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Vol. 5.]

TORONTO, THURSDAY, OCTOBER 2, 1879.

[No. 40.]

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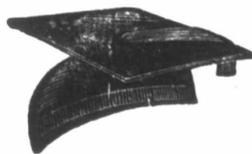
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## THE WEEK.

TEN thousand cotton operatives have suspended work at Wigan, Lancashire, until the decision of the parent Union at Manchester, to which the question of a "strike" has been referred, in consequence of a notice of a 5 per cent. reduction in the wages.

Large orders for iron have been received in Glasgow from the United States, causing a considerable rise in price.

The International Exhibition opened in Sydney New South Wales on the 17th of September. It is said to be a great success. Great Britain has 800 industrial exhibits, and 513 of fine arts; Germany has 691 entries; Austria, 170; France, 350; besides 160 of fine arts; Belgium has 236, besides 50 paintings; the United States, 150.

The Spanish representation at Vienna is to ask the hand of the Archduchess Marie Christine in marriage with King Alfonso.

The Agricultural and Arts Association of Ontario have decided to keep the next provincial exhibition open for two weeks at Hamilton.

The Dominion Exhibition for this year was formally opened on the 24th by his Excellency the Governor General; twenty four thousand persons were present.

Letters from Cuba state that three slave holders owners of 4000, 1,200, and 800 slaves respectively have emancipated them, and contracted with them for their services for five years. Other slave holders intend to follow their example.

Stanley, the explorer, started for the River Congo, from Sierra Leone on the 8rd of September.

A hundred English farmers, with a capital of fifty thousand dollars arrived in Montreal on the 23rd, on their way to the little Saskatchewan.

Russia denies all complicity in connection with the troubles in Afghanistan. Cholera has occurred among the troops at Peshawur.

An attempt has been made to wreck the train carrying the Indian mail from Brindisi, by ob-

structing the track near Poggia with masses of stone. The attempt was not successful.

The County of Suffolk, England, has again been visited by heavy rains, which have caused disastrous floods. Thousands of acres of land in the eastern part of the County are completely submerged.

All the Chiefs of Zululand have surrendered, and Cetwasog arrival at the Cape was hourly expected on the 9th.

The city of Deadwood, in the Black Hills country has been visited with an extensive conflagration, which consumed the entire business portion of the city, causing a loss of three million dollars.

Some arrangements are being made by the Ontario and the New York State Legislatures for a Reserve on each side of the Niagara River, to be used as a Park, and to have for its object the preservation of as much as possible of the original picturesqueness of the neighborhood of the Falls.

The receipts of the Dominion Exhibition were eleven thousand dollars less than last year.

Memphis still suffers from yellow fever. Last week sixty-three new cases were reported, and thirty-one deaths.

The annual census of the Wesleyan body in England has been published, from which it appears that the net loss of the year has been 3,287, or nearly one per cent. As the commencement of the persecution under the P. W. R. Act led to a notable increase both of Popery and of Protestant Dissent, so the collapse of that persecution has been accompanied by a corresponding weakening of the Church's foes both on the right hand and on the left.

The Rev. T. H. Appleby, from the Sault Ste. Marie, is now on a tour through the country in order, with the sanction of his Bishop, to collect contributions for his important work in our Missionary Diocese; and as he will not be able to call on a tithe of those who have a duty in the matter to perform, the people need not forget that duty, but can send him the means he so much needs. The estimate of the duty is according as God has prospered you.

A company has been formed for the purpose of extracting chlorate of potash from the waters of the Dead Sea. In order to save fuel, which is scarce in those parts, the works are kept in active operation during the dry season, when the water is low and the Jordan does not dilute the surface much.

The advance of the British troops on Afghanistan continues. The Ameer has arrived in the British camp, and accompanies the troops. The army advances on Cabul to avenge the treachery to the British envoy.

A severe thunderstorm passed over Western Ontario on Sunday evening, doing a large amount of damage.

Eighty thousand persons in the Staffordshire

potteries are expected to be on "strike" in consequence of a reduction of wages.

Egypt and Abyssinia are in trouble. The King of Abyssinia claims the whole strip of coast that was ceded to Egypt in 1877, and also several towns. If his demands are rejected, war is apprehended; but certain ports on the Red Sea are to be offered him on condition that he concludes a lasting treaty of peace with Egypt.

English journals speak in pleasant terms of the Archduchess Christine, future Queen of Spain. According to all accounts, she is highly accomplished, speaking French, English and Italian, and is now, very properly, making rapid progress in Spanish. She is very fond of reading, and also devotes much of her time to works of charity. Moreover, she is said to be very pretty, with dark eyes, chestnut hair, and small mouth, and full of vivacity in conversation. Report fixes the wedding day on November 28th.

October 19th and 20th, (Sunday and Monday) have been appointed with the sanction of the Archbishop of Canterbury as days of Intercession for Sunday Schools. In our correspondence department the subject has been taken up by S. G. Wood, Esq., and we shall be glad to see it further discussed in our columns by others.

## THE SEVENTEENTH SUNDAY AFTER TRINITY.

LIBERTY and victory are both achieved through becoming the humble servants of Christ. And paradoxical as it may appear there is no principle of Christianity more certain than this. The restrictive character of the Christian religion is that which brings the Christian out of a slavish worship of many gods to the free and hearty worship of Him who is the one God and Father of us all, who is above all, and through all, and in us all. It is a subjection to rule and law, which leaves no room for invention, for wild development or speculation. But as Christ reigned from the Cross; as St. Paul governed the Eastern churches from his prison in Rome; as one who sits down in the lowest room will hear the Host say to him, "Friend, go up higher;" so limitations and restrictions of this kind are a means of real, spiritual freedom, however much they may seem to be irksome to those who have never tried their elevating character. The Christian who worships one God is more free than the heathen who worships many; and the believer in a faith once for all given to the Church is more free than he who is continually looking for new developments, and is open to the bondage of every novel speculation.

The sacred interests of liberty are inseparable from the sacred interests of law. Law is the guarantee of liberty, not its enemy; liberty, if it knows its own interests, is ever the warm friend of law. Each of them rests on an ultimate fact which is Divine; liberty rests on the fact of the greatness, the majesty of individual, human life; law rests on the Divine origin of society, and on the inevitable necessity of protecting society against individual selfishness, by rule or law. To crush this liberty in the name of law is to sow the seed, sooner or later, of social insurrection. To depreciate or insult law in the name of liberty is to make of liberty "a cloak of maliciousness."

and to ensure its ruin. Nothing can be more deplorable than any conflict between these sacred principles. An ancient psalmist, viewing the tyrannical administration of law by the judges of ancient Israel, exclaimed that "all the foundations of the earth were out of course." And the social fabric must totter to its base either when law unduly interferes with freedom, or when liberty sets all law at defiance.

#### CHURCH MUSIC.

A musical festival was held in Chester Cathedral on the 23rd and 24th July. The arrangements were on a modest scale, and included only two grand services. The Orchestra consisted, all told, of forty-four instruments, that is to say, the regular allowance of "wind" against twelve violins and thirteen other strings. The chorus was composed of 170 singers, drawn from the cathedrals of Chester, Westminster Abbey, York, Durham, Ripon, Manchester, Worcester, Hereford, Bangor, and St. Asaph, St. George's Chapel, Windsor, and Leeds Parish Church. That the voices were of good quality will be taken for granted, as that they rendered the music with precision and taste. But we must point out that there was felt a want of balance in the parts; the trebles ninety strong, against about forty in each of the other parts. The trebles thus largely predominating. The excess no doubt, was in the right place, and the boys sang so well that the prominence of their part gave no offence to the ear. At the organ, which is an imposing structure, Dr. Roland Rogers, of Bangor Cathedral, presided, and the performances were conducted by Mr. J. C. Bridge, the Chester organist, who made his first appearance as the musical head of a festival with encouraging success.

The arrangements within the cathedral were a copy of those at Worcester in 1878; the band and chorus occupying a platform beneath the tower, just west of the screen, but not so raised as to interfere with the vista.

In front of the platform were seats for the officiating and other clergy, the remaining space in nave and transepts being devoted to the congregation, for whom also raised tiers of seats were erected beneath the west window. It should further be mentioned that the commodious south transept, still used as a parish church, was set apart for the humbler class of festival lovers, who, though they could see little, heard all without impediment. Yes, another thing deserves notice. The platforms were constructed and fitted in the builder's yard, so that they could be placed in the cathedral without noise, and in a very brief space of time. Even thus far did the Dean and Chapter take precautions to avoid offence.

Coming to the order of service, the devotional exercises were considerably expanded from the model set at Worcester. After the Confession, Absolution, Lord's Prayer, and two special Psalms, came the first lesson, *Magnificat*, second lesson, and *Nunc dimittis*; the Apostles Creed and three Collects immediately preceding the Oratorio, at the close of which the general thanksgiving and blessing brought the proceedings to an end. Favoured by bright weather, the festival began auspiciously on the afternoon of the 23rd. The cathedral soon filled, and the scene was decidedly imposing as, to the strains of the organ, the long array of surpliced singers filed in to the appointed places. Attwood's Coronation Anthem, "I was glad," opened the service, and was sung with great spirit and effect. Spohr's "Last Judgment," formed the *piece de résistance*,

and no better could have been chosen, since it always borrows solemnity from its surroundings when heard in a cathedral, and never produces half such an effect elsewhere. The choir sang invariably with spirit and correctness, sometimes as in "Blest are the departed," with touching expression. Above all did the boys distinguish themselves—the fine quality of their voices, their prompt attack, just intonation, and oneness of delivery being points that connoisseurs could not weary in admiring. The service ended with the "Hallelujah" from Beethoven's "Mount of Olives," in which the voices were again conspicuous for dash and vigour. On the following day another imposing congregation assembled, every seat, as far as could be observed, being occupied, and splendid weather lending to the whole festivity a brightness and animation most enjoyable. The order of proceedings was exactly that of the previous day, the music alone being changed. This time the introductory work was the overture to Handel's "Samson." Before the first lesson, Madame Patey sang Gounod's "There is a green hill far away," accompanied by organ and orchestra. The effect of this could not be mistaken, and every one present must have felt it; with such earnestness did the singer deliver her beautiful and expressive theme. Then in due order, came the *Magnificat* and *Nunc dimittis* as set by Dr. Bridge, of Westminster Abbey for the late Caxton celebration. More masterly church music than this, recent years have not produced. It is a fine and truthful illustration of the text—at once expressive and scholarly, appealing to the judgment and moving the heart. To ourselves it was a revelation of unsuspected power, and it added one at least to the number of those who will welcome any further production from the same pen. Dr. Bridge himself conducted the performance, which was by no means wanting in spirit and effect. After "O rest in the Lord" had been sung by Madame Patey, the "Lobgesang" was commenced and given in its entirety—that is to say, with the symphonic movements. All the choruses, even those most trying to boys' voices, were well given, and the unaccompanied verse of the choral "Let all men praise the Lord," approached as near perfection as possible. Generally speaking, therefore, the "Lobgesang" was fairly rendered and brought the musical service to an impressive close.

#### PANDERING TO SIN.

INDIRECTLY the Church of England in this country is pandering to sin, and instrumental in causing the spiritual ruin of thousands of her children. This is a grave charge to bring against a society appointed by Christ Himself as His agent in the work of saving souls. But though grave, it is true. To the Church has been entrusted the duty of seeing not only that all her children are supplied with the means of grace, but also that from them are warded off all that can in any way scandalize or hurt them. Thus it is no small part of the clergyman's office to be instant in going round in his parish to see that parents and guardians are looking to the spiritual welfare of the young, not only by keeping them from those evil communications, which even the heathen poet declared "corrupt good manners," but also by watching over the food on which they feed their minds. Without spying into the freedom that every household enjoys, the priest, whose it is by his ordination vow to do his best that all are brought to that "ripeness and perfectness of age in Christ that there be no place left

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either for error in religion or for viciousness in life," is bound to have a special care over the younger members of his flock—with respect to their reading. But how many think of this responsibility? How many even of the bishops in this country ever say a word about the matter either in their public charges or in their instructions to their clergy? Yet, if they and their priests examine diligently into the causes of the lawlessness, both in faith and morals, which rules in these days, they will find that its cradle is not so much in Dissent, or in their want of zeal in preaching, catechising, or visiting, as in their supineness with respect to overseeing and directing, as far as in them lies, the literature supplied the rising generation for the amusement of its leisure hours. Having once been young themselves, the clergy, higher and lower, know that some such literature is a necessity. As those to whom has been committed the task of watching for the souls of these boys and girls, they know that the impure and vicious literature of the present day is dragging down into the mire of the lowest pit of destruction countless hundreds of the youth of this Dominion. In ignoring, as they do, this foulest source of moral and physical ruin, the fathers of the Church are guilty of a grave dereliction in duty, and by not seeing to some way of supplying such a crying want are absolutely helping on the cause of the Devil, as represented by the dime novel and the sensational weekly paper, to say nothing of the more openly immoral publications which are flooding the land, to the dire engulfment of souls. In this way, the bishop and the priest become, involuntarily perhaps, but still actually, panderers to iniquity, and helpmeet of Satan.

This being so, the question arises, how can such a state of things be mended? The remedy lies with Churchmen themselves, and if the clergy will not lead, the laity, fathers of families and guardians of youth, must take the initiative. Of old, the Roman Satirist, heathen as he was, uttered the warning words:

Nil fœdum visu dictæ hæc limina tangat  
Intra quæ puer est.

Now-a-days the contrary rule would seem to obtain. At all events, the filthy in reading would appear to be winked at in the case of young people. Yet how many convicts in our penitentiaries, how many boys in our reformatories, how many girls who are leading lives of shame, above all, how many souls now reserved for a fearful judgment owe the beginning of their fall to reading such works as those to which we have adverted? And how many of these might have been saved had the Church but stepped forward and fulfilled her duty of providing for them healthy literature?

This is the question of the day for Churchmen to take up. It is the difficulty that has to be faced; and the sooner our spiritual pastors and masters set to work and grapple with it, the better for the future of the Church. The want is felt all over: it rests with the Church to supply it in its fulness. As usual she is already behind in the matter, and has allowed the Religious Tract Society to step into the field and pre-occupy it. That Society has long seen how the Devil was having it all his own way, and to its honor be it spoken, it has thrown overboard its old-time prejudices as to pictorial literature, and provided in the *Boys' Own Paper* a periodical which goes a long way towards remedying the evil. The end served by the same Society, as a family magazine, is served by this paper as regards our boys and girls. And precisely the niche it fills is that which ought to

have been long since filled by the Church. We are quite aware that the Venerable Society for the Promotion of Christian Knowledge tried to accomplish the task by the publication of the *People's Magazine*—a journal intended to supply reading that should be both wholesome and amusing. It failed, however, and for a very simple reason. It ignored the popular craving for stories after the style of Sir Walter Scott, the fascinating tales of Indian life written by Fenimore Cooper, the highly interesting and romantic adventures as penned by Mayne Reid or Jules Verne, the touching and pathetic Irish sketches such as those of Gerald Griffin and Carleton, or those fascinating and realistic pictures of London life as drawn by Hesba Stretton in "Jessica's First Prayer," and the like. Heavy, goody-goody serial stories, however moral in design or Churchy in tone, intermingled with dry papers on science, architecture, or history, do not suit the modern taste. If, therefore, the Church is to do any good, she must accommodate herself to this taste, and afford the rising generation amusing literature that shall be at once perfectly orthodox and sufficiently sensational to satisfy the aspirations of the boys and girls of the period. The ostrich-like policy she has so long pursued of hiding her head in the sand and refusing to recognize this want, is worse than absurd; it is hurtful to herself inasmuch as it drives to vicious reading those who would otherwise be more than content with the fare she offered, provided only it were of a sufficiently appetizing sort to entice them to partake of it.

How this is to be done would seem to present no difficulty. It is a work that would more profitably beseech our Diocesan and Provincial Synods than much of the business that is now not done by them, and if instead of heated disputes about this or that doctrine, whose solution, in many cases, will only be known in heaven, they were to combine in arranging for some such publication as we have adverted to, they would do a thousandfold more good to the world than at present. If they will not, then Churchmen must act independently of them. The evil is admitted and must be met without delay—delay in such matters is sinful. It were better to act under authority, but if authority, as at present, makes no sign, then the only thing to be done is either to patronize the paper already existing—whose chief objection is that it is utterly colorless in tone—or to provide sufficient funds to start one that shall meet the views of Churchmen. What we do must be done quickly, unless we wish to see an ever increasing stream hellward of Church boys and girls. The responsibility in such a case will rest with Churchmen themselves, and most of all with those who, ministering to them in sacred things, have neglected one most obvious method of rescuing those children from a by no means unavoidable ruin both of body and soul.

CHURCH THOUGHTS BY A LAYMAN.

No. 11.

THE MONKS' TALE.

OUR narrative is not the story or set of stories as told by the Monk of Chancer, but is based on fact, on the words of a Monk, spoken to us this Autumn. Chancer says:

"Tragedis is to sayn a certain storie,  
Of him that stood in great prosperite  
And is y-fallen out of high degree."

By this Canon our story is a tragedy, it will set forth how a young, noble spirit, born in great prosperity as a son of the English Church, fell

from high degree to servitude to Rome as a Priest-monk of the Order of St. Dominic. It will be a tragedy inasmuch as it is meant to beget a lively pity for the wronged and a wholesome dread of falling into his evil case. For this victim of treacherous negligence and false teaching on the part of a Low or No Church pastor, we have a most lively pity, his is a common, but a very sad case, yet, as Mrs. Browning writes:

He had some right  
On his side probably; men always have,  
Who go absurdly wrong."

His right was this, to quit a church which left him unpastored in the foodless wilderness of Puritanic Sectarianism, to turn in despair to a church which gave him a loving welcome, pastorage, guidance, and shelter him in a church fold when wandering like a shepherdless sheep. Bound to us by ties of blood and affection, judge our surprise, when he of whom we write appeared as our guest when en route to California, in the picturesque garb of a Dominican. "I suppose you know I am a Monk" said he, with a sweet smile,—a Monk, a Romish Priest, yet the son of parents, one an ultra low Churchman, the other a Presbyterian! *A tree is known by its fruits.* While under our roof, and a more genial guest never made hospitality a delight, for he proved a highly cultured, well read, much travelled, polished gentleman and scholar, he spontaneously opened out the story of his life so as to reveal the causes of his perversion. He shewed us a photo-portrait of another Priest-monk whom we had known as a child, the son of Methodists. A parish having the extraordinary and very significant distinction of sending out from its ultra Protestant bosom two Dominican Monks, is worth study. In a town named in Ivanhoe, is a church of cathedral-like grandeur, whose beauties of proportion and enrichment no parish church outrivals. During the youth of our kinsman, the Vicar was extreme Low Church, The services were a mere mumbled duet between Parson and clerk; the sermon was the grand "objective point," and what sermons! No Church teaching, no allusions to Church life, or history, or duty, or privilege, or responsibility, or principles. Baptism was never named, Confirmation was ignored, Holy Communion never noticed, seldom administered, and then to some half dozen only, sick visiting neglected, house visiting left utterly undone. The pulpit rang with a mere screed of Calvinistic jargon called "deep spiritual teaching" by modern Pharisees, but which has never been known to engender or nurture the Spirit of Christ or build up His church, but only to puff up a select few with insufferable religious conceit, and pride, and party ambition, such as developed the agitation in the Toronto diocese.

The Vicar, a sworn servant of the Church of England, taught the notions of her enemies, giving to church language a gloss, which if done in business would be condemned as jesuitical and dishonest. Strange to say, however, in sacred things the attainment of superlative spirituality releases the Low Church clergy from the obligations of truth, and frees them from the necessity of being manly and straightforward in dealing with church formularies. This Vicar, who was so saintly as to despise Baptism and Holy Communion as mere ceremonies, and regarded one Church as good as another after the Evangelical Alliance style, was not too spiritual to take a large stipend for serving a church as Pastor, whose interests he betrayed, and whose sheep he let run into the wilderness of dissent with complacency. He was a Low, very low churchman, low to baseness, he took the Church's money, and

Judas like betrayed her cause by a gushing kiss, after his kind. Our kinsman heard much of "Election," "Assurance," and many mysterious phrases of Calvinistic effeminacy, but never heard in Church or out, one word of his relationship to Christ, and Christ's body, the Church, by Baptism. He confessed to us that he never knew the Church of his fathers, and his country eye claimed to be Catholic and Apostolic, he was always taught to consider it one of the innumerable sects of Protestantism, and as this phrase includes Mormons, many of whom lived in this parish, it did not convey to his mind anything very definite or attractive. Endowed with a rich, loving, pious nature, to live in such an atmosphere of negations was enough to drive him, as it did many, into infidelity, which Low Churchism has developed into fearful strength by its neglect of pastoral duties and want of sympathy with young men. But the Spirit given in baptism kept him and inspired him with yearnings for sympathy and guidance in his Christian course. He felt instinctively that the house of God should satisfy his longings after such worship and the Church nourish such spiritual life as would engage his whole heart's devotion and lift his spirit to the very gate of Heaven. But alas! his yearnings were mocked by the duet between Parson and Clerk, and his very soul chilled and benumbed by the characteristic coldness of a Low Church congregation.

By a mere accident he attended service in a Roman Catholic Chapel and heard therein a sermon. He describes the impression made upon him as a startling revelation, as the sight of foliage to an Esquimaux, as a first vision to one born blind, as the first touch of sympathy to a child reared in a loveless home. Here he saw earnest, living, reverential worship, vital godliness, forms indeed but throbbing with life, here he heard a bold, distinct appeal in the name of Christ's Church challenging his allegiance, his service to Christ as being one who belonged to Christ of right. The contrast of worship and teaching between his own and this church was as between earnestness, reality, reverence, bold confidence, tempered by humility on the one hand, and on the other the soulless formalities and artificial teaching, the indifference, deadness, and dullness, of Calvinistic Puritanism.

Here on one hand he reflected, "I see a people one in heart and soul, instant in prayer, full of good works and claiming that their unity, zeal, and fervour, arise from the constant presence of Christ, as He promised, in His church and with His people. On the other hand I find a belief that the Church of Christ no longer exists as one body but is broden up into a thousand irreconcilable and warring fragments, and these sects while pretending to the loftiest spirituality, I know to be honey-combed with immorality and incessantly being split up by self-seekers, ambitious, turbulent, most ignorant men." Who can wonder that in his agitation he sought counsel, and who can wonder that he went not to the Parish clergy, but sought the sympathy and help of Dr. Newman, who having been himself, placed in a like dilemma when a Low Churchman, was able to sympathise with and solve his difficulties as he did by leading him into the fold of Rome. When visiting a local convent he was asked by a Nun to pray for our conversion or perversion, to which he he answered, "I'm afraid it will take an immense amount of praying to change his mind," and gave us to understand that it was almost impossible to make a Romanist out of a Churchman who had an intelligent grasp of the doctrine of its Catholicity, but that it was easy enough to shake the belief of those who

held *Low Church* notions respecting the Church and Sacraments; one had his feet fixed on a rock, the other on slipping quick sand. The Roman Catholic Archbishop of Baltimore—who was once a Protestant Evangelical, told a friend of ours that “if the church had been presented to him in early life as it was presented now by High Churchmen he would never have deserted the Church of England.” It is a common sneer against sound churchviews that they are a half way house on the road to Rome. This is true, thank God, for tens of thousands fleeing from the disorders of sectarianism to Rome have found their career stopped at the half-way house of the Catholic and Apostolic Church of England, while *almost every pervert to Rome, from Dr. Newman to this day, was bred in Low Church circles*, and went on to Rome in such blind haste that they never stayed at the half-way house. The truth is, that when men of the No-Church party cry out so loudly “No Popery,” they are like the thief who cries “Stop thief” to throw pursuers off the scent. We believe the words of Jesus, “A tree is known by its fruits,” and as we find two Dominican Priests and perverts by dozens growing on the tree of Low Churchism, we conclude that it is natural for that fruit to grow there, whatever agitators may say.

Once again, we repeat, the visible Church of Christ is either dead or living, if dead, then Christianity is a farce, but it is living, Christ is not a deceiver and his body is not rent into fragments—every one being a Church. The Monk's tale is worthy deep study, its lessons are very plain, and its warnings both clergy and laity would do well to heed.

#### BOOK NOTICES.

THE CALENDAR OF KINGS' COLLEGE, WINDSOR, NOVA SCOTIA, 1789-80, Halifax, N.S.—All those who are interested in the success of King's College and they include all the Churchmen of the Dominion, will hasten to obtain a copy of this Calendar which gives full information of the Institution up to the present time. It also contains a memorial page in honor of the late Rev. Dr. McCawley and Mr. Allison.

SECOND REPORT of the Boards of Home, and of Foreign Missions, 1878, to the Diocesan Synod of Nova Scotia. Halifax, N. S., 1879.—There are several regulations of a Diocesan character mentioned in this report which might be attentively considered in other Dioceses, as they are of general interest, and an adoption of some of them would be a great improvement upon the present arrangement.

SUPPLEMENT TO BICKERSTETH'S HYMNAL.—Toronto: Hart & Rawlinson, 1879. For those congregations which use Bickersteth's Hymnal, this supplement published in a separate form will be highly acceptable, as it contains “all the additional hymns in the new edition of the Hymnal, numbered consecutively from the last hymn in the old edition.” The price is very low—15 cents each, or \$12 per 100. The supplement contains 165 hymns.

JACOB'S PATENT LITHOGRAM.—This is a perfectly new, a remarkably simple, as well as perfect, and consequently wonderful method of producing more than fifty copies of any document from one writing. No press, roller, pad, or prepared paper is required for its use; and the apparatus is so simple that almost any child can use it. It consists merely of an impression, a bottle of suit-

able ink, and a sponge! It will take ten impressions per minute; and is exceedingly suitable for all clergymen, lawyers, surveyors, bankers, merchants, schools—and in fact for every one who can write at all. We have purchased one ourselves, and can certify to its great value, and to the ease with which it can be used. (See advertisement of Messrs. Rowcell & Hutchison.)

### Diocesan Intelligence.

#### NOVA SCOTIA.

GRACE BAY MISSION.—The Rev. R. Wainwright, clerical secretary of the Diocese, has made his first visit to this outlying district, and, in the opinion of all, daily strengthens the conviction that the Synod Committee have made a most happy choice in this first appointment. Visiting the mission on the week previous to his official appointments, he gave a helping hand to the missionary, and prepared the people for his own work by two very eloquent and soul-stirring sermons.

On the 10th and two following evenings he addressed large congregations at St. Mary's, Christ's and St. Paul's, the three principal churches of the mission, in behalf of the Board of Home Missions. In most earnest, impressive and eloquent language he brought home to his hearers the wants and claims of the Society, and pointed out to them the principle of giving to God. The very great depression in the coal trade made a large collection impossible; but one thing was evident—there was not one pocket or purse whose *last cent* was not uncovered. All look forward to the time when the reverend gentleman will again be among us, and when we hope the return to more prosperous times will enable us to show the effect of his eloquence in a more substantial manner.

NEW ROSS.—The consecration of the new church and Confirmation will be performed by the Bishop (D.V.) Sept 25th. There is a rumor that Rev. W. H. Groser will succeed Rev. W. H. Atwater.

PARRSBORO.—A very successful and pleasant meeting of the Chapter of the Amherst Deanery was held Sept. 17th. The Rural Dean (Canon Townsend) was in good health after his accident. Parrsboro is greatly improved both in church and State. The Rector has added 18 feet to the Church, and the village is rapidly increasing in buildings and business. The preachers at the services were, Kaulback and Moore, at the Missionary meeting, Messrs the Rural Dean, Rector, H. Ball and V. E. Harris also spoke.

WANTED.—Dominion Churchman for August 1, and Sept. 5, 1878; March 20, 1879, by Rev. D. C. Moore, Stellarton N. S.

We wish to state that so far from being indebted to our Halifax contemporary “for nearly all the Nova Scotia news appearing in its columns for some time past,” the DOMINION CHURCHMAN has never taken a line or even a word from that paper, either in the way of news or anything else. All our Nova Scotia intelligence is sent to us direct from our own correspondents, who were kind enough to do so long before our contemporary was in existence. The *Church Review* labors under a somewhat similar mistake.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

DUNHAM.—The Rev. D. J. Booth lately assistant minister at St. John's, P.Q., has been appointed rector of this parish. Mr. Booth, though quite a young man, has gained a wide spread reputation amongst us for eloquence and power as pulpit and platform speaker. He is a graduate of the Montreal Diocesan Theological College and was for some short time missionary at Iron Hill.

ADAMSVILLE.—The Bishop laid the foundation stone of the new church at East Farnham on

Tuesday last. Owing to the fact that most of the neighboring clergy were away on missionary deputation work the attendance of these gentlemen was not large.

KNOWLTON.—The annual missionary meeting was held in this parish on Tuesday evg., the 23rd inst. Rev. C. Bancroft, rector, in the chair. There was a very fair attendance. Stirring addresses were delivered by Rev. J. P. DuMoulin of Montreal Rev. W. Garland of Stukley, Rev. Mr. Clayton of Bolton and the rector.

BROME CORNERS.—The new incumbent, Rev. William Jones sometime rector of Granby has just taken charge here. The annual missionary service was held in the parish on Monday evening and was a very happy meeting. Addresses were delivered by Rev. Messrs. DuMoulin, Bancroft, Clayton and Ker (Mansonville.) We trust Mr. Jones may long be spared to work in his new field of labor. He is brother of Rev. Septimus Jones of your city.

GLEN SUTTON.—The annual missionary meetings in this new mission were held at Glen Sutton on Monday evg. and at West Patton on Tuesday evg. There was a fairly good attendance at both places. A feature that lent some additional interest to these meetings was the presence of the Rev. N. F. Putnam M.A. sometime rector of St. Albans, Vt., now missionary at St. Johnsbury Vermont. Mr. Putnam is a capital specimen of the true missionary, a graceful and easy speaker, and a most successful parish priest. There was a early celebration of the Holy Communion on Tuesday morning in Glen Sutton at which Mr. Putnam was celebrant assisted by Rev. John Ker, incumbent of the parish. The missionary meetings were addressed by Rev. Messrs. Mussen, Fyles, Putnam and Ker.

MANSONVILLE.—The annual missionary meeting was held here on Wednesday evg. 24th inst., Rev. Robert Ker incumbent in the chair. Owing to the drenching rain storm the attendance was rather smaller than usual, still some fifty adults were present. Addresses were delivered by Rural Dean Mussen, Rev. N. F. Putnam, St. Johnsbury, Vermont, Rev. Mr. Clayton, Bolton, Rev. John Ker Glen Sutton, and the incumbent.

MONTREAL.—*Diocesan Theological College*.—The adjourned meeting of the corporation of this institution was held Friday last, in the Synod Hall, and the constitution of the college finally adopted. Archdeacon Leach, Canon Baldwin, Rev. J. P. DuMoulin and Doctor Sullivan have promised to deliver lectures to the students during the year.

IRON HILL.—The missionary meeting was held in the Parish Church, on Thursday evening, the Rev. W. Ross Brown, incumbent, in the chair. Addresses were delivered by Archdeacon Lindsay, Rev. C. G. Kilwer and the incumbent. The attendance was very good and the meeting every way a great success.

WEST BROME.—The annual missionary meeting was held in the school house at this place, on Friday ev., the 26th inst., Rev. W. Ross Brown, incumbent, Iron Hill, in the chair. Addresses were delivered by Rural Dean Mussen, Revs. T. W. Fyles and J. Kerr. The number of church people at West Brome is small; still quite a few were present at the meeting, and a very profitable time was spent.

FRILIGSBURGH.—There were several typographical errors in your Montreal correspondence of last week. Respecting the rectory school at Friligsburgh I said it was an admirable “home” school, not “lower” school, as printed by you. Again, in the same report for the word “date” you have “site.”

In my remarks respecting the Montreal Diocesan College you make me say, “who the writer is I do not hope to know;” what I did say was “who the writer is I do not know.” In my remarks respecting Adamsville, you say, “The incumbent of this mission is building a new church at East Farnham, where the church was previously;” this should have read where “no” church was pre-

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viously. In the report of the Fourmaline concert for "doubts" you have inserted "thoughts," and the mission of Mansonville, you call Masonville.

ALWYN.—Mr. Septimus Thycke, a student of the Montreal Diocesan Theological College has been appointed Lay Reader in this mission. Mr. Thycke is an earnest and industrious young man and is giving great satisfaction. He bears abundant testimony to the thorough training in Church principles which the Alwyn people have received from their late pastor, Rev. W. R. Brown now Incumbent of Iron Hill

DIOCESAN LIBRARY.—Are the Clergy aware that there is an admirable collection of books for their perusal in the long room of the Synod Hall? I am not in a position to say anything about the rules and regulations which govern the lending of these volumes; but that they are there and have been there for many years is a fact. There is a smaller collection in the Rectory at Dunham for the use of the Clergy of the Deanery of Bedford.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ACTON'S CORNERS.—Opening of S. Augustines' Church. This neat little gothic church was opened for Holy worship on Thursday 4th Sept. with a Harvest Thanksgiving Service. The Rev. John Stannage, the zealous and energetic rector of Kemptville, has in the course of his incumbency of this parish been instrumental in building no less than six churches within its bounds. In Kemptville itself a magnificent stone church is in course of erection, as a memorial to the late Archdeacon Patton, and to replace the old frame church. St. Augustine's is built at a "Corners," four miles west of the village. Here, on the opening day, were present beside the rector and the Rev. W. A. Read, curate, the Revs. A. J. O'Loughlin, W. Wright, G. L. Low and H. B. Patton. The church was most tastefully decorated by the young ladies of the congregation. The service consisted of Matins and Holy Communion (choral); the preacher was the Rev. H. B. Patton, son of the late Archdeacon; the Rector was celebrant assisted by Rev. W. A. Read. The musical part of the service was well rendered by the organist and choir of Oxford Mills, another station of this very "live" mission. After service all adjourned to the Bush close by, where a capital dinner was served. This was succeeded by a base-ball match and other amusements. Unfortunately the stormy weather tended to diminish what would otherwise have been a very large crowd: still, as it was, the church was well filled, and the members at the grove considerable.

BURRITS RAPIDS.—A Harvest Thanksgiving and Sunday School Festival combined were held at this place (a part of the Mission of Merrickville, Rev. G. J. Low Incumbent,) on Thursday 11th Sept. The church was beautifully decorated with flowers and "fruits of the earth." At 11 a.m. a procession of S. S. teachers and scholars and four clergy, entered the church, the hymn being "Come ye thankful people, come." The service was Choral Matins. The prayers were intoned by Rev. W. A. Read, the lessons read by Rev. A. Spencer, and an admirable sermon preached by Rev. C. P. Emery R. D. After service the procession re-formed, and headed by the Merrickville Brass Band (who had kindly given their services gratuitously) and by the handsome banner of the Sunday School, marched to the drill shed where a capital dinner was served. The ladies of the congregation deserve all praise for their heartiness and zeal in decorating with such taste the House of God, and in setting such a good table. The sum of \$60 was realized by the Offertory, and payments for dinner, (which together with some \$100 already in the hands of the Ladies Aid Society) will be applied to refitting the interior of the church.

TORONTO.

HARVEST THANKSGIVING, 9TH OCTOBER, 1879.—To the Clergy and Laity of the Diocese of Toronto: My Reverend Brethren and Brethren,—It has become an established custom for the Governor-

General to appoint by proclamation a day in the month of November, at the close of the Fishery season in the Maritime Provinces, to be observed as a general holiday in commemoration of Harvest. Experience has proved that it is impracticable to give to this Dominion holiday the character of a religious observance; and the late date of its occurrence robs the celebration of a great deal of its significance to the farming community of this Western Province.

I feel that it is in consonance with the spirit of our Church, that we should, as one body, make a solemn and devout recognition of the gracious Hand to which we owe our Harvest blessings; and to the heart which is filled with gratitude to the Giver of all good gifts, it will afford the liveliest satisfaction, as well as an incitement to fervour, to feel that the voice of praise is ascending unitedly with his from many fellow-worshippers in every Church throughout the whole Diocese. With a view to secure this union of thanksgiving, I invite you to celebrate a Special Harvest Festival Service, on the evening of Thursday, the 9th of October. I indicate the evening as the most suitable time for this purpose, because all can attend at that service without excuse, and because such an arrangement leaves it optional to any congregation to observe the whole day as a Festival or not, as may best suit its particular circumstances; some Parishes having already made such a celebration. It is only necessary for me to remind you how abundant and distinguished are our mercies in a harvest of unusual plenty, in contrast with the scarcity unhappily prevalent throughout Europe, and how peculiarly opportune is this bounteous gift of our Heavenly Father, when, as far as human foresight can judge, nothing else could arrest the downward tendency of that commercial depression under which the country has been so long suffering. The Offertory of this Thanksgiving Service will be devoted to the Mission Fund of the Diocese; and I pray that the Lord of the Harvest will so fill the heart of His people with overflowing gratitude for His goodness, that desiring to offer to him a return of that which is His own, they will give a glad and liberal help to that cause which is so precious in His sight, so blessed and so glorious to engage in as fellow-labourers with Him, the gathering in of the greater spiritual Harvest.

I take the opportunity of announcing that being about to leave for England for an absence of two months, I have appointed the Very Reverend the Dean of Toronto to act as my Commissary until my return. All communications on Diocesan matters should be addressed to him. May I ask your prayers, both in public and in private, for myself and family during our journeyings by sea and land? And now, brethren, commending you to the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost; and praying that the Father of Mercies will cause all goodness to abound towards you and yours, I remain, your faithful friend and Bishop. ARTHUR TORONTO. Synod Office, Toronto, September 25, 1879.

The Lord Bishop, Mrs. Sweatman and child left Toronto for England on Thursday last and purpose remaining for about two months. A large number of the city clergy and laity were at the station to see them off, and gave his Lordship three cheers as the train left the station.

ASHBURNHAM.—St. Luke's Church—On Friday, Sept. 26, a harvest festival was held in this Church for the first time, and was a very great success. Some of the people who had had no previous experience of such a thing, were somewhat in doubt as to its being possible to have a harvest festival, but the result shewed that with an earnest, hardworking and godly parish minister, there were to be found many who understood the reason for and the way to shew thankfulness for the blessing which the good hand of God has showered upon our land. The church was somewhat thinly but most tastefully decorated with the various "fruits of the season." Wreaths of wheat and oats, apples, &c., were most judiciously intermingled, an unfortunate frost having caused the destruction of the flowers that were to have been used on the occasion. The services consisted of Litany and Holy Communion at 11

a.m., and evening service at 7.30 p.m., at which Rev. W. E. Cooper, M.A., of Trinity College School, Port Hope, preached the sermon. No less than 30 communicants joined in the church's highest service, and in the evening nearly 300 persons, by actual count, were present in the beautiful church, when the abundant light set off the decorations to the best advantage. The "Te Deum" was sung at the conclusion of the evening service, and thus was brought to an end a day which the parishioners of St. Luke's will long remember. The incumbent, the Rev. W. C. Bradshaw, has, from his able and jealous parish work, richly deserved this proof that his labors for his people have not been in vain.

KINSMOUNT.—Galway Mission.—The Rev. John Burkitt desires to acknowledge with thanks the receipt of a parcel containing books, &c., from the C.W.M.A.

PORT HOPE.—Statement of offertories, Trinity College School Chapel:—Michaelmas Term, 1878, \$136.76; Lent term, 1879, \$147.90; Trinity term, 1879, \$107.55; total, \$392.21. Of this was sent to the Synod Office, Toronto: Widows' and Orphans' Fund, \$20.43; Mission Fund, \$107.16; Students' \$14.27; for Bishop of Algoma, \$59.13; total, \$200.99. Retained for choir stalls, \$40.77; Chapel Building Fund, \$150.45; total \$191.22. In addition to the above, we have to mention amount contributed by the friends of the late Rev. F. A. Bethune (for upwards of nine years a master in the school) to complete and decorate the chancel as a memorial of his worth, and distinguished services to the school, the sum of \$1,472.24. Steps are also being taken to found a scholarship in his memory, to be called the F. A. Bethune Scholarship, (value \$50 per annum) Subscriptions have been received to the amount of \$498.75, leaving a further sum to be provided of \$186.25, which we hope to procure at no distant day. The total amount already secured, therefore, reaches \$1,910.99.

DURHAM AND VICTORIA:—The following programme of Missionary meetings was agreed to at the annual meeting of this Rural Deanery, held at Millbrook, Sept. 23rd:—October 12th, Sunday, Bethany, 10.30 a.m.; do., Cavan, 2.30 p.m.; do., Millbrook, 7 p.m.; 13th, Monday, Cavan, 7 p.m.; 14th, Tuesday, do., 7 p.m.; 15th, Wednesday, Omemeo, 7 p.m.; 16th, Thursday, Emily, St. James', 7 p.m.; 17th, Friday, Dunsford, 7 p.m.; 19 Sunday, Bobcaygeon, 10.30 a.m.; do., Cameron, 7 p.m.; 20th, Monday, Lindsay, 7 p.m.; 21st, Tuesday, St. Peter's, Verulam, 7 p.m.; 22nd, Wednesday, Rettie's Bridge, 7 p.m.; 23rd, Thursday, Cobocok, 7 p.m.; 24th, Friday, Fenelon Falls, 7 p.m.; 26th, Sunday, St. John's, Port Hope, 11 a.m.; do., St. Mark's, do., 7 p.m.; 27th, Monday, Parrytown, 7 p.m.; 28th, Tuesday, Elizabeville, 7 p.m.; 29th, Wednesday, St. Mary's, Manvers, 7 p.m.; 30th, Thursday, Cartwright, 7 p.m.; 31st, Friday, Enniskillen, 7 p.m.; November 2nd, Sunday, Bowmanville, 11 a.m.; do., Newcastle, 7 p.m.

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

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

WEST FLAMBORO.—Sunshine late after stormy weather and then very threatening appearances gladdened the hearts of the Church people at Bullock's Corners on Thursday, September 4th. An addition of 16 feet to the length of their pretty Church was to be consecrated, and a Harvest Home held; for both of which they had laboured hard in abundant preparations. By the hour of service, 1 p.m. more people than Christ Church would hold had assembled. By and by the Bishop, much recruited in health by his sea side recreation, at the head of a dozen Clergymen approached the porch having robed in a house hardly, were met by Rev. T. Geoghegan, the indefatigable Missionary, and the Church Wardens and the usual forms were gone through. Then the consecration service proceeded intermingled with Harvest Thanksgivings Revs. Messrs Rafter, of Michigan, Archibald, Cooke, and Lee, took

part in the worship; Rev. H. L. Yewens, R.D., preached on Genesis xxviii. 17. and the Bishop made a short address. The Church was very beautifully and appropriately decorated, and evidently even to a stranger was much improved in symmetry and general appearance by the addition and other alterations that had been made. After Divine service the people gathered in a neighbouring field, when, somewhat under the shade of noble trees, a substantial and abundant repast was spread. In the evening a number of ladies and gentlemen including some from Dundas, gave a very excellent concert, that was highly appreciated by a large audience. Then followed an unusual feature in the shape of an adjournment (after 10 p.m.) to the church where, as the bell rang forth its invitation about two thirds of the concert audience gathered once more to finish their day of joy as it was begun. Here there were two or three acts of praise, some prayer, and a six minute address from one of the clergy. Amongst other features of the occasion was the first use of a pipe organ of fine tone, to begin to meet the cost of which the receipts of the day were appropriated.

#### HURON.

(FROM OUR OWN CORRESPONDENT).

FLORENCE AND AUGHMIM.—This mission seems to be in good working order. Archdeacon Sandys came over from Chatham on Saturday, and on Sunday, the 21st inst., and preached both morning and evening to large and attentive congregations. The Archdeacon, after his brief illness, has yet some of the old vim in him, as he appeared very little fatigued after riding twenty miles with the incumbent, and preaching three times during the day. He is deservedly a great favorite in this western diocese.

LONDON.—*Christ Church*.—The old festival of harvest home has with other time-honoured customs, taken root in our church here, and if there is any festival, not strictly enjoined by the authorities of the Church, which believes in the Providence of Him who is love, it is the thanksgiving for the ingathering of the harvest.

The harvest festival services in Christ Church on the fifteenth Sunday after Trinity were deeply interesting. The church was beautifully decorated with the first fruits of the earth—flowers, fruit, grain, and boughs and leaves from the forest. On the pillars were wreaths of grasses, grain in the sheaf, with the finest fruits of many varieties. Around the windows were small sheaves of grain, with berries. On the walls were banners, with letters made of straw, forming texts and mottoes appropriate to the day of thanksgiving. Suspended beneath the banners were shields, having attached clusters of grapes and other fruits. A beautiful fringe of evergreens and oats decorated the pulpit, reading-desk, font and chancel rails. In the front of the chancel there was a rich fruit stand. The Rev. W. M. Seaborn preached at morning service from the words of the royal Psalmist; "Bless the Lord, O my soul, and forget not all his benefits." The Rector and Rev. Mr. Fletcher read the morning service. In the evening, Rev. J. W. P. Smith, rector, conducted the service, and the Ven. Dean Boomer preached from the text Acts xiv, 17. There was a very large congregation both morning and evening, and the collections in aid of the special funds of the church were proportionately large.

PETERSVILLE.—St. George's Church had their festival of Thanksgiving for the ingathering of the Harvest on Wednesday evening, the 24th instant. Collins' Hall was very handsomely decorated for the festival, with fruits and flowers, manifesting the hearty rejoicing that the earth had given forth the increase of the year abundantly. The tables in a room under the Hall were bountifully supplied with the delicacies of the season, and all was very creditable to the ladies of St. George's. It is said that three times seventy guests sat down to supper—two hundred and ten guests—no small number for the Church of St. George in that small village. Besides Rev. Dr. Darnell, who presided as pastor, there were present Rev. P. D. DeLom and M. W. Seaborn. Tableaux, music and appro-

priate addresses added to the pleasures of the evening. The attendance was very large, the Hall was crowded and the pecuniary results of the festival, which are in aid of the treasury of the Church, amounted to a considerable sum.

WOODHOUSE, CO. NORFOLK.—Rev. W. B. Evans, Rector of Trinity Church, Mitchell, has been appointed by his Lordship the Bishop of Huron as Rector of St. John's, Woodhouse, vacant by the death of Rev. E. Grassett. He will assume the duties of St. John's about the end of October.

#### ALGOMA.

Rev. T. H. Appleby, who is earnestly soliciting aid towards his extensive mission, which comprises fourteen white stations and one Indian, with about 100 miles road line, with large interior settlement, desires that all letters may be addressed to him from Oct. 3rd to 15th, Synod office, Quebec.

Mr. Appleby is now on his tour for the purpose of obtaining contributions for his important work. He will not be able to call on a tenth part of our people. But they need not therefore forget their duty to send him a portion of the means with which God has prospered them.

### British and Foreign.

#### GREAT BRITAIN.

Bishop Lightfoot announces his intention of holding a confirmation in his cathedral in the beginning of October. It will be the first confirmation held there for nearly half a century.

The Bishop of Sodor and Man will not be able to be present at the Church Congress at Swansea, but his place in the discussion on "Hymns and Hymn Books" will be taken by the Bishop of Derry. The Bishops who have promised to attend include the Archbishop of Canterbury, the Bishops of Winchester, Llandaff, Bangor, St. Asaph, Bath and Wells, Oxford, Rochester, Lichfield, Derry, Nottingham, and Madagascar, and Bishop Perry.

The foundation stone of a new church for the parish of German, Peel, Isle of Man, was laid last month. The present church is of great antiquity, and is condemned as being unhealthy from the fact that the graveyard is fully three feet higher than the floor. The ceremony was performed by Archdeacon Moore, but the Bishop and about twenty clergy were also present. The church, which will be in the Early Decorated style of architecture, will be built from the designs of Messrs. Barry, of Liverpool. It is intended to accommodate 900 persons, and will cost about £5,000, exclusive of the spire, which can be added at a future time at a cost of £1,500.

Meetings are being held in London and other parts of England, protesting against any tampering with the Creeds or Rubrics of the Church. The object of the meetings is to make a collective demonstration of weight and volume against the attempt to alter the Prayer Book; and to declare that, regard being had to all the circumstances and conditions of the case, it is not expedient to make any such attempt at the present time.

Several memorial windows have lately been put in Durham Cathedral to former famous deans and bishops down to present times. They are all vested in copes, Durham having maintained the traditional use of the cope down to the present century.

A committee has been formed for the purpose of promoting the establishment of temperance music halls in the metropolis and other large towns of England. The Rev. T. Davidson, one of the Archbishop of Canterbury's chaplains, has addressed a note to the Committee, stating that although His Grace has not given much particular attention to this subject, yet he will watch with much interest the progress of this or any other movement intended for the advancement of social morality.

#### MISSION WORK.

The Rev. H. Martyn Hart has at length accepted the rectorship of Denver, Colorado, U. S. Twenty years ago a few Indian wigwams stood where now there is a city of 35,000 souls. Mr. Hart has been connected, as assistant minister and incumbent, with St. German's church, Blackheath, for fourteen years. He was one of the originators of the Charity Organization Society, the others being Lord Lichfield, Dr. Hawkesly, and Mr. Wilkinson.

The Bishop of Madagascar has returned to England—not to retire from colonial episcopal work—but in order to raise the necessary funds for a church to be erected at Antananarivo, the capital city of the country. For this purpose, he wishes to raise £5,000 stg. He is also seeking men. Contributions may be sent to the Rev. J. T. Houssemayne Du Boulay, Southgate Hill, Winchester, through whom the bishop may be communicated with.

Bishop John Selwyn has arrived safely at Melbourne.

On Trinity Sunday, June 8th, an imposing service was held in St. Mary's Church, Mauritius, at which the Bishop ordained the first Telegu native deacon of the Anglican church in Mauritius. The new deacon has been an S. P. G. catechist for the past seven years.—*Scottish Guardian*.

The new altar and reredos in the Cathedral Church, Chicago, has been recently consecrated. Canon Knowles, in making the presentation, said:—"The altar proper is a memorial of the late venerable and honored Dr. Chase, at his death senior priest of the three Dioceses in this State. The altar steps are memorials to little children of the Sunday School, to some of our choristers, and to an honored member of our congregation. The wings of the reredos are also memorials placed to commemorate an old age, ripe in wisdom and experience; and a bright youth cut off in all its manly beauty".

An important Church Congress is to be held in Albany on the 21st and three following days in October.

### Correspondence.

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

#### ADDRESS TO THE BISHOP OF TORONTO.

To the Editor of the DOMINION CHURCHMAN.

SIR,—It has been brought to my knowledge through various sources that measures are being prosecuted for obtaining, throughout the Diocese of Toronto, signatures to addresses to be presented to me in reference to my charge to the Synod.

Whilst sensible of the intentions which such an effort manifests, I cannot but feel that in the circumstances of the Diocese, the result of the presentation of any address of this nature would be most unfortunate, as calculated to aggravate feelings which it must be the desire of everyone who loves the peace and prosperity of the Church to allay.

Will you, therefore, allow me the use of your columns to make known my earnest hope that the demonstrations contemplated may be abandoned, and to assure the clergy and laity of the Diocese that I am content to believe in their thorough loyalty and sympathy without any public expression of them.

I am, dear sir,  
Faithfully yours,

ARTHUR TORONTO.

Synod Office, York Chambers,  
Toronto, Sept. 23.

#### REFORMED EPISCOPALS—HAVE THEY A SUCCESSION?

SIR,—A good deal is being said as to the validity or non-validity of the alleged succession of the Bishops of the "Reformed Episcopal Church." Many seem to think that all turns upon the opinion held as to the deposition of Bishop Cheney by the Bishops of the Church in America. On this subject the Chancellor of the Diocese of Illinois, in writing to a friend in England, says: "It has not been decided (as alleged) by the Supreme Court of Illinois that Dr. Cheney had been canonically deposed; nor has any decision been made by that court that by any possible construction could be tortured into such a holding. On the other hand, as far as the Supreme Court treated upon the subject at all, they held directly the reverse, the judges saying, 'We shall, in considering the question, assume, although the fact is denied by Dr. Cheney, that he was by the proper Church judicature deposed from the ministry of the Protestant Episcopal Church, because of nonconformity with certain of its tenets.'" Bishop Whitehouse, however, settles the matter as to the more than irregularity of Dr. Cheney in the following off-hand manner: "I

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have been satisfied that Dr. Cheney, as under de-  
 gradation from his ministry in the Church of God,  
 is 'irregularis' and incapable of Orders. In the  
 estimate of the Church, so far as the grace of  
 Orders is concerned, he was dead; and, so far as  
 all privilege is concerned, under ecclesiastical  
 felony." Putting aside this novel theory as to  
 "ecclesiastical felony," I have yet to learn that  
 the grace of Orders once received by the laying  
 on of hands can be destroyed by the mere breath  
 of man's nostrils. I am not enamoured of Roman  
 doctrine, but I do hold with the Catholic, as op-  
 posed to the Roman Church—whose opinion in  
 this matter happens to be at one with that of  
 Catholic Christendom—that no power short of  
 God's can efface the character of the Episcopate  
 or the Priesthood. If it is otherwise, the Orders  
 of every branch of the Church would be in danger  
 of nullity. For example, if any Bishop in com-  
 munion with the Church of England or America  
 held the Nestorian heresy, and taught it, he would  
 be deposed—and deservedly. If he taught un-  
 adulterated Roman doctrine, the same result  
 would follow. If so, and he chose to start a  
 schism of his own, would the Orders conferred by  
 him be invalid? If the answer is in the affirma-  
 tive, I would ask why those who have been or-  
 dained priests or deacons according to the Nesto-  
 rian or Roman rite, are, on their conforming to  
 the Church of England or America, allowed to  
 minister therein without being re-ordained? The  
 Nestorian and Roman Churches equally broke off  
 from and were anathematized by the Church  
 Catholic—such censures involving the deposition  
 of their bishops. Yet their Orders have always  
 been looked upon as valid. Why should not the  
 same argument hold good in the case of a modern  
 schismatical Episcopate? If it does not, then  
 great doubt must of necessity be thrown upon  
 Anglican Orders, which altogether depend upon  
 the validity of the consecration of the Elizabethan  
 Bishops by Barlow and Hoskin, or Hodgkin (it is  
 written both ways), whose episcopal character was  
 in each case derived through Rome, whose bishops  
 the then Church held to be degraded and deposed  
 to a man. What, therefore, set Barlow and Hos-  
 kin right as bishops? Was it the Queen's *sic*  
*volvo, sic jubeo*? If so, we owe our succession to a  
 lay decision and a lay power. If not, it must  
 have been on account of the undying and imper-  
 ishable grace of Orders flowing and inseparable  
 from the laying on of the hands of an Episcopate  
 heretical and degraded. Irregularity does not  
 theologially involve invalidity, and provided the  
 due form and matter are preserved in the Sacra-  
 ment or the Sacramental concerned, it is  
 valid. The Orders in question, therefore, would  
 be valid though irregular, and the succession  
 would therefore be preserved. How far this right  
 form and matter entered into the alleged conse-  
 cration of bishops by Dr. Cheney is beside the  
 question. If he departed in any essential from  
 the rite observed by Catholic Christendom, then,  
 of course, his consecrations were null and void,  
 and the "Reformed Episcopal Church" is on a  
 level with Presbyterianism, or Methodism, or In-  
 dependency, as regards its ministers. If he did  
 not, then his consecrations, however irregular,  
 must be looked on as valid, and in the schismati-  
 cal and heretical communion of which he was  
 the Coryphaeus, there is present a succession at  
 least as good as that of the Nestorians or the  
 Romans.

If Bishop Whitehouse's "ecclesiastical felon"  
 turns to repentance and recants, is he, or is he  
 not, once more a bishop? If he is, as I suppose  
 will be admitted, is he so by virtue of re-ordina-  
 tion or because of his having been once and for all  
 consecrated by the laying on of hands? If the  
 latter, then all my premises are admitted, and so  
 my conclusion.

RICHARD R. WEST.

Montreal, Sept. 27, 1879.

DAYS OF INTERCESSION FOR SUNDAY  
 SCHOOLS.

SIR,—I venture through your columns to call  
 attention to the fact that the Church of England  
 Sunday School Institute have, with the approval  
 of the Archbishops of Canterbury and York, made  
 arrangements for the simultaneous observance of  
 Days of Intercession in behalf of Sunday Schools,

and have for this year named for this purpose  
 Sunday, October 19th, and Monday, October 20.

The circular issued by the Institute, through  
 their agents, Messrs. Rowsell and Hutchison, has  
 probably reached some of the clergy and Sunday  
 School Superintendents. For the use of those  
 who may not have seen it, I make the following  
 extracts:—

The committee of the Institute earnestly exhort  
 the clergy and their congregations and all friends  
 of Sunday Schools to observe the days named for  
*Special Prayer*. The invitation is addressed to  
 the Continent, the United States, and the Colon-  
 ies, no less than to every parish church in Great  
 Britain, and it is believed that one simultaneous  
 chorus of prayer and praise will resound from the  
 entire Sunday School world. Such united prayer  
 as this can seldom be evoked, and no appeal is  
 necessary to enlist any Christian in so commend-  
 able a cause.

The committee feel assured that the great body  
 of the clergy will be glad to take advantage of the  
 opportunity thus offered for deepening in the  
 minds of their congregations the sense of the  
 value of Sunday Schools, and for enlisting that  
 general sympathy so favourable to the material  
 progress of a cause.

THE WANTS OF SUNDAY SCHOOLS.

Among the present wants of our Sunday  
 Schools, and such as deserve a place on any list  
 of subjects for prayer, may be mentioned an in-  
 creased interest among congregations and par-  
 ishes, and a heartier support and fuller recogni-  
 tion, of the Sunday School as a church agency.  
 In many places the Sunday School is still a feeble  
 adjunct to the church—seldom visited by influen-  
 tial parishioners, and scantily supplied with funds.

Another widely felt want is the dearth of duly  
 qualified young men as teachers. This need is  
 universal, and is a serious hindrance to the ex-  
 pansion of our schools. These are departments  
 of duty which naturally require young men; and  
 the work itself would react as a safeguard and  
 bond of holy brotherhood.

The committee respectfully suggest that the  
 Clergy might take occasion on these days to  
 quicken local interest and enlist parochial sup-  
 port by introducing the subject into their sermons.  
 One of the devotional meetings or special services  
 might receive a more congregational character by  
 others besides teachers being invited to attend  
 them.

The following means of observance are suggest-  
 ed in the circular:—1. A special celebration of  
 the Holy Communion for the teachers, if possi-  
 ble, with an address. 2. At least one devotional  
 meeting amongst the teachers of each school. 3.  
 The ordinary school routine on the Sunday  
 might be so far modified that the children should  
 have an opportunity of joining in the common  
 supplications. 4. The clergy might bring the  
 subject under the notice of their congregations  
 on the Sunday. 5. Means should be taken, if  
 possible, to interest the parents of the scholars in  
 the observance of the days.

The circular concludes with the following  
 words:

THE IMPORTANCE OF THE WORK.

The work before the church is immeasurably  
 great and glorious. We aim at nothing short of  
 bringing within His fold, and there feeding, the  
 vast flocks of Christ's lambs—of every class and  
 every country—throughout the world, and saved  
 through Him for ever. Notwithstanding the pro-  
 gress which has been made during the last few  
 years, Sunday Schools are still but a partially  
 developed and an imperfectly formed agency of  
 the Church. Teachers need training, and schol-  
 ars need recruiting. Each congregation, as a  
 "household of faith," must endeavor to enlarge  
 its nursery, and each churchman must strive to  
 utilize the forces of holy enthusiasm and fellow-  
 ship which fill an efficient Sunday School. The  
 claims of our children at home are urgent, and  
 the future of our church will be shaped by the  
 children of our day.

Nothing need be added to such true and  
 weighty words, which if applicable to England,  
 must come home to Sunday School workers in  
 Canada with double force.

It is, therefore, much to be hoped that the mat-  
 ter will be warmly and vigorously taken up by the

clergy and superintendents throughout the Domin-  
 ion. Other religious bodies have their Sunday  
 School anniversaries, conventions, institutes, &c.,  
 &c., from which good results doubtless flow. Let  
 the Church of England in Canada avail itself of  
 the opportunity now afforded of going and doing  
 likewise.

As a suggestion and an example, I may men-  
 tion that arrangements have already been made  
 in at least one of our city parishes for the attend-  
 ance of the Sunday School teachers at an early  
 celebration of the Holy Communion on Sunday,  
 Oct. 19, and for a special Sunday School service,  
 with suitable addresses and hymns, in the after-  
 noon of the same day.

Is it too much to hope that the teachers of all  
 the Church Sunday Schools in Toronto, or those  
 of large groups of Sunday Schools, may on some  
 future occasion arrange for attendance in a body  
 at the Holy Communion, thus demonstrating our  
 brotherly unity, and fostering the needful, and  
 perhaps too much lost sight of element of devo-  
 tion in direct and definite connection with our  
 work?

I have to apologize for encroaching so much on  
 your space. The interest and importance of the  
 matter will I trust be considered a sufficient ex-  
 cuse. I am yours faithfully,

Toronto, Michaelmas Day, 1879. S. G. Wood.

WAS IT RUBRICAL?

SIR.—In the Roman Church the classification  
 of feasts in "Doubles of the First Class" "Quar-  
 ter Doubles" "Doubles" and "Semi-doubles"  
 enables any worshipper of ordinary intelligence to  
 understand why the collect for the Sunday is  
 omitted altogether in favor of that of the feast  
 celebrated. Such a rule, however, does not  
 obtain in the Church of England, so far as I read  
 the rubrics. On the contrary, it seems to be the  
 clear intention of the Church that the Sunday  
 Collect should never be omitted except on Christ-  
 mas Day and the days following it up to the  
 Sunday after that Feast, Good Friday, and on  
 Ash Wednesday and Easter Even. The Sunday  
 Collect may, perhaps, be put in the second place,  
 as when a Saint's Day or other feast occurs,  
 though this is more than doubtful, but its total  
 omission seems to me unwarranted by any  
 rubric. Yet at St. Luke's harvest festival,  
 held a Sunday or two ago, at Even Song,  
 the Sunday Collect was simply ignored, and  
 another very poorly worded and very cold in tone,  
 if I may venture to say so, substituted for it.  
 Now, though we ought to be very grateful for the  
 blessing of an abundant harvest—which the  
 Bishop, by the way, in his sermon, clearly set  
 down to the influence of the N. P., rather than to  
 that of Heaven, still it may be questioned  
 whether such an occasion as a harvest festival is of  
 sufficient importance to justify the omission of  
 the Sunday's Collect. But as the Bishop of the  
 diocese was present, and said nothing, I presume  
 it was all according to rule. If so, might I ask  
 some one to inform me how simple Church of  
 England folks, like myself, are to understand on  
 what rubrical principle the omission was author-  
 ized. JAMES T. FIELD, Toronto Sept. 22nd, 1879.

THE MISSION BOARD RESOLUTION.

SIR.—The Mission Board has passed a resolu-  
 tion to the effect that the Secy-Treas. pay no  
 money to a Missionary unless his mission have  
 paid up in full,—i. e., if a missionary is suffering  
 loss through the failure of his congregations to  
 remit their guarantee, instead of assisting him  
 in his necessity the Board withholds its grant and  
 leaves him penniless.

I am aware this is only carrying out a by-law  
 of the synod; but since this by-law has been a dead  
 letter for a long time, being found utterly imprac-  
 ticable, why revive it so suddenly to the great  
 inconvenience and injustice of the Missionaries?  
 There are other provisions of the same by-law:  
 why not in common justice carry them out? Is  
 it because that would mean work for the board—  
 investigation, trouble, and expense for the Rural  
 Deans, who have no objection to that part of their  
 duty being omitted? It may fairly be asked what  
 do these gentleman care about the condition of  
 their less favoured and younger brethren? En-

joying the ease and comfort of Rectories they sit in their studies framing "rules and regulations" which are to be, each in their turn, the panacea for every ill to which the Diocese is heir, but which in reality some way or other won't work.

It may be thought I am rather hard on our dignitaries(?) but, sir, let facts, which are stubborn things speak. Take for instance the action of the Board last winter. Times were hard money was scarce, congregations paying little or nothing towards the stipends of their clergy. Utterly regardless of the fact that a time of reckoning must come the Board went on making grants to new missions. A crisis came. Members of the Board rush down, pass a resolution stopping all payments and leave the suffering missionaries absolutely penniless. The misery and want thus created among those clergy will never be known for to their praise be it said they bore their privations almost without a murmur. In the poorer and more backward missions it will be impossible to comply with the terms of this resolution without either killing out the church or starving the missionary.

To show how the missionaries feel about it, I will quote a sentence or two from a letter recently received from one of them. "The Mission Board," he writes, "ought to back a clergyman up in such parishes as this—not to put an obstruction in his way in the same proportion as the parish does. Upon my word it is no matter of wonder to me that the Church has not so great a hold in the country as she should have, when such machinery as this 'Mission Board Resolution' is put into working order. The only wonder is that there is a vestige left of her at all."

Such is the general opinion of those who after all are the best judges. A want of funds may be pleaded, but not justly when the Board appoint a Secretary, at a salary of \$1,000; which office, to say the least, is not absolutely necessary, and is quite ready to give \$800 to 1,000, in addition, towards the rent of the Bishop's house. Will not the laity, who so generously assisted in the hour of need, now see that our missionaries get fair play. The resolution of the Mission Board is a monstrous injustice. I am, sir, yours truly,  
ALBERT W. SPRAGGE, Brantford, Sept. 27th 1879.

## Family Reading.

### GOLD IN THE SKY.

#### CHAPTER XI.—DISAPPOINTMENT.

The girl was quite ill and worn-out, and she had been sent to bed to try to recover herself. And Roderick Jamieson and Basil Crawford began to discuss busily plans with regard to the proceedings to be taken with Symonds as soon as he returned. Mrs. Jamieson, however, insisted on dinner receiving their first attention, as it had long been cooling. They made up their minds that as soon as it was over they would proceed to the stables, and wait there the coachman's appearance. "And we will have a policeman in; we will be ready, quite ready, for the gentleman," said Roderick Jamieson; "and as soon as he does appear we will have his boxes searched to begin with."

He said this in a vigorous ready tone, and his wife declared she was sure he was thoroughly enjoying the affair; "and Basil is just as bad," she concluded, "directly there is any affair, about thieves or policemen, or anything of that kind, you men do seem to enjoy yourselves so, and delight in having to play an active part in it." They sat for some little time over their dinner, and when coffee was brought in to them, they again inquired whether Symonds was in the kitchen.

"No, sir," was the answer. "Shall I go round to the stables and see if he's there?"

"No," said Mr. Jamieson, "we will ourselves." He wished that the other servants should not know about their plans just for the present.

The stable was empty and dark, and, by the policeman's advice, they did not show a light in the front part of it. They shut off the door of communication between the entrance, the harness-room, and the stairs, and shut themselves in with the horses. But in an empty stall, in the warmed stable, with over-coats, they were not so bad off as they might have been. The policeman, too, turned

out to be a great acquisition, and capital company, and the two gentlemen much enjoyed the exciting narrations with which he furnished them.

Time wore on—half-past nine, ten, eleven, and no appearance of John Symonds, or Ned Blades, as the case might be. Leaving the officer of justice in possession, Roderick Jamieson and Basil Crawford proceeded to the house in search of further entertainment, and Roderick Jamieson wished to tell his wife to retire for the night, as there was no use in her sitting up, and as the coachman had not returned it was his intention to return and await his coming, and Basil Crawford also added his intention of "seeing the matter out."

Mrs. Jamieson was not altogether pleased with this aspect of affairs; she was inclined to fancy that the man might be "cross" when he returned, and that he might even be violent, and that altogether it was dark, and late, and mysterious, and a most unpleasant state of things.

Her husband assured her that nothing in the least unpleasant could possibly occur—that they were ever so comfortable in the stable, that they were going to get up a fire, and be more comfortable still—that even if the man did turn out "cross," even violent, were they not three to one? and one of the three the biggest, strongest policeman ever seen, with a dark lantern into the bargain?

Mrs. Jamieson had to consent to their going, as there was nothing else for her to do, and, laden with various pieces of furniture from the house, they returned to the stables.

The policeman assisted them with a right good will to make the fire burn; and it was very comical to see the unusually large man down on his knees, with his head on one side, blowing at the fire, and making himself giddy and red, and swallowing considerable quantities of smoke. For the rusty little grate in the corner of this part of the stable had scarcely ever been lighted, and, to all appearance, it did not know in the least what to do, and certainly had no notion of the art of "consuming its own smoke," for it went into the face of Basil Crawford, and blackened him; into the eyes of Roderick Jamieson, and made him weep; and down the throat, searching out the very lungs of the big policeman, making him cough and choke.

But it began to blaze up at length, and brightening flames lit up the policeman's uniform, and he rose in triumph from his knees, pleased that the fire was on a fair way to do well, and already prepared to entertain them with another story, beginning, "Now, lighting this fire reminds me of some years ago!" And by the time the story was told the fire was red and important, and the smoke had learned to go its own way without troubling other people.

What a life that policeman seemed to have had! his whole existence spent in frustrating the designs of evil-minded persons who flew in the face of right and the law, encounters more or less violent, and escapes which were hairbreadth, made up these scenes of his life. And again time sped on, and no sounds had warned them of the coachman's return. The heat of the little corner fire began to tell on the policeman; he began to get drowsy; and then the clocks struck three in the morning.

"He aint a coming to-night, sir," volunteered the policeman, at this period; "shall we take a look into his room, and see if all's square there? I believe you said he sleeps here."

"Yes, he does; but I begin to think with you he is not coming home to-night," said Mr. Jamieson.

Going up stairs they discussed the desirability of searching the man's boxes there and then; but they hushed their voices, in case he might have stolen in, unheard by them, and be quietly gone to his bed.

The policeman struck a light, then the gas in the coachman's bed-room was lighted, and the three stood together just inside the room. All was dark and still and tenantless.

"Looks suspicious, his not coming home," remarked Roderick Jamieson. "I do not believe he will come back now. I will tell you what it is, Basil, he saw you speaking to his wife, he knew the whole affair would come out, and he has run away!"

"You are not far wrong, sir," remarked the big policeman; "run away he has; but he's been home first!"

"Been home!" cried Basil Crawford and Rod-

erick Jamieson eagerly together; "how do you know? what is there to tell?"

"Nothing, sir, just nothing," said the policeman, with a superior smile. "Look round, sir."

They looked round, and saw but an empty open box, which told that the room had been occupied, but the bed was still undisturbed.

"He've just been and collected his twos and threes, sir, and he's clean off and gone with them; the question is now, When could he have been and fetched them?"

"Well, I sent twice just after Mr. Crawford came in to see if he had returned, and he was not here then."

"The gentleman came here directly after seeing the wife of this man?"

"Yes, on the omnibus," was the reply.

"Just so. This man probably walked and therefore was not here quite so soon. And did you send again, sir?"

"Well, no," said Roderick Jamieson, slowly, as the fact that he had missed his opportunity crossed him; and there was a certain shamefaced manner about him as he added, "We went to dinner."

"And you were some time over that—perhaps two hours?"

"Not so long as that; but on the whole I dare say we might have been an hour and a half."

"Less time than that would have answered his purpose," said the policeman, with a broad grin. "He knew the game was up in every direction; he came straight home without letting them know at the house that he had come, and he slunk in and, as I said, packed up his twos and threes—probably there were some of your twos and threes amongst them"—this fact seemed to afford the policeman considerable amusement, though Roderick Jamieson failed to see the point of the joke—"and then he bolted with the lot!"

"But he must be traced; he has some of my property—plate, and who knows what besides."

"Likely enough, sir; just you write me down a full description of the gentleman, and to-morrow a copy of it will be at every police-station. Never you mind, sir; don't you grieve your heart about him, we'll find him, wherever he is."

A description of John Symonds, *alias* Ned Blades, went the round of the police-stations, and Roderick Jamieson waited, at first hoping the runaway coachman might return on one pretext or another. If he did do so they were now quite prepared to receive him.

But he did not come any more, and the police failed to trace him.

(To be continued.)

### CHRIST AND CHRISTIANITY.

Both intellectually and morally, Christ is Christianity. Christianity is not related to him as a philosophy might be to a philosopher, that is, a moral or intellectual system thrown off from the mind of its author, and resting thenceforth only on its own merits. A philosophy may thus be severed altogether from the person of its originator, with entire impunity. Platonic thought would not have been damaged if Plato had been annihilated. But detach Christianity from Christ and it vanishes before your eyes into intellectual vapor. For it is the essence of Christianity, that day by day and hour by hour the Christian should live in consciously felt, sustained relationship to the ever-living Author of his creed and his life. Christianity is non-existent apart from Christ; it centres in and radiates from him. It is not a mere doctrine bequeathed by him to a world with which he has ceased to have any dealings. It perishes outright when we separate it from the living person of its Founder. Christ is the quickening spirit of Christian humanity. He lives in Christians, thinks in Christians, acts through Christians, and is associated with every movement of the Christian's deepest life. That life is a loyal homage of the intellect, of the heart, and of the will to the divine King, with whom will, heart and intellect are in close and constant communion, and from whom there flows forth through the truth, and the Sacraments, and the Spirit, that supply of light, and love and resolve that enriches and enobles the Christian soul!

It is not by one look, but the constant looking to Jesus, that sanctifies and comforts.



Children's Department.

THE ABYSSINIANS.

Our engraving this week represents some of that remarkable people, the Abyssinians, who stand out so distinctively from the other nations of Africa in the features of their country, their physical appearance, and their language and literature. They are a handsome people, between five and six feet high. They have abundance of physical strength, and can boast of their full share of that symmetrical roundness which contributes to the beauty of the human frame.

There are three principal races in the country, the most numerous of which is that which most nearly resembles the Bedowin Arabs, and their ancient language is related to the Arabic, Hebrew, and Syriac tongues. There are no negroes in the country, except some few who are slaves from the country of the Shangallas to the west.

The present king of Abyssinia professes to be descended from Menilek, the supposed son of the Queen of Sheba and King Solomon. The English people made war upon Theodore, the father of the present King, about ten or twelve years ago, because he kept some British subjects in captivity. Theodore wanted to marry Queen Victoria, but his love letters never reached her, he thought he was treated with contempt, and therefore imprisoned fifteen or twenty Englishmen in revenge.

The traveller, Bruce, went there in the last century to find the source of the Nile, and he discovered the source of one branch of it, called the Blue Nile. He also found there, in the Ethiopic language, a copy of the Book of Enoch the Prophet, which contains the passage St. Jude quotes in his Epistle about that patriarch. He took the book to England. It has been printed, and one copy of it exists in Canada.

The dress of the Abyssinians is exceedingly simple. Men of all ranks, from the King to the beggar wear a loose dress of white cotton, which in graceful folds is thrown over the shoulders, so as to leave their arms free to carry their armor. Processers of the same material are worn by all,

and a cotton waist cloth, which when wound round the waist, serves the purpose of defensive armor.

The religion of the Abyssinians is Christian, and is highly ceremonial.

HELP, LORD!

Giver of light!  
This soul is dark, and needeth Thee;  
Turn into day my night,  
Give thine own light to me.  
Giver of light!  
The world is dark and needeth Thee,  
Shine with Thy heavenly might,  
And bid the darkness flee.

Error is here!  
And truth can find no resting place;  
Man walks, half hope, half fear.  
With weary, troubled pace;  
And day by day,  
With heavy heart and anxious eye.  
He asketh, what is truth?  
But findeth no reply.

Evil o'erflows!  
Stern evil, which no claims can bind,  
Nor spell can disenchant;  
Restless and unconfined,  
Still year by year  
Sin broadeneth its turbid flood.  
Come speak the words of power,  
O Thou, earth's only good!

A COTTAGE HOME IN YEDO

Six little Japanese girls, each with her Gospel and hymn-book, sitting around the table ready for evening prayers, is a very pleasant sight.

At my right hand is little O Fusa San, about seven years old, and the daughter of a blind man, who is now an earnest Christian. She is the special charge of my eldest girl, O Take San, who looks very glad when I praise the little one for reading her verse so nicely; for there has been a private rehearsal in their own room.

The other little one, just the same age, sits at my right hand. She is wonderfully sharp and clever—always ready to find my place for me,

and sees in a minute if a book is wanting. For two nights this week she has gone to bed, looking very doleful, without the good-night kiss, for I heard she had been disobedient. Last night however, the report was good, and she was as happy as the rest, all making their very low bow, and enjoying the fun of trying to say, "May your slumbers be sweet." I said, "Good-night, dears," and with another bow they said, "Good-night dears," to me, which had rather an amusing effect.

My girls go in pairs; the next two about the same age are O Kin San and O Yu San. The latter is our latest arrival. Only last week her tidy little chest of drawers, paper umbrella, and new wooden clogs, were deposited and generally admired by the others.

O Kin San has left a home with five little motherless brothers and sisters, one of whom died soon after she came. I have often thought of her, standing under the vine in the garden a few days afterward, and saying her heart was too sad to play.

The two eldest, O Take San and O Sei San, are a great contrast: the former always anxious to observe the laws of etiquette, and the latter very rough and noisy, constantly receiving with meekness severe reprimands for her deficiencies. I hope O Take San has really received Christianity into her heart. A very plaintive little voice sometimes is heard just before bed-time, and I know it is O Take San, who has gathered the others round her, and asking God in simplest language to take care of them, and teach them and their fathers and mothers to love Jesus Christ. She had been praying for her mother for some time, when one day quite unexpectedly, the mother came and told us she wished to become a catechumen. O Take San's joy was great, and I hope her faith was strengthened. - Church Bells.

HONOR THY MOTHER.

It was a cold, dark night in winter. The wind blew and the snow was hurled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who went out. A distinguished lecturer was to speak, and notwithstanding the storm the villagers very generally ventured forth to hear him.

William Annesly, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his and drew up as close as possible to him. Together they breasted the storm, the mother and the boy who had been carried in her arms, who had now grown up so tall that she could lean on his. They had not walked very far before he said:

"I am very proud to-night, mother."  
"Proud that you can take care of me?" she said to him with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should in his manhood lovingly provide for her who, in helpless infancy, watched over him.

During the Baptismal Service the congregation ought to stand until coming to the Lord's Prayer, during which and the following prayers they should kneel, and again stand during the charge to sponsors, witnesses, or the baptized. Standing is also the rule at a Marriage Service. At a funeral in a private house the same position should be observed as at church; and the fact that the audience is a mixed one should not wholly destroy its Churchly character.

What better is the Christian, who gets no personal communion and help from his Father, than the heathen who has no God? If it be answered better in knowledge and a possible access to God in need; it must be added, worse in the responsibility that comes from opportunity unimproved and known duty not done.

**Church Directory.**

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

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Given, Rector, Rev. T. C. DesBarres, Incumbent.

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

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

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

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

**ST. STEPHEN'S.**—Corner College street and 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. Rev. J. McLean Ballard, M.A., Incumbent.

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

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

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

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

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

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

**GRACE CHURCH.** Elm street, near Price's Lane. Sunday services 11 a. m. and p. m. Rev. J. P. Lewis, Incumbent.

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

**CHURCH OF THE ASCENSION.**—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.

**ST. MARK'S.**—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ing es, 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 Boys, M.A.

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