

Dominion Churchman.

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Dominion Churchman.

THURSDAY, MARCH 8, 1877.

THE WEEK.

A CURIOUS and awkward incident has been brought to light in Nova Scotia. Soon after Confederation was accomplished, new seals were prepared for the several Provinces and in the Queen's name ordered to be used therein. For some reason of their own the Government of Nova Scotia did not take kindly to the new seal, but have retained the old, and—as it is alleged—consequently illegal one in use up to the present time. The discovery of this practice raises a question as to the validity of all the instruments to which the old seal has been affixed, since the date (1869) at which it became obsolete. If orders, appointments, prorogations, laws of the last seven years, are all invalid, how or by what authority can they acquire validity and legality? In the meantime, how comes it to pass that a distinct Injunction, bearing the Queen's name, has been disregarded by those who profess to bear rule in the Queen's name?

A case somewhat parallel in its results though different in its details, has occurred in New Zealand. The last session of the Legislature was prorogued, not by the Governor in person, but by commissions who were appointed by a commission running in the name of Her Majesty and simply witnessed by the Governor. Now, the Queen, even if she were present in the colony, could not prorogue its parliament, just as the Governor-General has no authority over any of our Provincial Legislatures; for it is maintained that the right of proroguing a Legislature created by Statute is not a prerogative of the Crown, but is vested solely in the persons on whom it is conferred by Statute: so that the Governor must prorogue personally or by proclamation under his own hand; and his signature as attesting witness to a commission running in the Queen's name is probably insufficient for the purpose. If the objection is sustained the Legislature is still legally in session, and the several important Acts which were to come into operation only after the prorogation are still in abeyance. Chief among these is the Act abolishing the Provincial Governments; and if all that has been done under that Act is illegal, very grave inconveniences may result. It only shows how necessary it is carefully to adhere to prescribed forms of procedure.

The Vatican Council, it may not, perhaps, be generally remembered, stands adjourned only, and not dissolved. Pio Nono has, it is understood, been for some time anxious to call it together again for further deliberation, and lately he propounded three queries to a congregation of Cardinals. 1. Is it opportune, in the present state of things, to resume the deliberations of the Vatican Council? 2. What questions should and ought to be first deliberated upon? 3. Ought mod-

ern doctrines to form the subject of a series of preliminary studies? The Cardinals expressed themselves adversely to a meeting of the Council at present, but seem to have considered that the subject suggested by the third query should be taken up.

Hitherto the Italian Government has honourably observed the policy of non-interference, which it solemnly promised the other powers that it would maintain towards the Vatican. But a Bill now before the Chambers contemplates a serious and lamentable change of base. By its provisions any minister of religion who "abuses his office so as to offend against the institutions or laws of the state, or *perturbs the public conscience or the peace of families,*" is to be punished with fine and imprisonment. Likewise, any speech, writing, or action *directed to provoke disobedience to the laws, or the publication of any ecclesiastical documents "from whatever ecclesiastical authority or whatever place they may emanate,"* or the performance of any act of external worship "contrary to the dispositions of the Government," or any contravention of the rule requiring Government sanction to the publication of provisions relative to worship—all these so-called offences are punishable with fine and imprisonment. Though these clauses are directed primarily against the Papacy, it is obvious that, if adopted, they place all religions absolutely at the mercy of the civil Government for the time being. Dr. Falek on the one hand, and the Spanish Ultramontanes on the other, are completely distanced in the race for the championship of intolerance by this latest programme of the Italian rationalists and atheists. Consider for a moment how trenchant and comprehensive are the provisions of this measure. If pushed to extremes—and ecclesiastical laws are, as we all know, very liable to be pushed to extremes—every conceivable act of any minister of any denomination may be declared illegal. Dr. Nevins may be debarred from promulgating a new list of services for the beautiful American Church in Rome, unless he obtains the *imprimatur* of the Chief of Police. The immersion of Baptists in the cold yellow Tiber may be "an act of external worship contrary to the dispositions of the Government." A Presbyterian criticism of these iniquitous regulations may be adjudged to be "directed to provoke disobedience to the laws," whilst every preacher who rises above the dull level of mediocre platitudes may readily be charged with "perturbing the public conscience or the peace of families." It is a poor Liberalism which has to call fines and imprisonments to its aid to prevent its seared conscience from being "perturbed" by preachers.

Turning to Germany, we find in a recent debate in the Prussian Parliament curious evidence of some indirect results of the Government's Ecclesiastical policy. The Minis-

ter of the Interior charges the Ultramontanes with being responsible for the spread of Republicanism; they by their persistent attacks on existing institutions having weakened the popular respect for law. Herr Windthorst replied that the State by passing arbitrary measures incompatible with freedom of conscience; and by excluding Roman Catholics from every important office necessarily puts itself in antagonism with all of that faith; but he denied that he and his friends had any sympathy whatever with Socialism, the growth of which he attributed to the increasing want among the working classes and the prevalent conviction that the Government would do nothing for their relief. He intimated, however, that he intended to force upon the State the necessity of giving attention to the grievances, as far as they are legitimate ones, of the Socialists. So one effect of the Falek laws has been to bring about a sort of coalition between two parties naturally repugnant to each other, but both imbued with a common and bitter hostility to the Government.

The Supreme Court of the Dominion has, by the mouths of Mr. Justice Taschereau and Mr. Justice Ritchie, given judgment in the Charlevoix Election case, and unseated M. Langevin on account of the "undue influence" exercised by the parish *cures* on his behalf. In view of the attitude lately assumed in the Province of Quebec by the Ultramontane section of the Romish Church and the extraordinary judicial utterances of such men as Judge Routhier, this decision of the highest tribunal cannot but be considered as one of considerable importance. Both the learned judges gave disquisitions on the rights of all citizens and their responsibilities being equal before the law; and utterly repudiated the doctrine that a priest is amenable only to his ecclesiastical superiors for his actions or his words. The right which a lay citizen possesses of discussing political matters and bringing reasonable influence to bear upon electors so as to induce them to support his own views is also allowed to a clergyman. But even in these two judgments the extent to which the latter may legally carry their interference is not defined with absolute clearness. The introduction of politics into the pulpit is, amongst all but Romanists, condemned as highly objectionable, but we should be sorry to think that it would be, under all conceivable circumstances, illegal. It is easy to imagine a case in which it *might* be the duty of clergymen to advise their congregations to vote against a certain candidate. If we understand it aright, such advice would be perfectly legal provided that the advised did not feel bound to follow it—that is, the advice as coming from man to man is permissible, while the same advice, enforced by the threat of spiritual penalties in case of disobedience, is illegal. Some of these *cures*, for instance, declared that an elector voting for Mr. Tremblay would be guilty of mortal

sin, and on dying, after so voting would not be entitled to the services of a priest. This is rightly declared to be intimidation and undue influence within the meaning of the Act. But Judge Taschereau makes one rather *naive* remark. "I can conceive that these sermons may have had no influence whatever on the intelligent and instructed portion of their hearers; nevertheless I have no doubt that they must have influenced the majority of persons devoid of instruction." These are curious words to be spoken by a Roman Catholic layman, leading as they do to the unavoidable conclusion that the voice of the Romish Church speaking through its Bishops and priests and emphasized by the threat of excommunication and the danger of committing mortal sin, has no more effect than the idle wind upon any but the unintelligent and uninstructed of the flock. The illegality of priestly denunciations consists, apparently, not in the *animus* with which they are delivered but in the objective influence which they exercise. A priest may exhaust all the threats and penalties of the Romish *repertoire*, provided that his congregation be too "intelligent and instructed" to pay the least heed to what he says.

O'Mahoney's body rests in an Irish grave. It makes very little difference to any one where he lies, or indeed whether he be alive or dead; the only noteworthy incident connected with the occurrence being the outspoken language of Cardinal Cullen, who refused to let the "patriot's" body be in state in a Dublin Church, as he was not aware that O'Mahoney had either been remarkable as a devout son of the church or indeed that Fenianism had done anything but harm to Ireland.

Although the Democrats maintain—and, it must be confessed, with some show of reason—that the Electoral Commission has imposed a President on the United States who represents a minority of the electors, it is hoped and believed that the accession to power of President Hayes will be loyally accepted by all classes. The new Chief Magistrate has a singular opportunity for good if he only has the capacity and the honesty to avail himself of it. Let us hope that the manly and patriotic forbearance shown by the Democratic leaders during the recent crisis will provoke a generous response in the breast of the new President, and that the sanguine anticipations of the South that the days of the carpet-baggers are over, will not be falsified. General Grant "steps down and out" of the White House "unwept, unhonored and unsung." He may be honest, he may be capable; but his tenure of power is a sad chronicle of incapacity and dishonesty that has disgraced his own party, alienated and irritated his opponents, jeopardized public peace at home and not raised public credit abroad.

The hopes of European peace, in which we hardly dared to indulge last week, have, thank God, become a reality. Russia,

finding public opinion and especially the attitude of the English Government to be too strong for her, has retreated from her hostile attitude and ordered the demobilization of her forces. Servia has practically made peace, and Montenegro is preparing to do the same. The Turks have, in one sense, carried the day; but let them not beguile themselves into the belief that they now are at liberty to do what they please and as little as they please in the way of reforms. They are under the surveillance of Europe, and if they neglect this opportunity of retrieving their character, they may be sure that no English Government will, on another occasion, come to their rescue.

Mr. Tooth still declining to surrender the keys of the church, the doors were at last forced open, and service held by Revd. B. Dale, curate in charge of St. James', Hatcham, without much interference from the rowdy "worshippers." In the meantime the subject is receiving much elucidation from several letters in the Church papers. The main questions seem to be, Is Lord Penzance's court an ecclesiastical or civil court? Is the Committee of Privy Council a court competent to decide points of doctrine or merely a high legal tribunal to decide what the law is? With regard to the latter point Canon Walsingham Howe remarks that the Privy Council has nothing to do with "finding a workable compromise" as some people hope it will do in the Ridsdale case. It has merely to expound the law, and if it will do that without favour or affection, without regard to ulterior consequences and without an illconcealed wish to favour either party, everyone will be satisfied. The Purchas judgment has been so universally condemned, and has been shewn to be so one-sided, and has worked so much harm that every one must hope it may be reversed. If it is maintained, Mr. Grier does not hesitate to say that a court in which the virtual prosecutor, Archbishop Tait, sits also as judge will not command respect for its impartiality. This writer points out how Churchmen of all views have at different times condemned the Privy Council, and remarks that it is rather unfair now to accuse of lawlessness and sedition men who take a practical means of shewing their disapproval of a Court which others by remonstrance, pamphlets and petitions have, in words at least, equally strongly condemned. "A court which I regard as purely secular when it does what I dislike, does not become ecclesiastical by doing what I like." It seems equally impossible and undesirable that things should go on as they now are; but, as we said last week, nothing can be done till the Ridsdale case is decided, and that will not be, probably, till after Easter. In the meantime special prayers are being offered in the diocese of Salisbury "that the judges of the Privy Council may be guided to a true and righteous judgment; that a fresh schism may be averted; and that all our present trials may be overruled for the advance of Christ's kingdom, and for the increase of true religion amongst our people."

THE FOURTH SUNDAY IN LENT

IS frequently called Mid-Lent, and sometimes Refreshment Sunday, perhaps from the Gospel of the Communion Office, which records the feeding of the Five thousand by the Lord in the wilderness. Mid-Lent Sunday indeed appears to differ somewhat from the other Sundays of the Season in the ceremonies that have been connected with it, as well as the general character of the services. The collect speaks of comfort; the Epistle speaks of the "free" Jerusalem springing out of the bondage of Sinai; and the first Lessons of the day all refer to the food and refreshment sought by the sons of Jacob, and furnished by Joseph, who, in many respects, was unquestionably a type of the Lord.

The miracle recorded in the Gospel is of more than usual significance, and is calculated to show the providential care of Christ for His people. It is calculated that the two hundred penny-worth of bread mentioned, would have given less than three ounces to each of the five thousand people; St. Matthew says there were women and children besides: reckoning these at the same number as the men, the ounce and a half for each would have merited the term "little" mentioned by Philip. The actual quantity of bread, however, was only five barley loaves such as a lad could carry, thus, perhaps, affording no more than eight or ten grains in weight to each person. It was, however, as much an act of Divine power to double the quantity of bread as to multiply it a thousand fold, only that the miracle as it actually occurred was so much the more remarkable and indisputable as performed in the presence of so great a multitude.

The miracle had also a mystic character, exhibiting the Redeemer as the spiritual Refresher of His people; and in this aspect may be regarded as having something of a Eucharistic character. Indeed the Lord's discourse in the other part of the chapter naturally leads to this conclusion. In the miracle itself, the bread is placed in the hands of Christ as an oblation offered to God. Jesus having given thanks, (*eucharistesas*), as in St. Luke xxii. 19, he thereby endowed the loaves with capacities they had not previously possessed. He then distributed the multiplied loaves to His ministers as to men who had received gifts from Himself for the benefit of His people. And then through the intervention of His ministers, and not by immediate and direct communication with the multitude, they received the bread which had been blessed, and by which they were satisfied. The whole arrangement was doubtless intended to signify the control which Christ exercises over the provisions and bounties of nature, as well as over the spiritual gifts of His grace, which he bestows in His ordinances and by the instrumentality of those whom He has commissioned to minister the word and sacraments.

UNIVERSITY AFFILIATION.

THE discussions on this question have in most cases kept clear of its most important aspect. There have been one or two

exceptions; but beside these, the religious bearing of the subject appears to have been very carefully avoided. And yet several of the institutions which it is proposed to affiliate, had their origin in a deep conviction that education without religious teaching would be an evil rather than a blessing; and their existence continued to the present time has always had in view the combination of a training in the highest, the oldest, and one at least of the most certain of all the sciences—that of Theology—with secular learning. For the establishment of these Universities all the eloquence of their founders was made use of, and the most pressing solicitations were employed in order to show the urgent necessity of their formation. Agents were engaged to travel over this continent, and to visit Europe, in order to excite the feeling of Churchmen, and to raise contributions for the purpose. Large sums of money were received for the endowments, necessary to put on a permanent footing, arrangements that were required for the object so earnestly desired. That these efforts were made, and that these contributions were obtained on the condition that the teaching of the Church should form the main fundamental principle to be steadily kept in view in the formation and permanent establishment of Trinity College, Toronto, is very evident from the history of the proceedings connected with it. The petition of the clergy and laity of the Church of England in Upper Canada, signed by the late Bishop of Toronto, Archdeacons Stewart and Bethune, Rev. H. J. Grassett, Chief Justices Robinson and Draper, with nearly thirty others, states that they “can have no confidence or connection with an educational institution in which the voice of prayer and praise can never be heard, and from which the acknowledgment of the Deity and belief in the Saviour are excluded;” that “therefore it is their duty to make the most strenuous efforts for founding a university or college in connection with the Church.” They add also that “they do not desire to see tests imposed of such a nature as would create uneasiness among the members of the Church; and they would therefore consider the great object of religious peace and unity within the Church sufficiently secured by requiring from all who have any share in its government, or any duties as professors, teachers, or officers, the declaration that they are sincere and faithful members of the United Church of England and Ireland, conforming to her Liturgy, submitting to her discipline, believing in her doctrines, and pledging themselves that their conduct shall always be in accordance with that declaration.” On laying the foundation stone of the College the Bishop said: “I lay this corner-stone of an edifice to be erected, by the name of Trinity College, to be a place of sound learning and religious education, in accordance with the principles and usages of the United Church of England and Ireland.” And at the inauguration of the College, Jan. 15th, 1852, his Lordship stated:—“As it was impossible for us—great as the sacrifice might be—to hold any connection with an institution essentially anti-Christian, it became our duty to establish a

university in close connection with the Church.”

There can be no mistake, therefore, in the fact that the charter of Trinity College, Toronto, was obtained, money collected, and an endowment secured, upon the express condition that the Christian Religion as sound Churchmanship should be combined with the entire system of training introduced into the institution. We believe that Bishop's College, Lennoxville, and King's College, Nova Scotia, were established with the same object just as distinctly enunciated.

The Statutes of King's College, N. S., now in force were passed in 1806. Several attempts have been made to secularize the Institution—one especially in 1835—but without success. Its connection with the Church is too clearly defined to allow of such an alteration in its constitution; and such a change would have necessitated the surrender of a large portion of the endowment.

Now should the universities established for the purpose of combining religion with secular education, become affiliated with an institution for the whole Dominion, the fundamental principle of which shall be that all religious teaching shall be entirely ignored, who sees not that the very object for which the Church universities struggled into existence will be at once abandoned, and churchmanship, that is Christianity, must suffer in consequence? Religion, if taught at all, must be put into the background, its religious teaching must become entirely voluntary, and in process of time would probably be scarcely attempted at all.

The privilege of granting academical degrees confers a great power upon the corporation that possesses it; and such corporation would miserably fail in its duty if, after its establishment for the purpose of using this power in support of religion, it should suffer it to be transferred to a central body, which not only has no such object in view, but which starts with the principle that all religious teaching, and examination in it, are to be altogether kept out of sight. We have no doubt that the corporations of Trinity College, Toronto, Bishop's College, Lennoxville, and King's College, Nova Scotia, are duly impressed with this sentiment. They probably feel that a trust has been placed in their hands which, as conscientious members of an Apostolic Church, they dare not, they cannot repudiate; and if they should abandon it, they would deserve the reprobation of universal Christendom. They hold in their hands respectively an influence for the Church and for the Gospel, which is second to none in the Dominion.

Reference has been made, in the discussions upon the subject, to King's College, London, which is affiliated to the University of London. But it happens to be a fact that the immense influence wielded by the privilege of conferring degrees in the various branches of an Academical course has been repeatedly sought, year after year, by the Council of King's College, but hitherto without success. Could they but once possess the privilege, it is not too much to say that no motive on

earth would induce them voluntarily to surrender the trust placed in their hands.

We believe some proposal has been made to unite all the Church Universities in the Dominion into one University, for the purpose of conferring degrees, the value of which would be very materially enhanced by such an arrangement. For a Church College to become affiliated with such a University would involve no sacrifice of principle. Degrees in Divinity, as well as in Arts, could be granted, and much good would doubtless result therefrom. We purpose to return to this subject shortly again, as we trust that some arrangement of this kind will be ultimately secured.

BISHOP WHIPPLE AND THE INDIANS.

THIS indefatigable veteran in the cause of the Indian population of the United States, in a letter addressed to the *New York Tribune*, reviews with much force the case of the Indians against the people and Government of the United States. The case of the Sioux Indians is that more particularly which presents the most shameless violation of sacred rights. They had the solemn pledge of the Government that they should be protected in the absolute possession of the tract which was set apart for them by the treaty of 1868. This treaty would not have been entered into by the Sioux had it not been proposed by men in the highest official stations. The Constitution of the United States makes these treaties the highest of all authority, while the ordinance of 1787, which is equally binding, declares that the Indian tribes shall not have their property taken from them except in a war authorized by Congress. But the Bishop says he knows of no instance in history where a great nation has so shamelessly violated its solemn oath. It was the old story of Ahab coveting Naboth's vineyard. A war was begun which originated in a mistake of the Commissioner on Indian Affairs, and which was not ordered by Congress. That war forced all the Indians in the Powder River County into a hostile attitude. Then came the massacre of General Custer, followed by a cry not for justice, but for extermination. And the war has gone on; glorious victories have been talked about, over a few score of Indians who have been killed; while the food, clothing, and shelter of multitudes of others have been destroyed, and they themselves turned out amid the horrors of a Dacotan winter, to famish and die. He says their own soldiers have not tortured the wounded and the dying, but the “Pawnees” and the “Crows,” the savage enemies of the Sioux, have been employed to do it for them; and not long ago, a number of Sioux chiefs came to the United States camp with a flag of truce to sue for peace, when they were brutally murdered by the “Crow” scouts. No attempt is made to redress the wrong, but repeated promises are made to the Indians, which are as repeatedly broken.

The Bishop states that some years ago, he visited Washington to plead for the poor red man. Secretary Stanton said to a friend of

his: "What does the Bishop want? If he has come here to tell us that this Government is guilty of gross crimes in its dealing with the Indians, tell him that the United States Government never redresses any wrong until the people demand it; and when he can reach the heart of the people, these wrongs will end."

He details horrible massacres by United States troops, committed on the Indian population, as atrocious as those lately perpetrated in Bulgaria, only not on so large a scale. And could it have been that Great Britain had done as much to prop up the power that is guilty of these barbarities as she has done in the case of Turkey, it would be equally her duty to interfere in the common cause of humanity. Some of the abominable deeds he speaks of were done not more than three or four months ago, so that it is evident there has been no change in the treatment the red man may expect.

Some of the Sioux wish to go South-west, where there is as beautiful a country as the sun ever shone upon, which has been solemnly set apart as the future home of the Indians; and there is the more reason to keep it for them, because the solemn compact which for ever dedicated that territory to the Indians was made to atone for one of the darkest crimes ever committed against a branch of that population.

That the rebellion of the Sioux Indians was not the mere natural outcome of savage life is shown from the fact, brought forward in the letter, that some the worst of these Sioux fled to Canada, where they were given a reservation by the Canadian government, since which, they have been thoroughly loyal to that Government, and law-abiding. It is also a fact that after a year of searching investigation as to the causes of one of the Indian wars, General Auger wrote: "That the Indian goes to war is not astonishing; he is often compelled to do so. Wrongs are borne by him in silence, which never fail to drive civilized men to deeds of violence."

The Bishop thinks a crisis has now come; for this Spring will see a mighty exodus of adventurers to the mines of the Black Hills. Every route will swarm with thousands and tens of thousands; and unless war is ended and peace is made, this continent will hear such a wail of sorrow as never entered our ears from an Indian massacre. Having tried robbery, whole massacre and cruelty, he recommends as a last resort, the trial of justice. He says: "There has never been a national wrong that has not been avenged; and there never will be until the cry of the oppressed ceases to enter the ear of the Lord of Hosts."

ALGOMA.

ON another page of this issue will be found an account of the labors of our Missionary Bishop in his northern Diocese, which will be perused with much interest. We are sure the sympathies and prayers of our readers will largely go with the estimable Bishop in his arduous and toilsome work, undeterred as he is by the numerous

difficulties he meets at every step of his progress, and unsupplied as, alas! he still is with the means to render his labors successful. What indeed can the most enterprising and the hardest working Bishop accomplish in a wild region like his, little unsupported by those who sent him there, among a struggling population, many of whom are themselves but just able to find the means of subsistence, although they are doubtless paving the way for a people that may hereafter be as numerous as in any part of the Dominion? We beg of our readers, the Churchmen of Canada, when they think of the claims upon them nearer home, not to forget that their own Missionary Diocese of Algoma has demands upon them as urgent and as obligatory as any of them.

CHURCH EDUCATION.

THE large amount of ignorance in religious matters prevalent among the members of the Church is constantly deplored. We are always hearing exclamations of surprise and regret at the defection of our congregations, at the absence of all interest in the Church services, and a want of knowledge in the very vitals of Church principles. Many and many a man and woman, once baptized and bearing on their foreheads the indelible mark of Christianity, are to be found so profoundly ignorant of what they ought to believe, so far removed from an understanding as to the very Church into which they have been admitted, and so utterly regardless of her precepts, that it were well to enquire what cause can be assigned for such ignorance, and what remedy can be suggested for its removal.

Take, for instance, a country Parish. The clergyman is resident. Divine service is regularly held on Sundays, and, in accordance with the teaching of the Prayer Book, on Festivals, while there might be also a Daily and a frequent celebration of the Holy Eucharist.

Many of the people cannot understand these services, nor do they attend them in considerable numbers. The clergyman is earnest in his teaching, zealous in his ministrations, and spares no effort to enforce the necessity of his people following the requirements of the Church. He is told that, as grown up men and women, they are able to form their own judgement in matters of faith, and that it matters very little to what particular communion they belong, what place of worship they may frequent, so long as they are honest and deal truly with their neighbour. They may go to Church sometimes, it is true, to see and be seen by their friends—for appearance sake it would not be quite right to forsake it altogether—and when they go, they are consequently strangers to devotion. They hold the Prayer Book in their hands, but it is useless to them, as they never were accustomed to find out the Psalms, or follow the Prayers. They sit when they should kneel, they understand neither the Creeds nor Litany, and smile if the clergyman reverently bows his head at the sacred name of Jesus. As to the nature of the Holy

Sacraments, their meaning, and blessed effects, they have not the faintest idea. To them every day and season are alike, Holy things are ignored, in fact they are strange to them. And yet these very persons profess themselves judges in spiritual matters, criticising the sermon if it does not happen to be palatable, finding fault with ceremonies, which they do not understand, and so perhaps becoming hostile to their clergyman who is faithfully endeavouring to do his duty, while the same quasi judges could not perhaps take a sheet of paper and write down the specific doctrines and customs as sanctioned and appointed by the Church.

The cause of all this is want of early training. It is as useless to suppose that a naval officer could be efficient in navigation and sea-services unless he had been trained as a midshipman from boyhood, as to think that we shall ever have our Parishes filled with good Churchmen without our people being educated and trained when young. Want of education of this nature is the sole cause of a wide-spread ignorance. There may, possibly, be in every community some thinking men and women, whose thirst for knowledge prompts them to search out and enquire for the truth. But in how many parishes, in every Diocese of this Dominion, can be found those who are thoroughly conversant with the constitution, teaching, and directions of the Church, to say nothing of her Liturgy and Ritual?

The remedy suggests itself. Never shall we have a real vitality in the Church unless its young members are properly trained, and this can only be done by means of Church Schools in as many Parishes as possible. Some may be startled at the suggestion, and cast it aside with the feeling that such a thing is impracticable. But in some parishes the impracticability is only hypothetical. The clergyman may not always have time at his disposal for this purpose, but he might start it, and retain the superintendence of such a school. In most parishes, surely some one could be found to give a portion of his time to the object, and, in some cases, some members of the clergyman's own family could render assistance. No doubt the scheme at first would have its difficulties, but, in many cases, they would be only temporary; and when we reflect that in our Public Schools religious instruction is seldom attempted, it becomes the duty of Church people to organize classes in every parish, where the young may be faithfully and wholly taught, so that, as they grow in years, they may grow in grace, and be living branches of the great Vine into which by Holy baptism they have been grafted. The suggestion is made; and, if one of those whose eyes may fall on these lines is thereby induced to make the experiment, we shall feel that we have not pleaded in vain, and we shall be thankful that in one parish at least, has been found an opportunity of carrying out the Divine command, "Feed My Lambs." D.

To CORRESPONDENTS.—Received—"Increase of the Ministry;" "Anglicanus;" "Science and Religion;" "The Rev. Arthur Tooth." The Bishop of Montreal's sermon next week.

BOOK REVIEW.

GENESIS AND GEOLOGY; OR, the two records of Creation. A sermon preached in St. Peter's Church, Sherbrooke, Jan. 28th, 1877, by the Rev. Isaac Brock, M. A., Queen's College, Oxford, Co-Rector of St. Peter's Church. T. J. Tuck, Sherbrooke, P. Q., 1877. Ten cents.

This sermon contains a condensed account of some of the prominent features of the arguments in favour of the harmony between the two records of God's creation. It is highly interesting, and may be read with much profit and pleasure.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN.—A special course of Lenten lectures is being delivered in Trinity Church School Room, under the auspices of the Church of England Institute. The Lecturer last Wednesday evening was the Rev. Canon Brigstocke, whose subject was "The Calender." The Bishop of the Diocese is to (give the address) next Wednesday evening. Much interest is felt in the course, and the attendance is good.

KINGSCLEAR.—The fourth in the Kingsclear course of "Lectures with Music and Readings" took place on Thursday evening last. As usual the Hall was filled to overflowing; and the uniform patience and good nature of the crowded audience showed plainly their enjoyment. The Lecturer was Prof. Foster, of the University. His subject was "Reform and Reformers." He began by giving several illustrations of Reform. A landscape was pictured, in which woody hill-side and over-grown marsh made up the wild and useless scene. A few years pass, and the scene is changed. Where the marsh lay, are fields of waving grass; where the forest hill-side was, the ripening harvest stands. The scene has been re-formed. Similar pictures were drawn of Reform in the individual and the nation. Reformers stand as mile-stones in the path of progress. The world's advance is made up of the achievements of Reformers. Eliminate from this what Reformers have done, and the world would be borne back to its worst and darkest periods. Several dramatic sketches were drawn of some of these Reformers; of Solon, the Reformer of Athens; of Tell, the deliverer of Switzerland; of Luther, the Reformer of religion in Germany; of Wilberforce who overthrew the Slave Traffic, and Howard who reformed the prisons of England. The Lecturer pointed out the fact that all Reform rests on, and every Reformer works in accordance with, a great principle, that of Truth, of Freedom. The progress of Reformers was also traced. There is first, error—the oppression of Liberty and Truth. Then comes an undefined feeling that there is something which ought to be righted. This leads to inquiries as to why and how, and the end is action. Again, with action other things are to be considered. There is time. No reform is sudden, or rapid. It exists, first, in the convictions of one man; from him it is communicated to a minority; and at length the minority swells to a majority. Up to this point the agent is moral suasion; but to maintain and perpetuate reform the majority employs now legal suasion. The only preservation of reform lies in the Law. The Lecturer proceeded to apply all this to the Temperance reform which, he contended, had now reached that stage, when it should look towards the protecting arm of the law. But moral suasion must never cease, its mission is perpetual. The hearts of men must ever be touched. A beautiful story illustrates this. A traveller in the old world went to a Cathedral shrine with an aged Priest to gaze on a jewel in the sacred heart. When they stood before the case which contained it, rough in finish and of great strength, the Priest took from his girdle a bunch of keys. He unlocked the case, and revealed a similar one within. Thus he opened case after case until he came to a shining metallic casket; and pressing a spring in this, the jewel was disclosed shining bright in the sacred heart. So man's heart may be encased in ignorance, wrapped about by many folds of sin and prejudice.

But moral suasion is the key, with which to reach that heart to quicken and mould it in Reform. The above is but a meagre outline: the Lecture occupied an hour in delivery, and showed an unusual command of language, fine literary culture, appreciation of the dramatic element of the subject and a logical and philosophical habit of mind—a combination of qualities which have already placed Prof. Foster amongst the first public speakers of this Province, and given him more than a Provincial reputation.

Mr. Wiley's readings were well rendered, well received, and added to the enjoyment of the evening. The musical part of the entertainment was contributed by amateurs in the parish, under the directions of Lt.-Col. Maunsell, D.A.G., and both his and Mrs. Maunsell's songs were much admired. "Consider the Lilies" was finely sung by Mrs. Tabor. Miss Lee, who has contributed very much to the success of these entertainments, was warmly applauded at the conclusion of her pretty song. Both Captain Powys and Mr. Hippisley received well merited *encores*.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The Rev. R. Lindsay, Rector of St. Thomas' Church, is expected to arrive home on the 21st inst., after his tour to England.

Trinity Church.—Mr. Yaap, late deputy organist of the Church of St. James the Apostle, has received the appointment of organist in this church.

Church of St. James the Apostle.—On the evening of the 19th inst., the Rev. Canon Ellegood delivered a very interesting and able lecture on his travels in Egypt. The music was performed by Mr. Saunderson, the Rev. R. W. Norman, and Mr. Russell Stephenson. The proceeds of the evening were to aid the Sunday School Library.

St. George's Church Temperance Association.—A meeting of this Association took place on the evening of the 19th. The Very Rev. Dean Bond occupied the chair. The Rev. Mr. Roy and Mr. Ferrill were the speakers of the evening. The remainder of the programme was made up of readings, recitations, piano solos, &c.

The Most Rev. the Metropolitan and Mrs. Oxenden, visited Ottawa to attend the opening of St. Alban's Church in that city. They were the guests of the Rev. Dr. Jones during their stay. His Lordship, on Sunday the 18th, at morning service, preached the opening sermon in St. Alban's, from Ephesians, v. 32: "I speak concerning Christ and the Church." The sermon consisted of the very best advice throughout. His Lordship pleaded that the Prayer Book ought to be the standard for all churches, and none should go beyond or fall beneath it, and urged upon living demonstrations of the life of the Holy Spirit, both in the pastor as preaching Christ, and in the people as receiving the message of love, and in their devotions, in the house of God, etc.

MEETING OF THE EXECUTIVE COMMITTEE.—At the special meeting of this committee held in the Synod office on the 7th instant, the Treasurer, C. J. Brydges, Esq., presented his report of the several funds in his charge, which summarized is as follows:

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|---|------------|
| Since last quarterly meeting there has been received by him for the Widows' and Orphans' Fund | \$112 46 |
| Superannuation Fund..... | 23 62 |
| Sustentation Fund..... | \$750 00 |
| Less Commission | 19 24 |
| | 790 76 |
| Mission Fund, including collections, interest from Clergy Trust and Sustentation Funds, S. P. G. grant, rent of Hall, &c | 4,882 03 |
| And there has been disbursed for Missionaries' stipends, interest on parochial endowments and on Synod building, Rougemont endowment and sundry expenses, including balance of debit last quarter | 7,283 19 |
| Leaving this account still overdrawn by..... | \$2,401 16 |

Against this deficit the annual subscriptions from city and country are expected to be paid in this month.

The Committee on Missions presented a report on the memorial from the Mission of Iron Hill, which had been referred to them. The report was adopted, and an additional grant of \$100 for one year was made to this mission. The following new grants were made, viz.: To the mission of Lachute and Arundel \$400 when required, and to the mission of Valleyfield \$300 when required. An extra grant of \$100 for a year was made to the missionary at Boscobel and North Ely, for services to be given by him at South Ely, as the Bishop may require. This grant is to commence from the expiration of the extra grant for a like amount paid last year to Rev. C. P. Abbott. A gratuity of \$100 was given to Mr. Thos. Evans, catechist in the mission of North Gore. The Rev. W. H. Naylor and the churchwardens of St. Paul's Church, Clarendon, made application that the clergyman's stipend be paid quarterly through the Treasurer of the Synod, according to the system followed in Quebec. The application was granted. It was agreed that the amount raised in the mission of Edwardstown, for the clergyman's stipend, may be remitted to the Treasurer of the Synod, who will repay the same amount to the missionary there. A discussion took place on the subject of the investment of all parochial endowments by the Synod, but no resolution was adopted. The Bishop pronounced the Benediction and the meeting adjourned.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PRESOTT.—Mr. Win. Ellis has ordered, from England, a handsome stained glass memorial window which is to be placed in one of the western side aisle windows of St. John's Church, in memory of his deceased wife. The friends of the late Mr. H. A. Sims, architect, have also ordered a stained glass memorial window from Mr. J. C. Spence, Montreal, to be placed in an adjoining window on the same side of the church. Both of the above are promised to be in place by Easter Sunday next.

NEW DUBLIN.—On Monday evening a largely attended and most successful Missionary Meeting was held here. The gentlemen who addressed the meeting were the Ven. Archdeacon of Kingston, Rev. Mr. Carroll, of Gananoque, and the Rector, Rev. Mr. Austin, made a few pleasing remarks. The Rector opened the meeting by prayer, after which the Archdeacon proceeded to address the meeting, and spoke of the great need of funds in carrying on the mission work in this diocese and that of Algoma. The audience listened with profound attention while the speakers related the success the mission work has made in all parts of this Diocese. The Rev. Mr. Carroll addressed the meeting in a most appropriate and pleasing manner, pleaded nobly for means to carry on good work and showed a greater need for help now than in any other time. At the close of the meeting a collection was taken up, to which those present contributed liberally.

OTTAWA.—The thirteenth meeting of the Ottawa Clerical Union was held at St. John's Church, Wednesday, Feb. 21st. There was a celebration of the Holy Communion at 10 a. m., after which the union met for business in the basement of the church, the Rev. H. Tallard in the chair. The following clergy were present: The Ven. Archdeacon Lauder, the Revs. Barry, W. R. Brown, Dr. Clark, C. T. Emery, W. J. Findlay, H. Fuller, G. Jemmit, Canon Johnston, Dr. Jones, J. May, S. McMorine, A. C. Nesbitt, C. B. Tettit, G. C. Robinson, J. Seaman, B. B. Smith, and F. R. Smith. After the election of new members and the reading of minutes of previous meeting and of correspondence, the passage from St. Matt. xvi. 17-19 was taken for the subject of consideration and was discussed until the hour of adjournment. At 3 p. m. the union again met to discuss, as decided upon at the morning session, the question of the proposed new diocese of Ottawa. The subject was introduced by Archdeacon Lauder. At 4.30 the meeting adjourned to attend evensong. On re-assembling the Bishop of Ontario, at the

request of the chairman, addressed the meeting on the subject of the proposed new See. After his Lordship's remarks and a short discussion the meeting adjourned. At 10.30 the next morning the union met to resume the discussion, which ended in the following resolution, proposed by Ven. Archdeacon Lauder, and seconded by the Rev. G. C. Robinson, being carried unanimously: "That this meeting heartily approves of the formation of a new diocese out of portions of the dioceses of Montreal and Ontario, and having the city of Ottawa as the seat of the See, always understanding that before the new diocese is actually formed satisfactory arrangements be made that the endowment of the bishopric and the sustentation of the existing missionary work of the Church be secured." After arranging subjects for consideration at next meeting the union adjourned, to meet in the month of May at St. Alban's Church, Ottawa.

SOUTH MOUNTAIN.—Lent Mission.—The season of Lent was opened by a nine days mission in this parish, commencing on the 1st Sunday in Lent and closing on Monday Feby. 26th. The Incumbent having failed to obtain the services of any brother clergymen as missionary, and feeling the urgent need of a revival and deepening of the spiritual life of his congregation, determined to conduct the "mission" himself. Notice was therefore given in Church two weeks previously, and was repeated in public and private, every subsequent opportunity. House to house visitation was commenced three days before the mission, and continued every day till its close. The mission was opened by the regular Sunday morning service, with a celebration of the Holy Communion, when the communicants were instructed to offer up a special prayer for God's blessing on the work. An address was delivered setting forth the plan and objects of the services. On Sunday evening and on all subsequent evenings during the nine days, a mission service compiled by the Rev. E. P. Crawford, and authorized by the Bishop, was used, and stirring addresses were delivered on Repentance and Faith. The subjects chosen for the addresses were "Sin," "Death," "The Prodigal," "The Sprinkled Blood," "Hell," "See thy way in the valley," "Behold, I stand at the door and knock," "Confessing Christ." An after-meeting was held at the close of each service, when were delivered plain instructions in the way of salvation, and the missionary obtained an opportunity of conversing with those who had been impressed by the services. Prayer meetings were held on three afternoons during the week, conducted as follows: Hymn, General Confession, Absolution, Collects, Penitential Psalms, Lesson, Meditation, Hymn, short readings on "Repentance and Faith" and "Salvation" from Rev. W. W. How's "Pastor in Parochia." The services were all well attended, the congregation increasing every night. Sunday evening last the Church was crowded to excess, several being unable to obtain seats. As the result of the mission 18 have given in their names as candidates for Confirmation, and 12 to prepare to receive the Holy Communion at Easter, making a total of 30 to be ultimately added to the present list of Communicants. This will increase the number of Communicants to 61, a large number for a small country parish. The Incumbent was assisted in the work by his lay-reader.

TORONTO.

TORONTO.—We are happy to be able to state that the special application to the city for the purpose of liquidating the debt on the Mission Fund is very successful. The contributions up to the present time amount to more than \$3,500.

St. Matthias.—The Secretary of the Choir Fund begs to acknowledge with many thanks the subscriptions below:—Rev. R. Harrison, \$5.00; J. H. Cass, 50c; P. H. Keys, 50c; J. T. Keys, 50c; J. T. Lewis, 50c; P. A. Irving, 50c; J. Farncomb, 25c; J. R. Serson, 25c; R. T. Nichol, 25c; H. V. Ogden, 25c; H. A. Avant, 25c; A Sympathiser, 25c; S. Mills, 25c; A Friend, 25c; R. S. R., Secy., \$5.00; A Friend, Hamilton, \$1.00; A. W. S., 25c; G. B. Cook, 25c; St. Matthias' Choir, \$10.00; A Friend, \$1.00; Jno. C., 25c;

John Way, 25c; C. E. S. Radcliffe, \$1.00; T. S. Ross, 25c.—R. S. RADCLIFFE, Sec.-Treas.

TORONTO.—St. James'.—The services during the past week, superintended by the Rev. W. S. Rainsford, have been going on in the same way we mentioned in our last issue. Such crowds have attended the Bible classes in the afternoon that they have had to adjourn from the school room to the church. The evening services have also been equally successful. On Sunday the church was attended at all the services to its utmost capacity. Four or five thousand children were present at the services for the young in the afternoon. The text was: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

TORONTO.—Synod Office.—Collections, &c., received during the week ending March 3rd, 1877: **MISSION FUND.**—On account of *Special Appeal*—Chief Justice Hagarty, \$50.00; Archdeacon Whitaker, first instalment of subscription, \$100.00; on account of collections by Rural Dean Allen and Mr. S. G. Wood, \$94.00.

July Collection, 1876.—Peterborough, \$23.05. *Thanksgiving Collection, 1876.*—Peterborough, \$38.95.

January Collection.—Uxbridge, St. Paul's, \$8.34; Greenbank, \$1.00; Goodwood, \$1.00; Peterborough, \$28.09; Toronto, St. Peter's, \$40.93; St. Anne's, \$5.68.

Missionary Meetings.—Peterborough, \$16. *Parochial Collections.*—Campbellford, \$30.00; Gore's Landing, \$5.50; Harwood, \$5.05.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—Peterborough, \$65.18.

On account of Mrs. Hill.—Grafton, \$5.00; Toronto, St. Peter's, \$33.37; Port Perry, \$2.00.

ALGOMA FUND.—Peterborough, \$34.31; Otonabee, \$2.55.

Collection on day of Intercession.—Peterborough, \$5.55.

UXBRIDGE.—A meeting was held in Unity Hall, on Friday evening the 23th ult., Rev. I. Davidson in the chair, in order to take mutual counsel as to the advisability of passing a certain Act in the county; the subject having appeared of too political a character to discuss in the Church. The Chairman thought, nevertheless, that the subject was sufficiently important for all to take an active interest in it. As to temperance itself, he thought there could be but one desire among them—that of upholding it as part of the gospel the Minister of Christ is bound to publish; the question being as to the best means to be adopted for the purpose of lessening the use of intoxicating liquors. His views in reference to the Act in question were that it would not increase the evil in the case of those who wished to reform; that no vendor of liquors would sell to any man, he considered would be likely to drink to excess; and that many who now habituate our bar-rooms and drink to excess, would pause before procuring the larger quantity. As to the tavern keepers, it would be a positive benefit to them to exchange their debasing traffic for one which would benefit their fellow creatures. He referred to the Township of Richmond, where the Act has been in operation for eight years; to Prince Edward County, where a large majority have just recorded their votes; and to the State of Maine, where a prohibition Act has been in force for twenty years. He came to the conclusion that he could not conscientiously oppose the Dunkin Act, wishing it to have a fair trial; and that the advantages of it would be to remove immediate and pressing temptation, to raise the hotel-keeper in the moral scale; and to lay upon ourselves this necessity of self-denial. When good can be done to our fellow creatures, a mere monetary consideration ought not to weigh in the balance, neither ought a selfish argument for convenience to prevail. Differences of opinion were expressed at the meeting, but the utmost good feeling prevailed.

NIAGARA.

(From our own Correspondent.)

HAMILTON.—The week following my last letter has been singularly barren of church news. But little space will suffice to tell it all. The usual Wednesday evening services were held in the vari-

ous churches, or rather in the school rooms of the churches. At the Church of the Ascension, the Rev. C. E. Whitecombe officiated, and preached a most impressive sermon.

During Lent at All Saints there is to be daily service at five o'clock. There is generally a very good attendance.

The Literary Society of Wentworth School is arranging a course of public lectures, the proceeds to be used in procuring a library for the school. The names of some of our most distinguished men appear on the programme.

A social was held in Mr. Ball's parish of Barton last week. The proceeds of these entertainments are to be kept as a sort of surplus fund to be distributed as the pastor and his churchwardens think fit. This is certainly an excellent idea, and shows there are other purposes for which ladies and others in a parish are to labour besides merely getting money to pay off debts on expensive buildings. The poor and needy of a parish ought certainly to be provided for as well as the wealthy. ERALC.

EPISCOPAL VISITATION.—The Lord Bishop of Niagara has been of late visiting the parishes in the north-eastern part of his diocese, between Guelph and Brampton. Friday and Saturday he spent at Georgetown and Norval. On Sunday the 25th he drove 30 miles with the Rev. Mr. Lee, preaching in the morning at the Church of the Ascension, Eramosa, where he also administered the Holy Communion to 25 persons. In the afternoon he preached at Rockwood, and also administered the Communion to 20 communicants, Mr. Lee being in Deacon's orders. On the evening of the same day he preached at Acton to a large congregation. On Monday he drove over to Milton, 13 miles, saw some of the leading members of the church there, and in the evening delivered a lecture to a good audience. On Tuesday he proceeded to Hornby, and delivered a lecture there also. We learn that an ordination will be probably held in St. George's Church, Guelph, during the Whitsun season.

HURON.

(From our own Correspondent.)

PAISLEY.—The annual missionary meeting was held in the Church of the Ascension on the evening of Feb. 28th. An address, full of Christian earnestness, was delivered by Rev. W. Shortt, of Walkerton, who was followed by Rev. Mr. Mackenzie, of Kincardine, in a most interesting account of the life, labours and death of the late Bishop Pattison. The Rev. Rural Dean Cooper closed with some excellent remarks well calculated to impress upon the people their duties and their privileges. The collection was equal to any of former years. When we remember that this congregation has lately contributed handsomely towards the enlargement of their church—now much beautified and improved—and when we consider the "hard times" we must confess that it is doing well. In addition to this it is pleasing to be able to say that the salary given the Incumbent is larger than ever before, and is paid with much greater promptness; and we are not without hope that this will become, in the course of two or three years, with the blessing of God, a self-supporting congregation. The Deanery meeting was held in the morning of the same day. Present: Rev. Messrs. Cooper, Rural Dean; Shortt, Mackenzie, and Wall, Incumbent. Matters of interest were discussed, we hope, to the edification of all. The church in Bruce is certainly progressing, and as far as man can see the future looks bright.

LONDON.—Not less appropriate than "Catholic" and "Apostolic" is the term historic, applied to the Anglican Church—historic in her continuity and not less so in her services, bringing before her people in regular rotation the great events of sacred history that are the foundation of her faith. From the first Sunday of the Christian year till Trinity Sunday the marvellous events in the life of the great Head of the Church are inculcated on the minds of her children from their infancy in her regular services. It were to be wished that the observation of this Lenten season were more thorough, and we more desirous of commemorat-

ing the fast and temptation, not the least mysterious of those things that were written for our edification. We have no longer the plea of the early colonists—the first great need to travel without ceasing, bearing the “glad tidings” to those in the bush and the clearings. We gladly hear of the endeavours made in the outlying parishes to improve the opportunity given by the Lenten season, holding week-day services and interchanging pulpits with brother clergymen. For instance, in St. John’s, Strathroy, Rev. Canon Hincks, preaches March 1st, Rev. T. C. Des Barres on the 7th, Rev. Evans Davis on the 15th, and Ven. Archdeacon Marsh on the 22nd; and in Passion week there will be divine service each evening except Saturday. We have grounds to hope that in all the outlying parishes there are special Lenten services, wherever possible, as in St. Paul’s, Woodstock, where there were two services on Ash Wednesday, and on every Wednesday evening there is evening service. In the city the week-day services in St. Paul’s till Passion week are Wednesday and Friday. The preachers for the daily services of that week have not yet been announced.

RESULT OF THE MISSION SERVICES.—The total absence of anything approaching sensational excitement during the mission fortnight has been the subject of general remark. It has demonstrated that the service of the Church of England has a calming, solemnizing influence, even during times of more than ordinary spiritual awakening. Were it not for this our church might have witnessed more apparently great and instantaneous results, but, we doubt not, less real abiding blessings. The prayers were, in almost every instance, from the Book of Common Prayer, the hymns from the Hymnal Companion—the hymn book authorized by the Diocesan Synod. The leading part taken by the parochial clergymen, added to the influence of the church service, produced an excellent effect. Had the services been otherwise, that calm and deep-felt solemnity that should ever be present when we come into the immediate presence of the King of kings and Lord of Lords might be wanting. How much of the seed sown during that mission fortnight may have fallen on good ground and may bring forth fruit many fold, we presume not to say. This can only be known as yet to the Omniscient; but this much we see: there is apparent a more earnest spiritual life. Bible readings in connection with the church are better attended, and of the week-day services the same remark holds good. Many church members have signified their desire to assist in parish work. The number of communicants has increased. On last Sunday evening—the third Sunday of the month—there was administration of the Holy Communion in St. Paul’s, and it will be administered again next Sunday morning, as is the use in some English churches. The number of communicants last Sunday evening, it is said, was greater than had ever partaken at one time in that church.

NEW WESTERN UNIVERSITY.—The arrangements for a new University in the city of London are progressing. A deputation from the alumni of Huron College waited on the bishop on the 21st ult., presented him with the resolutions to which they had come, and an address setting forth their ideas on the subject. They stated that they had formed themselves into an association to be named “The Association of the Professors and Alumni of Huron College, London,” and as such they appeal to his Lordship’s well-known wish to make Huron College an evangelical training school for divinity students, and also to provide for the west “An undenominational School of Arts, Law, Medicine and Engineering.” They feel the time has now come for action, and request the bishop to use his personal and official influence to obtain from the Provincial Legislature, next session, a charter for a University, with which Huron College, enlarged and endowed, may be affiliated. They also add that they wish to acquire the institution which bears the bishop’s name, to serve the interests of the proposed University College, and that it may remain for ever in connection with the church, a memorial of the bishop’s self-sacrifice. They state that Dean Boomer has subscribed the sum of one thousand dollars towards this object, the Rev. W. H. Halpin the same amount, and

twenty-one of the Alumni have added the sum of \$6,250, making a total of \$8,250. So cheering they think is the prospect that they anticipate no difficulty should the bishop consent to part with the property they ask for. His Lordship in reply expresses his gratification at the address, and states that his efforts twenty years ago were employed in assisting the late bishop to supply the pressing wants of the diocese. He alluded to the success attending his two visits to England, resulting in the purchase of the Huron property, in the endowment of divinity and classical chairs, and some few scholarships; so that in 1862 Huron College was incorporated. The Theological College can point to a roll of fifty who have been admitted to the ministry of the Church. The bishop refers to the population of this portion of the province as having increased from 472,745 in 1861 to about 700,000 at present. During this period further facilities have been afforded for higher education as the result of the establishment of Huron College. The district constituting the diocese comprises thirteen counties, 148 townships, and 12,000 square miles, with numerous flourishing towns and villages, and a population larger than that of the present diocese of Toronto; and as the population of the city of London is larger now than that of the city of Toronto when the Provincial University was first established, his Lordship thinks the time has indeed come when some definite shape should be given to his and their aspirations. In reference to the property the requisitionists refer to, he states that their arguments have prevailed upon him to give up his interest therein; great difficulties may be anticipated, although he has no doubt that a charter for conferring the different degrees of a University will be granted by the Provincial Legislature. As for himself he will consider it a pleasure to contribute for this object the sum of \$10,000.

In consequence of the favourable aspect of the case the professors and alumni of Huron College have adopted a constitution, appointing as trustees of the Association the Very Rev. Dean Boomer, LL.D., the Rev. J. W. D. Smith, R. D., and Messrs. A. Cleghorn and E. B. Read. The Rev. W. Logan, R.D., was appointed Sec. Treas., and was instructed to canvass the diocese, and, if necessary, the Dominion. The constitution provides that the Association shall be designated “The Association of the President, Professors and Alumni of Huron College.” Its members shall consist of the President, Professors and those of the Alumni of Huron College, whose names are enrolled, and such others of the Alumni as shall be accepted by a vote; and also such clergymen of the diocese, and laymen not exceeding eleven, as shall be accepted. The Lord Bishop shall be patron, and the officers shall consist of a President, Vice-President, Secretary, Assistant-Secretary, and Secretary-Treasurer. The President shall be the Principal of Huron College. There shall be a Standing Committee of Management, whose duty it shall be to transact all business and direct and control the management of all the funds and property of the Association. The Association shall meet annually at such time and place in the city of London as the President may appoint, provided it be on some day during the week on which the Synod meets. There shall be a Board of Trustees, consisting of two clergymen and three laymen, as appointed at this first meeting of the Association from among its members; and it shall be their duty to receive, or have conveyed to them in trust for this Association all bequests that may be given towards any of the objects of the proposed University, &c. A Secretary-Treasurer who shall be a clergyman and a member of the Association shall, with the sanction of the bishop of the diocese, be employed to canvass the diocese, and, if necessary, the whole Dominion for the purpose of collecting the funds required for the enterprise. In order to defray the working expenses of the Association, each member shall be required to contribute the sum of five dollars, which sum shall be considered as part of his subscription towards the University, and be paid to the Secretary of the Association within one month from the date of his admission.

The joys of life must be spiced with harsh vicissitudes for their preservation and improvement.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

NEW HOME FOR INDIAN GIRLS AT SAULT STE. MARIE.—The following amounts have been received by the Rev. S. F. Wilson towards the above object, and are thankfully acknowledged: Miss Wade, \$2.00; Mrs. Haldan, (per Bishop of Algoma) \$10.00; Mrs. Storer, Glasgow, \$24.10; Miss Peache, England, \$20.50; Ingersoll Sunday School, \$10.00; Holy Trinity, Toronto, special offertory, \$25.00; Master Harry Sullivan, \$1.00; Alg. Miss. Assoc., Montreal, \$25.00; bazaar of Sault Ste. Marie, \$200.18; St. Peter’s S. School, Toronto, \$49.67. The total amount at present on hand for building, including what has been promised from England, is about \$1,200. Still required, about \$2,500.

SHINGWAUK HOME.—Well, the unwelcome thaw came and the ice broke, and the channel opened and we lost our chance of welcoming American friends within the gaily decorated walls of the Agricultural Hall, but our spirits were by no means damped or our confidence in the success of our undertaking lessened, for we felt assured that all our friends on this side were prepared to help us to their utmost. And now we have the pleasure of reporting as we anticipated—entire success, success as to weather, success as to numbers present, success as to cash receipts, and success above all as to the very pleasant and cordial feeling exhibited on all sides. After all it is not hard cold money that can do everything, a charitable work requires a warm heart besides the cold cash, and we would rather receive \$50 from friends and neighbours who know us and are interested in our work than \$100 from strangers dragged in for the purpose of having their purses emptied. However it was not a mere \$50 that we received but \$200, and we consider \$200 a very good sum for a place of the dimensions of Sault Ste Marie in mid-winter.

We desire most heartily to thank all the kind friends who have helped us, Church of England, Presbyterian, Methodist, Roman Catholic—all contributed most kindly the various articles for sale, and then gave us a second good turn by coming to buy. We will not mention any names, as we don’t believe our friends would wish to be praised up in the papers, and if names were given we should feel constrained to say a good deal about each; suffice it to say that eight good ladies worked most untiringly, good humouredly, indefatigably, for two consecutive days, and that four or five gentlemen were everywhere at once, selling, ringing, collecting, helping, and making themselves generally useful and agreeable; and that some 250 persons’ more or less, paid their entrance fee at the doors and then emptied their purses into the ladies’ money bags on arriving inside. The results in detail are as follows: Received by sale of tickets, \$6.50; received at the stall’s, \$133.15; received by refreshments, \$27.36; received at doors, \$18.42; received by Grab-bag, \$14.00; received by Auction, \$14.20; received by War Dance &c., \$9.82; received by Cash, \$3; Still due, \$4.00; Total, \$230.45. Expended, Carpenter work, \$18.10; Bazaar expenses, \$17.17; Total, \$30.27; Net proceeds, \$200.18.

E. F. W.

MARY LAKE MISSION.—This Mission has been under the temporary charge of Rev. W. Crompton the last sixteen months. The Bishop arrived late in the evening, at Port Sydney, on Saturday, February 10th, and became the guest of Mr. A. Sydney Smith, the churchwarden.

Sunday 11th.—We were met by a large congregation at Christ Church, who were very hearty in the responses, and as a foretaste of our visitation services, the service here was cheering and encouraging. Mr. Crompton presented six adult males for Confirmation. We had a baptism, and the Bishop was celebrant at the Holy Communion. His Lordship’s address, given in his usual kind and hearty manner, was listened to with marked attention.

After a very hasty luncheon, we drove some nine miles, partly on the Muskoka road, and partly in the bush, to the house of Mr. Hares, where we had a goodly company of about thirty to meet us. This is an out of the way station arranged by Mr. Crompton in the centre of a number of church families, who showed in every

possible way their high appreciation of a visit from their Bishop. The alacrity with which the places were found, and the decision of the responses, told of themselves that we had with us those who, from their youth, had been accustomed to their Prayer Book. His Lordship baptized a baby and preached; and afterwards we had no little difficulty to get away, as our friends seemed to think they *could not* make enough of their Bishop. So soon as we could we drove away some seven miles further to Huntsville, barely giving ourselves time to drink a cup of tea.

At Huntsville the church members have built a large church hall, which is used for service until such time as they may be able to erect a suitable church, and here we were met by a great crowd of people. Long before the hour of service the hall was filled, and at seven o'clock, when we arrived, there were some *two hundred* souls assembled. Many had come seven, nine, ten, and even twelve miles to meet their Bishop. There were a very great number of Dissenters in the congregation. His Lordship expressed himself as highly pleased with the heartiness and *congregational tone* of the service. Our members seemed to vie one with another to make the hour of worship one of comfort and cheerfulness. One youth was brought to receive the Sacrament of Baptism. At the end of Evening Prayer, his Lordship, in the course of a telling sermon, gave a clear and decided exposition of the doctrine and ceremonial of the Church of England, and his address, given in his usual gentle and feeling manner, not only encouraged our members, but deeply impressed many of the others who do not belong to us at present.

Monday, February 12th.—This morning we were taken in charge by Mr. J. S. Scarlett, churchwarden, and driven by him to Pelch's Corners, some *twenty miles* north of Huntsville, in the Township of Perry. As this Township is not yet in the market for Free Grants, the people are all what is called *squatters*.

We started in the middle of a great snow storm, but in spite of snow, cold, and wind, (which was high and *keen*) through the watchful care and driving we arrived safely at our place of service.

This is another station planted by Mr. Crompton, as travelling clergyman, and here it may not be out of place to state that this station is ahead of every other denomination. For once, in our part of the bush, the *Church is the first*, as previous to Mr. Crompton's coming, no services of any sort had been held in the place, and some of the people had lived here from *three to four years*. Service was held in a sort of double shanty, the house of Mr. West. There was a congregation of about seventy, all literally bushwhackers, men of bone and sinew, whose determined looks showed they realized the difficulties of their lives, and meant to conquer them if pluck would do it. We had Evening Prayers and baptism. His Lordship preached a most feeling sermon, and when he was speaking of days gone by, of home, and old-home associations—the village child kneeling at its mother's knee to say its prayer, within view of the "Old Parish Church"—rough and hardy as many of his audience were, many a lip trembled and eye became dim with suppressed emotion. It was certainly a service under difficulties, (and his Lordship, *stuck in a corner*, where he could barely stand upright, must certainly have felt his a difficult task,) but the impression made was one not soon to be forgotten. One incident relating to the baptism may be interesting to our readers. After thanking his Lordship, the mother said, with a sigh, "My lost baby was baptized at Camberwell," (London). His Lordship remarked, "it was a change for her here in Port Perry." "Yes," she replied, "but I shall not care if we can have our Church here. Mr. Crompton promised there should be service every two weeks (D.V.) as long as the roads were at all passable. As Mr. Scarlett wished to return the same evening to Huntsville we parted, regretfully, from our friends, but not before they had expressed their determination to have a church of their own previous to another visitation from his Lordship. The weather had cleared up, and his Lordship was able to see the splendid panorama spread out to view from Mr. West's house. A prospect,

almost alpine, certainly lovely, is there to be seen for a distance of from eighteen to twenty miles. The Bishop said he had no idea there was such a view in the country; and the people said the land was good, comparatively free from rock, they were contented and happy with their lot, and were looking forward to the time when they could do without help in Church matters.

Tuesday, February 13th, was passed in visiting in and about Huntsville, and in the evening we held a Church meeting, at which Mr. Scarlett, the warden, reported they were *free from debt* for their church hall, as far as it had gone. They had a Sunday-school in successful progress under the superintendence of Mr. Tooms. He also stated he had secured *five acres* of excellent land as a cemetery for the Church. Indeed the Church is deeply indebted to Mr. Scarlett for the energy and devotion to it which he has displayed. He is evidently the right man in the right place. Three sites were offered on which to build a parsonage, and a committee appointed to decide which shall be accepted. Those present pledged themselves to guarantee \$100.00 (one hundred dollars) per annum for three years towards the support of a clergyman, on condition they were promised a service *every Sunday*. His Lordship fully explained the difficulties he was under as Bishop of a Missionary Diocese, set apart without funds being correspondingly set apart for its support. He promised he would do what he could, and, with the assistance of Mr. Crompton, who could arrange to have an alternate service in Huntsville, he thought matters might be managed as to meet their wishes.

Wednesday, February 14th.—We left Huntsville for Stisted, calling on our way to dine with the Messrs. Lawrence, Roper, and other friends at the head of Mary Lake, and visiting in Stisted road. His Lordship became the guest of Rev. W. Crompton, in his bush home, some ten miles from anything in the shape of a village.

Thursday, February 15th.—We left early, in the midst of a snow storm, for Hoodstown, at the head of Vernon Lake. We had a congregation of some seventy-two settlers in this distant place. During Morning Service we had a baptism; there was also a celebration of the Holy Communion, at which we had a goodly number of communicants. The service here was simply delightful; our Ravenscliffe friends, (all the men formerly choristers) walked over, so that the musical portions of the service were rendered in a way to reflect no disgrace upon a Church anywhere. The Bishop was delighted, and said so. There was one pleasing feature connected with the visitation here. The Church members being desirous of showing the value they put upon the Bishop's visit, clubbed together, and prepared a "Feast of good things," to which they invited every one of their neighbours, without respect of sect or denomination. These were waited upon as guests by the Church members before they partook of their own dinner. After dinner a Church meeting was held, when his Lordship repeated his Diocesan statement, and felt himself cheered by the spirit shown at Hoodstown, where they hope soon to have a church erected. We were obliged to leave before dark, because of the distance we had to travel, being in the bush, but the Church people spent the evening in entertaining their invited guests. At parting, one old lady took his Lordship by the hand, saying, "I am glad to see you; I do not belong to you, but *I am glad I came*." We have reason to think she spoke the feelings of many there who "do not belong to us."

Friday, February 16th.—We went to the house of Mr. Jeremiah Coulson, (Lay reader), on the east side of Stisted, where we had a congregation of upwards of twenty adults, and where his Lordship administered the Sacrament of Baptism and preached.

Saturday, February 17th.—At an early hour we bid farewell to "The Cedars" and Mr. Crompton's family, for a drive of some nineteen miles through the bush into Brunel. This is another new station arranged by Mr. Crompton, the church being planted in the centre of quite a body of good churchmen. This church is literally *in the bush*, pure and simple. On the way we dined with Mr. Dodd, then we drove to the house of Mrs. Farr, where we left our horse and sleigh,

and, after a good half mile's walk we came to the church, which is a *log* building, about 24x18 feet, with plain open roof. Here we had a nice congregation of some twenty-nine, with celebration of Communion, at which there were thirteen communicants. After service there was a Church meeting to hear his Lordship's statement, which, though not very bright, gave all hope of better times.

In the evening we drove back to Port Sydney, where his Lordship met the Church members at the house of Mr. Smith. There was a very good attendance. Mr. Smith, the warden, reported the Church out of debt, and that the members had built and partly completed a parsonage, ending with an earnestly expressed wish on behalf of the people that a resident clergyman might be given to them. His Lordship, after expressing the pleasure he had in meeting them, explained his financial situation, concluding that he saw no hope of their having a clergyman residing amongst them unless they were willing to supplement whatever allowance he could make from the Diocesan funds, by subscription among themselves. In response to this appeal those present pledged themselves to adopt the envelope system, and to raise \$100.00 (one hundred dollars) per annum for three years for the purpose. At the same time they opened a subscription for funds with which to complete the parsonage, which was taken up with a promptitude and spirit which showed they *meant* to complete that which they have begun. His Lordship emphatically expressed the pleasure he had in witnessing the good earnest tone of the meeting, and said it would send him to the front with more courage when he went "to tell his tale."

Sunday, February 18th.—A bright, keen morning. We set off early for Beatrice, on Parry Sound road, arriving there in time for service at 10 a.m. About fifty met us here, and, though a little rough, the singing and responding was hearty in the extreme. There is a happy, united band of churchmen here, who have proved in every possible way they could that they value their church and her services. They have erected a neat building in which to hold service, and which, thanks to friends outside and a grant from the S. P. C. K., is one worthy of the object for which it has been built. Not one skilful artisan has been employed, yet their building will bear any comparison brought to bear upon it. We had Morning Prayer and celebration with eleven communicants.

After a very brief dinner we drove some seven miles to Ufford, on Three-mile Lake. The church members here have partly built a church for themselves. The intended chancel is completed sufficiently for service being held therein. People came far and near to meet and hear his Lordship, and a place built to accommodate some sixty or seventy people had *one hundred and ten* crowded into it. Many church friends came from Port Carling (some 10 or 11 miles), and other places, that they might once more shake hands with their Bishop.

Monday, February 19th.—The morning was spent in visiting around Beatrice those friends who were not seen last year, and in holding a church meeting. The wardens stated they were quite out of debt and meant to keep so; and at the same time they wished to express the gratitude of our people for the kindness and liberality which have enabled them to build the hall in which they assembled for service. His Lordship had to repeat his Diocesan statement, and, as far as he could, speak cheerfully and hopefully to them, praising and thanking them for what they had done. His Lordship told them how pleased he was to hear of the success of their Sunday-school, and hoped God would raise them some friend or friends to send money or books for prizes to encourage the young attending it. He also expressed his pleasure at hearing the report of their temporary pastor, Mr. Crompton, of their unity, kindness to one another, and their unvarying kindness to himself. After dining with Mr. W. Smith, a devoted friend, to whom Beatrice church people are much indebted, the afternoon was spent visiting on Parry Sound road the church people who had been discovered by Mr. Crompton in his journeys as travelling clergyman.

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Tuesday, February 20th.—This morning was spent visiting our friends in Ullswater. In the afternoon we had service in the school-room. A congregation of upwards of eighty met us. Mr. Crompton here presented eighteen candidates for Confirmation, (11 males, 7 females) varying in age from 46 to 18½ years. The service was most impressive, and his Lordship's decisive and lucid explanation of the Church's ordinances evidently struck home to those assembled, many of them being one or other sort of Dissenter. There was a celebration, at which we had twenty-five communicants. After listening to his Lordship's statement, and thanking him, steps were taken for at once building a church, for which a beautiful site was promised and accepted.

This ended the visitation so far as Mr. Crompton's work is concerned. The Bishop expressed himself warmly as to his gratification in the meetings held; and we are certain his Lordship leaves his people cheered, comforted, and pleased by his Christian courtesy, urbanity and fatherly love of them. The visit has given an impetus to Church feeling which must and will produce good fruit. "Te Deum Laudamus."

FOREIGN MISSIONARY NOTES.

BORNEO.—The Rev. F. W. Ate, who has given the best years of his life to work amongst the Chinese and Dyaks in Borneo, died on the 11th of June, 1876. He had been ill for a long time but still attended to his duties in church and elsewhere till within a few weeks of his death. The last service he held was a celebration of the Holy Communion, in which he gave the Holy Sacrament to old friends the Quop Dyaks. He was then so weak that while trying to walk through the jungle his strength failed him. The boys who were with him cut down branches of trees, with which they made a couch on which he rested till a chair was sent, two of the strongest Dyaks then carried him to the Mission-house, and after two days took him home.

MOHAMMEDAN MOSQUES.

(Written by a Lady when visiting Delhi.)

INDIA.—It is strange to think for how short a time the Mohammedans ruled in India, and yet how they multiplied grand buildings in every corner of the country. If the Christians were driven out to-morrow their successors would find but little to admire in their puny chapels of brick and mortar, so few and far between.

Every good Mohammedan is bound to pray five times a day—at dawn, at noon, in the afternoon, at sunset, and at night. Before he ventures to pray he must cleanse his hands, his feet, and his face, for the Prophet has said, "Absolution is the half of prayer." If he cannot get water he may rub himself with a little earth or sand, which is also purifying. Then, bowing to the ground, he lays his forehead in the dust. His prayer is attended with perpetual changes of posture. Sometimes he stands with hands extended repeating the ninety-nine attributes to God; then falling prone on the earth he covers his mouth with his hands; then kneels with hands laid palm to palm; then raised heavenward, while his body is bowed to earth or curved backward, but always facing the Prophet's tomb at Mecca. The bystander is very apt to look on all this as a mere form. Doubtless in many instances it is so.

But if you enter such a mosque as the Jumna Musjid on a Friday (the Mahomedan Sabbath) at one o'clock, the hour of prayer, and look down upon that vast congregation of white-robed worshippers, you will be forced to acknowledge that you have never beheld a scene more solemn. There is room in that great court for 12,000 persons, and the whole assemblage kneel, pray, prostrate themselves, rise again, stand up with uplifted hands and heaven-turned faces, as though touched by an electric spring. The great quadrangle is paved like a chess-board in black and white marble, that every man may stand on his own square, and that all may be equal. And over head the broad blue sky is spread as the canopy.

Just before the service began, a kind old man took us up to a small alcove in the great Mecca gateway whence we might look down on the sea of turbaned heads below. A few women knelt

apart near the doorway. Their being there at all was of doubtful propriety, and it is thought very uncertain whether the prayer of a woman has any chance of reaching heaven. However, the poor things would not lose that chance, and as they passed out they gave alms of what they possessed to the miserable beggars on the steps.—*The Gospel Missionary.*

British News.

ENGLAND.

C. K. S.—The Christian Knowledge Society, at its last monthly meeting, granted £1500 for the Endowment of the See of Nassau.

NOTTS.—The Curate of St. John's Church, Worksop, Notts, has resigned owing to his having embraced disestablishment views, which he boldly propounded at a local Liberation meeting.

LINCOLN.—The Bishop of Lincoln has written against the use of bags for the offertory as being at variance with the spirit and letter of the Church, which prescribes "a decent basin."

HATCHAM.—The Rev. Mr. Chambers, Curate of St. James's, Hatcham, has resigned and the Church as been once more closed. The name and seal of the Bishop of Rochester on a notice on the Church door, are the only signs of ecclesiastical supervision. Mr. Tooth has the active sympathy of his former congregation.

LADY SMITH.—Lady Smith, for nearly fifty years the widow of the late Sir James Edward Smith, has died at the age of 104. She was a woman of high intellectual powers, which she retained almost unimpaired to within a short time of her death.

TURKEY.—The protocols of the Conference and of the Ottoman Council afford much dissatisfaction. The ministry though to be remodelled, is to be without any "Christian Element." The political equality promised by the new constitution to all religions, turns out to be a myth.

MANCHESTER.—During a mission the Bishop of Manchester addressed the theatrical profession from the stages of two theatres. The Bishop described the profession of his audience as a "delicate, difficult and somewhat perilous work." The Bishop is much to be admired for not shrinking from the risk of condemnation in his efforts to do good. He is, perhaps, the first Bishop that has spoken in a theatre, since the time of St. Paul.

THE REV. DR. WILLIS.—Who had been for thirty years Vicar of Minster, in the Isle of Sheppy, Kent, worth £200 per annum, was by a private patron presented to a living worth £800 about eighteen months ago. The Bishop of Oxford refused to institute him on the ground of "want of learning." Proceedings in this case have been brought to a conclusion in a melancholy manner by the death of the Rev. Dr. after a few days illness.

EASTERN QUESTION.—At a late interview with the Italian Minister of Foreign Affairs, Lord Salisbury "shewed that there exists a real and earnest agreement between Italy and England upon the Eastern Question, and that the understanding between the two countries is not merely one of courtesy." His Lordship "acknowledged the increased influence of Italy, in the councils of Europe."

LICHFIELD.—A special service was appointed to be held in Lichfield Cathedral at 11 p.m., on Saturday the 17th February, which would be simultaneous with the Consecration of the Rev. John Richardson Selwyn, as Bishop of Melanesia, by the Bishop of the Church in New Zealand, their time being about twelve hours in advance of Greenwich time. The new Bishop is a son of the present Bishop of Lichfield, and late Bishop of New Zealand. It is a rare circumstance for the father and son to be bishops at the same time.

HULL.—The Church mission at Hull has been held under the guidance and active co-operation of the Archbishop of York, and has been attended with marked success. The Non-Conformist Ministers of the town addressed a letter to the Vicar of Holy Trinity Church in which they expressed their sympathy with the mission, and the pleasure with which they had observed its success. The Bishop in his address cautioned the clergy, especially, against the danger of religious excitement.

ITALY.—Some of the French and German papers seem to be anxious to report the Pope in a moribund condition. The Cardinals have lately been summoned to Rome to the Conclave. It appears, however, that he holds his receptions as usual. The German old catholic Ritual, Catechism, and Introduction to Religious Instruction, published by order of the Synod held at Bonn, have been placed in the Index Expurgatorius. The Pope in a twelve column encyclical, threatens to excommunicate the Chaldean Patriarch of Babylon, for insubordination, for refusing to consecrate two bishops selected from a list presented to the Pope by himself, and consecrating others of his own choice. The Archbishop of Florence is enforcing uniformity in clerical dress. According to a monition just issued no priest "domiciled in the city," must take his walks abroad in a round hat; the *tricorno* is what must be worn.

DR. CUMMINGS.—Dr. Cummings having stated in an address to his congregation, "that the Roman Catholic Church has expunged the word 'God' from all the Psalms wherein it occurred and has substituted the word 'Mary' and withdrawn the word 'Father' from the Lord's Prayer, substituting the word 'Mary,' a Mr. Forsaith, a congregational minister, forwarded a copy of the address to Dr. Newman, with a note asking if Dr. Cummings' statement were true. Dr. Newman denies the statement, namely, that "the Roman Catholic Church has expunged the word God, &c., but confesses that "some of our devotional writers have parodied some of the psalms, &c., in the Blessed Virgin's honour, such, "O come let us sing to Mary." He says he does not like them; that no Catholic is obliged to use them, and doubts whether any one does, and would not know where to find them if he wished, but denies it to be a substitution of the word "Mary," or an expunging of the word "God." Dr. Newman says he applies the word "worship" to the Blessed Virgin in the same sense that it is used in the marriage service of the Church of England.

THE PUBLIC WORSHIP REGULATION ACT.—The gravest apprehensions with regard to the consequences which may arise to the Church out of the operation of the Act, pervade the minds of sober and thoughtful people. Those who heartily dislike and disown the practices the Act was intended to stop, as heartily dislike the method of doing it. The cure is likely to work more evil than the disease. The feeling in the Church in England is becoming very much akin to that which existed in Scotland immediately before the last disruption. It might be as easy now by a stroke of the pen to drive Canon Liddon and Mr. Carter from the Church of England as it was then to drive Chalmers and Candlish from the Scottish establishment, and leave their places as hard to fill. One of three things, it appears to us, must shortly take place; the Act must be repealed or greatly modified; or a schism will take place, or the Church become disestablished.

TEMPERANCE.—The Bishop of Lincoln, in a late charge, discusses at length the Temperance question which is taking deep root and bearing good fruit in England. "The Church," says he "is the true Temperance Society. She knows the temperance cannot be rightly taught unless grounded on the Incarnation of Christ. She admits to membership at baptism with a solemn vow of temperance; and she supplies constraining motives for keeping that vow, in the doctrine which she teaches, that our bodies are the temple of the Holy Ghost, and that whosoever defiles the temple of God, him will God destroy; they are members of Christ the Holy One, that they have been bought by His blood; and th

they will be raised by Him from the dead, and that according as they have been used by us in this world, so will they be either miserable and shameful, or happy and glorious, for evermore."

THE SITUATION.—The following extract from an excellent letter in the *Guardian* of Feby. 7, from "An Aggrieved Parishioner," is worthy of the attention of all parties among ourselves: "Under present circumstances, our efforts to extend the Redeemer's Kingdom are a perfect mockery. Oh, what an inconsistency the work done in our churches on Sunday, and in our parishes during the week, becomes while there is this endless discord and sickening rivalry going on between those who are repeatedly praying—at any rate uttering words of prayer—that they may hold the faith in unity of spirit, in the bond of peace! Alas, what mockery." I ask then, are we as Churchmen of all shades of opinion simply to look on at our leaders parrying blows? Let us for the sake of God's glory and the salvation of immortal souls, draw nearer one to another. What can be done? Partisan organisation will, I am convinced, not mend matters—they are rather doing the country grievous harm. Is our church organisation a nonentity? Will not our bishops come forth with one voice and one mind, and endeavour to heal the breaches?"

WOLVERHAMPTON.—One of the beauties of the working of the Public Worship Regulation Act, may be seen in the case of the Vicar of St. Andrew's, Wolverhampton. The Vicar is complained of to his Bishop. The Bishop refuses to see or hold any interview with the Vicar in order to give him any counsel or direction. The law, because the Bishop is patron of the living, has stepped in between the vicar and his bishop. The case is taken out of his own bishop's hands who is perfectly conversant with it, and placed in the hands of the Archbishop of Canterbury, who communicates in no other way with the Vicar than by means of legal papers issued against him from the Court of Lord Penzance. The vicar concludes a letter to the *Post* thus: "It is unjust for the Bishops to expect obedience from the clergy to judgments which they do not regard as binding on their own consciences. I have always obeyed my Bishop, but I owe no canonical obedience to Lord Penzance, and, come what may, cannot recognise his court as having any spiritual authority over me whatever." The cope, which the Privy Council ordered, when they condemned other vestments, has never been worn either in the Dioceses of Canterbury or Lichfield. Episcopal authority is nearly at an end in England. Lord Penzance has become primate of all England, and the Bishops have become his instruments for inflicting torture on those of the clergy who, whether right or wrong in their practices, conscientiously refuse to acknowledge the authority of his Court in matters spiritual.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

Sir,—While agreeing in the main with the position of your valuable journal on Ecclesiastical questions, I should be obliged if you would kindly afford me space for a few remarks on an editorial article in your issue of Feb. 22nd, on the case of Mr. Tooth, of Hatcham.

I agree with you in thinking undesirable either a repetition of such a case, or that a clergyman should be considered a martyr when called upon to undergo punishment for wilfully breaking the law of the Church. Such a man is no more a martyr than a thief is, (to take a forcible illustration), when convicted and punished for his crime; and a few repetitions of the defiant action of Mr. Tooth and others will do an injury to the Church that it will be very difficult to repair. The spirit of lawlessness is sufficiently rampant without receiving encouragement from the example of the clergy.

As regards Mr. Tooth's imprisonment in Horsephonger Lane Gaol, I do not see why pity should be wasted upon him, because his own deliberate act has brought him there. He has deliberately

broken the law, and therefore he must be content to suffer the punishment inflicted upon lawbreakers. His duty was to submit in the meantime, and if he felt aggrieved to appeal to a higher tribunal.

I must beg also to differ from you on the subject of the Public Worship Act. That Act, as I understand it, made no change in the Ecclesiastical Law; it merely provided a more summary and less costly means of deciding any cases that might arise. It was passed to repress this very spirit of lawlessness of which you so justly complain; and the very opposition to it, maintained by Mr. Tooth and men of like opinions, is conclusive in favour of its necessity. They profess to be willing to submit to Episcopal authority; but they repudiate even such authority when it is exercised against them. Witness the case of Mr. Tooth. If Mr. Tooth and his fellow-thinkers were true to the Church, then they would be willing to make a sacrifice in such small matters for the peace of the Church; if, however, it is but part of a Jesuitical scheme to Romanise the Church, the sooner we get rid of such men the better. Let all true Churchmen unite against Jesuit attacks upon the Church, whether from the so-called High or Low Church side; for I am convinced that we are in danger in this respect on both hands, feeling sure that some of the most prominent amongst the Low as well as the High Church are but Jesuits in disguise. To abuse the Pope, and thereby encourage dissent from the Church, is an old trick of the Church of Rome. To this trick we owe the rise of Puritanism, the real parent of all modern dissent.

Yours, &c.,
"CHURCHMAN."

Family Reading.

ONE LIFE ONLY.

CHAPTER XVII.—Continued.

Una had listened to Atherstone, with varying expressions of hope and fear and disquietude chasing each other over her mobile face, and when he paused and seemed to devour her with his eyes in breathless anxiety for her answer, she turned to him with an almost piteous look of distress. "I still can hardly understand what it is you mean me to do; surely you do not ask me to pronounce on a question of right and wrong without knowing to what it refers."

"My darling," he said eagerly, "the matter is so simple that I am sure you need not hesitate to decide upon it, merely to relieve me from the responsibility of seeking my own happiness at the cost of ever so fanciful an idea of almost impossible honour, for since I have learned to love you so utterly, so wildly as I now do, I have lost the power of being a law to myself, or seeing clearly where the line of justice may be drawn. Therefore it is that I have staked the whole issue on your decision, and if you will but say to me that your own precious life would be saddened by our separation, I should feel amply satisfied, that I am not bound to strain after the romantic chivalry of less enlightened days at such a cost."

Still the large eyes looked wistfully in his face and the sweet lips trembled, but were silent.

He caught her hands in his. "My darling Una! it would be for your happiness as for mine that you should come to me, would it not? say only that I have not deceived myself in this?—you do love me?"

"Oh yes," she whispered softly.

"Then come to me," he said, drawing her closer to him, "let us for ever forget all doubts and obstacles. I do not now ask of you any decision as to right or wrong, I only beseech of you to let me love you all my life, to come home to my heart for ever!"

She had been confused and bewildered by his ambiguous words, by his half-defined hints of some deviation from truth and justice which would be involved in a union with him whom she loved with the whole power of her being, but there was no mistaking the meaning of the last earnest prayer—he was but asking her to crown herself no less than him with uttermost joy; to receive,

at the same moment that she gave, the highest happiness she could imagine on this earth; to secure herself for evermore from the dreary, hopeless wretchedness of life apart from him, and she all but yielded. The longing to chase away all clouds of sadness from that beloved face impelled her irresistibly to utter the glad consent already trembling on her lips; but suddenly, at this crisis of her fate, the strange sentence of warning once spoken to her and half forgotten, came echoing back upon her inner sense: "Remember, you have *one life only*, for good or ill," and with the words came the recollection of her own bold, confident assertion, that she would make this one life noble, whether happy or not—that it should be great and pure at any cost. And was she now about to decide for herself and another, that they should tamper with justice in any shape or way to gratify themselves? was she going to drag this man down from his own high standard as well as from hers? At the bitter thought her heart stood still, a struggle rose within her which was almost unbearable, and faintly she gasped out, "My happiness is bound up in yours, I do not deny it; but did you not say that until now you have believed the highest honour held you to your resolution?"

"Oh, Una, let it go! it was but a visionary fancy, it can weigh nothing against your life and mine; do you think I can endure to lose you now?"

"I cannot lead you to fall from principle," she said; "you yourself would one day hate me for it."

"Never, darling—never!" he exclaimed, clasping her hands almost fiercely in his own. "Let me but have you, and the whole world, with all that men deem best and greatest in it, were well lost to me!"

"Not honour—not honour," she said, "keep honour and let me go. Yes! if need be let me die! but never let me be to you a source of wrong or failure;" and with violent effort she tore herself out of his grasp and rushed from the room.

Whatever might have been the obligations by which Humphrey Atherstone believed himself to be bound previous to this last interview with Una Dysart, they were now all swept away, as though they had never been, by the fierce tide of feeling which had completely overwhelmed him, and drowned all thought or care for anything on earth, but to win her swiftly and surely as his wife, from whom nothing in the whole wide universe should separate him more.

He was too completely overwhelmed by her sudden disappearance when she struggled out of his grasp and fled away, to give a moment's consideration to the motives which impelled her thus to do violence to the love she had confessed; he only knew that he would not give her up—that she was and ever should be his, by all the strength of his will, and he could not even bring himself to leave the house until he had seen her once again, and forced from her lips the promise that she would fling aside all scruples as completely as he had done himself. He sent message after message to entreat that she would come and speak to him for but one moment; and at last when the astonished servants quite failed to satisfy him with the answers they conveyed, Una's own maid brought him a note, which contained these words: "Do not ask to see me again—at least to-day; I cannot bear it." Then slowly and reluctantly he left the house, but it was with the indomitable resolution that the obstacle he himself had been mad enough, as he now thought, to raise in her mind, should not have the power to separate them ultimately, happen what might.

Meanwhile Una, flung across her bed with her face buried on the pillows, was giving way to a passionate agony, which was making her feel, almost with despair, the great power of the love which had taken possession of her whole being. By a desperate struggle in that last critical moment of their interview, she had retained her hold of the nobleness and rectitude which she had resolved should at least glorify the only life she had to spend, by whatever else of joy or sorrow it might be marked; but now she felt like one who comes out of a great battle wounded and bruised, and knows that all strength is gone to carry on the fight, or even almost to retain the victory won; it was nothing to her comparatively that she had bound her own self to desolate wretchedness for

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the rest of her days; but it seemed simply impossible to endure the consciousness that she had at the same time condemned to hopeless solitude the man for whose happiness she would have died.

What need to describe the terrible night the poor child passed? is there one amongst us who has not known at some time or other what it is to lie down at night, dead beat—not with physical fatigue, but with some heavy wave of life which has gone right over our head, and knocked us down, shattered and exhausted, to feel only the weary longing to close our eyes for ever on the light of day?

How many such nights are passed in secrecy and silence by those who, with the dawn of morning, find just so much of returning courage as enables them to tie on their mask once more, and go out into the world without revealing the hiding fox gnawing at their heart-strings! The call to do this came next day to Una, almost before she had brought herself to feel that it was possible to live again at all.

When her maid came into the room, ostensibly to awaken her who had not known even a moment's forgetfulness in sleep, she told Una that Colonel Dysart's valet had been startled that morning at finding his master in a fainting-fit, and that it had been some little time before he could restore him to consciousness.

This account altered completely for the moment the whole current of Una's thoughts. She was greatly attached to her father, and had of late more than once felt some uneasiness at indications of failing health, which Colonel Dysart, however, always tried to conceal. Without waiting even to finish her toilet, she flew away to his room, in her long white dressing-gown, with her beautiful hair hanging round her like a veil. She found her father dressed and sitting at the open window, looking much as usual. He seemed somewhat troubled at the evident alarm which had brought her so hastily to his presence, and animadverted with a good deal of irritation on the gossiping propensities of servants.

"I particularly wished that you should not be disturbed, Una. It was a mere temporary faintness, which is quite gone, and I would rather you had heard nothing about it, especially as you are looking very ill yourself, child. What is the matter with you? I never saw you with so white a face or such heavy eyes. They told me last night you had gone to bed with a headache, but it must have been a very bad one to alter you so much."

"My head does ache, and I have not slept well, but that is nothing; I want to be sure that there is no serious cause for your fainting-fit. What can have brought it on? are you sure you are well again now?"

"Can you not see that I am?" he answered. "Do not think any more about it; I feel nothing but the wish to get as much fresh air as I can. You shall drive me out in the pony carriage after breakfast, and we will go a good long way and spend the day out of doors; you need it more than I do. I hope a good breeze will bring the colour back to your face; I do not like your appearance at all to-day—your very lips are white."

"I shall be pleased to go with you, dearest father," was all she said as she stooped over him and kissed him, and then went back to her room to dress, and she was glad at the prospect of being out all day, for it would at least defer a few hours longer any renewal of the struggle between herself and Atherstone—or rather, in truth, between herself and the love that had become almost too powerful for her strength. Breakfast was soon over; Colonel Dysart appeared to have little appetite, and Una, with her parched lips and heavy head, had none. But it was a glorious summer day, with a fresh wind blowing, which seemed to excite Una's skittish ponies to a superabundance of high spirits, that caused them to prance and curvette at the door, till she and her father were ready to start, and then compelled her to give her whole attention to restraining their impetuous gaiety.

Colonel Dysart had arranged that they were to go to a picturesque village, some ten miles off, and have luncheon there, returning home in the evening, and Una had acquiesced without a word; she only so far regretted his choice of a route that it led them past the gate of Atherstone Abbey,

and she dreaded beyond words the possible pain of a chance meeting with its master. None such occurred, however. As they skirted the massive old wall which separated the beautiful grounds from the roads, she incited her willing ponies to their utmost speed, and they bounded past so quickly that it scarcely flashed on her sight till they were far beyond it. Then she slackened her pace and went on to the distant village. It so happened that her precautions had been only just in time, for the echo of her wheels had hardly died away when Humphrey Atherstone rode through the gate, and put his great black horse to its swiftest gallop in order to reach Vale House; whence he returned, however, moody and miserable, to wait with impatience for the evening, when he meant to try his fate again, and make another determined effort to see Una.

CHAPTER XVIII.

Meanwhile Colonel Dysart and his daughter strolled about on the fair little English hamlet where they had lunched, and at last sat down on the banks of a sparkling streamlet flowing through it. Una was too wretched to notice the charming landscape, and she felt as if she had scarcely energy to answer her father when he spoke to her. He too, however, was unusually silent, and when he did speak it was entirely on the subject of the earlier days of his married life, to which he had never before alluded since the death of his wife. Even through all the heavy load that hung over her heart, Una noticed with some surprise the vivid manner with which he recalled the most trifling incidents of his wedding-day, and the pleasure which he seemed to find in lingering over his description of them.

"You cannot imagine how lovely your mother looked," he said, "as she walked down the churchyard path over the flowers the village people had scattered beneath her feet, her white robes glittering in the sun, and her beautiful veiled face seeming like a star shining through the silver mist. She had orange blossoms in her hair, and a little sprig fell down just at my feet, when she stopped at the carriage door to speak for a moment to the crowd that had assembled to bid her farewell; and she smiled when she saw me pick it up and take possession of it. But Una, I have it yet." His voice faltered, and his daughter looked round at him in utter amazement. Could it be her nonchalant, cynical father who was speaking thus? Colonel Dysart noticed her surprised glance and understood it. "You did not think I could be so sentimental, did you, child? but you will learn some day, as all living mortals do learn, that it is not over the dead alone the words 'dust to dust' ought to be sounded. Whatever theoretic possibilities of greatness or glory there may be for our complex nature, it is to human love alone, in its shrine of perishable clay, that, in this world at least, we cling, one and all, as to the very essence of life; and when it is gone from us into the grave, or the yet colder regions of betrayal and oblivion, there is nothing left but a mere empty husk of existence which is as valueless to ourselves as to others."

His voice died away, as if he had finished with the subject, and he remained apparently in dreamy contemplation of the stream that was rushing swiftly past them with its murmuring song, and Una could not rouse herself to break silence, for the dull pain gnawing at her own heart was becoming almost unbearable. She could not face the future; she dared not let her thoughts rest on the present, which showed her but one image, that of Atherstone, hopeless and wretched in his lonely home; and the past, before she knew him, was as though it had never been. Where could she turn, poor child, to deaden the keen anguish that was consuming her?

"It is getting late, dear father; had we not better turn homewards?" she said. He slowly lifted his eyes and fixed them on the glowing western sky, where the sun had just sunk behind the soft clouds that had caught the radiance of his departing glory.

"Yes," he said, "it is time, I will go home." The carriage was waiting for them at a little distance, and Una beckoned to the groom to bring it near. Colonel Dysart took his seat in silence, and by the time she had gathered up the reins

and driven off, he seemed to have relapsed into the reverie from which she had awakened him.

The ponies, well aware that they were on their way home, carried them along the road at a rapid pace, and soon Una's heart began to beat fast with the consciousness that she was once more rapidly approaching Atherstone Abbey. It was still quite light, and the chance of a meeting with Humphrey was even greater than it had been in the morning, so that her whole mind was occupied with this one possibility, and she had not for some minutes glanced towards her father, when the groom, who sat behind her, bent forward, exclaiming, "Oh, ma'am! you had better stop; I think my master's very ill." Then she looked round in terror and saw that Colonel Dysart had fallen back, with his head drooping to the side, perfectly insensible. His face was ghastly; his whole appearance lifeless; and the terrible conviction came upon her like a thunder-bolt, that he was even then dying, if not dead, she let the reins fall, not knowing what she did, and had not the groom sprung to the ponies' heads, there might have been a serious accident; but he succeeded in checking them, and she busied herself in loosening her father's cravat and raising his head, while she called upon him by every endearing name to wake up and speak to her. There was no answer or movement from the unconscious man. The servant saw that she was in too wild a state of alarm and consternation to be able to think calmly what course it would be best to take in the emergency, and he therefore merely said hastily, "I had better drive up to the Abbey, ma'am;" and jumping on the footboard he seized the reins and shouted "gate" so vigorously, that the lodge-keeper ran to open it without a moment's delay; and Una, holding her dying father in her arms, had reached the door of Humphrey Atherstone's home, before she knew in the least where she was. But even when she did perceive that she had been brought to the very spot where she had most feared to come, she could think of nothing but her father, who only by a faint occasional gasp showed that he still lived.

Humphrey Atherstone had been walking up and down the courtyard, waiting for his horse, with the intention of going once more to Vale House, and remaining there doggedly till, by fair means or foul, he had obtained an interview with Una, when suddenly, as with folded arms he strolled moodily from side to side, there was a sound of wheels coming slowly over the bridge, and in another moment she was borne into his very presence; the soft glow of the twilight showing her pale beautiful face, bending with a look of agony over the prostrate form of her father.

Atherstone understood it all in a moment. Calling hastily for his servants, he was by Una's side before she had time to look up. "Courage, darling," he whispered, "trust all to me; we will do the best we can for him, in every way." And without another word he lifted her with the utmost tenderness out of the carriage keeping his arm round her as she stood trembling and faint with fear by his side, while under his directions the servants raised Colonel Dysart and carried him into the house. The sense of help and protection was unspeakably soothing to Una; but she could neither collect her thoughts, nor realize anything but the death-like face from which she never removed her eyes. She followed with Atherstone as her father was borne into the nearest room, which happened to be the very same old hall in which they had so lately all been assembled, in careless enjoyment. Long couches covered with red velvet lined both sides of this vast room, and on one of these the helpless man was laid, while Una falling on her knees beside him tried once more to rouse him by every means in her power. The carriage had at once, by Atherstone's orders, been sent back for the doctor, and the groom made such good speed that it was not much more than an hour before he returned with Dr. Burton.

During the interval every possible effort had been made by Atherstone and his servants to restore consciousness; but Colonel Dysart remained in the same state apparently, just breathing, and no more. When the doctor at last came in, Una rose from her knees and turned to him with a look of dumb piteous appeal, utterly unable to speak. He gave one quick glance at the pa-

tient and then whispered to Atherstone, "Take Miss Dysart into another room." Humphrey went towards her, and taking her hand, drew her gently away. She had no strength to resist, but she looked up at him beseechingly, while her pale lips moved with an inarticulate murmur; then he passed his arm around her and whispered "My own darling, trust me;" and without an attempt at further remonstrance, she followed him into the next room. He placed her on the sofa, and still holding her hand, sat down beside her. She did not move or speak, but remained in an attitude of the utmost dejection, her graceful head drooping like that of a broken flower; and it was with no small difficulty that Atherstone restrained himself from pouring out to her all the thoughts and feelings which had filled his whole soul since he last saw her, and of which she herself had been the sole object. But he had too much chivalrous delicacy to breathe a word of love to her at such a moment, so he merely bent down and kissed repeatedly the little cold hand that lay so helpless in his own, till Dr. Burton at last appeared at the door and made a sign that he wished to speak to him.

"Colonel Dysart is dying," he said in a low voice, drawing Humphrey into the deep embrasure of a window, where Una could not see him; "the case is perfectly hopeless, and his condition is no surprise to me, for he has been consulting me unknown to his daughter for some weeks past, and I quite anticipate a sudden termination to his malady."

"Is the end very near?"

"Very; I feel sure he will not pass the night. I dare say you are aware of the fact that from two to three in the morning is the most fatal hour for the dying. I think I may safely predict that he will not live beyond that time."

"Ought we attempt to move him?"

"It could only hasten his death. I have placed him in the position in which he can lie most easily, and there is nothing whatever to be done but to let him remain undisturbed while life ebbs away. Attempted remedies would only torture him; but it would be well if you could get Miss Dysart to go to bed and spare herself the painful scene."

"I fear that will not be possible," said Atherstone; and as he spoke he felt a light touch on the arm, and turning round, saw Una standing at his side, her sweet mournful face gleaming white out of the surrounding shadows, and her large wide-open eyes fixed on Dr. Burton.

"I must know all the truth," she, grasping Atherstone's arm to support herself; "do not try to deceive me; the greatest kindness you can show me is to let me know what I have to expect."

The doctor hesitated, and then she lifted her appealing eyes to Atherstone, saying, "You will not fail me?"

He bent down and answered, "Dr. Burton says we must not cherish any hope, and that we can do nothing but watch by him till the end comes."

"How soon?" she asked with a gasp; and he replied at once, "Before the morning."

"Then do not make me lose another moment of these last precious hours of his life," she said; and breaking from them, she flew back into the room where Colonel Dysart lay, and sank down once more by his side with his cold hand firmly clasped in hers.

Atherstone arranged that Dr. Burton was to remain in the house till morning, in case his services were required, either for the dying man or his daughter; and having sent tidings of what had occurred to Vale House, he hastened to join Una in her sorrowful vigil.

(To be continued.)

Children's Department.

THE FISHERMAN'S HOME.

By the side of the sea, the grand old sea,
The fisherman's cottage stood,
With its back to the cliffs, the tall, tall cliffs,
And its thatch, and its walls of wood.

And there at the door, on the sandy shore,
When the work of the day was done,

He loved to rest with his children, blest
By the smile of the setting sun.

With the nets hung high, on the walls to dry,
And his tackle atrim for the morrow,
He frolicked in joy with his infant boy,
And his heart it knew no sorrow.

With his good wife near and his children dear,
With his Maggie at rest on his knee,
No king ever smiled on a happier child,
Nor a child on a king so free.

But a storm time came, when the drifting main
Had borne him away from the shore,
And he lost all sight, on the dark, dark night,
Of his dear old cottage door.

And the waves rolled high, 'mid the wild wind's
cry,
As the vessel tossed on the ocean,
And the fisherman prayed, with a heart dismayed,
In the midst of the wild commotion.

And he tried to steer, o'er the ocean drear,
As he prayed to "Our Father," that He
Would guide him aright, through the black of
the night,
To his home by the side of the sea.

Then he climbed the mast as the good ship fast
Was drifting he knew not where,
And he peered through the night with an
anxious sight,
For an answer unto his prayer.

And far away, through the dash of the spray,
Like a star that is just peeping out,
He saw a light shining clear and bright,
And he shouted a joyous shout.

For an angel had flown to the fisherman's home,
And whispered to Maggie in dreams
Of how dark was the night, and how needful a
light,
To cheer with its beautiful beams.

And a candle she placed in the window that
faced
The ocean, just over her pillow,
And that was the star that he saw from afar
As he tossed on the angry bilow.

Then he steered for the land, with a strong,
steady hand,
And his heart beat fast and free,
As he reached the shore and the cottage door
Of his home by the side of the sea.

And there went up a prayer from the bedside
there,
From hearts that were joyous and warm,
That the fisher was blest with a haven of rest
From the wind and the wave and the storm.

And his dear little girl, as the foaming waves
curl,
Often thinks of that terrible night,
When her father to save from the wind and the
wave
She placed in the window the light.

And happy is she on the fisherman's knee
When he tells of his danger and care,
And says, "Maggie was God's little servant that
night,
When she answered her dear father's prayer."

Ah! Maggie, obey what the bright angels say,
When they speak as they did on that night,
And I'm sure that again, on the land and the
main,
You'll lead others from darkness to light.

ALFRED H. MILES.

A POTATO STORY.

BY ABBE MORTON DIAZ.

Uncle Rockaway being asked to tell one of his "ten minute" stories, said, "If it will content you, I will tell you a Potato Story, which begins with a Bean Pole.

Once there was a bean pole, which was stuck into the ground by the side of a potato hill.

"Dear me," cried a Cabbage growing near, "what a stiff pokey thing that is! and of no earthly use, standing there doing nothing!"

But very soon a Scarlet Bean, running about in search of something to climb upon, found this same bean pole.

"All right!" cried the happy little Bean, "you are the very thing I want! Now I'll begin my summer's work."

"Well, to be sure!" cried young Cabbage, "everything comes to some use at last. But who would have thought it?"

The Scarlet Bean was a spry little thing. She ran up that pole quite easy. Being of a lively turn, she began at last to make fun of the Potato Plant.

"How sober you are!" said she. "Why don't you brighten up and look more blooming?"

The poor Potato Plant, though doing her best, could only show a few pale blossoms.

"You don't mean to call those things flowers?" cried the frisky Bean. "Just look at my blossoms!" and she held up a spray of bright scarlet.

The Potato Plant kept quiet.

"What stupid, useless things," said young Cabbage, "those potato plants are! and how much room they take up!"

Summer passed. The Bean began to fill her pods, and proud enough she was of them.

"Why don't you do something?" she cried to the Potato Plant, down below. "Only see what I've done! There's a summer's work for you!" And sure enough she had hung her full pods all up and down the pole.

"Yes, why don't you do something?" cried Cabbage. "Your summer is gone and nothing done. Can't you come to a head? Anything but idleness."

The Potato Plant still kept quiet. But when digging time came, and the hill was opened, and the pile of "long reds" appeared, her neighbours could hardly believe their senses.

"Dear me! what a surprise!" cried the Bean. "So we can't always tell by appearances."

"I declare," cried Cabbage, "then you were doing something all that time! But how could I know? There's that Bean—she hung her pods up high, so that everybody could see. Well, well, well, after this, I'll always say of a plant which makes but little show: "Wait, potatoes inside there may be."

"There are a great many scarlet beans among the people, I know," said Mr. Rockaway, "and some potato plants, too."

"And perhaps a few young cabbage heads," said Uncle Peter, looking slyly around at the children.—*St. Nicholas.*

Make a little fence of trust

Around to-day;

Fill the space with loving work,
And therein stay.

Look not through the sheltering bars
Upon to-morrow.

God will help thee bear what comes
Of joy or sorrow.

THE WIDOW AND HER CHILD.

A poor widow and her little child were sitting together in great want, both feeling the pinch of hunger; and the child looked up in the mother's face and said,—

"Mother, God won't starve us, will He?"

"No, my child," said the mother, "I do not think He will."

"But, mother," said the child, "if He does, we will praise Him as long as we live; won't we, mother?"

May the poor and the needy be able to say what the child said,—and to carry it out.

Christ is born! tell forth his fame!

Christ from heaven! his love proclaim!

Christ on earth! exalt his name!

RULE FOR FORGETFULNESS.

Never fret about what you can't help, because it won't do any good. Never fret about what you can help, but if you can help it, do so. When you are tempted to grumble about anything, ask yourself, "Can I help this?" and if you can't, don't fret; but if you can help it, do so.

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Church Directory.

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Toronto, April 28th, 1876.

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

I trust it will receive a cordial support, and obtain an extensive circulation.

KINGSTON; June 24th, 1876.

I hereby recommend the Dominion Churchman as a useful family paper. I wish it much success.

SAULT STE. MARIE, ONT., May 4th, 1876.

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

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

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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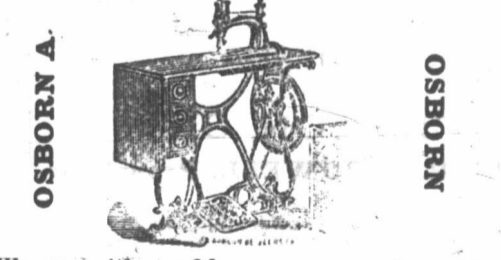
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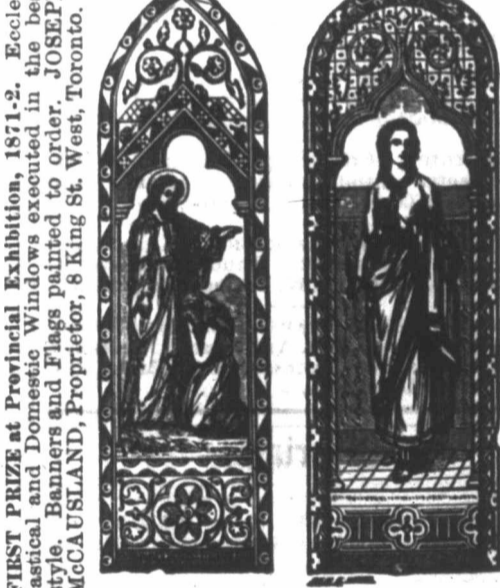
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