

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, NOVEMBER 25, 1880.

[No. 47.]

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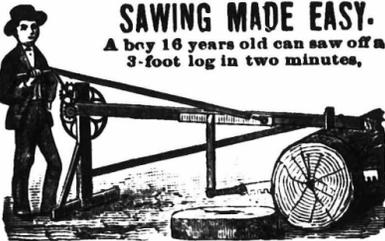
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THURSDAY, NOVEMBER 25, 1880.

ENTERPRISE AND PROGRESS.

OUR subscribers may observe some delay in the arrival of their papers this week; but they will be pleased to hear that it is due to an advantageous change in our method of printing. We have purchased type, and fitted up an office of our own—as the better plan in the long run. The expense at starting, however, makes it necessary for us to urge those who are in arrears to PAY UP THEIR DUES.

THE Chaplain-General of the forces, (Bishop Piers Claughton), is expected to pay an official visit to Malta and Gibraltar before the end of the year.

Mr. Willis Probyn Nevins, of Cheltenham, has requested the *Guardian* to announce that he has left the Church of Rome.

The first Diocesan Conference has just been held in Gloucester. Bishop Ellicott recommended that the clergy should not recede from their position as guardians and trustees of churchyards; but that they should be thoroughly conciliatory in the exercise of their rights. The use of the church should be limited to church people.

A site has been secured for a new church at Bournemouth, in which the victims of persecution may have the worship and teaching they have enjoyed for the last thirty years.

Thirteen new students have been admitted by the Bishop of Lincoln as members of the Chancellor's Theological Schools. The members are now forty-two in number.

On the 24th ult., at the invitation of Bishop Piers Claughton in Tower Hamlets Rifle Brigade attended Divine service at St. Paul's. The volunteers were admitted first. Meanwhile an immense number of persons waited at the west end for admission. Bishop Claughton preached on the occasion.

The usual anniversary services in connection with the parish of Oswestry have just been held. The special feature this year was a new reredos, for which an anonymous donor sent the vicar, Canon Howell Evans, the sum of £600 stg. The special preachers were the Rev. C. Lowe, the Archdeacons of Stafford and Ely, the Rev. J. St. John Blunt and the Bishop of Bedford. The collections during the Octave amounted to £127 stg.

The first peal of bells ever hung in England was put up at Croyland Abbey, A.D. 960. Many years ago, it was estimated that there were 2,262 peals

of bells in England. The Cathedral of Antwerp, celebrated for its magnificent spire, has a peal of ninety bells, on which the most elaborate music is played every half hour. It is a curious fact that the peal of bells in the tower of the old Royal Exchange was chiming, "There's nae gude luck about the house," when the building was on fire.

In the island of Delos, as a result of the excavations undertaken by the French School of Archæology at Athens, an entire house, built, arranged, and decorated almost exactly in the same way as those at Pompeii, has been discovered. Further excavations are expected in this classic island.

Says *The Antiquary*:—"Painting the walls was part of the design of every mediæval church, quite as much as painting the windows. Modern architects have generally restored the latter, but have almost universally neglected the former. These paintings were generally of Scriptural subjects, and were almost universally whitewashed over by the ignorant and bigoted Puritans of the seventeenth century. The church where John Wesley was curate still has the walls nearly covered with pictures. To see his pulpit has been an annually increasing object of pilgrimage to the Wesleyans by thousands; and it is doubted whether more do not come to see the pictures than the pulpit.

The Rev. Thomas Pelham Dale, Rector of St. Vedast's, Foster Lane, near the General Post Office, was committed to Holloway Gaol, by order of Lord Penzance, on Thursday, October 28th. Mr. Dale is on the sick list, is more than sixty years of age, and is under the care of a physician. All communication with him till Monday morning was denied, without a special order from the Governor. Messrs. Moore and Currey having refused to proceed with the case if it entailed the incarceration of a clergyman, another solicitor had applied for the writ. It is expected that the English Church Union will move for a writ of Habeas Corpus, and adduce evidence to show that the advertisements upon which the Ridsdale judgment was based, and in pursuance of which Mr. Dale is condemned, have no legal existence, never having received Parliamentary sanction.

Even if they had received Parliamentary sanction, the re-enactments of the Ornaments Rubric in 1662 would over-ride them.

ADVENT SUNDAY.

AS Advent Sunday is the first day of the Christian year, it should receive that attention from all Christians which so solemn a season demands. The Church introduces it with the greatest solemnity in the impressive services of the day, and Churchmen should remember that far more attention ought to be paid to it than is usually the case. We hear of watch-night services on the eve of the festival of the Circumcision; but surely it would be far more becoming to watch for the approach of the day which is intended to prepare us for the due remembrance of the rising of the Sun of Righteousness, which begins another year of the Church's course of teaching, and which is specially intended to lead the mind onward to the second and more glorious advent of Messiah when He shall come

with all the Heavenly Host to accomplish His final purposes with regard to this world. The reflections which so important an event as the beginning of another year should awaken in the minds of all Christians are those of a most important nature; they are reflections, too, which the most attentive observance of the first of January—in its original observance a heathen festival—must fail to suggest. We have gone the round of the Church teaching for the year, we have first glanced at the final triumph of the Church in the person, of Messiah, then we have followed the course of His eventful life on earth. His incarnation has been specially brought before us, His manifestation to the Gentiles, His temptation, His miracles, parables, and His other teaching, His institution of the sacraments, His agony and death, His resurrection, and His ascension to the Father's right hand, the descent of the Holy Ghost on the Church, the mystery of the Blessed Trinity, and the various practical duties of the Christian life; and to-day we begin the same course again.

Who can avoid reflecting on the many gracious gracious privileges which have been vouchsafed to Churchmen during the past year? These privileges, if we are spared, are again to be repeated; and it is for us carefully to consider what use we have made of them during the past year, and also, by God's grace, to resolve on the use we intend to make of them should our lives be spared another year.

As we have said, the season is an extremely solemn one, and the Church brings us the most solemn subjects which can be contemplated by the human mind—the coming of our Saviour Christ from Heaven in pomp and glory, attended by all the magnificence of the celestial court, to destroy the Man of Sin, to reign with all His saints gloriously, to judge the world in righteousness, to give to good and to bad their final reward. The order in which these events shall take place has not been revealed to us; but they will certainly come to pass. And He which which testifieth these things, saith, "Surely, I come quickly!"

EXTREMES ARE VERY APT TO MEET.

MILTON: CHILLINGWORTH: NEWMAN:

THE seventh report of the Royal Commissioners on Historical MSS., recently presented to the House of Commons in England, contains the result of a careful search into the records of the House of Lords and a number of private collections. The labors of these Commissioners have thrown much light upon the History of England and one or two neighboring countries; and indeed Baronde Schickler has found sufficient matter in the reports to justify the production of a work on the History of France as elucidated by the English collections. In the report noticed there is a paragraph found in the collection of Lord Egmont, which is particularly worthy of attention. It will probably astonish some people who choose to shut their eyes to the fact that extremes very often meet, to be informed that the famous writer against Episcopacy—Puritan—and noblest of the poets—John Milton—died a Roman Catholic. In the letters and other writings of Lord Percival, in the collection named, we find the following:—"Dr. Charlette, Master of University College, Oxford, told me lately at Bath, that he remembers to have heard from Dr. Binks

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that he was at an entertainment in King James' Reign when Sir Christopher Milton, one of the judges, an elder brother to the famous Mr. Milton, the poet, was present; that the judge did then say publicly his brother was a Papist some years before he died, and that he died so. I am still more persuaded of it from what Dr. English told me that he had often heard Mr. Prior, the poet, say that the late Earl of Dorset told him the same thing."

Upon the whole, the evidence is as reliable as the great majority of the statements generally regarded as the facts of History; and moreover, such a change of mental opinion would only be an example of a common phenomenon. Extremes often meet, and the uncertainties of so narrow a puritanism as that of Milton must, when pushed to their legitimate results, lead either to infidelity or to Rome. Chillingworth died an infidel, and if this statement be true, Milton is only one more example, among thousands, of the spring of the overbent bow in another direction. Both Cardinal Newman and Cardinal Manning began their career as extreme Evangelical Low Churchmen. Newman was a member of the celebrated Sterling Club which was formed of a number of congenial spirits hold-at first pretty much the same sentiments. Sterling became a sceptic, and the subtleties of Newman's logic led him to declare that he must either become an infidel or a Romanist. As everybody knows, he became a Romanist, simply because he had a greater horror of infidelity than of Rome.

The case of the Rev. C. K. Jones noticed in our last issue furnishes an illustration of the ease with which a man can become both infidel and Romanist in an incredible short space of time.

It is also an indisputable fact, however it may be denied by those who wish to shut their eyes to the truth, that a large majority of those who have gone over to Rome during the last half century, came originally from the so-called Evangelical "party," or from some puritanic body. Some of them having been taught that High Churchmanship and Romanism were much the same thing, became High Churchmen; but found to their utter surprise that they were further off from Rome than ever, and nothing would satisfy them but the Papacy itself.

EMASCULATED SUNDAY SCHOOL TEACHING.

THERE is no point upon which the Bishop of Toronto has so much insisted in connection with the subject of Sunday Schools, as that of making children realize their position in the church in accordance with the statements of the church catechism. On a recent public occasion, he expressed this most emphatically, in correction of the vapid utterings of a certain local Sunday School (would be) leader. In reply to the assertion that the teaching of the unsectarian International Series of Lessons taught church doctrine, without exclusion, because the lessons are expositions of Scripture, the Bishop trenchantly exposed the fallacy by stating that the compilers of that series make it their special boast that they eliminate and eradicate everything which would prove distasteful to any of the numerous Protestant sects or churches. In doing so they necessarily avoid treatment of large and important portions of Holy Scripture, or what is worse, prevent the teaching of Scripture at the expense of those doctrines which are characteristic of the Church of England. The fact is the church, as distinguished from all the sects, teaches not only Truth, but the whole Truth, and nothing but the Truth. This cannot be said of the International Series

which, in attempting to please everybody, succeeds in producing a minimum of Scripture teaching.

Indeed, the same may be said of other systems which profess to belong to the Church and follow its teaching. Of what use is it to lament that the International Series omits all reference to the Prayer Book and Catechism, if those parts of our system are so glossed over as to be unrecognizable? Rather have no teaching on these subjects at all in the Lesson Series, than give it in a poisonous mixture. The omission can be supplied in the supplementary teaching of the church: it is a different matter to set to work to eradicate the noxious weeds whose seeds are positively sown in some Sunday Schools. The Bishop emphatically declared that the notorious ignorance of church principles (an integral part of Scripture teaching) need cause no surprise as long as our teachers and superintendents train and exercise their pupils on a defective system, whose great characteristic confessedly is that it excludes most carefully all distinctive church teaching.

To illustrate. In specimen leaflets recently issued from a source pretending to be of a church character, we have a treatment of the initiatory subjects suggested in the Catechism in the words "Baptism wherein I was made a member of Christ &c." The whole drift of the teaching in these leaflets is to conceal in a cloud of vague generalities the central and fundamental idea of the Catechism phrase which teaches that the occasion on which we are made members of Christ &c., is—BAPTISM. The natural effect of such a method of "explaining?" the Church Catechism is to make a child infer that the whole effect of Baptism was to give him a certain part of his name, and that the plain English of the teaching of the church on the subject of Baptism is a dead language which requires so-called "Evangelical translation!" We would therefore, say to those who are meditating a change from the International or any other system to this pseudo-church series of leaflets—beware! "Ab uno disce omnes" From this "specimen" learn what you may expect.

There has recently been formed in Toronto a branch of the Sunday School Institute in response to the Bishop's energetic advocacy. Its teaching may not come quite up to the standard palatable to the extreme High Churchman: but it possesses the merit at least of not straining the teaching of the Church either way. It does not ignore that teaching, it does not explain it away, but gives it in its own fair and natural proportions as they appear in our formularies. If there be any slight deficiencies apparent in the course of instruction, they are such as can be easily supplied by supplementary teaching in our several churches. There will be no necessity for reversing in church what is taught in Sunday School, as would be the case in the so-called "Evangelical system." The matter of the Sunday School Institute, properly worked up in leaflets, or even the International Series itself (defective and bad as it is) is infinitely preferable to any such deliberate perversion or rather "reversal" of Church Teaching.

CHURCH SUNDAY SCHOOL WORK IN TORONTO.

AN important step in the promotion of Sunday School work in Toronto, has been recently taken under the auspices of the Bishop of the Diocese. We have pleasure in calling the attention of our readers to the report of the meeting held last Tuesday, at the school house of the Church of the Ascension. Hitherto there has been too much mere congregationalism in our Sunday Schools.

The many interesting and useful meetings which have taken place of those engaged in this department of the Church's work, since our present Bishop entered upon the administration of the Diocese, have shewn very clearly and satisfactorily the strength, in point of numbers, of our Sunday School workers. Numbers alone, however, do not constitute strength. Unity and organization must be added. The promotion of these most necessary ends is, we take it, a chief object had in view by the Bishop and the other promoters of the Toronto Church Sunday School Association. We notice, also, that the attendance at the meeting last Tuesday, and the *personel* of the office-bearers of the Association and of the General Committee, indicate a happy combination of men of all schools of thought.

We beg to call the attention of the city clergy and superintendents to the meeting to be held on Tuesday, 30th inst., at which the work for the ensuing quarter is to be laid out. Much will depend upon a good start being made by a numerously attended meeting of energetic workers.

The election of a delegate from each school, as a member of the General Committee, is a matter which will, doubtless, receive due attention in the various schools before the 30th, in order to their full representation upon the Committee, in accordance with the provisions of the constitution.

MEMORIAL CHURCH.

A NEW church, the princely gift of the Iron King of Pennsylvania, was consecrated in the quiet back country borough of Lebanon, Pa., on Oct. 18th. There is a romantic history connected with it. The edifice cost a large sum of money, the whole of which was paid by Mr. Robert Coleman, one of the leading members of the "House of Cornwall," founded upon three mountains of iron ore, in Lebanon County, about 140 miles west of New York. Cornwall, a few miles distant, is the home of the Colemans, the richest iron family in the state. The festival of St. Luke was chosen for the consecration of the magnificent edifice. The Bishop of the Diocese was consecrator, assisted by the Bishops of Texas, Niobrara, Nebraska, Oregon, and other distinguished clergymen of the Church. The building has a seating capacity of 500.

The church is built, in part, as a mausoleum. Shortly after Mr. Coleman's marriage, his wife was suddenly taken ill, and a trip on the continent was arranged by her husband, whose business engagements prevented his attending her. In her absence, he had prepared one of the most magnificent mansions in America as a surprise to his young wife on her return, when a telegram came from Paris that she was very ill. Quickly followed another despatch, stating that she was dead. Every tool in the new house was dropped, the walls were pulled down, and the place plowed over. The remains of the dead wife were embalmed, taken to the States, and placed in a vault till the construction of the mausoleum, which is also to be used as a church. It is cruciform, 96x75 feet. The floor is of Spanish tile from Valencia. The woodwork is of oiled oak. A massive tower, 25 feet square, rises to a height of 100 feet. The structure is of gray stone. An hydraulic engine in the basement supplies the air for the organ. The style is early English, with massive granite columns.

We are the more particular in noticing this expression of devotion on the part of Mr. Coleman, as there are so many instances of monied men, who, whether in prosperity or adversity, never think of

devoting any considerable portion of their treasures to the honor and glory of God. Such instances as the one we have now mentioned, remind us of the devotion of our forefathers, in the times which are ignorantly spoken of as the dark ages.

BOOK NOTICE.

ST. NICHOLAS FOR 1881.—5000 for England, 100,000 for America.—*St. Nicholas*, the charming magazine for boys and girls, edited by Mrs. Mary Mapes Dodge, has increased so much in size and number of pages during the year past that the publishers have been obliged to issue the yearly volume in two parts, instead of one as heretofore. As to its circulation, they report a gain of 10,000 in the average monthly editions of 1880 over 1879. The announcements for the coming year include a capital serial story for boys, full of exciting adventure. "In Nature's Wonderland," or, Adventures in the American Tropics; Stories of Art and Artists, by Mrs. Clara Erskine Clement, a faithful outline of the history of European Art, with many illustrations; "Phæton Rogers," a delightful and humorous serial by Rossiter Johnson; "Mystery in a Mansion," a six months' serial; The Treasure-Box of Literature, directing and encouraging young people in the best reading; The Agassiz Association, fully explained in the November number; "Two English Queens," by Mrs. Oliphant; "The Land of Nod," a children's operetta, with music,—full of charming tableaux and effects; A series of beautifully illustrated Ballads for Young Folks, beginning with the Christmas number; A Special Budget of Fairy Stories by Frank R. Stockton—the first of which is in the November number; An Indian Storey by "Bright Eyes," the Ponca Indian maiden; a splendid holiday story, "A Christmas with the Man in the Moon," by Washington Gladden. Open-air Papers, stories of sports, and games, will be continued, with all the popular departments.

Subscriptions beginning with the November issue will include "the wonderful Christmas number," of which the edition will be 5,000 in England and 100,000 in America. The price of this number, to be issued about November 30th, will be 30 cents.

Regular price \$3.00 a year; 25 cents a number. For sale, and subscriptions received, by all dealers or the publishers, Scribner & Co. 743 Broadway, New-York.

THE CLAIMS OF AFRICA.

An address delivered by the Right Reverend C. Clifton Penick, D.D., Missionary Bishop of Africa, to the Board of Missions, United States Convention, October 8, 1880.

"Twenty minutes! Africa! Jesus! and Eternity! are thoughts that press me down. To stand here, with all the missionary addresses I have heard, rolling through your ears, to speak of square miles, I know not how many, and of tribes no white man has yet seen, for nations yet unborn, Christian brethren, is a task that might burden the strength of an archangel. Let me say to my brethren, the missionary bishops in the domestic field, I would not take one cent from all you want and need; I seek not to diminish one iota from what you have asked; God grant it to you in all abundance! There is a plenty in our Father's house for even the hired servants to have enough and to spare. I came not here to ask you for your money; I seek not yours, but you. My Father hath

the gold and the silver, and the cattle upon a thousand hills are His. If the missionary cause is based on money, then were Ananias and Sapphira, then was Simon Magnus right. There is something deeper and stronger than dollars and cents, thank God. There is a call, louder and more heroic than that for dollars and cents. Hear ye it! The great missionary apostle, St. Paul, said that, concerning the collection for the saints, he wished that on the first day of the week—mark it, for it is the key note of how Sunday is to be spent—each man should lay by him as God had prospered him, because when he came he did not want to have any gatherings. There were grander, higher, nobler, more strengthening claims of Christian communion to be laid before them. So, brethren, to-day, for the twenty minutes I stand before you, I stand rather to ask the sympathy of your hearts and the thoughts of your heads than the strength of your pocket-books; and yet I know that you want some idea of what is being done, that you want something definite to grasp. By the help of God, I will lay the work before you as clearly as I can.

Having occupied my seat in the House of Bishops three years ago, until I succeeded in getting the recommendation of that House that in every theological institution in this land a thorough course of instruction should be inaugurated in regard to foreign missions, I felt that my work was done. On the 24th of October, 1877, I sailed from Baltimore, and on the 5th of December of the same year, I set foot on shore at Monrovia, and stood for the first time, within "the jurisdiction of Cape Palmas and parts adjacent." What met me there tongue cannot tell; God only knows. I found a Church divided; four out of the seven of the Liberian clergy had gone off to inaugurate a Church, Episcopal, they said, corresponding to this Church, as corresponds the Church in Haiti to it. It was my good fortune, by the blessing of God to meet these men on the first day I arrived. The first question asked me by them, as soon as greetings were passed, was:—"Bishop, what instructions have you in regard to our Church?" My answer was, "None," for he it known unto you I was not communicated with through my own Church in regard to this matter; whatever correspondence was sent, was not sent to me and never reached me. I then said, "I am sent here by the Protestant Episcopal Church of the United States of America as a Bishop to all those within the jurisdiction of Cape Palmas and parts adjacent who desire to be governed by the laws of said Church, and I will say that, ignoring what has passed, those ministers and those laymen who desire so, and I shall make no difference in my ministrations when I am certified of this fact in writing."

Well, to make the story as short as I can, it was a hard struggle, it was a lone struggle, but, by the grace of God prevailing, those brethren finally came to me and said, "What shall we do?" My answer was this, and I wish it had been carried out to the full, but I trusted that what had been lacking on their part would be supplied by the general Convention; my answer was: "Just by a plain statement of the whole matter before our church in General Convention assembled, ask for advice, and take it." You had been memorialized by the Church of Liberia, and that will come up in due time. So much for that.

I found other difficulties exceedingly embarrassing. I found that there were grave charges against men who were leaders. I could not assemble an ecclesiastical court, because I had not a sufficient number of clergy exclusive of the Standing Committee. God came to my rescue. He smote the offender nigh unto death until he confessed his crime, and then was deposed on his own confession.

I found, too, that my missionary buildings were delapidated, and not one could a man dwell in through the rain without getting wet unless he continued moving from spot to spot. I was to open also a new station at Cape Mount. In view of the terrible devastation of the climate on our buildings I looked around to put things down of the lowest figure that I thought economy of life and strength demanded; I asked this Church for \$10,000, with

which I promised to erect all needful buildings for the next ten years, and keep them in repair without any further request for this purpose. I received in answer \$150. I was not discouraged at this, for be it known to you that I am not one of those brethren who, when God does not send the means to work out a given plan, think that God is wrong or that anybody else is wrong, but I begin to think first if my plan is not wrong; and I said, "God wants me to work in a different way," and I shaped my course accordingly. I said to those native Christians there, "you must begin to help yourselves, you must gather the straw and make the brick too." I began to economizing rigidly everywhere. I at length got about \$1,400 from the \$17,000 that had been given for the use of the field in 1878; but imagine my astonishment and perplexity when I was informed by the foreign committee that this \$1,400 could not be used without re-appropriation and readjustment of the whole thing. I confess that then the missionary Canon came upon me like a fetter about my feet and hands; I confess that I felt like struggling and praying, "God help me."

Well I addressed myself to the difficulty as best I could, and thanks be to God we have gone on. A few buildings have been repaired, the station at Cape Mount has been opened, and now has one hundred scholars in it, every one of which, but about ten, I believe, is from the heathen, and never would have known about their Saviour, perhaps, but for this; and I have managed, by the blessing of God, to run the mission inside of the appropriation every year, and turn over, as per request of the committee in their interpretation of the Canon (which, let me say, is not mine), sums varying from \$500 to \$1000 each year.

Here I may ask, and do ask, that this convention will take into serious consideration the embarrassment it has thrown on the foreign missionary Bishops by the clause in the Canon which says that in missionary jurisdictions having Bishops the "appropriations shall be made in gross, to be disbursed by the authorities in the field, who shall appoint missionaries assign them, &c., with the approval of the board." If the board does not approve, what are we going to do if the board does approve, there is a waiting and a halting and a stand-still of from three to five months within my jurisdiction; and I have it from the treasurer of the China Board that this very thing is embarrassing Bishop Schereschewsky in a way so serious that they urge me to use my utmost influence to get the Canon definitely interpreted one way or another.

I do not ask that the Bishop shall have all this put upon him; on the contrary, I do not think we can impose this thing on the Bishops and make them serve as Deacons without violating the great Canon of the Apostles. Do you know it? We have lost the office of Deacons; our church must go back to this Apostolic office and again burden it with serving of tables; and again, I say, it is not reasonable now any more than when the twelve in council assembled to impose this duty on the Bishops. We want Deacons, brave-hearted, clear-headed, strong-minded business men, who will "use" the office of a Deacon well, and not pass through it. Without such our missionary fields will be embarrassed and our missionary Bishops crushed sooner than ought to be. It is not every man who is selected to be a Bishop who is a business man.

The work has gone on within my jurisdiction. It is a slow work. You cannot comprehend it; I cannot explain it to you. You have heard the brethren here talk of their work. They work in a civilized, organized state of affairs; they lay down the gospel into what they know; but we hide the gospel leaven in a lump called most graphically a "dark continent," and there we wait.

Within the 300 miles of coast along which we have located our missions there are other difficulties meeting us. There is a difficulty that is meeting our Bishops in the North-West, where the trader and the miner come in contact with the Indian and drive him from his home. We have started what we call a colonization society, and founded what is called the republic of Liberia when possessed and lived upon, is taken by the dispossession of an aborigine. That produces no sweet and brotherly affection between the colonists of Liberia and the aborigines of Africa; and the

missionary who would carry the gospel stands between the upper and the nether millstones in this case. I found that heroic name of "Auer" by the Liberians in many places, bitterly spoken of, because they said he had so instructed the heathen in the southern portion of the jurisdiction that, in the war which occurred, the heathen came well-nigh overpowering the Liberians. To reconcile these parties, to work through Liberia upon the aborigines is a problem. I tried to solve it by telling the President of that republic, and all the men with whom I met, something like this: "Why not let us educate these boys? Why not help us; and then as class after class passes out from school, assign them land, give them reservations, and let them form towns, and thus you increase your strength from the heathen ranks, instead of the heathen men increasing against you; you will gather to yourself the light and wisdom and power and moral influence of the converts from heathenism instead of arraying them in the forefront of the battle against you." This seemed to meet the case, and I trust by God's grace, it will work out the result.

Not long since I walked up the street with a man who told me of a grand work. He said: "It came to me in this way; it came o'er the tomb of my buried child." He said he died during a battle which was raging over the city, and in his delirium he repeated the "Te Deum," and one sentence he continued to repeat over and over, "O God save Thy people, and bless Thine heritage." He said: Year after I went to that tomb, and these words came to me until they spoke. "Why do you weep over the tomb when the living are to be saved?" I rose strengthened by the thought, and went out to save the living. I have travelled day and night; I have travelled from continent to continent; beginning without a cent, I have spent hundreds of thousands, I have educated two thousand men and sent them out, and now I am pressing forward; and when, sore-footed and weary and heart-sick, I pause, this voice comes to me again, "Oh God, save Thy people and bless Thine heritage," and I think of my child and go on. And brethren, that tells me to be strong; it tells me that there is a greater than this man who thinks of his child, who died that this world might be saved; and the blood that flowed on Calvary flowed for Africa; and single-handed or with many, empty-handed or with offerings, I pray for grace by God's help to stand, and, if I do no more, testify that to be a Christian is to live and die to glorify Jesus Christ and to save souls.

Diocesan Intelligence.

MONTREAL.

(From Our Own Correspondent.)

ARMAND EAST, QUE.—The Rector and Wardens acknowledge, with gratefulness and appreciation, the contribution of \$100, by the hands of Mrs. Landsberg, from George Whitfield, Esq., of Barbadoes, towards the Bishop Stewart Memorial Church now in course of erection at Frelighsburg, Que.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Nov. 18, 1880.

MISSION FUND—Thanksgiving Collection.—St. Matthias, Toronto, 2.00; Campbellford, 8.50; St. James' Cathedral, Toronto, 133.40; Newcastle, 41.50; Brampton, 12.58; Fenelon Falls, additional, 1.00; Colborne, 10.00; Christ Church, York Township, 16.12; Barrie, 22.00; St. Stephen's, Vaughan, 9.00; Bowmanville, 5.92; Enniskillen, 2.00; Cavan, 11.71; Orillia, 81.00; St. James', Sutton, 22.50; St. Thomas', Shanty Bay, 6.50; Credit, St. Peter's, 41.17; Dixie, 7.00; Port Credit, 9.50; St. John's, Port Hope, 43.00; North Essa, 2.70; St. Philip's, Toronto, 23.25; St. Paul's, Toronto, 68.16; Brooklin and Columbus, 3.93; Alliston, 8.58; West Essa, 2.42; Hastings, 45 cents; Norwood, 1.00; Atherly, Sebright and Longford, 1.83; Lindsay, 5.40; Cartwright, 4.54; Aurora, 5.40; Oakridges, 2.27; Etobicoke, St. George's, 5.30; Christ Church, 4.07; Grafton, 15.57; Stayner, 6.00; Creemore, 2.20; North Orillia and Medonte, St. George's, 8.07; St. Luke's, 11.45; York Mills, 6.79; Cookstown, St. John's, 4.75; Pinkerton's, 70 cents; St. James, Albion, 1.47; St. Mark's, Carleton, 6.00; Lakefield, 9.10; Toronto, Church of the Ascension, 27.00; St. Peter's, 57.17. **July collection.**—Atherly, Sebright and Longford, 1.04; Lindsay, 9.00; Cannington, 2.00;

Lakefield, 3.05; Warsaw, 1.80; St. John's, Port Hope, 15.00. **January collection.**—Atherly, Sebright and Longford, 31 cents. **Missionary Meetings.**—Bowmanville, 2.80; Enniskillen, 3.51; Cartwright, 2.20; Kinmount, 3.00; Lakefield, 1.62; Brighton, 4.30. **Missionary Service.**—Atherly, Sebright and Longford, 1.38. **Harvest Festival and Meeting.**—Lindsay, 20.60. **Parochial collection.**—Christ Church, York Township, on account, 1.00.

WIDOWS' AND ORPHANS' FUND—October collection.—Christ Church, York Township, 30.00; Barrie, 36.81; Bowmanville, 15.88; Enniskillen, 2.20; All Saints', Toronto, 42.53; Cavan, St. Thomas', 11.00; St. John's, 4.00; Christ's Church, 6.50; Trinity, 2.00; Orillia, 13.30; St. John's, Port Hope, 105.00; North Essa, Christ's Church, 2.30; St. Jude's, 1.00; Lindsay, on account, 37.50; Etobicoke, St. George's, 10.35; Christ Church, 9.76; Grafton, 8.06; Stayner, 13.50; Creemore, 9.00; Banda, 2.30; North Orillia and Medonte, St. George's, 76 cents; St. Luke's, 2.82; York Mills, 11.11; Cookstown, St. John's, 3.67; Pinkerton's, 2.15; Bredon's, 40 cents; Albion and Mono, St. James, 1.68; Mono Mills, 72 cents; St. John's, Mono, 20 cents; St. George's, 71 cents; Charleston, 60 cents; Lakefield, 7.78; Warsaw, 1.03; Toronto, Church of the Ascension, 34.00; St. Peter's, 100.00. **Annual subscriptions.**—Rev. Dr. Macnab, 5.00; Rev. Dr. Smithett, 5.00. **For the widow of a deceased clergyman.**—All Saints', Whitby 1.00.

DIVINITY STUDENTS' FUND.—April collection.—Atherly, Sebright and Longford, 71 cents.

ALGOMA FUND.—Darlington, Miss Edith Codd's box, 7.00; Miss Esther Batting's box, 1.50; Master Edmund Bull's box, 73 cents. **Day of Intercession collection.**—Atherly, Sebright and Longford, 26 cents; Cannington, 2.00.

SYNOD OFFICE.—Collections &c., received during the week ending November 20th, 1880.

MISSION FUND.—Thanksgiving Collection.—St. Philip's Unionville \$2.00; Trinity School Chapel, Port Hope \$35.85; Bolton and Sandhill \$3.86; Holy Trinity, Toronto \$161.32; Loydton \$2.38; Oshawa \$5.82; Batteau \$5.15; Duntroon \$1.51; Singhampton 73 cents; Trinity East, Toronto, additional \$1.00; Trinity College Chapel, Toronto \$11.67; St. Mark's, East Oro \$2.89; Mulmur, St. Luke's \$4.22; St. Paul's \$1.86; Trinity \$1.45; St. David \$1.60; **Harvest thank-offering.**—"J. B." Streetsville \$5.00; **July Collection.**—Oshawa \$8.35; Newmarket \$5.52; **Missionary Meetings.**—Shanty Bay, St. Thomas, \$5.14; St. Mark's \$2.50.

WIDOWS' AND ORPHANS' FUND.—October Collections.Manvers, St. Paul's \$1.50; St. Mary's \$1.00; Bolton and Sandhill \$3.20; Oshawa \$30.00; Newmarket \$12.65; Trinity College Chapel, Toronto \$18.70. For the widow of a deceased Clergyman—Cobourg \$10.50; Lakefield \$4.60; Bolton and Sandhill \$2.92; St. John's, Toronto \$5.00.

ALGOMA FUND.—From a member of St. James' Home and Foreign Mission Aid Society \$1.00.

TORONTO.—The Toronto Church Sunday School Association in connection with the Church of England Sunday School Institute. A large meeting of the City Clergy and Sunday School Superintendents and Teachers was held last Tuesday evening, November 16th, in the school house of the Church of Ascension. The Bishop who was in the chair, stated that the purpose for which he had called the meeting was the completion of the organization of the association and arranging operations for the coming winter. The draft of a provisional constitution, which had been prepared by a committee appointed for that purpose at a meeting held last summer, was then read, clause by clause, and passed with some few amendments. It declares that the members of the association shall include the Clergy, Superintendents and Teachers of the Church Sunday Schools in Toronto and its immediate vicinity subscribing to the constitution; and that the objects of the association are the bringing together the Teachers and Officers of the Schools above mentioned for the purposes of (1) communicating information as to the best method of conducting Sunday Schools; and (2) assisting Teachers in the instruction, training and government of their classes. The constitution having been read as a whole and adopted, (as a provisional constitution) the meeting resolved itself into the first general meeting of the association. The Lord Bishop being, under the constitution, President *ex officio*, the other Officers were elected as follows:—Clerical Vice-President, the Dean of Toronto; Lay Vice-President, Hon. Vice-Chancellor Blake; Secretary, S. G. Wood; Treasurer, John Gillespie.

It was decided that the first meeting of the general committee to arrange the work of the Association for the ensuing three months shall be held in the School House of the Church of the Ascension, on Tuesday evening, November 30th, at eight o'clock. The general committee consists of the President, Vice-President, Secretary, and Treasurer of the Association, and the Clergy and Superintendents of each school belonging

to the Association, and one representative to be elected from each school. It is hoped that the Clergy and Superintendents will arrange to have the representatives of their respective Schools elected before this meeting, and will take steps to ensure a full and punctual attendance thereat, as matters of importance will be brought up for consideration and decision.

EAST YORK RURAL DEANERY.—The quarterly meeting of the Chapter of the Deanery of East York was held at the school house of All Saints Church, Whitby, on Tuesday, November 9th at 10 a.m. Present—Rev. John Fletcher, M. A., Rural Dean, in the chair; Rev'ds A. J. Fidler, B.A., John Carry, B.D., Fred. Burt, Anthony Hart, Isaac Middleton, B.A., John Davidson, M. A., and E. Horace Mussen, M.A.

The meeting was opened with the usual prayers by the Rural Dean. The minutes of the previous meeting were read and confirmed. The first subject on the order of proceedings, viz.:—Holy Scripture in the original,—was then taken up and considered until 12.30 p.m.

On business being resumed in the afternoon, the subject proper for discussion, viz.:—Greg's "Creeds of Christendom,"—was postponed for the present, in order that the Rev. Rural Dean might report upon the application of the Deanery to the "Bray's Associates" for the grant of a library of reference for the use of the Deanery. On the report being read, a unanimous vote of thanks was tendered to the Associates for their liberal grant of £25 stg., for the above-mentioned purpose, and the necessary steps were taken to fulfil the conditions on which the grant is made.

On motion, the Rev. Rural Dean was appointed Librarian, and the Rev. Messrs. Fletcher, Carry and Davidson, Trustees of the Library.

In the evening a hearty and well-attended service was held in the beautiful church of All Saints. Prayers were read by the Rev. Messrs. Fletcher and Hart, the Lessons by the Rev. E. Horace Mussen, and an earnest, practical sermon was delivered by Rev. J. Davidson, of Uxbridge.

Subjects for the next meeting, of which due notice will be given, are as follows:—Greek Testament, II Tim, i 10; "Creeds of Christendom," chap. 3; Prayer Book, Rubric after Prayer of Consecration.

E. HORACE MUSSEN,
Secretary.

WEST SIMCOE RURAL DEANERY.—A meeting of the Chapter of this Rural Deanery was held at St. Paul's Church, Innisfil, on SS. Simon and Jude's Day. Owing to an accident on the railroad, the clergy were not able to assemble nearly so soon as had been expected, and so there was not much business done except what was absolutely necessary. Arrangements were made for holding the usual missionary meetings, and it was recommended that missionary services be held, and missionary sermons preached, on the previous Sunday. The Rev. John Fletcher, of Unionville, Rural Dean, and the Rev. Canon Osler, together with any others which each incumbent may invite to his own meetings, are to be the deputation.

The subject of Sunday schools received some attention, and it was decided to hold a Sunday School Convention in Collingwood, with the consent of the rector.

Some discussion also took place upon the satisfactory manner in which clerical stipends are paid; and a very strong opinion was expressed, that the present irregularity in this matter is almost altogether due to the culpable carelessness of the Mission Board, in permitting—almost forcing—the people to regard the admirable By-law as a dead-letter. It was agreed that the kind invitation of the Rev. A. W. Spragge, to hold the next meeting of the Chapter in Bradford be accepted.

The discussion of Mr. Murphy's paper on Pastoral Visiting, (held over from last meeting), will then be resumed, and Mr. Fletcher, of Cookstown, will read an essay on, "How Best to Engage the Laity in Church Work." It was recommended that, on the Sunday preceding the Sunday School Convention, the special prayer be offered at public worship for the Divine blessing to rest on Sunday School.

Evensong was said at 7 p.m., the Rural Dean taking the service to the end of the Third Collect, the Lessons being read by the Rev. Messrs. Farneomb, of Batteaux and Fletcher, of Alliston, the remainder of the service by the Rev. J. Fletcher, of Cookstown, and the sermon being preached by the Rev. W. W. Bates, of North Essa, on the text, "Do the work of an Evangelist." This being the first meeting at which the lately-appointed Rural Dean presided, the following address was presented to him, the gist of his reply was that, (next to the Divine blessing), he should rely for the progress of the Church in West Simcoe, most of all on the hearty co-operation of the clergy.

To the Rev. W. R. Forster,—

DEAR BROTHER,—We, the clergy of the Rural Deanery of West Simcoe, take this early opportunity of

our first meeting under your administration, to convey to you our congratulations on your appointment as our Rural Dean; and we beg to assure you of our hearty co-operation in the discharge of the duties pertaining to your office. We need scarcely remind you that your appointment has been made in accordance with the unanimous desire of this Chapter; and we feel assured, from your past zeal and activity in the interests of the Church, that you will successfully continue the work so ably carried on by your predecessor, Dr. Lett, our late lamented Rural Dean.

Trusting that you may long be spared to preside at the meetings of this chapter, and believing that under your care they will, in the future as in the past, be alike pleasant and profitable.

We remain,

Your affectionate Brethren,

(Here followed the signatures of the Clergy.)

St. Paul's Church, Innisfil.

SS. Simon and Jude's Day, 1880.

It is decidedly encouraging to see the meetings of the clergy of West Simcoe resumed with an energy, and under circumstances that promise a speedy return to their former state of efficiency before the interruption which has lasted almost continuously for two years. The clergy went away feeling that a new era had been inaugurated in Church work in this part of the Diocese, and with the fullest confidence in their new presiding officer, and persuade that the members of this Chapter will continue to be as they have hitherto been, unanimous on all ecclesiastical questions. Certainly Mr. Murphy has every reason to congratulate himself on the very successful clerical meeting just held in his parish. By the way, it should hardly be omitted that the clergy were most hospitably entertained by Mrs. Murphy, Mrs. Hewson, Mrs. Lennox, and others whose names your correspondent does not remember.

TORONTO.—The Rev. W. S. Darling requests all communications sent to 179 Jarvis street, his present address.

WEST MONO.—On Sunday the 14th, the Sunday Schools assembled for the distribution of prizes. At all the churches the children assembled in full force with their parents and friends the ordinary seating capacity proved inadequate. Everything was most encouraging both to pastor and people. If those who are continually prating about the church losing ground, had been present on this occasion they would have been convinced that it was time for them to be quiet.

Three years ago there was but one church school in mission with 39 pupils and five teachers on the roll—to-day there are four church Sunday schools with 202 pupils and 22 teachers on the list—great deal of the success is due to Mr. Morley personal energy, but is also due to the system by which the schools are conducted, when Mr. Morley came here he made one registry for the whole school, made the Sunday school season to extend over 24 Sundays, from the first Sunday in May, divided this into three, instead of giving marks as in the old class book, a ticket specially printed for the school was given to the pupil who had the lesson for the day perfect, when the pupil had obtained eight of these he returned them and received one large ticket on which was printed third prize, when this pupil had received eight more he returned them with the large one and received an other large ticket on which was printed second prize and so on until the whole 24 Sundays were accomplished, when the pupil received his first prize ticket. In this way those who had attended 8 Sundays of the season which was one-third received third prize. Those who had attended 16 Sundays which were two-thirds received second prize and of course those who missed none received first. The Superintendents attribute the great increase of pupils to this system. One school particularly increased from 43 last year to 85 this year; Now at the distribution of prizes 42 received first prize, 89 received second and 51 third. Mr. Morley says that it costs the mission this year over \$50.00 for these prizes, not only is this good work being done amongst our own church children, but those of dissenters are being taught church doctrine, of the number that received the prizes 23 are children of Presbyterian parents, 37 of Methodist—It is not because these sects have not schools of their own in this mission for the former have three, the latter four, but it can only be attributed to the greater attraction which the church schools offer; Such a revival in church work in a mission which was very far behind a few years ago is worthy of being chronicled. *Deo gratias.*

ST. STEPHEN'S.—On Sunday the 22nd, the opening services of an eight days' mission were held in this church. The Rev. A. J. Broughall, the Incumbent, said Morning Prayer, and the Lord Bishop preached an impressive sermon on Malachi 3; 2;—"But who may abide the day of His coming &c." The church was filled. Mr. Broughall announced that a Bible

reading and prayer meeting would be held at 3.30, and a mission service at 8 p.m. on each day during the week.

NIAGARA.

(From Our Own Correspondent)

SYNOD OFFICE.—Receipts during the month of October 1880.

MISSION FUND.—*Offertory collections*, Burlington, 11.75; Nelson, 1.50; Oakville, 16.13; St. Catherines, St. Georges, 10.28; Omagh, 50cts; Palermo, 1.50; *Parochial collections*, Omagh, 12.75; Palermo, 13.25; *on guarantee account*, Rothsay, 43.00; Moorefield, 25.00; Port Colborne, 100.00; Stoney Creek, 25.00; Bartonville, 20.00; Waldemar, 7.50; Erin, 104.00; Clifford, 28.00; York, 108.17; Chesapside, 31.00; Harriston, 80.00; Caledonia, 108.34; West Flamboro', 70.00; Drayton, 24.00; Drew, 20.17; Nanticoke, 62.50; Cayuga, 125.00; Acton, 45.00; Rockwood, 25.00; Eramosa, 16.50; Norval, 86.25; *voluntary payments*, Woodbourne, 25.00; Barton East, 37.50; Saltfleet, 44.50.

ALGOMA FUND.—Oakville, 2.00.

WIDOWS AND ORPHANS FUND.—*Offertory collections*—Stoney Creek, 3.91; Bartonville, 3.21; Grimsby, 12.00; Dunnville, 8.00; Omagh, 82 cts; Palermo, 1.50; Harriston, 4.00; Oakville, 8.10; Guelph, 62.17; West Flamboro', 5.80; Niagara, 25.21; St. Catherines, St. George's, 15.69; Fort Erie, 6.20; Drummondville, 16.41; Stamford, 7.75; Thorold, 9.63; Port Robinson, 7.50; Fergus, 7.00; Norval, 2.80; Erin, 2.75; Hillsburgh, 2.75; Reading, 1.00; Caledonia 14.30; York, 12.50; Queenston, 5.54; Acton, 1.04; Rockwood, 4.09; Eramosa, 88cts; Aldershot, 3.00;

HAMILTON.—*All Saints' Church*.—It has been long known to churchmen in this portion of Ontario, who take much interest in their fellow churchmen's spiritual interests, that this church had been surrounded with difficulties, which at one time seemed insuperable.

So hopeless did the condition of things seem in 1877, that the greater part of the congregation, possessing the greater part of the means (which in this day of clergymen supported by their people means a good deal) and led by their able and hard working clergyman abandoned it altogether, built for themselves another church not far from "All Saints." A small and comparatively weak portion of the congregation remained, who hoped for brighter days. The church had been built in 1873 by the late Hon. Samuel Mills, and by his will he bequeathed to his children "in trust" for the benefit of the members of the Church of England, in the neighbourhood, and attached to his bequest such conditions as the majority of the congregation worshipping in it in 1877 considered unbearable. The bequest proving null and void, correspondence was opened by the Bishop and others with Mr. Mills' heirs, asking them to make a deed to the Synod or Bishop of the Diocese, which they eventually consented to do.

But there was another difficulty. Before his death the late Hon. S. Mills lent the congregation a sum of money, which the remnant of the congregation found it beyond their means to pay. This being a debt due the estate of the late Mr. Mills, as legitimate as any other debt due the estate, the Bishop called a meeting of the parishioners, urged them to raise one half of the debt, promising that he would endeavour to raise the balance of it amongst the churchmen of the city. This offer was accepted, and before long, the half of it was raised, and paid into the Bank. About this time the Bishop left for England, and intrusted the raising of the balance to the late much beloved "Canon Givins," who did what he could to raise the amount required, but not meeting with much success he was obliged to call upon the Bishop to make up the balance.

Thus by patience, perseverance and always treating the Mills heirs as they deserved to be treated, the desired end has been accomplished; and a deed to the Bishop and his successors of All Saints Charish has been executed, without any (but one) of the conditions, which caused the exodus from it in 1877, and, that condition so modified us to deprive it of any serious objections to it.

The heirs, having consented to the appointment of a gentleman on whom the Bishop and the congregation had agreed, and all things being now ready, the consecration of the church took place on Thursday the 18th, at 2.30 p.m. There were present on that occasion, the Bishop, Rev. Rural Dean Osler, Rev. R.D. Bull, the Rev. Canons Belt and Carmichael, the Rev. Messrs. Mockridge, Sutherland, Geogehan and Des Brisay, the newly appointed Incumbent.

The service commenced at the west door of the church by the reading, by Wm. Robinson Esq., one of the churchwardens, of the petition to the Bishop to consecrate the church. Which having been assented to by the Bishop, the procession of Bishop, clergy and people said the 24th psalm. In the evening service each of the clergymen present had his part assigned him

Appropriate hymns were sung. The Bishop delivered a short address, in which he explained what was meant by consecrating "a church"—what were the privileges, the responsibilities of these, who should worship there; and especially dwelt upon the duty of the congregation to work together, to recognize one another as "members of the same household of faith with themselves, to let their light so shine before men, that they might see their good works and glorify their Father which is in heaven" to pray earnestly for their new minister, instead of finding fault with him. He urged them, by aiding in the Sunday School, in the parochial work and by their regular attendance on services of religion, to uphold the hands of their new incumbent.

On this auspicious occasion, we were favoured with the presence of the Chancellor of the Diocese, Ed. Martin Esq., who read the deed of consecration.

After the Bishop's address the offertory was made, which seemed encouraging; and after singing "Praise God, from whom all blessings flow" &c., the Bishop dismissed the congregation, large for the inclemency of the weather with apostolic benediction.

Thus closed an afternoon long to be remembered with gratitude by churchmen in the westerly part of Hamilton, and with gratitude to the Mills heirs for deeding the church to the Bishop when they might have done far otherwise.

LUTHER VILLAGE.—On Monday the 11th October, the Bishop paid his first visit this newly formed mission. His Lordship was heartily welcomed by all. During the afternoon the Bishop baptised an adult assisted by Mr. Radcliffe the Missionary. Evensong was held in the church at 7.30 p.m.; the beautiful little edifice was crowded to the doors. The officiating clergy, besides the missionary, were the Rev's. A. J. Bret, R. A. Rooney, and T. Rixon. Twenty candidates were confirmed. The Bishop's address was earnest and practical. The service concluded with the Holy Communion, of which the newly confirmed partook with many others. The Bishop was celebrant, the Rev's. T. Rixon and R. S. Radcliffe acted respectively as Epistoler and Gospeller. The chants were sung to Gregorian tones. All the musical portions were sung in a most hearty reverent manner. Mr. Webb the Lay Reader presided at the organ, a very nice toned instrument from the Bell Co., Guelph. Two vases of flowers stood on the re-table. The Bishop seemed surprised and pleased at the work done in this mission and expressed entire satisfaction with the church buildings especially the joining the mission house to God's house which was considered an excellent plan and worthy of all imitation for other missions. The following day after morning prayer in the church (which in this mission is said daily through out the year) the Bishop and the assisting clergy went over to open a mission chapel of the Rev. C. R. Clark's of Whittington.

JARVIS.—The Lord Bishop of Niagara visited this parish on Oct. 31st, and confirmed 40 candidates, making in all 92 presented during the two years' ministry of the present incumbent.

HURON.

(From Our Own Correspondent.)

WARDSVILLE.—A very pleasant gathering of the congregation of St. James' Church was held at the house of H. Yell, Esq., a few evenings since. The evening was spent in a very pleasant manner, the host and hostess doing all in their power to make their guests feel at home. During the evening a liberal offering was made by those present towards the slight debt still remaining upon the church. It may be mentioned that the Ladies Aid Society had recently been instrumental in raising a nice little sum for that object.

Correspondence.

All Letters will appear with the names of the writers in full, and we do not hold ourselves responsible for their opinions.

INDEPENDENCE OF SYNOD.

An interesting correspondence is being carried on in your columns between Messrs. F. Harding and T. Smith. Both these gentlemen are strangers to me. I do not intend to say anything with regard to the proposed constitutional change in the Diocese of Toronto which is the basis of the controversy. From his first letter I felt convinced that on the matter of the Independence of Diocesan Synods Mr. Smith struck the right note and Mr. Harding's arguments have not caused me to modify this opinion. Mr. Smith places the whole matter in its true position in the last sentence of his letter in your issue of 30th September as follows:—"The real question for any Synod

to determine is, whether Bishops are to be constitutional rulers, or whether the church is to be governed by an Oligarchy? Some time ago it was stated in the *London Guardian* as a reason why many attached so little weight to the action of the South African Synods in the matter of Dr. Colenso that it was well known that Colonial Synods were so much under the influence of their Bishops that the voice of the Synod was nothing more than an echo of the voice of its Bishop. Our Colonial Bishops looking to the State Church in England endeavour as much as possible to be what the State Bishops are there. Hence the large incomes (as compared with the parish clergy) that the Dioceses are expected to provide, hence the army of Dignitaries, Deans, Archdeacons, Canons, Rural Deans, Chancellors, Registrars. Whence does the Colonial Bishop derive the power of giving titles? Even in England the Bishop has not the appointment of the Dean. The common answer here, is that this power is inherent in the Episcopal Office. If so, then why do not the Bishops of the Protestant Episcopal Church in the States pretend to confer such titles? Quebec, the oldest of our Canadian Dioceses has no such titular clergy. The recent report on the subject of Deans and Canons presented to the Provincial Synod showed much wisdom and courage in pronouncing such titles mere empty shams. This is a very practical age we are living in; and it is a pity and more, a source of weakness, to see clergymen, of all men, so eager for sham titles and sham university degrees.

The Bishop derives certain well defined spiritual authority from his consecration. Where there is a Synod established it is, as the late Bishop Bethune stated in one of his addresses, the Supreme Court of the Diocese in temporalities. If it is found that certain officials are required the Synod can define their positions, and provide for their remuneration, and, if it thinks well, hand over the choice of the Incumbents to the Bishop, but for Bishops to sit down in their studies and pretend to issue commissions and bestow honorary titles without the consent of their Synods is simply a device of the Colonial Bishops, and an assumption unknown to the church. The Bishop of Rome is the great exemplar for this practice.

The best illustration of unconstitutional assumption of power by our Bishops is that brought forward by your correspondent Mr. Tibbs, namely their appropriating \$1600 a year each for himself and \$300 a year for their Archdeacons out of the commutation fund. Would they continue to appropriate this money in the face of independent Synods? If Mr. Tibbs finds that his Archdeacon does nothing for his salary he is not singular. In this Diocese I never heard that the Archdeacons pretended to do anything for theirs. Can any one point to another instance of such unblushing sinecures on this side of the Atlantic Ocean? What an example to show to the world! In this Diocese the Bishop and his Archdeacons appropriate to their own uses one eighth of the entire interest of the commutation fund in addition to the sums they commuted for; and they do this under cover of an unauthorized and illegal dictum of Bishops Strachan and Cronyn and Sir J. B. Macculay. I entirely agree with your correspondents that this matter can only be settled in the Court of Chancery. The sooner it is so settled the better it will be for the credit and prosperity of our church. As was well suggested some time ago in the *Toronto Globe*, no one could object to a friendly suit. Had I the means I would not hesitate to commence such a suit.

There seems to be a struggle arising between the Bishops and their Synods in some Dioceses. This is to be deprecated. The Episcopal Office is one that must be upheld and preserved untarnished. The Bishops should command our respect and admiration as bright examples of holiness. "A city that is set on a hill cannot be hid." To accomplish this we must make them constitutional rulers. But before we can do this we must have an independent body of clergy in our Synods. But says Mr. Harding, we have that now: It may be so. With the views Mr. Harding appears to hold it is easy enough to be independent, but if a number of men whose promotion to dignities, or to livings, whose every prospect of getting on at all, in fact, in their profession depends upon the Bishop, can oppose him when they think he is wrong, and can take an independent stand in Synod, all I can say is, that this is contrary to all experience.

The patronage of a Diocese can never be with safety, vested in one man. Twenty years experience has proved this. The patronage question is a difficulty in all churches, no scheme that has been devised but has its weak points and there seems no prospect that we can devise a perfect scheme. The Irish plan of a Diocesan board of nominators seems at present to be most in favour.

It is plainly evident that things cannot go on as they are much longer. If our Bishops are determined to wield all the power there is, why let us give up our Synodical system as a farce and our Constitutional government as a childish delusion. But the church will sink. Men of manly feelings will refuse to take holy orders or suffer their children to do so. The ranks of the clergy will be recruited from those who

for the sake of the office are willing to sneak and fawn, or from amongst those, who having failed in every other pursuit, are too glad to obtain any pittance.

While on this subject I would draw attention to an Editorial in the *Guardian* of Sept. 29th, under the heading "South African Litigation." Let me just give one or two extracts:—"The titular deanery was one of those arrangements by which for their sins, Colonial Bishops are anxious sometimes to invest Colonial Episcopacy with the paraphernalia of Anglican Prelacy." And attributing the present unhappy state of things in the Diocese of Grahamstown in some measure to the assumption of powers which he did not really possess by Bishop Merriman the writer says: "What wrath and hatred—what evil-speaking and evil-thinking—what time and trouble and money would be saved, if people would but refrain from claiming or exercising a right till they have some solid ground for being convinced that they possess it, and can exercise it with advantage to themselves and others."

I would be glad to know whence our Bishops derive the power of surrounding themselves with "the paraphernalia of Anglican prelacy" in the appointment of Deans, Archdeacons, Canons, Precentors, Rural Deans, Chancellors, Registrars. I would be glad to know whence the Bishops of Huron and Toronto derived the power to appropriate to themselves and successors \$4800 a year out of the commutation fund and \$1200 a year to their titular Archdeacons. If they have such powers and also the patronage of their Dioceses and the appointment of nearly all the committees of Synod then in the name of common sense let us hear no more of an independent clergy or independent Synods.

I remain, yours truly,

F. L. STEPHENSON.

Almonte, 8th of November, 1880.

"QUERY" CONCERNING PARADISE.

SIR,—The Rev. V. Clementi, in his reply to G. M. Hobson's "Query," has intimated that "some commentators have conjectured that our Saviour, at his death, ascended immediately to the Paradise of God, from whence he returned again to earth."

Without quoting such commentators, I may be allowed to adduce their views for the information of some of your readers. The subject under consideration is a very serious one, involving, as it does, our prospects in the future after death, and modifying the meaning we attach to our Saviour's "Descent into Hell." Our ideas of the subject ought, therefore, to be as correctly and clearly defined as possible. It ought not to be with us an unsettled question, "Does Paradise mean Heaven? or some other place?" nor should we be in doubt as to our Saviour's meaning when he said to the dying malefactor,—"To-day shalt thou be with Me in Paradise," or when he said to Mary, after his resurrection, "I have not yet ascended unto My Father."

But the whole subject is wide and comprehensive, and cannot be properly discussed in one brief article in your columns.

Our Saviour, when on the cross, said that He should be in Paradise that day, St. Luke, xxiii, 43. He did not intimate that He should be anywhere else between His death and His resurrection. When he died we know that his body was laid in the sepulchre, which was not Paradise; and it may be safely affirmed that if His disembodied soul or spirit only went into a "prison," (*phulake*, 1 St. Peter, iii, 19), such prison could not with propriety be called Paradise; because, the only place of that name which the New Testament recognizes as the abode of happy souls, is the Paradise of God, (Rev. ii, 7), and which St. John, in his Revelation, describes as including all and more than all the light and liberty and enjoyment which distinguished the earthly Paradise, or Garden of Eden.

Our Saviour, immediately before His Crucifixion, thus prayed to the Father:—"I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. And now I am no more in the world: and now I come to Thee. Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."—Jt. John xvii, 4, 5, 11, 13, 24. And His last words on the cross were:—"Father, unto Thy hands I commend My Spirit."—St. Luke xxiii, 46. These passages certainly indicate that the soul of our Saviour, at His death, ascended unto His Father.

Moreover, he said also to His disciples, immediately before His crucifixion:—"Now I go My way to Him that sent Me. A little while and ye shall not see Me; and again a little while and ye shall see Me, because I go to My Father. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father."—St. John xvi, 5, 16, 28.

But it may be supposed that these passages refer rather to His finally going away from His disciples, at His bodily ascension into heaven, than to His temporary separation from them between His death and resurrection. The real reference, however, may be ascertained by considering His words, spoken to His disciples at the same time as the above, and spoken in reference to His going away. He says, "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—St. John xvi, 20, 22. These words of Jesus were literally fulfilled; for we find that during the "little while," the short interval between 3 o'clock of Friday afternoon and the early dawn of Sunday morning—the period between His death and His resurrection—the disciples were indeed "sad," (St. Luke xxiv, 17), and they "mourned and wept."—St. Mark xvi, 10. Whereas at His finally going away, or ascension into heaven, the disciples had no such sorrow or sadness, for we find that "when he was parted from them and carried up into heaven, they worshipped Him, and returned to Jerusalem with great joy."—St. Luke xxiv, 32. Moreover, on the day of His resurrection, when He fulfilled his promise to "see them again," "their hearts did rejoice," for we read that they "were glad to see the Lord."—St. John xxii.

Yours, &c.,

W. J. MACKENZIE.

Milton.

THE MARRIAGE QUESTION.

DEAR SIR,—I see in a late number of *The Mail*, that a movement is on foot to present to the Executive a memorial against the Deceased Wife's Sister Bill, by the bishops and clergy of the Church of England in Canada.

As one who would deplore such action, will you kindly allow me to state, briefly, one or two of the many reasons that can, I think, fairly be urged against it.

The question has now for a long time been before the consideration of all, both in the home country and the colonies. The subject has been thoroughly explored, and its debate has called out very considerable ability and learning. The honors of discussion are certainly divided. Public opinion has now, however, declared itself in favor of the bill, as removing a most unnecessary restriction. I admit it is the duty of the Church to guide, and not be guided by such expression of popular will, and if it be distinctly immoral, to protest, at least, against any compromise of principle. But surely the case should be very clear, the arguments to the contrary very convincing, to authorize the Church maintaining such a position, as, for instance, a majority of the Bishops have done in the House of Lords.

The Church, then, is asked for the grounds on which she bases so strenuous an opposition. The main arguments her champions employ are borrowed from the Levitical economy. Now, apart altogether from the fact that it might, with great force, be contended that such a question as this cannot be decided by the dim light of Mosaic Legislation—it is open to the supporters of the Bill to point out that, even here, there is ample room for two opinions, and that many learned and capable scholars hold the union on these grounds to be permissible.

But what seems to me important to remember just now is this,—That a decided majority of sober, truth-seeking men, who desire not license but liberty, are thoroughly persuaded of the lawfulness of the marriage, and can only be convinced by reasonings more cogent than the subtleties hitherto advanced.

In this state of affairs, I would deplore any such action as is, I understand, proposed.—Since it must have the effect of placing our church in a false position before a large number of right-minded men, we passionately, impotently appeal when we cannot, by argument, carry the sober majority with us.

Yours, &c.,

W. S. RAINSFORD.

SUNDAY SCHOOL REWARDS.

SIR,—Canon Bedford-Jones, on the 28th ult., promised a further letter on a "system of rewards without the bribes of the medals," for Sunday School children. Having waited over two issues of the *DOMINION CHURCHMAN*, I trust he will excuse if I place in your columns the "system of rewards" which I have now had in operation for two years.

I agree, and I presume the majority of my brethren also, with the general condemnation of any medal system, which exalts learning the words of Christianity to the slightest exclusion of education in ways of personal holiness. Intelligence is properly an object of merit in secular education, but should receive, *per se*, no special reward in the Sunday School.

Just as in the ministry of the word and sacraments, length of faithful service, and diligent attention to duty, ought to be the grounds on which preferment is based,—so punctuality and regularity of attendance, and reverent behaviour in the class, ought to be the qualities to which the Sunday School reward cards or medals are awarded.

No bar should be placed in the way of the "gentle, retiring child," nor indeed of the "dull pupil."

My system is simple and as follows:—We use the Toronto Class Book, which has a column for each Sunday, in which may be entered to the credit of each child marks of value for lessons, conduct, and attendance.

At the end of the month the class books are reviewed by the Superintendent, and a merit follows,—

"REWARD CARD for the month of.....awarded to....." is given to each child who has qualified as follows:—

Punctuality.—Has been punctual, (which means present before the opening service), every Sunday of the month, or late not more than once during the month.

Conduct.—Has been uniformly good.

Lessons.—Have been learned and recited according to the ability and opportunity of the scholar, of which the teacher must judge.

Thus the Monthly Reward Card system is based chiefly on attendance and conduct, and not on the intelligence or precocity.

The plan is applicable to every class, from Bible class downwards, and to a class of any number. It brings the teachers' class books under the eye of the Superintendent once a month. It may be extended to attendance at Divine service. The emulation, wrath, strife, envy, &c., which would be the result of such a medal system as that proposed for Christ Church Sunday School, Ottawa, gives way under such a system as I practice, to a healthful emulation in punctuality of attendance, and reverence in behavior.

Of course, wilful negligence in committing the weekly lessons will be punished with such bad marks as shall reduce the value of, or forfeit the merit card; on the other hand, sickness or other due or proper cause of absence will receive allowance.

On the number of Monthly Reward Cards thus issued, may be based any system of prize-giving which may be thought in the interest of the work.

Yours, &c.,

CHAS. E. WHITCOMBE.

Stoney Creek, Nov. 12, 1880.

SUNDAY SCHOOLS.

SIR,—A great many wonderful things have been said in favor of Sunday Schools, especially since the "Sunday School Centenary." I have had a long experience in connection with Sunday Schools, in town and country, both in England and Canada. I began by teaching in a rural parish, in England; I taught in two very large Sunday Schools in Cambridge; in a large Sunday School in Canterbury; in Toronto, and other places in Canada,—and the conclusion that I have arrived at has been that the Sunday School system is a very poor substitute for God's own appointed system. In the first place, I find the Scriptures insisting on the duty of parents to "bring up the children with discipline and admonition," in regard to the things of Christ. Godly parents, in every age, like Abraham, Lois and Eunice, have received the approbation of God for their fidelity in this respect. I likewise find Scripture putting emphasis on the duty of clergymen to "feed the lambs" of the flock; to teach them all things whatsoever the Master, Christ, commanded them to teach. Age after age the Church has been careful to provide catechetical instruction for her children, both in the parish school and in the Church. By Canon and Rubric, the Church urges parents and clergymen to attend to the all important duty of public catechizing, threatening with excommunication both parents and clergymen if they obstinately refuse to attend to their duty in this respect.

Now, I find that it is the fashion with some people to think that the laity—as such—are to undertake to teach the children, assisted by the Bishop and the Clergymen. Well, this is a funny idea! Surely the laity are to act, in this respect, as helps to those "placed over them in the Lord." I find St. Paul commending the Macedonian Christian for "first giving themselves to the Lord;" and then "unto us," (the apostles), "by the will of God."

Sunday Schools are, no doubt, useful under present circumstances, when the state has succeeded in banishing religion from the schools, and formed such a careful system for cramming the poor children that they have no time to learn anything about their duty towards God and their neighbors during their school days; but such will not always be the case; the Church will have her own schools again, in God's

good time. Till then, we must make the best use we can of the Sunday School, as a temporary arrangement; but—above all—Christian clergymen and Christian parents must realize their duties, and Christian laity help their clergymen, but not at the cost of the latter shirking their duty:—

"In hope and trembling,
Should watchful shepherd view
His little lambs assembling,
With glance both kind and true:
'Tis not the eye of keenest blaze,
Nor the quick swelling heart,
That soonest thrills at touch of praise—
Those do not please him best.

But voices low and gentle,
And timid glances shy,
That seem, for aid parental,
To sue all wistfully,
Still pressing, longing to be right,
Yet fearing to be wrong,
In these the pastor dares delight,
A lamb-like, Christ-like throng."

Your obedient servant,

C. P. EMERY.

Family Reading.

ADVENT.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11.—This is the application that Christ Himself makes of the announcement of His Coming. It is His Advent message. How practical it is! He calls attention to the future, but only as it were to rivet our thoughts more firmly on the all-important work of the present. Perhaps, while we are occupied in defining the meaning of obscure passages on the Second Coming, and discussing the claims of differing theories, we are letting go the very things that Coming is intended to teach, and without which we must surely stand "ashamed" at the last.

The great question in view of all that is to be, is simply this: Are we holding our own, are we keeping the heights God has enabled us to gain? In other words, are we growing, making progress in our spiritual life? If not, we are not making the preparation for His Advent that He Himself requires. He would have each day tell on our lives; each contribute to the one great purpose of progress.

It is not easy to keep at our best. The tendency of our nature is to a lower level, and it is this constant downward inclination that makes the necessity for constant self-denial. No sooner do we gain a height than we begin to descend, unless we continue to "hold fast" the grace that enable us to rise. Then, indeed, we are ready for new victories, and so will make yesterday's gain the stepping-stone to higher heights. The danger lies in carelessness. We think we are secure, and begin to take liberties with ourselves. The descent may be gradual, but it is sure. Because this danger is so imminent, so common to Christians at every stage of their progress, this special message of warning has been thought necessary. It calls for a voice from Heaven—and the risen Christ Himself speaks: "I come quickly; hold fast that thou hast, that no man take thy crown."

A NOBLE ACT AND ITS REWARD.

It is said of a pious man of old, living in the East, having three sons and a large fortune, that he made the following proposals to his sons, when they were grown to manhood:—"Go," said he, "my sons, from my roof for one month, and return. He that performs, during his absence, the best and noblest deed, shall receive one-half of my estates, and the other half shall be divided between the other two brothers. They went and returned at the stipulated time.

The eldest began the story of his month's philanthropy. "I was walking along the banks of one of our native streams, and I heard the shrieks of a female. I hastened to the spot from whence the cry proceeded, and lo! it was a mother in the very act of leaping into the flood to save her boy, an only child of four years old, who had unfortunately fallen in, and the waters were choking the avenues of life. Had the mother made the desperate leap, they both must have perished together. I bade her desist, and I plunged into the roaring torrent. By hard struggling and mighty efforts, I saved the drowning child, and restored him to the arms of the frantic, but now enraptured mother."

"Thou hast indeed done nobly, my son; the pen of immortality shall record that deed, and the mother shall cherish thy memory with tears of gratitude. My second son, what hast thou to say?" "Father," said he, "in my journey I found an old man lying on his couch, feeble and decrepid; he could not walk nor rise up. Two little children were left with him; their parents had gone to a neighboring town, about

ten miles distant. The old man was sighing heavily, and the children wept bitterly. The bleak winds murmured through the trees; the ground was covered with snow; the cold was piercing and terrible. "And will your parents return to-night?" I inquired of the lad, as he stirred up the little fire on the hearth, which his flowing tears might have quenched. "They have been gone four days," was the reply, "and we are starving, and can neither go for food, nor for father or mother!" I hurried back to the nearest house I had left, to obtain food for these famishing ones, and information of the parents. The former I procured; but of the latter I could obtain no tidings. I went in search of them, and, when within a mile of the village, I was informed, to my amazement, that they had been found *dead*, having perished in the snow! I need only say, these orphans and the more helpless old man, are to share my patrimony, whatever it may be."

The father burst into tears, and could only say, "The youngest brother." The youngest son now began: "On my return homeward, having almost despaired of accomplishing my wishes, I found a man, prostrate and bleeding, on the cold ground. He was my *bitter enemy*! He must have perished in a few hours had there been no assistance. I took him to a hospitable shelter, and he is rapidly recovering." "My dear boy," said the father, "to thee, to thee, belongs the reward! Were it the world, thou shouldst have it. Thou hast sanctified humanity, and spread the antepast of Heaven. Thy brothers have done well—nobly; but thou hast acted God-like! Thine is the spirit of Heaven: half my wealth is thine, and well may I entrust it to such a son."

CHRIST OUR LORD.

Jesus Christ is the most certain, the most sacred, the most glorious, of all facts; arrayed in a beauty and majesty which throws the "starry heavens above us and the normal law within us" into obscurity, and fills us truly with evergrowing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure, too perfect, to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of his spirit and example. The historical Christ meets and satisfies all our intellectual and moral wants. The soul, if left to its noblest impulses and aspirations, instinctively turns to Him, as the needle to the magnet, as the flower to the sun, as the panting hart to the fresh fountain. We are made for Him, and "our heart is without rest until it rests in Him." He commands our assent, He wins our admiration, He overwhelms us with adoring wonder. We cannot look upon Him without spiritual benefit. We cannot think of Him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of His garment is healing to the touch. One hour spent in His communion outweighs all the pleasures of sin. He is the most precious and indispensable gift of a merciful God to a fallen world. In Him are the treasures of true wisdom in Him the fountain of pardon and peace, in Him the only substantial hope and comfort in this world and that which is to come. Mankind could better afford to lose the whole literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without Him history is a dreary wast, an inextricable enigma, a chaos of facts without a meaning, connection and aim; with Him it is a beautiful, harmonious revelation of God, the slow but sure unfolding of a plan of infinite wisdom and love.

I say to thee, do thou repeat,
To the first man thou mayest meet,
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love
As broad as the blue sky above.

In the following anagram, which was contributed by a lady to one of Dr. Muhlenberg's publications, is to be found a happy specimen of the art, and it teaches a valuable lesson:—

"Pray tell me where is Christianity?
Transpose the letters, it's in charity."

If you want knowledge you must toil for it; if food you must toil for it; and if pleasure you must for toil it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence.—When one gets to love work his life is a happy one.

We can do more good by being good than in any other way.

AN ADVENT HYMN.

Romans xiii, 11x14.

Uprouse ye, Christian Host !
Wake out of sleep !
Behold ! how yonder glimm'ring star,
Sometime a beacon-light of war,
Pales 'fore the light that shines afar
Across the deep.

The night is far, far, spent ;
At hand the day.

The Sun of Righteousness doth rise,
And blaze triumphant in the skies ;
To look ye, how the darkness flies
Before His ray !

Haste ere the Master come !
Your armour bright

Put on ; a straightway cast away,
The works of darknes while ye may ;
And honestly as in the day,
Walk forth in might.

Aye, put ye on the Lord—
The Lord of life.

And, clad in purely bright attire,
Quit ye like men ! quell all desire
Of fleshly lusts : and quench the fire
Of ruinous strife.

E. D. A.

Toronto, Advent, 1878.

OUR NELL.

CHAPMER VI.—(Continued).

Then the glass of milk was begged, and the three went into the dairy for it, Bobby trotting by Derwent's side, for he had by this time conceived a warm friendship for this fascinating stranger. The coolness and stillness of the stone-floored dairy, and the sight of the pansion of milk, with its firm yellow crust wrinkling up under Nell's spoon, were enough in themselves to quench thirst, Derwent said. The thorny side of Nell's character retired altogether, and her face grew more and more friendly.

Derwent established himself on the grass opposite the window, where the shade of the house overhung, and Nell resumed her work. She was "getting-up" the fine things, and collars and cuffs, in great glossiness and stiffness, lay in a heap on one side her table.

"What a busy person you are!" said Walter, watching her rapid movements. "How can you be anything but lazy such an afternoon as this? Even hot irons do no seem to take the energy out of you. However, that's just the work I should like myself. I like work of which you can see the result grow under your hands."

"Oh, yes, I know, so do I," said Nell, cordially, "I don't like picking currants nor going walks when you haven't anything to do out, and I don't like darning stockings. Ironing's good work, and so's churning, when the butter comes quick." Nell paused, and looked at Derwent frankly. "Do you think there's much comes of the work you did in the garden?"

Derwent laughed. "Ah! you haven't seen it finished yet. When I've touched it up at home, I'll bring it to show you, and you'll see if you don't have to beg my pardon, Miss Nell, for your unbelief."

"Oh, I wanted to tell you, sir," began Nell, with a slight air of embarrassment, "I asked father about what you said the other day about Mrs Hill's cottage, and he said painters talked like that. You are a painter, sir, I suppose?"

"Why, no, I am not—that is I don't get my living by painting."

Nell looked puzzled. "You can't be a schoolmaster, sir, I'm sure."

Walter laughed. "No indeed; why in the world should you think so?"

"Why, it's holiday-time at the schools now, you know, sir, and I thought maybe—"

Nell hesitated. "You thought it was holiday-time with me too. So it is; but then, you see, it is always holiday-time with me, more's the pity. I haven't any work to do."

"Eh, dear fison't there anything you could find to do?" asked Nell, with pity in her voice.

A shade of annoyance mingled with Derwent's sense of amusement. Had the whole world conspired to insist upon his getting to work? Yet he felt vexed with himself for his annoyance. Of course, this ignorant girl knew nothing of culture as an aim of life. He had an idea that if he said he had enough to live on without working, she would understand and respect him none the better; so he took refuge in vagueness.

"Ah, you see I haven't got a father and mother to work for, as you have. I am alone in the world. I have no one belonging to me, and very few friends,—at least here in England."

"Oh," said Nell, wonderingly, looking at him with a new gentleness in her face.

Derwent found the sympathy very pleasant.

Nell was amazed to find this handsome, well dressed, and apparently light-hearted gentleman, an object for compassion. No one to love, and no work to do. How pitiful a case, and how wonderful that he should be able to bear it so well!

"Now, I should think," said Derwent, "that you are one of the thoroughly happy people, of whom there are so few in the world."

The words brought a sudden rush of feeling to Nell's heart.

"I never had anything to trouble me till just lately," she said looking down, and with quivering lips.

"May I venture to ask what has happened to trouble you?" Derwent said gently.

"Oh, sir," said she, lifting up her eyes to him, filled with great tears, "father's going blind; soon he wont see anything!"

"I am very sorry."

The words were nothing, but the tone and look were much. After a few moments, Derwent looked at his watch, and came forward to the window. The Vicarage tea would be waiting.

"I should like to know your father," he said, "May I come up and have a chat with him, some evening?"

"Yes, sir, and welcome. Oh, sir, my father is the best man in all the world!"

Derwent lifted his hat and hastened away across the sunny field.

Nell was not in the habit of reflecting about herself. It did not occur to her to wonder at the part she had played that afternoon—she, ordinarily so reserved, and to strangers so proud. She felt happy, without knowing why.

CHAPTER VII.—THE VICAR.

Most mornings, some time between twelve and two, a noticeable figure might be seen on the Hazelwood Road.

A man of fifty, tall and spare, with a stoop in his shoulders, thin locks of iron-grey hair, and a high forehead, whose bushy brows hid the deep-sunk eyes. There was no suggestion of power in his aspect, save in those eyes. They formed, as it were, a chink in the material clay, through which his soul gleamed forth. They were sad and intense; of an intensity which startled the beholder when he found himself the object of their gaze, and of a sadness which haunted him afterwards. Such was the outward man of the Rev. James Oliver, Vicar of Hazelwood. About his manner and his aspect there was an absence of geniality, a certain formality and reserve, which caused him to be, among his parishioners generally, rather respected, than loved. Yet his was a spirit neither cold nor hard, but rather one too finely strung to have retained its cheerfulness after fifty years in this pain-fraught world. Highly sensitive, over-conscientious, his nature had gathered a crust of self-defensive hardness in its passage through life which belied the warmth lying hid within. A man this who, from very nobleness, would be sure to err. To one who could read his nature it would have been no surprise to learn that mistakes,

grievous and direful, had marked his career.

If the people of Hazelwood did not love their Vicar, the reason certainly did not lie in the absence of intercourse with him. If any were sick, they were promptly and attentively visited and watched over by him; and it was his custom to make, every morning, a tour of the village, as it were to bid good-day to its inhabitants. This was, at first, a distasteful duty, but habit, in time, rendered it an easy one. It never, however, assumed the aspect of a pleasure. It was apt, indeed, to leave a disagreeable flavor in his mind. To-day, for instance, a feeling of discomfort fretted him. His course had been marked by two incidents.

First, he had come upon Mr. Masters as he stood by the gate of a field, over-seeing his men. Mr. Masters was a hungry man. It was dinner time, and he had already been delayed beyond the hour. He was not one of the Vicar's friends; for friends he had, who understood and loved him, though they were few. The farmer appreciated, and was proud of his Vicar's learning, and listened to him on Sundays with more of interest and attention in consequence; but the Vicar was too unpractical a man to gain his respect on working days. The farmer considered him lacking in common sense, and in need of mental backbone. Now, the Vicar admired and esteemed Mr. Masters, and was greatly desirous to be of spiritual service to him; therefore he hailed this meeting as a fortunate opportunity for cultivating his acquaintance.

"Oh, Masters," he said, "I am glad to see you. I have been wanting to ask you one or two questions." Herewith the Vicar plunged into agricultural affairs. He had met with some references in his reading to the customs of the early Greeks in these matters, which had puzzled him, and it had struck him that probably Mr. Masters could throw some light on the subject.

Mr. Masters, with a sigh for his dinner, summoned all the patience he could muster, and with heroic effort, concealed the successive shocks which he sustained as the Vicar's ignorance on rural topics betrayed itself. He explained and corrected as best he could, until some dim sense that he might be keeping his friend too long dawned on the Vicar's mind.

"But I fear I detain you inconveniently," said he, with stately courtesy.

"Not at all, sir, not at all," answered the farmer, but with a lack of cordiality which prevented the Vicar from taking him at his word.

As the two men parted they reflected thus:—

Mr. Masters said to himself, "Eh, if t' parson would but stick to his pulpit and his study, what a deal more of a man he would be! He's fine and full of learning, and of goodness to; there's none can deny that. But he's fit for nought beside; and no good comes of folk getting out of their places as far as I ever see."

The parson said to himself, "Ah, what a fine fellow that Masters would be if he had but the one thing needful!"

And thus once more in the world's history two good men had failed to get on common ground where spirit could meet spirit.

But the Vicar was all unconscious that he had made a failure. It was not that that troubled him. After parting with Mr. Masters, he had learned that a pretty blue-eyed girl, a little five-year old, the pet of the village, was ill with fever.

"I will come at once to see her," he had said to the mother.

"Thank you kindly, sir," said she; "but asking your pardon," but here she hesitated, "she's a timersome little thing, and I'm afraid as she'd be scared like to see you, sir. You see, being as you're the Vicar, the children thinks a deal of you, sir. When our Tom was a-bed, the soft little thing ran and hid her when she see you coming, and cried fit to break her heart when we went to fetch her."

The Vicar, as he walked along, reflected mournfully upon this statement. Why did the children fear him? He never passed them without a smile and a nod, or a pat on the little head. He recollected how that often, as he passed the school-house gate, the children would come forth with a rush, and a burst of glee, and seeing him they would stop short, and hang their heads, and stand in silent groups, or walk sedately on until he had passed. And he remembered that he had noticed this little one as the gayest and the noisiest in all the gay and noisy throng. A pang went through the Vicar's heart that the little ones should fear him thus. An incident such as this, trivial as it may seem, would have power to depress his spirit for many a day.

When he reached home he knew by a melodious whistling that Walter was in the dining-room. Walter's presence in the house, at first disturbing, because so unfamiliar, had gradually become pleasant to him. The youthful cheeriness of Walter's spirit was like a refreshing breeze in the stagnation of his atmosphere; and Walter's manner toward himself, especially since Miss Lettice's disclosure of the Vicar's history, had been a mingling of affection and deference which was irresistibly winning to a man of his temperament.

Conversation over dinner began with the morning's incidents and occupations.

"And how have you employed yourself, Walter?" as Mr. Oliver.

"As usual, my dear sir, in my important business of doing nothing. It is a continual matter of astonishment to me that my idle hands have no mischief put into them."

"Sir," said the Vicar, with solemnity, "I trust no mischief will arise from your stay in my house; or I should feel deeply my own responsibility with regard to it."

Mr. Oliver spoke with feeling, and Walter knew him well enough by this time to be sure that his tone was not merely a professional one, as he would have taken for granted in the beginning of his visit. He answered, therefore, with earnestness.

"I assure you, sir, I was merely jesting—a bad habit with me, as you know. I have every desire to acquit myself here as becomes a cousin and a guest of yours."

The Vicar gave the young man one of his rare smiles, which were full of gentleness and goodwill. Then, turning to his sister, he said—

"My dear, I hear little Dolly Maple is seriously ill. You must go and see her as soon as possible."

"You don't say so!" exclaimed Walter. "that rosy, merry little urchin! I shall pay her a visit straightway. She is a great pet of mine."

"Indeed!" said the Vicar, "her mother tells me she is a timid child. Is she not afraid of you?"

"Afraid of me! It would be more to the purpose to ask whether I am not afraid of her! The little witch makes a raid on my person whenever she gets sight of me."

The Vicar looked at Walter scrutinizingly. What a handsome, bright, lovable aspect his was! What a cheery nature he had! No wonder he won his way everywhere. It was a new idea to the Vicar; he had not before reflected on this characteristic of Walter, this superiority to himself in a region where his whole heart was bent on succeeding. So entirely sweet was the Vicar's nature that he felt no envy or jealousy. He liked Walter the better for it. His heart warmed to him as it had never done before. He was filled with a longing that this bright young fellow should recognize the value of the gift that God had given him, and should use it with a purpose and a power for good.

After dinner he said—

"I beg, Walter, you will come into my study for a chat this afternoon. It is long since I have seen you there."

Miss Lettice rejoiced as she saw them leave the room together.

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breath of young life, and Walter cannot
but be shamed from his castle of in-
dolence by contact with a nature so
noble and so earnest."

(To be continued.)

CATHOLIC.

"Words are things." The misuse of
the word Catholic, through ignorance or
inattention, favors or helps those who
so use it by design. "That is the
Catholic Church," "that is the Catholic
Cemetery," from the average Protestant,
is a concession that gives aid and com-
fort to the followers of the Bishop of
Rome, that he is not slow to avail him-
self of.

The fact is that the official name in
the Creed of Pius and the Catechism of
Trent is not Catholic, "but the Holy
Roman Church." There may be a
question about the holiness, but there
can be none about the Romanism.
There can be no just ground of offence
in using the title which the standards
authorize and the facts of history
justify. But to confess in the Apostles'
Creed our belief in "the Holy Catholic
Church," and then apply the term to
that which is merely Roman, is a glaring
inconsistency, is an offence against
truth that a Churchman should not be
guilty of.

As a mere sect, with a handful of
notions that constitute our peculiarities,
the sooner the better we get out of the
way and make one less amid a chaos of
denominations that divide and weaken
our popular Christianity.

But if we float the same old banner
which once marshalled a united and
triumphant Church, we must stand by
our colors, and labor and wait for God's
own time, when what has been shall be
again: "One fold and one Shepherd."

EXTREMES MEET.

At a recent dedication of a Methodist
house of worship in New Brunswick, we
learn that two ministers read a Psalm,
verse about, "the latter for the people."
Why not have allowed the people, as "a
royal priesthood," to take their own
parts in the Psalms? The worship of
Christian bodies about us is offered by
the minister alone, the people have
nothing to do but sing. They attend as
listeners, not worshippers. The Roman
authorities have deprived their laity of
the cup, and the religious bodies who
cling to the novelty of extemporaneous
worship have deprived their adherents
of their right to take their proper part
in public worship. So extremes meet,
the Roman priest saying the mass alone,
in a "tongue not understood of the
people," and the Protestant people wor-
shipping God by praying in the person
of their minister.—*Standard of the cross.*

RELIGIOUS DUTY.

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

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

ished. And so of the moral laws; it
requires no contract to bring man under
their authority. By the very nature
of his being he is under their authority.

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

NO USE.

There is no use in putting up the motto,
"God bless our home," if the father is
a rough old bear, and the spirit of dis-
courtesy and rudeness is taught by the
parents to the children, and by the older
to the younger. There is no use in put-
ting up the motto, "The Lord will pro-
vide," while the father is shiftless, the
mother is shiftless, the boys refuse to
work, and the girls busy themselves over
gegewags and finery. There is no use
in putting up the motto, "The greatest
of these is charity," while the tongue
of the backbiter wags in that family,
and silly gossip is dispensed at the tea-
table. There is no use in placing up
conspicuously the motto, "The liberal
man deviseth liberal things," while the
money chinks in the pockets of "the
head of the household," groaning to get
out to see the light of day, and there
are dollars and dimes for wines and
tobacco and other luxuries, but positive-
ly not one cent for the Church. In how
many homes are these mottoes standing
—let us say hanging—sarcasms, which
serve only to point a jest and adorn a
satire? The beauty of quiet lives, of
trustful, hopeful, free-handed, free-heart-
ed, charitable lives, is one of surpass-
ing loveliness, and those lives shed their
own incomparable fragrance, and the
world knows where to find them. And
they shall remain fresh and fadeless
when the colors of pigment and the
worsted and the floss have faded, and
the frames have rotted away in their
joints.

COST OF THE COLONGE CATHEDRAL.

Since 1821 the public and private
contributions to the building fund of
Cologne Cathedral have amounted to
\$35,000,000. Adding the contributions
of past centuries, notably the money
expended on the colossal foundations, a
German paper finds that as it now
stands the cathedral represents about
\$100,000,000.

KIND words do not cost much. They
never blister the tongue or lips, and we
have never heard of any mental trouble
arising therefrom.

Flee in your troubles to Jesus Christ.
The experience of upward of thirty
years enables me to say: "No man
ever had so kind a friend as He, or so
kind a master. View Him, not at a
distance, but as a prop, a stay, and a
comforter ever at hand, and he will re-
quite your confidence with blessings
illimitable." *Sir Henry Havelock.*

GOOD WORKS.—Good works do not
make a Christian; but one must be a
Christian to do good works. The tree
bringeth forth the fruit, not the fruit
the tree. No one is made a Christian
by works, but by Christ; and being in
Christ, he brings forth fruit for Him.

Children's Department.

THE MOUNTAIN OF SORROW.

There's a dark and dreary mountain,
Whose paths are wild and steep,
In the mystic Land of Silence,
Where shades are thick and deep—
And 'tis there God's holy angels
Their constant vigils keep.

Thou hast never seen this mountain?
Art thou a child of God?
For the feet of all God's children
Those thorny paths have trod
Bleeding and sore, but yet upheld
By His own staff and rod.

It is called the Mount of Sorrow
And on its chilly height,
God's children, worn with many a cross,
Are toiling in the night;
But near there stands another mount
Shining with heavenly light.

'Tis the holy Mount of Prayer,
And oft a cheering ray
Is sent to the weary children,
To cheer them on their way;
For there the light shines more and more
Unto the perfect day.

And between these mystic mountains
A valley calm and sweet,
In soft and blooming fragrance lies;
And Jesus' blessed feet
Walk through this bright and holy vale
His stricken ones to meet.

'Tis the Vale of Resignation,
O hearts that ache with care,
Close to the dark Mount of Sorrow
Stands the bright Mount of prayer;
Lift up your eyes, ye mourning ones,
God's holy Son is there!

"NOT YET."

"Not yet," said a little boy. "When
I grow older I will think about my soul."
"Not yet," said the young man. "I
am now about to enter trade. When I
see my business prosper, then I shall
have more time than now."

Business did prosper.
"Not yet," said the man of business.
"My children must have my care.
When they are settled in life I shall be
better able to attend to religion."

He lived to be a grey-headed man.
"Not yet," still he cried, "I shall
soon retire from trade, and then I shall
have nothing else to do but read and
pray."

And so he died, he put off to another
time what he should have done when a
child. He lived without God and died
without hope.

BETTER THAN GOLD.

"I will give that to the missionaries,"
said Billy, and he put his fat hand on a
little gold dollar, as he counted the con-
tents of his money box.

"Why," Susie asked.
"Cause it's gold. Don't you know
the wise men brought Jesus gifts of
gold? And the missionaries work for
Jesus."

Stillness for a little, and then Susie
said: "The gold all belongs to Him
anyhow. Don't you think it would be
better to go right to Him and give Him
just what He asks for?"

"What's that?" Billy asked.
Susie repeated softly: "My son, give
Me thine heart."

HOW A STORY GROWS.

A farmer once was told that his turnip
field had been robbed, and that the rob-
bery had been committed by a poor, inof-
fensive man, of the name of Palmer, who,
many of the people of the village said,
had taken away a wagon load of turnips;
Farmer Brown, much exasperated by the
loss of his turnips, determined to prose-
cute poor Palmer with all the severity of
the law. With this intention he went to
Molly Sanders, the washerwoman, who
had been busy in spreading the report, to

know the whole truth; but Molly denied
ever having said anything about a wagon
load of turnips. It was but a cart load
that Palmer had taken, and Dame Hod-
son, the huckster, had told her so, over
and over again. The farmer, hearing
this, went to Dame Hodson, who said
that Molly Sanders was always making
things worse than they really were;
that Palmer had taken only a wheelbar-
row full of turnips, and that she had her
account from Jenkins, the tailor. Away
went the farmer to Jenkins, the tailor,
who stoutly denied the account altogeth-
er; he had only told Dame Hodson that
Palmer had pulled up several turnips, but
how many he could not tell, for that he
did not see himself, but was told it by
Tom Slack, the plowman. Wondering
where this would end, Farmer Brown
next questioned Tom Slack, who, in his
turn, declared he had never said a word
about seeing Palmer pull up several tur-
nips; he only said, he had heard say that
Palmer had pulled up a turnip, and that
Barnes, the barber, was the person who
had told him about it. The farmer, al-
most out of patience at this account, hur-
ried off to Barnes, the barber; who
wondered much that people should find
pleasure in spreading idle tales which
had no truth in them! He assured the
farmer that all he had said about the
matter, while he took off the beard of
Tom Slack, was, that for all he knew,
Palmer was as likely a man to pull up a
turnip as his neighbors.

A great many men who start out to
reform the world leave themselves for
last.

Repentance without amendment is
like pumping out a ship without stop-
ping the leaks.

A LITTLE child beautifully said:
"Thinking is keeping still and trying to
find out something." Who could have
stated the case better than this? It
makes one think of these striking
words of the Highest: "Be ye still
and know that I am God." Sil-
lence ye harsh noises and babbling
tongues of human strife and folly and
speculation. Be still. Listen. Find
out something. Find out God if you
can. Climb up, in the silence of
your soul, to a knowledge of the
Almighty.

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Muskoka, Ont., Nov. 17th, the wife
of the Rev. ALFRED W. H. CHOWNE,
of a daughter,

WALKER.—At the Parsonage, Credit, on
the 17 inst., the wife of the Rev. T.
Walker, of a son.

MARRIAGES.

BARWICK—HODGE.—On the 11th inst., at
Christ Church, Holland Landing, by
the Rev. W. R. Foster, Rural Dean of
West Simcoe, assisted by the Rev. H.
B. Owen, of Newmarket, and the Rev.
A. W. Spragge, of Bradford, Augustus,
fourth son of John Barwick, Esq., of
the Homewood, Holland Landing, to
Emily Enjalbert, youngest daughter of
the Hon. and Rev. T. P. Hodge, in-
cumbent of Holland Landing.

INNES—BOURCHIER.—At Valparaiso, Sep.
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INNES, Esq., of Chanaral, to VIRGINIA
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