn the loss of those who have withdrawn from her ministry, going out from us in the one direction or the other, for theological reasons. She has had occasion, alas! to mourn for some whom she has herself cut off for moral cause. May God spare her the day when any of her sons shall feel constrained to give up a ministry in which they can no longer deliver freely the message with which they are charged in the Master's name; when they can no longer serve at her altars save on condition of desecrating them, by a subordination of their duty to Christ to the necessities of their dependence on men!

From such a degradation, from such a day, our bishops alone can save us. They alone are, as a class, beyond the power of a secularized Christian-

ity to silence when they speak "out of season." They alone, therefore, can lead us and sustain us in the endeavor to arrest these "secular disorders" in the Church. Where the episcopate leads in earnest we can follow. What you say the laity must hear: and wherever our bishops will both speak plainly and act resolutely, there an earnest and a self-devoted clergy will gladly and gratefully gather around them, and there these secular disorders can be, and there they will first be arrested; for there we shall be accounted not mere venal rhetoricians, nor caterers to the intellectual tastes of a baptized worldliness, but "ministers of Christ," and the servants of their people in their spiritual needs, "for Jesus' sake."

PAYMENT OF THE CLERGY.

THIS subject has been much discussed in Ireland since the disestablishment of the Church there: and among other documents upon the subject the *Irish Christian Advocate* has an article which furnishes sage advice for us in Canada. An editorial in that periodical remarks:—It is, we believe, universally admitted that one of the most essential requirements for the welfare of the people of any country is an educated, trained, and spiritually-minded clergy. . . . Prior to the Church Act, there was, of course, a fair maintenance with, in most cases, a free and comfortable residence provided for the clergyman; but by the ruthless provisions of this same Act these have been swept away. The provision which has since been made for the support of the clergy throughout Ireland is miserably inadequate—many of them not receiving the pay of a clerk in a large mercantile house, or of a coachman in a nobleman's establishment; and when the present 'annuitant clergy' shall have departed from amongst us, matters, we fear, will be much worse. The wretched stipends, too, 'secured' under the various diocesan schemes are so precarious, and, in too many instances, paid with so many humiliating circumstances, that we apprehend few gentlemen of education and refinement will consent to become candidates for vacant parishes; and, indeed, even now, the consequence is that we find many persons seeking ordination from the very humblest ranks of life, with no suitable education, no training, and some of them totally unsuited for the discharge of the duties of this sacred office."

It must be confessed that this picture, coming from a decidedly unprejudiced source, is most appalling; and, agreeing to the very letter with the statement of the Rev. W. C. Langdon, which we give in another column, as to the condition of the Church in the United States, it will help to show us in what direction we are drifting in this country, if we choose to listen to the voice of men rather than to the voice of God. The writer goes on to remark:—We want to be instructed in our duty and habituated to the luxury of giving. The question is now become a serious and an urgent one; and we ask for the earnest and hearty co-operation of all Churchmen in this matter. We are glad to find that the venerable Lord Primate has spoken out on the question in the clearest and strongest manner, sounding, in fact, a note of alarm and of warning, which we trust will be heard over the whole country, and heeded as it ought. The following is the communication of his grace to which we refer, addressed to a contemporary:—

THE INCOMES OF THE CLERGY.

To the Editor of the *Daily Express*.
SIR,—I read with much surprise in your paper of to-day, in an article taken from the *Freeman's Journal* of the 6th inst., the following statement in

reference to the incomes of the clergy of the Church of Ireland:—"The Protestant Primate, Dr. Beresford, considers their incomes as abundantly sufficient." I am not aware that I ever gave utterance to any statement of which such an interpretation could be given, and I am very sure that I never entertained such an opinion. On the contrary I look with much apprehension to the deteriorating effect which the low scale on which our diocesan schemes are arranged must have on the Church of the future.

The alternative we have to decide on appears to me to be this—either the laity must provide a more sufficient and liberal support for the clergy, or they must prepare to see a very different body of men discharging the sacred functions of the Christian ministry among them than that to which they have hitherto been accustomed—a body of men lower in education, in intellectual power, in the means of doing good, and in the estimation of the people.—I am, sir, your obedient servant, M. G. ARMAGH.

Armagh, Feb. 8, 1879.

We commend the warning of his grace, the Primate of all Ireland, to the consideration of our people in Canada, and especially in this diocese.

THE LATE MR. WESTMACOTT.

On Wednesday, the 2nd, William Montagu Westmacott, senior manager of the "Commercial Union Assurance Co'y," of London, England, in Western Canada, entered into rest.

He was an earnest Churchman, and bore the trials of a severe illness with unflinching patience and resignation to the Divine will. Belonging to a family identified with the history of the fine arts in Great Britain, he came to this country several years since and made Toronto his home. During the whole term of his residence here he took an active part in Church work, and in the promotion of various charitable objects. As secretary of the "House of Industry" he laboured for many years with indefatigable zeal to secure for it the aid and support of the public, and thus extend its usefulness. But he was especially known for the thoughtful kindness and sympathy he always evinced to the suffering, the tried and the afflicted: ever seeking "to do good by the way." Never until the revealing of all things will be known the number to whom he acted the part of the good Samaritan. His funeral took place on Monday and many friends were present, including the "Board of Underwriters," who attended officially, and several of the clergy. The Ven. Archdeacon Whitaker, and the Rev. S. Boddy, officiated. The Archdeacon took the chapel service, and Mr. Boddy that at the vault. As the funeral procession entered the chapel the sentences were chanted by a choir of ladies and gentlemen led by Mr. John Carter. The beautiful hymn also, commencing, "Come forth, come on with solemn song," was sung with thrilling effect, to the tune "Adeste fideles."

The chief mourners were, his son, Mr. E. Westmacotte, Canon Dixon, Rector of Guelph, and Messrs. John and F. E. Dixon, his brothers-in-law.

BOOK NOTICES.

THE GRACE OF HOLY ORDERS: A Sermon preached at an ordination held by the Lord Bishop of Fredericton, in St. Paul's Church, Portland, St. John, N. B., by Francis Partridge, M.A., Rector of Rothesay, 1879.

The Preface states:—"This Sermon is published at the request of members of the congregation of the Church in which it was preached; and in deference to their judgment that 'the interests of our beloved Church would be promoted by its publication.' The author is conscious that it possesses no merit save that of being an honest attempt to popularize certain first principles. In the hope that some prejudices may be removed or modified; that greater precision of thought on

a very important subject may be suggested; and that a more intelligent attention may be aroused in the Laity of the Church with reference to the qualifications, duties, and responsibilities of their Clergy; and that thus the object above mentioned may be in some measure attained; the blessing of God is earnestly besought on the perusal of these pages." The modesty of its pretensions does not in the slightest degree diminish the value of the sermon, which is admirably adapted, in these days of indifference and thoughtlessness, to impress upon the members of the Church the importance and the character of the treasure which is deposited with the Christian Church, with the duties and the grace connected with its administration.

THE CHARITY that covers a multitude of sins: A Sermon preached Feb. 23rd, 1879, in the Church of St. Alban the Martyr, Ottawa, by the Rector, Canon T. Bedford Jones, LL.D. This sermon on 1 Corinthians, xiii, is a clear exposition of the principal branches of the shining grace of which it speaks. It is impressively written, and its extensive circulation would do much good.

THE ALGOMA Missionary News and Shingwauk Journal for April, 1879.

Any thing about the Church in Algoma and the Shingwauk Home must be of the greatest interest to every sound churchman in this Ecclesiastical Province; and every member of the Church ought to take this periodical. It is published at the Shingwauk Home monthly, and always contains a variety of valuable news on all matters connected with the "Home" and the missionary Diocese of Algoma. The price is only 35c. per annum, mailed. Let there be a large increase in its circulation, at once.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

Church of England Institute.—The members and friends of both sexes are working away in committees, towards a novel, special, and extensive entertainment during the week after Easter.

St. George's Halifax.—The Lord Bishop confirmed in this church on the evening of the 5th Sunday in Lent.

Home Missions.—The Rev. Richard Wainwright is now on his eastern tour as agent of the Board—Stellarton and New Glasgow on the 3rd and 4th; Picton, 6th; thence to River John, Tatana-gouche, Wallace, Pugwash, &c.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

THE DIVINITY SCHOOL.—[Memorandum.—In the "Journal of the Eighth Session of the Diocesan Synod of Fredericton," 1878, pages 19, 20, the following Motion was carried:

That a committee be appointed, in conjunction with the Lord Bishop, to take such steps as may be necessary for the establishment of a Divinity School at Fredericton, in connection with the Cathedral, the students at which may, if required, take their Arts' Course at the University of New Brunswick.]

The Committee: The Lord Bishop of Fredericton. Revds. G. G. Roberts, T. E. Dowling, G. M. Armstrong, Hon. Chief Justice Allen, Messrs. G. R. Parkin, J. Travis, G. D. Street, D. L. Hanington, and T. B. Robinson.

The Committee appointed at the meeting of the Diocesan Synod held in July last, to take such steps as may be necessary for the establishment of a Divinity School at Fredericton, in connection with the Cathedral, the students at which might, if required, take their Arts' course at the University of New Brunswick, Report: That they met and considered the matter so referred to them, and have agreed upon the following rules and regulations for the government of the said school. I. The governing body of said school shall be his Lordship the Bishop of the Diocese, with four clergymen and four laymen, members

of the Synod. Such clergymen and laymen to be appointed by nomination and ballot at each annual meeting of the Synod. II. The Bishop of the Diocese shall be the visitor of the school, and shall be authorized to prepare from time to time such rules and regulations as he may deem necessary for its internal government, subject to the control of the governing body, and in conjunction with the Principal of the said school shall, subject as aforesaid, prescribe the course of study therein. III. The general management of the school, and the collection and control of all funds for its support shall be vested in the governing body. IV. The Principal of the said school shall be a Clergyman in Priest's orders, and shall be nominated by the Bishop, subject to the approval of the majority of the other members of the governing body. V. Any officer of the school may be dismissed by the vote of a majority of all the members of the governing body. VI. The visitor shall have power to suspend any officer of the school, provided that he shall forthwith summon a meeting of the governing body to be held within one month from the date of such suspension, and shall submit for their consideration and decision his reasons for such suspension. VII. The governing body shall meet at Fredericton for the transaction of general business on the second Wednesday in January in each year. VIII. Special meetings may be called at any time by the Bishop, or in case of his absence or inability to act, by any three members of the governing body. Notices of all meetings shall be sent by post, except when the Synod is in Session, to the address of each member, at least seven days before the time of such meetings. IX. A majority of the governing body, of whom the Bishop shall be one, shall constitute a quorum for the transaction of business, provided that in case of the absence of the Bishop, a majority of the other members may elect a Chairman and proceed with the business. Signed on behalf of the Committee, JOHN FREDERICTON, Chairman. Saint John, N.B., March 15th, 1879.

Subscriptions will be thankfully received by the Lord Bishop of Fredericton until July 2nd, 1879.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

A meeting of the St. Francis District Association was held at Bishop's College, Lennoxville, on the 26th inst. Present: Doctor Lobley, Principal of the College; H. Roe, Examining Chaplain and Professor of Divinity; A. C. Scott, Rector of Lennoxville and Professor of Ecclesiastical History; P. C. Read, Rector of Grammar School; also the following clergy of the Deanery: A. J. Balfour, of Hartley; J. Boydell, of Kinsey; T. Chapman, of Dudswell; J. Foster, of Coaticook; J. Hepburn, of Magog; G. H. Parker, of Compton; H. J. Petry, of Danville; A. Stevens, of Barford; A. J. Woolryche, of Bury. At 11 a.m., the meeting assembled in the college chapel for the administration of the Holy Communion. The remainder of the day was spent in the lecture room, Rural Dean Reid in the chair. The chief subjects engaged in were, a critical examination of 1st chap. Epist. Romans, in the Greek Testament, and Professor Roe's answers to "213 Questions without Answers," published in the interests of Universalism, and scattered broadcast through these townships. I need not say that "the questions" were answered, and well answered too. The labours of the day were closed by a fine, hearty, choral service at 5.30.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*St. Jude's Church Association.*—The first social entertainment and concert in the basement of the new church, corner Vinet and Coursol Sts. under the auspices of the St. Jude's Church Association, took place on Wednesday evening, the rector, the Rev. Jas. H. Dixon, in the chair. The success of the entertainment was beyond expectation, the large and comfortable room being filled with an appreciative audience. A very pleasing and indicative feature of the entertainment was the presentation of a silver pocket communion service to the esteemed and

popular rector of the parish. The reverend gentleman was completely taken by surprise, the first imitation received being the approach of Messrs. Forgrave and Muir, bearing the gift, which they presented on behalf of the audience present, the funds having been collected and paid at the meeting. In response, the rector stated he failed to find words to express his gratification, and closed by thanking them for their kind gift. The following programme was well carried out: The piano duets by the Messrs. Powell and Messrs. Allan and Johnson, songs by Messrs. Tattersall and Walton, duets by the same gentlemen, trios by Messrs. H. and A. Plow and Luckhurst and Messrs. Horsfall, Tattersall and Walton, quartettes by Messrs. Horsfall, H. and A. Plow and Luckhurst, and songs "Waiting" and "Maggie's Secret" by Mrs. Thorneloe, deserve especial mention and notice. Each part was loudly applauded, and those taking part were compelled to respond to encores. Two choruses by the choir of the church were beautifully rendered, the precision of time and unison of voices being perfect, certainly deserving the plaudits and favorable comments of those present. During intermission, refreshments were dispensed to the audience. The entertainment was brought to a close by tendering a unanimous vote of thanks to all who so kindly helped in the evening's entertainment, and by the audience and choir singing the National Anthem.

St. Stephen's Church.—On the evening of the 27th ult. the Rev. J. P. Dumoulin, Rector of St. Martin's, lectured on "Windsor Castle," in St. Stephen's Church, to a large audience.

The Bishop has been pleased to appoint the Rev. Wm. Ross Brown, of Aylwin, to Iron Hill, in the Eastern Townships. In so doing, his Lordship is carrying out a judicious policy, that of bring forward those who have laboured long and faithfully, as Mr. Brown has done, for a number of years in outlying missions. We are glad to find that one of the first acts of the new Bishop is a substantial recognition of services to the Church so faithfully performed.

Granby.—On Saturday, 16th ult., the Rev. James Jones died, in the ninety-second year of his age. He was for many years one of the most active and successful missionaries of this Diocese. He lived at Bedford, but since his retirement from the active ministry, in 1863, he lived with his son Wm. Jones, who was Incumbent of Granby. He came to this country in 1841. He built the Parsonage at Bedford, and executed the work of providing a glebe of about 40 acres. The Church and Parsonage at West Farnham were built under his supervision, and an endowment of \$2,400 raised. He also assisted in erecting the Parsonage at East Stanbridge by money he collected. Mr. Jones had three sons in the ministry, the Revs. Wm., Septimus, and James. His funeral was very large. The following clergymen took part in the services: the Revs. T. Robinson, De Gruchey, Haslem, Rural Dean Mussen, and Archdeacon Lindsay.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

Vacancies.—There are at present—an unusual occurrence of late in this Diocese—three parishes without clergymen, viz., Eganville, Beachburgh, and Roslyn. To each is assigned a grant from the Diocesan Mission Board; the first two receiving, each, \$300, and Roslyn \$200. An additional advantage in respect to Eganville and Roslyn is, that there is a comfortable Parsonage.

Confirmation.—The Lord Bishop held a Confirmation on Fifth Sunday in Lent, in St. Paul's, Rochesterville. Nineteen candidates in all were presented, nine male and ten female. Notwithstanding unfavorable weather, the church was filled. There was a large attendance of communicants, including all the newly confirmed.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending April 5th, 1879.

MISSION FUND.—Parochial Collections.—Toronto,

St. Luke's, on account \$35.60; West Dysart, \$2.35; Orillia, \$72.60; King, \$23.00; Cookstown, on account, \$87.00; Tecumseth, on account, \$20.00; Georgina, \$29.30; York Mills, additional, \$17.20; St. Stephen's, Toronto, an account, \$25.00; Stayner & Creemore, \$78.65; Hastings and Alnwick, \$32.80; Omeme, Christ Church, \$16.20; Bolton and Sandhill, on account, \$45.37; Manvers, St. Mary's, \$30.50; St. Paul's, \$32.50; Cobourg, on account, \$153.80. *January Collection.*—Newmarket, \$1.50; Lakefield, \$4.00. *Missionary Meetings.*—Newmarket, \$3.12; Lakefield, \$6.00. From Church Association per B. H. Dixon, Hon. Sec. for Rev. F. Burt, \$100.00; Rev. James H. Harris, \$50.00; Rev. John Burkitt, \$50.00. *Special Appeal.*—Miss Dixon's subscription, York Mills, \$10.00.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscriptions.*—Rev. Canon Osler, \$5.00; Rev. John McCleary, \$5.00. *October Collection.*—Omeme, Christ Church, additional, \$6.50; Cannington, in full of assessment, \$12.40.

PERMANENT MISSION FUND.—John Martland, on account of subscription, \$10.00; Mrs. Peram, on account of subscription, \$10.00.

SHINGWAWK HOME.—*Donation.*—Mrs. Moodie, \$4.00.

Subscriptions in answer to the letter of "FRATRES" on account of Mission fund.

The late Bishop Bethune, \$200; Chris. Robinson, \$200; The Misses Henderson, England, \$150; E. O. Bickford, \$100; Dr. Snelling, \$100; Mrs. Perram, \$70; Mrs. McCaul, \$60; Beverly Jones, \$60; Major Campbell, Cobourg, \$50; Chief Justice Hagarty, \$50; W. J. Baines, \$50; E. M. Chadwick, \$50; Frank Arnoldi, \$50; Bishop Bethune, \$50; Rev. C. J. S. Bethune, \$50; A. J. Close, \$25; Professor Buckland, \$25; S. G. Wood, \$25; Ven. Archdeacon of York, \$100; Larrett Smith, \$25; Clarkson Jones, \$200; A young Canadian Lady in England, \$50.

Amount subscribed is therefore \$2,190.
Amount now needed, \$810. Total, \$3,000.
And then the Mission Fund will be clear of debt by the time the Bishop is consecrated.

Minutes of Committee Meetings.—A special meeting of the Executive Committee was held on Tuesday, 4th February, to take into consideration the provisions of a Bill proposed to be laid before the Ontario Legislature with reference to St. James's Cathedral, Toronto.

Present.—The Archdeacon of York, Chairman, Revs. John Pearson, Alex. Sanson, A. J. Fidler, J. S. Baker and Dr. Smithett, Hon. G. W. Allan, Dr. Snelling, Messrs. A. H. Campbell, Marcellus Crombie, A. Marling, John Carter, C. J. Campbell, Clarke Gamble and Dr. O'Reilly.

Before proceeding to business, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God to take unto Himself the soul of our late beloved and venerable Father in God, the Right Reverend Alexander Neil Bethune, D.D., D.C.L.

We the Executive Committee of the Synod of the Diocese of Toronto, desire to express with deep sorrow the loss which the Church in this Diocese has sustained by the removal of its chief pastor, who so venerable in years, so upright and irreproachable in life, and so much respected and beloved, has been so suddenly taken from us.

With a profound knowledge both of theology and general literature, he laboured hard from his entry into the ministry, to within comparatively a few weeks of his decease, in the church he loved so well, and was ever steadfast in the defence and in the honest teaching of her scriptural creed. He was an honest and prudent adviser, a firm and tender friend, a faithful and zealous priest, and as Bishop of his Diocese his labours were abundant and his administration able, just and impartial.

His presence has passed away, but it has left impressions which will long endure, and influences good, wide, and deep, here in the Diocese over which he presided.

In social intercourse he endeared himself to every one as a gentleman in the highest sense, considerate of the feelings of others, and kind and courteous to the Clergy and Laity committed to his charge.

When elected to the important office of Coadjutor Bishop of this Diocese, our then Bishop, in

referring to the election, said, "I trust and hope that his future life will be as the past has been, just, holy, and upright in every respect, and worthy of the high station to which he is now called," and fully has his life justified the hope that was then expressed.

That a copy of this resolution be presented as an expression of our sympathy to the family of the deceased prelate.

The Committee having discussed the proposed bill in regard to St. James's Cathedral and made several amendments thereto, Mr. Glarke Gamble and Dr. Snelling were appointed a Sub-Committee to have the same inserted in the revised bill before its consideration by the Private Bills Committee of the House; and it was understood that a meeting of the Vestry would be held and a resolution adopted asking the consent of the Executive Committee as required by the Ontario Statute in that behalf.

The regular quarterly meetings of the Standing Committees were held at the Synod Office, on Thursday and Friday, the 13th and 14th February, 1879.

EXECUTIVE COMMITTEE:

Present.—The Archdeacon of York, Chairman. The Archdeacon of Peterborough, The Dean of Toronto, Revs. W. Logan, A. Sanson, J. H. McCollum, J. S. Baker, A. J. Fidler, John Pearson, Dr. Smithett.

Messrs. A. H. Campbell, S. B. Harman, Clarke Gamble, Marcellus Crombie, Alex. Marling, John Carter, Dr. O'Reilly, and Dr. Snelling.

An application under the Ontario Statute in that behalf was received from the Vestry of St. Luke's Church, Sault Ste Marie, for the Committee's consent to the Parsonage property being mortgaged for the purpose of raising \$800 to pay off the debt on the Parsonage.

The Committee, while of opinion that they could not interfere in the matter by reason of the parish of Sault Ste. Marie being in the Diocese of Algoma, nevertheless expressed their willingness to give their consent to the application, if the same can legally be given. In the meantime, the papers to be sent to the Bishop of Algoma.

A similar application from the Vestry of St. John's Church, York Mills, was referred to the Sub-Committee, with power to give the necessary consent on the production of a properly authenticated copy of the resolution of the Vestry.

The required application having been received from the Vestry of St. James's Cathedral, Toronto, for the Committee's sanction to the bill before the Ontario Legislature, a Sub-Committee was appointed to watch the progress of the bill through the House and take care that nothing was inserted in the bill contrary to the expressed wishes of the Committee.

The Committee having adjourned to the following morning, met pursuant to adjournment, and arranged the order of proceedings for the special meeting of the Clergy and Lay Representatives to be held on the 27th February, for the purpose of electing a Bishop.

(To be continued.)

The Bishop elect will be consecrated in St. James' Church, Thursday May, 1st being the Festival of St. Philip and St. James.

We are glad to learn that S. B. Harman, Esq., Chancellor of the Diocese, is recovering from his late severe and dangerous illness. His progress is slow, but we are happy to find that he has been able to attend to some few matters of a business nature.

St. Anne's.—A new school house in connection with the church has lately been built in the south east part of the parish, as being more convenient for the children. The site was given by Mrs. Harris. The opening took place on Thursday evening the 3rd inst. The Venerable Archdeacon Whitaker delivered an admirable address. He dwelt with much impressiveness upon the apathy and indifference of churchmen, and their want of sociability with each other; and especially alluded to the exercise of this quality towards those members of the Church who were not in good circumstances as some others. Harry

Moody, Esq., gave an address, showing how liberally all had contributed towards the building, &c. Rev. Mr. Rainsford also delivered a short address. W. H. Howland, Esq., gave an address, showing how much could be done by social gatherings, which he thought would be beneficial in extending the church.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

DUNNVILLE.—An eight-day mission, conducted by the Rev. G. Johnston, of Jarvis, was closed on the 2nd inst. The attendance each night was large, being at least, an average of 150. On Sunday evening the church was packed, and the last two nights was full. The earnest, soul-stirring address of the Missioners were listened to with profound attention, and there is every reason to believe that, in not a few hearts, the good seed sown has taken root. The names of ten new communicants have been added to the roll, and it is hoped that yet more new ones, will, on Easter Sunday, show the reality of their consecration to God's service, by coming to His altar.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BRANTFORD.—The Rev. Thomas Davis, Incumbent of Trinity Church, Aylmer, county of Elgin, has been appointed rector of Grace Church, Brantford, vacant by the resignation of the Rev. A. H. Starr. Mr. Davis was educated for the ministry in Huron College, and ordained by the Lord Bishop of Huron.

St. Jude's.—Rev. G. C. Mackenzie, Rector of the Church of the Messiah, Kincardine, county of Bruce, has been appointed rector of St. Jude's Church, Brantford, rendered vacant by the superannuation of the Rev. Canon Salter. Mr. Mackenzie officiated in St. Luke's, Pine River, in connection with the Church of the Messiah.

DELAWARE.—Rev. Dr. Beaumont, Incumbent of Christ's Church, Dresden, county of Kent, has been appointed incumbent of Christ's Church, Delaware, vacant by the superannuation of Rev. C. E. Newman. The superannuation of four clergymen at the last meeting of the Diocesan Synod adds no little to the want of clergymen previously felt in this diocese.

St. Johns Chapel, Huron College.—The lectures by His Lordship the Bishop, in this Chapel, are well attended by many others than the College students, for whom they were primarily intended. The second of a series of lectures on the Epistle of Paul the Apostle (Bishop) to the Hebrews was delivered on last Friday evening, and they will be continued every Friday evening, unless when unavoidably prevented by the Bishop's many diocesan duties. Few are so qualified to deliver lectures on the epistle to the Hebrews as the Bishop of Hebrew—he being a Hebrew of the Hebrews, and thorough versed in all Rabbinical lore.

LONDON, *St. Paul's.*—The offertory at morning and evening services was given according to a resolution of the Vestry to supplement the salary of the Incumbent of St. James, Westminster. The offertory of two Sundays is to be set apart for that purpose. At the morning service, Rev. Alfred Brown, preached an excellent sermon on the subject on which the attention of the Church is concentrated during the week, the cross of Christ. He impressed on his hearers of the necessity of believing and dwelling upon the mystery of His death, if we would rise with Him; and the immediate effects of His death.

Blenheim.—On Sunday evening the Rev. Henry Bartlett, according to announcement, preached a special sermon in Trinity Church on revivals. The services were announced to commence at the usual time, and long before that time the church was densely crowded. Mr. Bartlett preached from 1 Corinthians 14:33. The sermon was eloquent, stirring, and impressive.

—Age respects love, but, unlike youth, it respects little the signs of love.—Richter.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

BRACEBRIDGE.—We have not lately exercised the privilege of communicating with the DOMINION CHURCHMAN, and therefore we have less hesitation in claiming some considerable space in its columns; more especially as the Bishop of Algoma has particularly emphasised his expressions in conveying to the congregations here his satisfaction at all he has seen, and his surprise at the great advance that has been made since his last visitation.

The bishop arrived in the Bracebridge Mission from Port Sydney, on Thursday, the 6th inst., accompanied by the Revs. Cole, Tooke and Lloyd, to be the guest of Mr. and Mrs. Mahaffey, whose names are so well known in cathedral circles. In the evening his Lordship met fifteen of the candidates for confirmation in St. Thomas' S. S. house; as it was thought that it could not fail to be a benefit to them to receive a few words of counsel from their chief pastor on the eve of receiving the apostolic rite at his hands. The Rev. T. Lloyd opened the meeting with prayers, in which he asked that a special blessing might be conveyed to the recipients of the rite; and the bishop then gave words of counsel and explanation as to confirmation. The schoolhouse is a new building put up for \$803.50, but with a woodshed and furniture costing about \$400. It is about 40x20, and will hold, platform included, about one hundred and fifty persons; it is well ventilated, and was seated by the donation of Mr. Hanks, a member of the congregation. It was felt that some place of meeting was wanted besides that set apart specially for public worship; and that, independently even of Sunday School work. It was supposed that if night classes were established, a debating society, or some innocent recreations started, it would help to cement the congregation, and train up our young people to find such a pleasure in innocent occupations as would help to furnish a guarantee that they would lead virtuous lives. And if Christians are to pay attention to all those things that are "of good report," it is evident that the Church is, in some sense and measure, to absorb whatever of good we find around us. The ladies of the congregation therefore, with that praiseworthy activity for which they are distinguished, held a bazaar last Dominion Day, followed by a concert, and netted over \$150; and with this in hand the wardens set to work to build. To-day the debt is reduced to \$50.

On Friday the Bishop went to Stoneleigh, a station in the centre of the Macaulay Township, Bracebridge, occupying the south-west corner of that township; so that the Stoneleigh Church is eight miles from Bracebridge, and half way to Baysville. Here six persons were confirmed, among whom were a mother with her daughter and two sons; and about a dozen persons received the Sacrament of the Lord's Supper. At a Vestry held afterwards the question of a horse for the Missionary was mooted; and it was decided to send a delegate to the Bracebridge Vestry to consult on the possibility of procuring one.

For two years a certain portion of revenue has been lost to the Church; as the congregation at the station has been willing to supply annually two tons of hay and fifty bushels of oats, if the Missionary had a horse; and the same is to some extent the case at two other stations. A hope was also expressed that the Churchwoman's Missionary Aid Association, in Toronto, might be induced to help a struggling congregation to make their Church decently comfortable for Winter, as no aid that we know of has ever been afforded by them to this Mission; while other Missions have been, we believe, carefully fostered. In the evening the S. S. children were assembled to the number of twenty-two; and we feel sure they will long remember the Bishop's kind words, nor forget receiving from his hands their little rewards for attention and good conduct. Great praise is due to the Superintendent, Mr. William Piper, and to Mr. Murdock and others, who have so well seconded his endeavours. The Bishop said that no meeting he had attended during a five weeks' visitation had been more cheering or pleasurable than this; for the organization of such a school since his last visit was an evidence of great zeal

and an earnest of good things. On Saturday a Vestry was held at Falkenburg, at which it was shewn that there was no debt connected with the Church, beyond what there were funds in hand to meet. A petition was presented to the Bishop here, as at Stoneleigh, praying his Lordship to find a horse for the missionary and promising part keep. The Bishop said that he had no funds at his disposal for such a purpose, as \$80 had been paid for outfit to Mr. Cole, by Toronto, on his ordination in 1873. That sum, however, Mr. Cole explained had been swamped many times over in travelling expenses to Wellington County after ordination, and back again to the Bishop of Toronto's visits within six months. The work, however, it was agreed on all hands must suffer much for the want of a horse; and yet the Sunday hire, \$1.25, with occasional trips, comes to nearly \$100 a year.

On Saturday evening his Lordship held the annual vestry of St. Thomas', at which a report was read showing no debt to exist in connection with the church beyond the small one on the Sunday-school house; a communion service to have been obtained at a cost of \$20; handsome chandeliers to have been presented by Mrs. Burden; the cemetery staked out into plots; arrangements made for taking out the timber for a driving shed 50 x 12; eight vestries to have been held, some largely attended, some poorly; an inventory of church property to have been taken, so that a balance sheet could be presented by the wardens at the Easter vestry, valuing site, buildings, &c. A hope was expressed that the Bible classes would be better attended, and a tract distribution organized. The wardens did not hand in a financial statement, but such statement would go to show the amount collected in the locality and spent this year at the central station to be between \$650 and \$700, as compared with \$530 last year, and nearly doubling the \$350 of two years back. Arrangements, through the kindness of four members of the congregation, on the energetic representation of Mr. J. Murdock, the Stoneleigh delegate, were made by which the money now going in horse hire will be utilized towards the purchase of an outfit.

On Sunday morning the church of St. Thomas was filled, and five and twenty persons had to return home unable to find room. In the afternoon, at Falkenburg, five persons were confirmed, and a dozen attended the celebration, the Bracebridge choir and the congregation from Beatrice attending the service. St. Thomas' was crowded again in the evening, and the Bishop expressed the greatest satisfaction at the very general response heard throughout those portions of the service allotted to the laity. On Monday, 23rd, twenty-three candidates, of whom thirteen were men and boys, two Indians, and thirteen adults, received the apostolic rite of laying on of hands in the presence of a large congregation; and forty-three communicated. Out of fifty-five applicants in the mission, thirty-four were of Bracebridge, but of these only twenty-three, owing to removal, sickness or want of preparation, could be presented, 41 in all. The confirmation classes could not be well attended this winter. In the evening, at a conversation, the congregation listened with—we say it advisedly—rapt attention to his lordship's address, in which, among many other matters, he told of the hearty desire everywhere expressed during his whole visitation for the services of the church; the cry was everywhere the same; and thus it was evidently the duty of all settled congregations to become as speedily as possible self-supporting. The annual report was re-read; and then the following address, engrossed on parchment, was presented to the Bishop:

"To the Right Reverend, the Bishop of Algoma:—

We the undersigned members of your flock belonging to the members of St. Thomas' Church in Bracebridge wish to offer you the expression of our appreciation of your arduous and faithful services as our diocesan, and our recognition of the impartiality with which you have avoided the exclusive fostering of any of the parties which have arrayed so many members of the Anglican Church into hostile camps. Your labors on behalf of the diocese would of themselves justly demand such an expression of our sympathy; but were an additional incentive required, such

would be found in the indignation which the base anonymous newspaper attacks made on your Lordship, have aroused in the minds of [all right thinking members, not only of those of our own Church, but of those outside its pale. That the Divine Disposer of events may suffer your Lordship to remain for many years engaged in the gradual strengthening of Church work in this district, and that each annual visit may cheer you by the unfolding of new extensions of the Church of England is the earnest prayer with which we conclude this imperfect tribute." Signed by thirty members of the congregation.

A letter was read from the Rev. Edwin Cooper, formerly of Port Sydney, donating \$375, due to him, in instalments, to the diocesan fund, after appropriating fifty of it to the Bracebridge Mission. A collection of \$17.60 was taken up during the evening for the bishop's general fund. His lordship then kindly consented to act as medium in presenting to Mr. Caleb Pratt, a very energetic S. S. Secretary, teacher and worker generally, a token of the love of the class for so kind a teacher about to leave them. After the doxology had been sung, the bishop pronounced the benediction; and thus ended the visitation of 1879 to the Bracebridge Mission proper. Shall we add a postscript? The bishop in one of his sermons, in urging people not to neglect that great means of grace, public worship, told them to be sure also to arrive in time. Of course in these unsettled districts, where clocks differ so much, it is difficult; but Toronto might set the example. We have often when there longed for the good old days, when the cathedral doors were shut the moment the service began, so that the irreverent and careless, arriving late, were not allowed to disturb the more devout.

"Resort to sermons, but to prayers most,
Praying's the end of preaching."

British and Foreign.

GREAT BRITAIN.

Among the religious sects registered in England at the close of the year were the following: "Baptized Believers," "Believers in Christ," "Believers in the Divine Visitation of Joanna Southcote, Prophetess of Exeter," "Christians owning no name but the Lord Jesus," "Christians who object to be otherwise designated," "Christian Eliasites," "Christian Israelites," "Christian Teetotalers," "Covenanters," "Glassites," "Glory Band," "Hallelujah Band," "Humanitarians," "Protestant members of the Church of England adhering to articles 1 to 18, but rejecting ritual," "Recreation Religionists," and "Seventh day Baptists."

The oldest bishop in the Church of England is the bishop of Llandaff, aged 81; the youngest, Sodor and Man, aged 43. The Irish Church, oldest, Kilmore, 79; the youngest, Cork, 45. Episcopal Church, Scotland, oldest, the Primus, Moray and Ross, 75; the youngest, Argyll, 56.

A Mr. Knapton, formerly an Unitarian minister, has been ordained by the Bishop of Ripon.

Among the candidates who passed the London University matriculation examinations in the honors division in January, 1879, were six female students. One of them was disqualified by age for the second exhibition, another was disqualified by age for the third prize, and two others obtained the number of marks qualifying for a prize. Three female students also passed the examination in the first division.

The Rev. W. Ridley, vicar of St. Paul's, Huddersfield, has been offered and has accepted the Bishopric of British Columbia. Mr. Ridley had, previous to residing in Huddersfield, been for many years a missionary in the East Indies.—*Scottish Guardian*.

Dr. Lightfoot is to be consecrated Bishop of Durham on St. Mark's Day, in St. Paul's Cathedral.

The Additional Home Bishops Endowment Fund Committee met recently. The Liverpool Fund amounts to £81,000, and the Wakefield and Southwell Funds are satisfactorily progressing.

UNITED STATES.

AMERICA AND THE AMERICAN CHURCH.

(Notes by the way.)

A country of such peculiar conditions—a sort of gigantic Agora of nationalities—as the Republic of the United States, must always present interesting

features for the notice of the observant traveller; and, oftentimes, in the seething contact of the various elements, new ideas are developed, as they cannot be elsewhere. The most important problems are constantly being worked out with a freedom from prejudice which is highly conducive to the success of experiment. I question, however, whether amid the multiplicity of such experiments there is anything more interesting, at least to a member of the Church of England, than the varying state of that branch of the Church Catholic called, locally, the "Protestant Episcopal," and its effect upon the vast mass of heterogeneous ideas and principles by which it is surrounded—the problem whether it is to force itself by innate energy upwards through these surroundings, to a position of predominance, or be smothered by the overbearing power of numbers. There can be little doubt—it is becoming in the United States a kind of "presentiment"—that the former is destined to be the fate of the Protestant Episcopal Church, the American and Republican scion of the British Catholic Church. In the

DIOCESE OF ALBANY

this pervading energy of progress is everywhere visible amid circumstances the most unfavorable. Under the very shadow of the new and magnificent "State House"—the capital of the powerful State of New York—in the old city of Albany, the ambitious determination of the Church is conspicuous. In the grand halls and corridors of the Parliament of the State may be seen many evidences of the enterprise of young legislation; hard by, though in humbler guise, the renescent vigor of the old Church asserts itself. The cathedral of the diocese of Albany is an old and ugly foundry building, as far removed, architecturally, as it is possible to conceive, from the outward form of an Anglican cathedral. Even yet the dingy bricks bear on the surface of the east gable the name of the former business of the building, which was a gift from the large-hearted proprietor to the sacred uses of his young and resolute bishop. *Doane: clarum et venerabile nomen!* Yet within, the character of the Catholic Church asserts itself in humble though significant materials, in the appointments of the chancel and choir, in such a manner as the quasi-cathedral of Toronto conspicuously fails, with all its grand opportunities of position, prestige and wealth. Connected with the West end of Albany cathedral by a covered walk or modern cloister is the "St. Agnes school," one of the darling institutions of the bishop. Foremost among the trustees is Erastus Corning, the generous donor of the Albany cathedral and its adjacent grounds, which grounds, by the bye, occupy one of the finest sites imaginable, overlooking a splendid valley, teeming with population. At the other end of the list stands the name of Erastus Corning, jr.—an arrangement which tells its own tale of the influence of the Church on the rising generation. The practical working of the school—occupying a very pretty and commodious new stone building—is in the hands of "The Sisterhood of the Holy Child Jesus," whose primary service is that of Christian teaching. They have, however, in connection with their building an admirable "Cottage hospital" for children crippled or ill with chronic diseases. Nothing can exceed the delightful air of order, quietness, and industry which pervades both institutions. An admirable contrivance in the hospital wards is that of canvas "double windows"—permitting the free passage of air for ventilation while excluding drafts. The school accommodates 100 pupils, and is taught by a retinue of 30 teachers, the bishop himself being the chief of the staff. The fees for a very liberal course (including board, &c.) are \$350, and the grades consist of the "Oxford," Senior, Middle, Junior, and "Kindergarten" classes. The course of study is based upon the (English) "Oxford Course of Examination for Women," and graduates are fully prepared for the Junior Examinations of Oxford University. The series provided, through an Oxford graduate, that the St. Agnes graduate should be prepared, if desired, on the spot, for the senior examinations of Oxford, the papers being sent to England, and "Certificate of Qualifications" returned, entitling the successful young ladies to the degree of "Associata in Artibus." This school has been in existence 8 years, each year of graduates issuing with an appropriate motto, such as "Teneo at Teneor," "Finis coronat opus," "Faciobat," "Facies et Faciem," "Non ministrari sed ministrare." The motto for the last year is "Nihil longe Deo," a phrase from St. Augustine's "Confessions," which Bishop Doane in a few sweetly eloquent sentences of his address explained to be the sentiment of the saintly Monica, when about to die at Ostia, and asked if she did not recoil from the thought of her body being buried so far from her home. This motto runs through the whole of the bishop's address, as a golden thread through a silver or silken fabric. Indeed, Bishop Doane is one of those rare specimens of the clerical order who possess not only chaste scholarship and highly cultivated minds, but popular gifts and personal magnetism in a high degree. It was a sight to see him preside over an examination of a large class of girls in the subject of "English Literature," to notice the thorough *entente cordiale*, the genial manner, the racy criticisms, of this ruler of the

diocese. Truly the American episcopate is fortunate if they number many such men as Bishops Doane, Coxe, Hare and Whipple. They are eminently the right men in the right place.

In the neighboring city of Troy there is much to interest the wayfarer. A very noble work is going quietly forward in the venerable old church of St. Paul's, Troy, which is struggling resolutely to keep abreast of the times in church matters. The rector, Dr. Harrison, is one of those quiet but determined workers who generally manage to show admirable results, though not perhaps very easily measured; and his assistant, a clergyman in Canadian Orders, seconds his efforts with youthful enthusiasm. The large surpliced choir, recently formed, gives great promise of honorable achievements, and already renders the services with credit. A school chapel, contiguous to the church and rectory, is a very hive of church work of various kinds, worthy to be compared, in its systematic ways of working, with the great factories of Cohor in this vicinity. Not far away, on the side of an eminence, is perched the somewhat famous Church of the Holy Cross, whose rector, Dr. Tucker, is well known as the editor of one of the most popular and successful hymnals of the modern Church. The services here are such as would be expected where Dr. Tucker rules. The choir consists chiefly of a large number of young girls of the Warren school close by, (quaintly habited in long scarlet cloaks) reinforced by a few choice voices of older people, and skilfully guided by the rector. A capital feature of this church (the whole establishment of church and school was founded years ago by the Warren family, a name of high repute in church work) is a kind of "narthex" or long inner porch, separated from the body of the church by an open screen. This serves admirably for the reception of those "loose" visitors who come as spectators and have no personal interest in the worship. This primitive church arrangement has only to be seen to be approved; the ordinary congregation being left undisturbed in their devotions by the heterogeneous elements which sometimes prove so annoying, and which are here relegated to the place of "catechumens" as "unlearned." Here, in Troy, is seen a piece of that practical wisdom which makes the American Church so conspicuous for its rapid progress amid an alien population, viz., the management of city missions, or, as they are called, "poorer parishes," offsets of the Church among the very poorest classes who have to be converted into real churchmen before they can be expected to support their Church. The plan is this: these poorer parishes are supported by the wealthier ones, offertories and collections being regularly made throughout the town for this fund, except of course in cases where a congregation may be so wealthy as to support a mission district entirely from its single resources. The Church in Canada has yet to learn the wisdom of uniting the resources of the wealthier city parishes for the establishment and support of local city missions; for the ambitious attempts of single churches supporting each a city mission has been tried too often with the inevitable failure, and the system of setting off unsupported missions to struggle for bare existence on their own resources is not less disastrous.

(To be continued.)

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 OSHAWA CHURCH CASE.

DEAR SIR,—Notwithstanding all that has been written about this case the real state of the parish has been very imperfectly understood. The general impression with outsiders is that we have been hardly dealt with, and the gentlemen who figure so prominently in connection with it have been exalted by the secular press into defenders of one of our dearest rights.

The fact is there has been very little said about the under tone which bore them on to the position they now occupy.

When the Rev. Mr. Belt resigned, the Bishop appointed the congregation's choice, as the next Incumbent; and before the expiration of three years the same gentlemen wished a change, having become dissatisfied with their own choice: still they did not lose faith in their own judgment. One of the churchwardens requested one of the lay-delegates to inquire about the character and abilities of a certain clergyman that he thought would suit us as a successor. He had \$400 a year from the Commutation Fund, which was just what we wanted, as the present salary he thought could not be continued. The lay-delegate made a favour-

able report. At some time previous, it appears the Bishop had intimated to this clergyman that he would appoint him to a more desirable place when there was an opportunity; and that occurred at that time, because our then incumbent was willing to make an exchange. Then commenced a series of manoeuvres that would, if practised in another sphere, have ended in notoriety, if not distinction. The churchwarden that wanted the inquiries made changed his mind—no less in regard to the man than the salary. He thought as the object of his choice did not possess the desirable \$400 yearly, the congregation could very well pay \$1,000 or \$1,200. It is singular what an affect imagination exerts sometimes! Then the other churchwarden, being an adept in the art, pulls the wires for his favourite, and succeeds. The financial part had to be arranged, which enabled him to thwart the Bishop, and to check-mate his friend. He let the Bishop know that if he appointed his man he would arrange about the financial part, but if he appointed the clergyman he intended, he would not support him, and in fact he threatened to withdraw his support from the Church.

He likewise got a petition signed praying the Bishop not to appoint the clergyman he intended (although he was acceptable to a large part of the congregation). To whom he was not known, he was represented as a feeble, old man. And numbers signed believing what was told them: the result was his protegee got the appointment. He views, I have no doubt, with satisfaction the results of his labours, not so much as regards the disadvantages, in his sight, he saved the congregation from, in having an appointee of the Bishop's, as convincing him that he can not alone make good his promises to any person he wishes, in spite of any party in the congregation, but of the Bishop also. In fact, since our late lamented Bishop yielded to him in that matter, the common expression is, if you speak to any of the quiet part of the people, "one church warden runs the whole concern, and let him run it," which accounts—along with his indomitable determination and self will to carry his point, no matter what it leads to—for the vast influence he wields in the Church. I will not dwell on the lamentable termination of Dr. Rolph's appointment, but merely remark how strange that Mr. Glen continues to assume so weighty a responsibility, instead of leaving it in the hands of the Bishop who must be better acquainted with the abilities of his clergy and their fitness for any particular parish than gentlemen on the spot, who have only perhaps heard him a few times. And no matter how suitable he may be, he cannot please all. Several here have come to the conclusion that the best way to end such contentions is to throw the whole responsibility on the Bishop. The position of a clergyman in a parish is somewhat analogous to the manager in one of our local banks, whose salary is obtained from its customers. The directors of the bank send managers to promote their interests and not to pander to popular likes or dislikes. So, likewise, the minister of God should be sent to promote the interests of his Master, and not to be as church wardens in the parish wish him, the servant of those who pay him. But I am digressing, Mr. Glen next selected Mr. Fortin to be incumbent, and gave him to understand if he would make himself acceptable to the congregation, he would have him appointed. His next move in concurrence with the other church warden, is to hold a vestry meeting, whereat several of the young men of the congregation were present, who thought they should be allowed to have a voice in the selection of a minister to fill the vacancy. Mr. Bell's name was mentioned, besides others, and when those young men expressed their sentiments Mr. Glen would not allow them to vote, and intimated that as he paid the most he should have a voice in proportion to his contributions—thereby introducing the principle of stock companies into the Church.

Shortly after, there was another vestry called, at which it was moved that Mr. Green be communicated with, with a view to his appointment. Mr. Glen moved in amendment that Mr. Fortin be recommended to the Bishop for appointment. Then an amendment to the amendment was moved that the appointment be left in the hands of the Bishop. Mr. Glen should have a legal vote; Mr. Grierson in the chair. The amendment to

the amendment was lost, and after considerable discussion as to who had a right to vote, the chairman took down the names of those he considered could vote. He put down his own name with five legal voters and three illegal ones for the amendment, and six legal and one illegal vote for the original motion. The chairman had no right to vote when there was not a tie. Then legally Mr. Glen's amendment was lost: but that did not matter to him. A day or two after, the mover of the motion said sooner than submit to have Mr. Fortin forced on them by Mr. Glen, he should go for dividing the parish. But he did submit, as Mr. Grierson had done before, notwithstanding his strong advocacy of Mr. Green previously. Mr. Glen had a petition got up praying the Bishop to appoint Mr. Fortin, having given his Lordship to understand that he (and those he had induced to co-operate with him) would accept of no other. To this petition he solicited and obtained signatures of persons who, if they were Church people, attended Divine worship so seldom that they would never be suspected of doing so. Then again there were the names of a number of mere children, and some that belonged to other churches. So that really the names of heads of families occupied but a minor space in that document. Mr. Glen and his supporters seem to have Provost Whitaker on the brain. They will tell you they have nothing against Mr. Johnson, but as they have arrived at years of discretion, and pay the clergyman's salary, they don't want to be treated as children. They did profess a mawkish respect for his Lordship before his death, and displayed it in a characteristic manner.

One of the clergymen I have mentioned would probably have been here now, if these free-men *par excellence* had not got up an address to a certain individual and wanted him as chairman of the vestry to put it to the meeting. He refused to do so; when one of these *gentlemen* got up and said, "You are our servant, sir; it is your place to do as we tell you."

The next vestry was largely attended by those who had their feelings worked upon—the rest of the congregation not attending, as they were aware that Mr. Glen would make good his promise. And there is doubt that if the Bishop saw fit to appoint Mr. Fortin, those who opposed him would have acquiesced, as all true Churchmen are in duty bound to do. Mr. Glen and his friends profess to be animated by a Christian spirit. Now can it be called a Christian act to lock up the church and deprive pew-holders of their rights without an opportunity of defending them? I think it would be more in keeping with such a spirit if they would display less bitterness against Mr. Johnson, as they say they have nothing against him, knowing that he has been here about four months attending the sick, burying the dead, and preaching to the living. He was not sent here at the request of any one in the parish. But as the Bishop did not see his way clear to appoint a clergyman from another diocese, he sent Mr. Johnson, as his talents, firmness and moderation pointed him out as a very eligible clergyman for this troublesome parish. It is my impression that it is more than probable that after the proof we have had of Mr. Johnson, that the Bishop acted as wisely as in our former difficulty, and that Mr. Johnson's removal now would be far more disastrous to the Church than his retention possibly could be.

Yours truly,

PEW-HOLDER.

WARNING.

DEAR SIR,—The following letter has been placed in my hands by one of the most prominent churchmen in the mission, with permission to use it as I please. I therefore ask you, Mr. Editor, to publish it as a warning to clergymen, and also to show how little dependence can be placed on the promise of—I shall not say all the members of the Church Association, but at any rate of one who acts as their amanuensis. By referring to one of your former issues, I find this man's signature under the following words: "We undertake to use our best endeavours to procure the dissolution of the Church Association;" and yet, Mr. Editor, he writes under the heading of the Association, endeavouring to stir

up strife and destroy my influence in the mission I am at present in charge of, and at the same time have the honor to represent as lay delegate to the Synod, just because I committed the "unpardonable sin" of voting for that good and holy man the Venerable Archdeacon of York. But Mr. Editor, such an act might seem more pardonable if he did it "above board," but he goes to work in such a sneaking, contemptible way, writing behind my back for the purpose of stirring up strife where none exists, making war where peace reigns, endeavouring to cut the Church asunder where it is united, yea trying to open the door rather than endeavoring to promote that peace, unity, and charity by which the Church of Christ is known, and which, thank God, to a great extent does exist in this mission.

G. B. MORLEY.

Orangeville, April 1st, 1879.

Church Association of the Diocese of Toronto,
Toronto, Mar. 17, 1879.

Dear Sir,—I was informed at the late Synod that you was a Low Churchman like myself—and if so may I ask whether you were satisfied with the delegates who represented your parish—as they all voted for the Provost.

If not, and there is no one in the parish who desires to be a delegate to the next Synod, will you please inform me, and oblige,

Yours respectfully,

B. H. DIXON.

Robert Jackson, Esq.,
Orangeville.

SIR.—It must be a matter of sincere regret to every *honourable* man to find, that, in spite of its solemn promise, during the late Episcopal election, the Church Association still continues its efforts to stir up strife in the Church. Its latest move is an attempt, by appealing to the passions of the more ignorant among our people, to prevent the return of any lay delegate who dared to vote for the Provost during the late election. Surely, Mr. Editor, if this sort of thing continues, it is vain to talk of peace. Yours,

HONESTY.

Family Reading.

RAYMOND.

CHAPTER XXXVIII.

"Slowly sinking!" had been the bulletin as to Dr. Lingard's condition, and with this information Hugh had departed, telling Estelle, in the humble, reserved manner he had adopted, that he would bring her tidings of Raymond in the evening, and would leave a message with the servant if she were unable to see him.

Then he went, looking so cast-down and sorrowful that her heart ached for him. Yet it was a relief to see him, as she believed, at last convinced that his hopes could never be realized, and that it was best for himself, as well as for her, that he should give them up entirely. His manner had changed so completely since the night before, that she flattered herself that she might be spared the necessity of openly dismissing him, especially as so many circumstances were combining to separate them altogether; and as he turned away from the door she went quickly to her uncle's room, to judge of his state by her own observation.

She soon saw that the statement made to her—in so far as it spoke of his progress down the dark valley being slow—had been due to poor Moss's wishes rather than to the reality. Dr. Lingard was, in truth, going very fast. Strange shadows passed over the face, and gave it a mysterious look, as of one who was possessed of some awful knowledge, and the fixed eyes seemed gazing out intently on that which the living cannot see; but he gave no sign of what might be passing within him. He spoke no word. Alone and in silence he went down to the shore, beyond which his feet could touch the earth no more, and then the end came. Just as the early sunset faded into light he launched out into the deep, and the darkness closed over him, hiding him for ever from all human ken.

A few hours after this event had taken place, Hugh Carlton came to give a most favorable re-

port of Raymond, whom he stated to be going on perfectly well, inasmuch as he was now quite conscious, without fever, and, though still suffering a good deal of pain, entirely out of danger.

This message was brought to Estelle, who was lying in a great state of prostration on the bed, to which she had been half carried by the doctor and her maid a short time before.

So many circumstances had combined to produce a severe strain upon her nerves that her strength at last gave way; and when she had performed the final duties for her uncle, and telegraphed for his man of business, she became so much exhausted that she was fain to consent, at last, to take the rest she so greatly required.

It was not, however, till she thus received the assurance that there was no further ground for anxiety on Raymond's account that she could really resign herself to inaction, and then at last, like a worn-out child, she slept.

The next morning the doctor brought an equally satisfactory account of his patient at the Lodge, and also of the Carltons, none of whom had materially suffered in health from the events of the terrible night which had witnessed the destruction of their magnificent home. They had at once, however, left the place, and gone to their house in London, till they had time to consider their future plans.

Estelle was well pleased to be spared the necessity of seeing any of them for a time; and much as in her secret heart she longed to be with Raymond, she was thankful that, in the absence of any cause for anxiety concerning him, her uncle's death, and the duties it devolved upon her, was a sufficient reason for her not leaving the house to go and visit him.

The truth was, her courage failed her somewhat to meet him again while the events at the time of the fire were still so recent; for she had a painful dread that she had betrayed herself to him, and let him read all the deep devotion which her heart had given him so long; and, in any case, it was but too certain that Hugh Carlton had clearly understood the truth, and she knew that he had remained with Raymond when the rest of the family went to London, declaring he would not leave him till he was convalescent.

Till the day of Dr. Lingard's funeral, therefore, Estelle was seen by no one, excepting Mr. Derwent, the doctor, and her uncle's lawyer.

She had much to do; for in addition to the many arrangements which had to be made in consequence of her inheriting the whole of his property, she was also constantly occupied with his poor faithful servant, Moss, who was in a state of quite unreasoning grief.

His great dread was that he would be compelled to leave the place where he had lived with his master, and where Dr. Lingard would now rest in the grave; and his first approach to composure was after he had received an assurance from Estelle that he should remain at Highbrook House for at least a year to come.

She held the house on a lease, and had resolved that Moss should remain in it, and take care of her furniture, even if she did not stay there herself. This, however, she intended to do for some time to come, as she had no other home to which she could go.

She was unequal, as yet, to making plans for herself, or facing the future in any way, and scarcely even in her thoughts went beyond her immediate anxiety, by some means, to prevent Raymond from putting the true construction on her conduct that strange night, without herself departing from the truth.

So the time passed till the day arrived which was to see Dr. Lingard laid in the grave, where all his unfinished toil and useless efforts would virtually be buried with him, incapable as they were of benefitting in any way his fellow-creatures.

Hugh came as usual to the door of Highbrook House, in the morning, to give an excellent report of Raymond, and then he walked back to the lodge with a quick decided step, and a look of almost stern resolution; for the time had come when he was going to put in execution the nefarious scheme he had devised for almost compelling Estelle Lingard to become his wife.

Hugh passed through the little parlour where Mrs. Barrett was busy about her household affairs, and went into Raymond's bed-room, where he

found him looking greatly better. He had received his doctor's visit, and made his morning toilette, and was now lying propped up with pillows, very cheerful, and evidently feeling much stronger.

"I am so glad to see you," he said, holding out his hand to Hugh. "My tyrannical doctor has given me leave to talk as much as I like to-day, and it is tantalizing, after that, to have no one to talk to; besides, I want to make use of my liberty at once, in order to thank you for all your kindness to me, Carlton. It is very good of you to remain in this dull little place when you are not tied to it by a broken ankle, as I am."

"I have been very glad to stay," said Hugh, honestly enough; "and you have a right to a good deal more from the Carltons than I can do for you, considering that you saved the life of Kathleen's husband."

"That has proved so great a happiness to me, that it is I who have most reason to be grateful for it," said Raymond, gravely. "But, Carlton, I am very anxious to hear how Estelle is. You have not seen her, I suppose, since her uncle's death."

"No, not once; she will be at the funeral, which takes place at twelve to-day; but, of course, I cannot speak to her then. Dr. Lingard's old lawyer is to bring her."

(To be Continued.)

GOOD FRIDAY.

Can it have happened? Can it really be? That this calm moon, these quiet burning stars, Are looking down in peace upon that earth Which witnessed once the dying agony Of Christ, the Son God.

These hills and valleys, and the running stream Or placid lake where shadows lingering lie, Have they beheld His presence, felt His touch, Or borne the impress of His hallowed feet And yet returned to common use again? Oh, can it be, that the cool garden shade, Where sweet birds warble; the fresh sod Beneath our feet, or grass of living green We tread so lightly, once was stained, Bedewed and sprinkled, turned to darker hue, With drops of blood.

Oh! wondrous thought, that God, the God of Heaven, Can still His providential gifts outpour; Can bear to tolerate on this His earth, One scion of the vile accursed race That shed His blood.

More wondrous still that man, for whom He died, Can live, and sleep, and dream his time away, Without one thought of Him, one throb of love Or pity for His woes, one shudder at the sin For which the price, the awful price was paid Of His dread sacrifice.

O God, arouse us ere it be too late; Speak, though in tone of terror; speak the word That shall wake up these poor deluded hearts, From their fond dreaming. Oh! at any price, Let us not spurn the blood so freely given, Nor even treat it lightly. May we feel One earnest purpose, one overwhelming thought, How to pay back with love, and heart, and life, The love that spared not life; the heart that in its wealth Of wonderful compassion, could outpour On man, frail man, the goodness of a God. —I. A. F.

Children's Department.

A CHILD'S EVENING HYMN.

Ere I lay me down to rest, Jesus hear a child's request; I can only lisp my prayer, Asking for Thy love and care. I am very young and weak; Gentle Jesus hear me speak; See Thy child on bended knee— Suffer me to come to thee.

Let me now Thy kindness prove— What I want is Jesus' love; Save Thy little child from harm, Clasp me in Thy loving arm. Ere I sleep upon my bed, Lay Thy hands upon my head; Thy sweet blessing give to me, Suffer me to come to Thee.

Me, Thy ransomed child, receive, All my naughty words forgive; Peace bestow and joy impart Sealed upon my childish heart. Sprinkle me with Thy dear blood; Make me holy, meek, and good; Like Thyself thy child would be— Suffer me to come to Thee.

O'er my bed thy angels keep Watch, while I in safety sleep. Let me rest upon Thy breast, Let my dreams be bright and blest; When I in the morning wake, Into Thy protection take, Till in heaven Thy face I see, Suffer me to come to Thee.

EASTER DAY APRIL 13th.

This, the day of our Lord's resurrection and the earnest of our own, the chief and sovereign of all festivals of the Church. It is called by St. Chrysostom "the desirable feast of our salvation, the foundation of our peace, the occasion of our reconciliation to God, the destruction of death, and our victory over the devil." It is a day of rejoicing with holy, spiritual joy. "Let us keep the feast:" above all by doing our duty to God in receiving with deep gladness the precious Body and Blood offered to us in His Holy Sacrament, and then by showing forth our joy in words and deeds of kindness to all around us.

EASTER-TIDE.

Easter was in the primitive church, the principal season of the three—Epiphany as supplementary to Christmas, and Whitsun-tide being the others—which were so solemnly dedicated to the administration of the Sacrament of Baptism. For one week, till the first Sunday after Easter, the newly baptized, who were in those days very often grown-up people, wore their white robes. On that Sunday, known by the name of "the Lord's Day in White," the white robes were taken off and laid up in the church. Every day in the week was a holiday and a holy day, spent in sober happy rejoicing, frequenting the daily services, and in prayerful recollection that they, through God's goodness have been made Christians.

The same happy spirit was infused into the whole period between Easter and Ascension. It was considered a time of holy joy and exultation. Early writers tell us of a habit usual at this season: as the Christians prayed, they stretched their arms heavenwards, their arms upraised, and their eyes looking upwards, as if wishing to rise and be with their risen Lord. The habit is no longer practised, but the spirit which lived then may live still among us if, as good Church people, we notice how the Collects, Epistles, and Gospels for all the Sundays between Easter and Ascension are intended to encourage us to look upward for help in our earthly work till that happy time comes when we shall "see Him as He is."

"A LITTLE BOYS SERMON."

"Eddie," said Harry, "I'll be a minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the people."

Harry began: "My text is a short and easy one,—'Be kind.' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:—

"First: Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is: but I do. I had one once, and I did not want to hear any one speak a word.

"Second: Be kind to mamma, and do not make her tell you to do a thing more than once. It is very tiresome to say 'It is time for you to go to bed,' half a dozen times over.

"Third: Be kind to baby—" "You have left out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my own name in the sermon. I was saying: Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it.

"Fourth: Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddy looked a little ashamed, and said, "But she pulled my hair with the comb."

"People musn't talk in Church," said Harry.

"Fifth: Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon 'most done?'" asked Eddie; "I want to sing." And without waiting for Harry to finish his discourse he began to sing and so Harry had to stop.

"I DIDN'T THINK."

ONE of the hardest things a boy is called upon to do is to think. How often he will do something he ought not to do, and the only reason he will give is, "I didn't think." Yes, this is the common excuse, and a very poor one it is. What in the world were our thinking powers given to us for, if we are not to use them? We suspect any number of boys go astray, and do no good in the world, just because they do not think. But some one asks, "How shall I begin; what shall I do?" Now just be quiet, and we will tell you how. There is John Sparks. He is a good sort of boy, but doesn't get along. He is always late at school, and never has his lessons. The reason is, he is so thoughtless that he will let any and everything come in and occupy his mind. While dressing he will chase the kitten, knock over the chairs, and overturn the water pitcher. Now did he stop and think, he would do none of these things, but dress himself promptly, and be ready for breakfast and for school. Instead of studying, applying his mind, he is looking about, diverted by everything he sees. This habit, one fixed, will never leave the boy, and he will never succeed. To think, then, is to stop and consider whether it is right or wrong to say or do this or that, and what will be the results of doing or not doing it. If a boy jumps into a pond, he knows he will get soaking wet, and perhaps muddy. Shall he do it? He must think about it. When a boy is tempted to tell a lie, or steal some fruit, he knows he may be found out, and catch a whipping. Shall he do it? Just let him stop and consider all about it. He says to himself, "I never have told lies; I never have stolen fruit. I know it is wrong. I know my mother would be dreadfully grieved. I should be looked upon, if found out, as a little liar and thief. I should feel mean, and wish to hide away from the sight of my parents and playmates. I declare I won't do it, but will be an honest boy." Now this is thinking, and it is good thinking, too.

—There is no man so great as not to have some littleness more predominant than all his greatness.—Ellis.

—Creation lies before us like a glorious rainbow; the sun that made it lies behind us, hidden from us.—Carlyle.

—Every event that a man would master must be mounted on the run, and no man ever caught the reins of a thought except as it galloped by him.

—There is no vice or folly that requires so much nicety and skill to manage as vanity; nor any which, by ill-management, makes so contemptible a figure.—Swift.

—Applause is the spur of noble minds, the end and aim of weak ones.—Cotton.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

MARRIED.

On 25th March, at the residence of the bride's mother, by Rev. O. P. Ford, Incumbent of Woodbridge and Vaughan, Mr. Henry Peters, of Etobicoke, to Martha Ann, 5th daughter of the late Matthew Griffith, Esq., Grouse Hill, West York.

Church Directory.

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

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evngsong 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 Bellevue 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. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, R.A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

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

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

ST. MATTHEW'S.—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. E. 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 p. m. Rev. J. P. Lewis, Incumbent.

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

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boyd, M.A.

Get the Genuine Article.—The great popularity of "Wilbor's Compound of Cod-Liver Oil and Lime" has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. It requires no puffing. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most marvellous healing power, as combined with the pure Cod-Liver Oil by Dr. Wilbor. This medicine is regularly prescribed by the medical faculty. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

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