

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, AUGUST 7, 1879.

[No. 32.

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Department of Railways and Canals,  
OTTAWA, 13th June, 1879.

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Aug. 7, 1879.

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# Dominion Churchman.

THURSDAY, AUGUST 7, 1879.

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## THE WEEK.

THE Empress Eugenie has interceded in favor of Lieut. Carey. The English papers throw the greatest amount of blame on Lord Chelmsford and Colonel Harrison.

There are prospects of a new revolution in Cuba. Cuban patriots have recuperated surprisingly during the last twelve months, and have been much dissatisfied with the deceit and faithlessness of the Spaniards. The Spanish troops on the island are also said to be much demoralised. They have not been paid for more than a year, and hundreds of them are dying from Malarial fever. The "patriots" in Santiago de Cuba are already under arms.

The Chinese Government is preparing to resist Russian advances in Ilia, at all hazards. A large part of the army around Peking is to be transferred to western regions.

In Japan, cholera prevails in the Southern parts, and street quarantine is ordered for Yokohama. The United States minister issued instructions for compliance with the regulations by his countrymen. The British Minister denied the right of the Japanese on account of extra territorial jurisdiction. Owing to remonstrances from influential quarters, especially from Governor Hennessey, of Hong Kong, now visiting Japan, the British Minister modified his attitude, and consents to co-operate with the Japanese Government. Still, however, denying the right to enforce quarantine. The German Minister supports him.

Details of the fight with the Sioux on the 17th have been received from General Miles's camp. Sitting Bull was in the affair, and was the first to run away. Eight warriors were killed and several missing, including the famous chief, "Rain in the face," who is supposed to have slain General Custer. The Sioux chiefs say they do not want to fight; but their children cry for something to eat, and they must have food. Sitting Bull is supposed to have directed the fight on the 17th. Scouts confirm the killing of several other Indians, including Chief Young, an Assiniboine. Spotted Eagle, chief of the Sioux, sent word by Major Welsh, that he did not want to fight the whites, but wanted to fight the Crows and Cheyennes. Seven lodges of half breeds, captured by Miles, will be brought to Fort Berford.

A decisive victory was gained under Lord Chelmsford on the 4th ult., and Cetewayo's Royal Kraal, Ulundi, was subsequently captured. Eight hundred Zulus are believed to have been slain.

Lord Chelmsford has resigned and is returning to Durban. Sir Garnet Wolseley has given him permission to return to England. The movement of troops from the neighborhood of Ulundi was expected to be delayed by the heavy rains. Ekowe is to be reoccupied. The Naval brigade is to return to England. Cetewayo is said to be in Ingome Forest.

A decree has been issued in Italy imposing a guarantee on vessels from the United States on account of the yellow fever there.

In anticipation of the early opening of the North American fishery question, Secretary Everts will request that an American naval vessel be sent to cruise on the inshore fishing grounds of the Dominion. The object of the presence of an American vessel is to secure the latest authoritative information respecting these fisheries, as a basis of future negotiations with Great Britain.

Neither balls nor banquets will take place on the occasion of the vice-regal visit to Charlottetown, P. E. I. The Princess will probably be asked to formally open the new asylum for the insane. The public buildings, including the Government House are being put in order.

Lord Derby warmly supports the Chrines scheme to reach the north pole by balloon, and has offered £100 stg. towards the expenses of the voyage.

It is stated that cholera is making great ravages among the troops returning to India from Afghanistan. The 10th Hussars lost 40 men in one day, and the 17th Foot 195 men by the epidemic. This information is however from a private source.

Reports from Nottingham, England, state that a gloomy feeling exists in reference to the crops, on account of the unparalleled cold season. From that somewhat central position a serious failure is predicted throughout England, and a large demand upon Russia and England for breadstuffs. A great increase of bankrupts among farmers is expected. The last disaster of the kind reported is that on the 3rd inst. the severest storm visited England that has been known for years. The loss by rain, hail and inundation cannot possibly be repaired this reason. Hailstones were seen five inches in circumference. Several thousand pounds worth of glass in the neighbourhood of London was destroyed. In the greater part of Bedfordshire the hay crop has been completely swept away. Newmarket and the neighborhood are flooded. The rainfall in Buckinghamshire is estimated at 70 tons per acre. Other parts of the kingdom have suffered in a similar way.

The yellow fever is still spreading in Memphis, and in Havana it is making fearful havoc.

The capture of Cetewayo is regarded as all-important, because as long as he is free he will remain the centre of conspiracy and mischief. The policy of Gen. Wolseley, however, is not to pursue him with British troops, as the nature of the country renders that almost impracticable. He will rather endeavor to stir up the neighbouring tribes against the king. Agents have been sent to the Swazies and Amatongas with this object in view, and 5,000 cattle have been offered to Oham if he will capture his brother. It is

considered probable that Cetewayo will be killed by his followers if he continues to give trouble.

## THE NINTH SUNDAY AFTER TRINITY.

OUR Lord has given us the parable of the unjust Steward, to represent to us one aspect of the progress of the Christian through life; as the Children of Israel are represented to us by St. Paul in their passage through the wilderness. The Lord uses the parable of the Steward as an example of the manner in which the children of light are to use the temptations of life as a means by which they may make friends in heaven. Out of the mammon of unrighteousness—the idols of this life which men are tempted to fall down and worship—this profit may arise to him who is tempted, that his trial by their means is like the Lord's temptation by Satan, a trial which will result in greater perfection and fitness for the further work set before him to do, if due use is made of that way of escape by which he may be able to bear it. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel; and the words of the Lord are an exhortation to them, that as children of light they should be as wise for spiritual objects as the children of this world (provident and politic men, though recklessly irreligious) are for the objects they set themselves to obtain as the desire of their life.

## TORONTO MISSION FUND.

STILL WANTED \$500.

IT appears that, after all the statements as to the Toronto Diocesan Mission Fund, five hundred dollars are still wanted.

When the Messrs. Henderson made their magnificent offer of one thousand dollars, it was upon the condition that other three thousand were raised within the Diocese.

Shortly after the offer was made, "A young Canadian Lady in England" generously subscribed five hundred dollars towards the Mission Fund. This was at the time placed to the credit of the three thousand dollar account, but, as one object of the Bros. Henderson was to awaken increased liberality within the Diocese, they, when the subscription list of upwards of three thousand dollars was presented to them on April 8rd, very naturally demurred to the recognition of the five hundred as part of the asked for amount. Yet wishing to accomplish the object so important, of providing sufficient to extinguish the debt, they in the meantime, accepted the list, with the distinct statement upon their part that they looked to the Diocese to make up the other \$500. This was fully acquiesced in, and the amount was promised.

The Mission Board approved of this; for, in its report to Synod, it stated that, while the Messrs. Henderson had accepted the subscription list and had also since handed in their cheque for the half of their promised contribution to meet the half of the three thousand dollars paid in, "they feel that the subscription of five hundred dollars from a Young Canadian Lady, resident in England, ought not, in all fairness, to be regarded as money raised in the Diocese &c., and the report then goes on to say, "looking at the small number of names on the three thousand dollar list and bearing in mind that a very large number of our wealthy churchmen have not, as yet, contributed, either to this fund or to that of the special appeal

it could scarcely be deemed too much to expect, that from the present Synod, sufficient voluntary subscriptions may be offered to make up the required amount."

The Synod very enthusiastically adopted the paragraph of the report in which these words occur, and passed a vote of thanks to the Messrs. Henderson—springing to their feet to show their enthusiasm; but by some strange unaccountable oversight omitted to take any action upon the statement of the Messrs. Henderson's correct views and reasonable expectations, as to the five hundred dollars.

Recently a letter has been addressed by these gentlemen to the Rev. Dr. Hodgkin, stating that they "would like much to know what had been done towards securing in this Diocese the \$500 contributed by the Young Lady in England." "As you are aware that we consider that that particular subscription hardly comes within the spirit of our offer," &c., &c.

We do not wonder at the action taken by these gentlemen; they certainly have a right to expect that their generous proposition be fully met, especially since, as the Mission Report stated, there are very many of our well-off churchmen who have done nothing to help, in the effort that has, for more than two years, been making for our Mission Fund. We know that some of our more wealthy country parishioners last year specially canvassed with satisfactory result, and we think that this good work might be continued till at least the desired five hundred dollars are realized. Certainly in all honor the money ought to be raised and such individual munificence be appreciated, and encouraged.

#### GREGORIAN CHANTING.

IT is not surprising that Gregorian chanting is sometimes not appreciated, when we consider the manner in which it is often accomplished. This is the method often adopted: So many men and boys are arranged each side of the choir; the men and boys on one side sing one verse of the Psalms, and the men and boys on the other side sing another verse, both sides joining at the *Gloria*; the Psalms are sung at a quick-march pace, the organ plays a gusty accompaniment, wailing, groaning, rejoicing, imitating the voices of birds, beasts and fishes, of thunder, lightning, hail, rain and wind at pleasure. The effect is intensely bad, and the result is that Gregorians thus sung are stigmatized as noisy, tiresome, harsh and dreary.

Now, the first thing to be remembered is that the Gregorian tones are not "tunes" in the modern sense of the word, but inflexions. Therefore, the chanting of the Psalms to these tones should not be treated like singing them to tunes, but as reciting them to certain grave inflexions of an ecclesiastical character. Most of the Psalms are altogether unsuited to be sung in tunes, being as so many of them are, poetical compositions of a highly meditative cast. To whirl these meditative words in and out of the intricacies of a cheerful Anglican chant is unquestionably an unsuitable if not ludicrous performance. Nor is it less so to chatter them noisily to a Gregorian tone. Anglican chants being undoubtedly "tunes," are not suited to the recitation of meditative poetry. For this use the Gregorian tones are eminently adapted; but all their appropriateness is neutralised when they are gabbled to a noisy organ accompaniment. The pace of Gregorian chanting should be reverent, distinct and careful—that is deliberate, inclining to slow.

Nor will this be dull and heavy, if properly managed. On no account should the boys and men sing together. The men should sing one verse by themselves and the boys another verse by themselves. The contrast between the bold unison of the one choir and the sweet clear unison of the other, is a continual source of pleasure to the listener, and a great safeguard against tediousness. The women in the congregation will soon learn to sing with the boys, and the men with the men. Perhaps there may be no great harm in singing the *Gloria* in full, but singing in octaves is seldom pleasant to hear, and the better plan would be to sing the *Gloria* in faux—bourdon, or even in ordinary harmony. The organ accompaniment should be melodious, and not too prominent or noisy.

Were the Psalms chanted in this way, we venture to say they would always be musically pleasing and spiritually edifying; and such chanting would be eminently congregational. Anglican chants if single become during a long Psalm exceedingly dull and tedious; if double they cannot be sung by the majority of the congregation. Besides which, all Anglican chants are composed to be sung in harmony; and the sound of a large body of voices of different kinds singing the air in octaves, while a small body sing the harmonies is confusing and displeasing.

The Psalms scarcely seem like the Psalms when sung to anything but Gregorians, and considering the inferior quality of voices to be found in many choirs, we would rather hear a plain Gregorian badly sung than a more pretentious Anglican equally badly sung. One can respect an ancient Norman church even if out repair, mossy and damp; but who can find a good word for a Church of mock Gothic when it begins to go to pieces?

#### BELIEF AND UNBELIEF.

THERE is nothing like the fanaticism of belief except that of unbelief. One is reminded of the truth of this maxim when placing side by side the obstinate refusal of the Jews in our Lord's day to receive His claims, and the modern persistency with which the believers in spiritualistic miracles cling to their belief. No series of complete and utter exposure has the least effect upon the true disciple of spiritualism. He always has in reserve "something else" which "cannot be explained on any theory of imposture," and which, on examination, turns out more flimsy and bare-faced than the rest. Credulity and incredulity are, in fact, merely the obverse and reverse of the same medal, or rather the reversed reflections of each other. They are the fruit of obstinacy coupled with the incapacity of any right use of reason. The incredulous man (by profession) is simply a very credulous one, who has taken up with a fixed belief of the negative side of question. And it is remarkable that the greatest sceptics are often the most superstitious.

#### THE DOCTRINE OF THE TRINITY.

THERE is a theory that the doctrine of the Trinity was developed in the Church; because in many passages of the New Testament, notably in some of St. Paul's Epistles, and especially in the recorded sermons in the Book of the Acts, language is used which seems to state exclusively the humanity of the Lord Jesus. The mistake in this reasoning is that the development in question is transferred from the mode of teaching to the doctrine taught. The sermons in the Book of the Acts, are usually opening addresses

to non-believers. They follow a certain defined track. First is the promise of Messiah to come, if addressed to the Jews, or, if to the Gentiles, the unity of the Godhead. This leads directly to the point of personal testimony. In the one case, Jesus is the Messiah; in the other, God has not left Himself without a revelation; and in either case the proof is the "resurrection from the dead, whereof we are witnesses." This line of argument needs that in the first statement of the Gospel the Lord's humanity should be insisted upon. The fact of incarnation—that He was man—must be accepted before the doctrine that He was made man can be understood. But the Gospel of St. John, and the Epistle to the Hebrews, show that the full doctrine of the Trinity was held in the Church from the beginning.

#### TO CORRESPONDENTS.

AFTER the present issue of the DOMINION CHURCHMAN, the notice contained under the head of "Correspondence" will be scrupulously observed. All letters, inserted as such, will be accompanied with the names of the writers, and in no instance will this rule be departed from. For a variety of reasons it has been found necessary to adopt this regulation, and we have no doubt that our Correspondence department will, in consequence, be rather improved than otherwise.

#### CHURCH THOUGHTS BY A LAYMAN.

NO. V.

#### MASONIC LESSONS.

FREEMASONRY is more widely spread over the world than any other system based upon the moral nature of man save only the Church Catholic—with which it runs abreast in comprehensive diffusion and demonstrative adaptability to every variety of mankind. Masonry has one glory which the Church has lost, it is at unity, peace reigns within its world wide borders, and vast as is the area it covers and innumerable as are its members, there is not a point on its surface, there is not a member however obscure, unconscious of the life of the whole body, just as in the human frame the most distant, the most microscopically minute nerve lives in and shares the life of the body as an organic whole.

The success of Masonry is the reproach of the Church, its every function, its every phase are mere usurpations of the duties and the offices of the Catholic Church. Its great business, its crowning glory, is to witness to the brotherhood of man, that work it does well, its great claim is to be a teacher of morality, that work it cannot perform. As a witness to the family bond and obligation implied in God having made men of one blood, the Church should be so supreme as to make any supplementary device of man absurd, a candle to help the sun, but since men have invented the idea that the Church of Christ is not an organized body but is better represented by joints on a butchers' stall than the image used by the Apostle, it has necessarily abandoned one of its most glorious functions, its most beneficent powers, the imparting to mankind a sense of brotherhood and inspiring it with all the benevolences such a relation involves. This then is the grand lesson of Masonry to the Church, that disunion means not weakness merely but absolutely a dishonorable abandonment of duty, for unity is in itself not only obligatory for its own sake as a condition of life, but is an absolute necessity for discharging one of the prime functions of the Church as a witness to the Fatherhood of God.

and of human brotherhood thro' Christ the elder brother of the divine family.

To the non-initiated there is something mysterious in the attractions of Masonry and to the initiated the mystery is not solved or opened out for they remain throughout life under a spell potent as an enchanter's wand. The mystery is however no mystery save so far as the roots out of which all human instincts spring are mysteries. Man is a bundle of mysteries, it is the fool only who understands all things, but the fool of fools is he who seeks to govern or influence mankind without regard to the mysterious instincts and mysterious manifestations of his spiritual nature.

Ask any Freemason how long his order would live if the work of the Lodge were conducted on that principle which certain men are seeking now in our Church to govern the arrangements of Divine Service, the principle that man's moral and spiritual life needs no forms of symbolical expression? The question is also an answer, so clear, so unquestionable is the fact that the vitality of Masonry is as much bound up with its solemn ritual, as a man's existence is bound up with the life of his body. Take the ritualism, the symbolic ceremonies, the solemn rites, the suggestive furnishings and adornments, away from a Lodge, reduce the business procedure down to the bald, arid, prosaic level of puritanic simplicity and the Temples of Masonry might be given to the owls and bats and the Order would sink into oblivion.

Now consider that the ritualistic Aspect of Masonary is the source of its undying fascination. The ceremonies which first startled the young neophyte, he witnesses with interest year after year and enters into with enthusiasm when his whitened locks presage an early entrance to the sublime ceremonies of Heaven. Consider that not only does not age wither nor custom stale this charm, but that men most eminent in science, art and literature, the greatest of earth's rulers, the princes in every honorable sphere of human activity, men civilized to the last point of culture as well as men only within the circle of civilization by their Masonic membership, men of all races, all degrees, all temperaments are all at one in enjoying the ritualistic ceremonials of the Masonic Order. Is there no lesson in that for the Church? Is it not an overwhelming demonstration that there is an instinctive longing for, arising from an instinctive capacity for enjoying impressive ritual ceremonials? And with such instincts has the Church nothing to do? Are there departments of human life and sections of our nature which are to be left unconsecrated? Here and there God has afflicted by his penal laws some man with sterility of nature, a dullness of imagination, an insensibility of taste, a bovine incapacity to enjoy the beautiful, a man who would walk the plains of Heaven and revel not in its music, its splendor of worship because he would be wondering the price per acre or howling at the worshippers as "Ritualists." Are we all therefore to whom God has graciously given divine capacities for enjoyment which the refined senses can minister to, are we to blind our eyes, to deafen our ears in order to join these afflicted puritans in decrying what they cannot appreciate? Strange and yet natural enough, we have in this Diocese churchmen who delight in Masonic ritual, who are its high priests, yet who have set themselves to strip the service of the Sanctuary of all its ceremonial beauty, and to annoy and worry all who have souls and senses tuned to higher issues, seeking diviner forms of expression than the rationalist aridity of puritanism in worship.

But Masonry has yet more to teach than the power of ritual as a fascinating delight as a bond of union and a source of life to organizations.

The influence of Masonry is wholesome as a discipline for freemen, to give them the love of order, the habit of obeying authority, and the love of system. The popular mind in Church matters is inclined to give every man who takes on himself the functions of a Minister or who is set apart by those who started some new Church, the rank and honor he impiously claims. Masonry knows no such license: its "orders" are transmitted sacredly, it has a "succession" as rigidly guarded from intruders as the Catholic Church, it consecrates its chief rulers by a ceremonial so solemn that none are allowed even to witness it save candidates and those already in the "succession." What is the result of this jealousy, this severe exclusive system of guarding the Order in its high offices? The unity of the body is the proud reply of Masonry, it challenges history to show its equal in compactness of organization, in fidelity of adherents. Masonry has no schisms, no dissent, no "branches," and this unity is above all other causes the consequence and the reward of systematic care in keeping up an orderly succession of rulers, chief and subordinate, and placing them in a line of succession which can be traced and proved and tested to be regular. But further still and deeper is the teaching of this society. It has traditions of interpretation, traditions of ceremony, traditions of order and teaching which no member can call in question, private judgment is rightly tabooed in Masonry as the license of the individual to destroy the unity of the body. "Private judgment" is a very taking, very popular, very ridiculous phrase, every one claims it, no one has it, and least of all those who shout most loudly about its sacredness and so forth. The realm where private judgment supremely reigns is a lunatic asylum, hence the trouble of managing these places. Church membership implies resignation to Church judgment, if we think as the Church thinks we are lost as units in a whole, if we think contrary to the Church we are practically outside it. To enthusiasts for private judgment we bid them enter any organized body and they will soon learn that obedience, readiness to subordinate private to corporate judgment are the very key stones of the arch of any society. Masonry is a strong ally of the Church at home, it is disliked by dissent and shunned, the key to the respect of Churchmen and the distrust of schismatics is very manifest in the above lessons Masonry has for the Church.

BOOK NOTICES.

LETTERS AND FACTS concerning the Church of England in the County of PICTOU. Compiled by Rev. D. C. Moore, Rector of Christ Church, Albion Mines. Halifax, N. S., 1879.

These letters and facts are exceedingly interesting. They are compiled with a great deal of care, and should be extensively read by all classes of Churchmen. All memorials of church progress are of general interest, and should be carefully treasured up. We should be glad to see the same course adopted with reference to many other places, the materials for a Church History of which are becoming more and more scarce every day.

A CONFIRMATION TRACT: touching a few practical and vital questions. By J. S. Cole, B.A., Presbyterian in the Diocese of Algoma, Ontario. Toronto: Rowsell & Hutchison, 1879.

An exceedingly useful tract in which the sub-

ject of confirmation is very well handled. Perhaps there is not enough made of the fact that the principal idea involved in the term "Confirmation" is that of the Bishop confirming the baptism that has been performed by the clergyman.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

Churchmen down here thank you for your complimentary words respecting our esteemed Bishop. The Diocese of Montreal at no time in its history was ever more at peace than it is at present, and indications are not wanted, that a new era of hope and prosperity (in a pecuniary point of view) is dawning upon us. We all feel proud of our Bishop, and even those of us who at the first were not in favor of his election are now thankful that their opposition was overruled.

The Bishop is at present upon a mission tour in the Upper Ottawa district, and is not expected in Montreal before September.

MONTREAL.—Another new church is about to be built. Notwithstanding the hard times, Canon Evans and the congregation of St. Stephens have determined to put up a new and costly church on a splendid site which has been donated to them for that purpose. The present St. Stephens was erected many years ago by Canon Ellegood—now Rector of St. James the Apostle, in this city—a man widely known, and most loved where best known. Lately the foundations of the building have been giving way, so much so that the fabric is by some considered unsafe to use.

The times are certainly most unpropitious for the collection of money for church building purposes; but doubtless the St. Stephen's people and their eloquent pastor think "all things are possible to those who believe."

Sunday 27th ult., a new church was used for the first time. "The Church of the Redeemer," built by the Rev. Josias Roy, M. A., in the very heart of the French quarter. The Church is a plain, substantial structure, and is, happily, free from debt. Mr. Roy is an able, earnest, and hard working pastor, and, humanly speaking, if any one can influence the French Romanists to throw off Popery, he is just the man to do it. In early life Mr. Roy was himself a Roman Catholic; he speaks French perfectly, is a keen controversialist, and already he has gathered around him a goodly number of converts.

The Metropolitan question is not at all likely to end where it is now.

In this Diocese there is a large party greatly dissatisfied with the existing state of things. That it will eventually be carried to the law court, is almost beyond a doubt, though what the first step will be I am not in a position to say. Most probably an injunction will be asked for restraining the Bishop of Fredericton from presiding as Metropolitan at the next Provincial Synod, and from discharging any of the duties pertaining to this office. The Bishop of Montreal takes no part in the controversy either way.

Your readers are aware that we have in this Diocese an institution known as the Diocesan Training College. This undertaking was commenced in 1873, by Bishop Oxenden. The first Principal was Rev. Jos. A. Lobley, who succeeded the late Dr. Nicolls as Principal of the University of Bishops College, Lennoxville. The training school is now under the direction of Professor Henderson, M.A., T.C.D., and is doing remarkably well.

It is felt by many clergy that some arrangement might be come to by which the students of the Diocesan College could obtain their Degrees, (having completed their studies,) at Lennoxville. Lennoxville has the reputation of being a somewhat conservative institution; it would be a great pity, however, if this conservatism were carried so far that it would be the means of sending over young men for Degrees to places like McGill

College. McGill College, so far as it has any religion, is certainly not Anglican in its views, though some few of its professors are churchmen. The Principal of McGill University is an out and out Presbyterian, who, it has been said, would not even permit an organ in the meeting-house which he attends; perhaps also it is no unhappy coincidence that McGill College just sits under the shadow of the Presbyterian College. Altogether the air of McGill College is much more of Geneva than of Canterbury. I mention this matter, because there are some who would rather have our Diocesan Training School closed up altogether, than that it should become affiliated with McGill on any terms, or under any circumstances.

Lennoxville University has been built and endowed at too great a cost to the Church, to be treated now, when it is capable of any amount of work, as though it did not exist.

Churchmen in this Province should thank God that they have an institution *all their own*, such as Lennoxville is, and should support it accordingly. There are, however, some of our people, (lay and clerical,) "friends to every creed but their own," and without the first idea apparently of what church patriotism means.

Much however of this matter rests with the corporation of Bishop's College. If they insist upon a policy of "obstruction," and fail to rise to the exigencies of the day, the loss will be a great one to Lennoxville. There are some amongst us who have "evil will" towards Bishop's College; it will please these very much if the corporation of Bishop's College, by proposing terms too hard, render an accommodation between the Diocesan Training School and the University impossible.

The "Reformed Episcopal Church" in this city is in tribulation: Mr. Ussher, M.D., who calls himself "Rector of St. Bartholomew's," being of opinion that a Yankee connection would not work in a loyal city like Montreal, resolved to withdraw from the ecclesiastical jurisdiction of Brother Jonathan, and place himself under that of Mr. (Primate) Gregg, who resides somewhere in England: The Montreal papers have had their full share of correspondence respecting these unhappy people, and the end still seems to be a long way off.

PORTAGE-DU-FORT.—The Lord Bishop of Montreal administered the Apostolic Rite of Confirmation in St. George's Church, on Thursday the 24th of July, and preached a most impressive and eloquent sermon which was attentively listened to by a large congregation. The Rev. G. C. Robinson, Rural Dean of St. Andrews, addressed the candidates for confirmation in that easy and Christian-like manner which makes his hearers feel that truly a man of God is speaking. Rev. Mr. Newnam, of the Union, read the Preface; Rev. Mr. Naylor, of Clarendon, and the Rev. Mr. Everett, of Bristol, read the Morning Service. The Incumbent, Rev. T. Motherwell, presented the candidates. After the service, all retired to the picnic grounds round the parsonage to partake of the good things, provided by the ladies of the congregation, of which there was no scarcity either in quality or quantity. Dinner over, swinging, croquet, games, etc., were indulged in to the amusement and delight of all present. Mrs. Rimer, wife of our worthy and much respected Churchwarden, was the moving spirit in providing all things necessary for the occasion, and, with the hearty co-operation of other ladies of the congregation, had the pleasure of seeing the programme for the day carried out most successfully. Between 7 and 8 p. m. we all went to our respective homes, after having spent a most pleasant, happy, and blessed day in the company of our beloved Bishop.

BRYSON.—On Friday, the 25th, Mr. J. W. Agret drove the Bishop and Rural Dean, accompanied by Miss Nellie Agret, to this place, where His Lordship administered the Rite of Confirmation to 11 persons, in St. James Church. After the service, the Bishop, clergy, and a few friends were hospitably entertained by Mr. and Mrs. Rimer. In the afternoon, Mr. Thos. Wallace

drove His Lordship and Rural Dean to Thamesville, in the neighboring mission. Thus ended the first visit of our new bishop to this mission, and it is one that will be long remembered by priest and people. There were 22 persons in all confirmed in the mission.

The Bishop's appointments for August are as follows:—24, Sunday, Hemmingford; 25, Monday, Hemmingford; 26, Tuesday, St. Remi; 27, Wednesday, Edwardstown; 27 Wednesday, Havelock; 28, Thursday, Franklin; 29, Friday, Hinchinbrooke; 31, Sunday, Huntingdon; 31, Sunday, Ormstown; Sept. 4, Thursday, Coteau du Lac.

#### ONTARIO.

Lanark Mission.—On Friday, July 18th. the Rev. Wm. Cruden B.A., received from his congregation at Harper's Corner Station, a purse containing nearly sixteen dollars as an expression of approval of the week night services which he has held there fortnightly for the last five months. The Rev. Incumbent acknowledged in suitable terms, the above mentioned kindness and very acceptable gift, to his congregation assembled at that place that evening.

BELLEVILLE.—The contract for finishing St. Thomas' Church has been let to Messrs. Northcott and Alford, builders, and is to be completed by October next.

#### TORONTO.

The Venerable Archdeacon McMurray having resumed his duties in St. Mark's Church, Niagara, Canon Givins' address will be 250, King Street, Toronto.

The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto will be held at the Synod Office, Toronto, on Thursday and Friday the 14th and 15th August.

#### Thursday August 14th.

Clergy Trust .....	11 A.M.
Land and Investment .....	1 P.M.
Widows' and Orphans' Fund .....	1 "
Executive .....	3 "
Sunday School &c., .....	4 "
Church Music .....	7 "

#### Friday August 15th.

Mission Board .....	12 Noon
Audit .....	1 P.M.
General Purpose Fund .....	2 "
Printing .....	2.30 "

Synod Office, Toronto, August 5th 1879.

W. P. ATKINSON.  
Secretary-Treas.

Official Appointment.—The Lord Bishop of Toronto has been pleased to appoint the Rev. John Carry B.D., to the incumbency of Port Perry.

DEANERY OF EAST YORK.—The quarterly meeting of the Chapter of this Deanery is appointed to be held at the Rectory, Unionville, on Wednesday, 13th inst., at 10 a.m. Portion of Scripture in the original to be taken up, 1 Tim. v. 9, to the end of the chapter. Subject for conference, "The Rubrics of the Communion Office." Clergymen of the Deanery who intend to be present will please notify Rev. Rural Dean Fletcher as soon as possible.—E. HORACE MUSSEN, Sec'y.  
The Parsonage, Scarborough, Aug. 1st, 1879.

COLBORNE.—The regular quarterly meeting of the Ruri-decanal Chapter, was held at Lakefield on Tuesday and Wednesday, the 22nd. and 23rd. days of July, 1879. At 7:30 p.m., on the 22nd. Evening prayers were said in St. John Baptist's Church, by the Rev. Vincent Clementi, after which an address on "Church Organization" was delivered by the Rev. C. R. Bell, the Incumbent. A paper on "Sponsors", was read by Mr. Clementi, followed by a brief address. At 9 o'clock a.m., on the 23rd., the Holy Communion was administered by the Rev. Messrs. Bell &

Clementi. The chapters were organized at the house of the Incumbent; present, the Rev. Messrs. Bell, Clementi, Beck, Bradshaw, and Clementi Smith: on account of indisposition, the Venerable Archdeacon Wilson, and also the Secretary were unable to be present. The Incumbent was appointed Chairman. A resolution was passed requesting the Archdeacon to urge upon his lordship the Bishop the desirability of appointing a Rural-Dean for this Deanery as soon as possible. It was resolved that the next meeting of the Chapter held at Peterboro' on Tuesday and Wednesday, the 21st. and 22nd. days of October, the Rev. C. R. Bell to be the preacher. The "Holy Communion" to be celebrated at 8 a.m. on Wednesday 22nd; essays to be read by Rev. Messrs. Cooper and Soward. Mr. Clementi read a paper "Sponsors", Mr. Bell read a paper on "Church Music", Mr. Bradshaw read a paper on "Sunday Schools". After the reading of these papers respectively, a discussion took place on "Subjects treated on". Mr. Bell was requested to forward his paper to the DOMINION CHURCHMAN for publication. Thanks were voted to the authors for the several papers. The meeting then adjourned. H.D. Cooper Sec: Treas: N.R.D.

#### NIAGARA.

NIAGARA.—Thursday, July 31st, the children of St. Mark's Church Sunday School and Infant singing class had a treat long to be remembered by them. They, with their chief shepherd, Rev. Canon Givens, (in temporary charge of the parish), their teachers, parents and friends, had a seven miles sail up the beautiful Niagara river on the popular boat Chicora, to Lewiston, N. Y. and back. Where next would their kind friend lead his little flock but to the cool shades of Paradise (a grove known by that name), there to partake of a bountiful feast set out by the ladies of the congregation, who know so well how to do such things? The blessing being repeated by all the children after one of their teachers, they set to work. Full justice being done at table by all, games were the order of the day till the Chicora was seen sailing up the river on her second trip, when she was saluted by cheer upon cheer and responded to by her whistle and an excursion party on board. Evening approaching the children were again summoned to the table; but though with praise-worthy endeavours on their part to make a clean sweep of the good things provided, there was enough and to spare, so heartily and liberally was our kind shepherd's call responded to. The ladies and Messrs. Ellison's band all contributed to the day's enjoyment.

Before separating, the Infant's singing class deputed Master Anderson to present their kind Shepherd with a Prayer book as a parting token of their affection for him, but so taken by surprise was he, and so overcome by emotion, he could hardly express his thanks, and so ended a happy day, without a ruffle—a Paradise on earth.

#### HURON.

(FROM OUR OWN CORRESPONDENT).

SARNIA INDIAN RESERVE.—St. Peter's Church.—An Indian Appeal.—The Mission Church which is situated on the banks of the river St. Clair, County Lambton, was partially blown down by a terrible storm which visited that neighbourhood. The whole building has been greatly damaged, and it will cost a considerable amount to rebuild and put the Church into a good condition. The Indians had quite exhausted their means when the Church was built some years ago, but they have already contributed as much as they are able towards the rebuilding of the same. They now earnestly and humbly appeal to their fellow Christians and fellow Churchmen for sympathy and help. They have faith in God, and they feel sure God will open the hearts of his people to extend them a helping hand.

Sarnia Reserve and Kettle Point Missions, under the pastoral charge of the Rev. J. Jacobs, are some of the most interesting Indian Missions in the Diocese of Huron. The services and preaching are conducted in the Ojibway language every Sunday. The Holy Communion is gladly

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and thankfully partaken of once a month. Two flourishing Sunday Schools are in operation.

Will some of the Churches take up a collection on some Sunday for this praiseworthy object? And will some of the charitable people in some of our parishes contribute and send their donations to the pastor?

The Church has to be rebuilt at once, and the contractor agrees to wait two or three months for payment. In the meanwhile, the Missionary becomes responsible for the whole amount.

Christian friends and fellow Churchmen, may God so influence your hearts and minds to help this good work. The poor Indians were very sad and discouraged when they saw their pretty little Church so terribly wrecked, but they trust in God and in His people; and they fully believe that "All things will work together for good."

All collections and contributions to be addressed to  
REV. J. JACOBS,  
Sarnia P. O., Ont.

"While we have time let us do good unto all men: and specially unto them that are of the household of faith."

"To do good and distribute forget not; for with such sacrifices God is well pleased."

### British and Foreign.

#### GREAT BRITAIN.

THE IRISH CHURCH S. F.—By the kindness of the Archbishop of Canterbury the Annual Meeting on behalf of the Irish Church Sustentation Fund has been held in Lambeth Palace. The Archbishop presided. The Hon. Sec., Mr. Richard Nugent, read the report, from which it appeared that only £2,437 had been received in England in the last twelve months. The Earl of Belmore moved, and Sir Thomas Gladstone seconded the following motion:—"That the Church of Ireland has a strong claim upon the kindly sympathy and generous support of English Churchmen, and that immediate efforts be made to raise a special fund of £10,000 for the purposes of assisting parishes to provide parsonages under the Glebe Loans Act, which expires in 1880." The Primate in replying to a vote of thanks to himself made an able and judicious speech. He remarked that the question of disestablishment was not done with, as the Established Church of Scotland was now threatened. The advocates of disestablishment very ingeniously turned the example of Ireland to their account in whatever way it was represented. If it was said to be prospering, it was held up as an example of the benefit of disestablishment. If it was said to be worse off than before, then the opponents would say, "what a beggarly system that is you belong to, which depends upon Acts of Parliament and paltry money considerations, in order to maintain its way in a great Christian country." He thought, therefore, the friends of the Irish Church had much better keep to the sober truth, and only state what had actually taken place. He thought that though some good had resulted, that on the whole the Church of Ireland was worse off than before. He thought the greatest difficulty would be to maintain the character and educational standard of the candidates for the ministry.

LORD LAWRENCE.—In June, at his residence in Kensington, this noted man passed away. He was born on March 4th, 1811. In 1829, he received a nomination as a writer in the Civil service of the East India Company. He held several different positions up to the time of his appointment of Chief Commissioner for the Punjab. He held the post when the Mutiny broke out in 1857, and his services during that period are matters of history. He had already, in 1856, been made a K. C. B. for his work in the Punjab; for his share in suppressing the Mutiny, he was made a G. C. B., was created a baronet, and was appointed a member of the Privy Council. The Court of Directors of the East India Company granted him a life pension of \$10,000 a year, which, under a special Act of Parliament, he continued to enjoy, together with his full salary, when he became Viceroy of India. He held that office for the usual period of five years, after which he returned home and was created Baron Lawrence of the Punjab, and of Grately in the county of Southampton.

The funeral of this distinguished statesman took place at Westminster Abbey on the 5th of July, and on the following Sunday Dean Stanley delivered a striking discourse from Joshua i. 67, in the course of which he related the following characteristic story as illustrating the lofty dealing of the deceased and his good influence upon inferior minds: "During the conduct of some important cause for a young Indian rajah the prince endeavored to place in his hands, under the table, a bag of rupees. He answered at once, 'Young man, you have offered to an English-

man the greatest insult which he could possibly receive. This time, in consideration of your youth, I excuse it. Let me warn you by this experience nearer again to commit so gross an offence against an English gentleman." The conclusion of the dean's very eloquent discourse was as follows: "He has gone; but he has not been among us in vain. We have not lost him altogether, for he has left behind him a standard of integrity to which every Indian ruler can look back, an example to every Englishman and every English boy of what an Englishman and a Christian may be—a true servant of the English State, and a true servant of the Lord Jesus Christ."

There is no large town in England in which the Church is so feeble as it is in Birmingham. And because the Church is weak there, religion and morals are weak also. The cause is that there is no town in the world which is so "wholly given" over to the so-called Evangelical party. There is no town in which "Evangelical" ascendancy is so absolute and so secure as in Birmingham; and the consequences to religion and the Church are what we see. The mischief lies in the attempt to make 300,000 people Churchmen of one type; in telling them, what is practically the effect in that town, that if they have no relish for Low Church doctrines, usages, and services, they may stay away from Church altogether.

#### UNITED STATES.

The Bishop of Central New York, in his annual address, states:—I have ordained in ten years 84 men—40 deacons and 44 presbyters. I have confirmed in all 9,685 persons. Twenty-six churches or chapels have been consecrated, and the corner-stones of 29 have been laid. On the complete clergy-list we have gained 27; in parishes and missions we have advanced from 108 to 139; in the number of communicants, from 8,093 to about 12,700; in families, from 6,033 to 7,117; in Sunday school pupils, from 6,795 to 8,806; and in teachers, from 925 to 1129; in church hospitals and homes, from none to six, with 246 inmates; and from educational institutions, from none to five, with 25 teachers and 270 scholars. Offerings for the mission of the diocese, including \$3,344.20 given through missionary boxes, have amounted to \$110,826.95; contributions for other diocesan objects to \$300,213.58; for general Church objects to \$103,852.21. The aggregate of moneys bestowed for all parochial, diocesan, and general Church objects, as made up from the returns rendered to the secretary, has been \$2,310,178.41. The permanent Episcopate fund has been increased, according to the books, from \$27,000 to \$65,990; the Christian fund, from \$6,150 to 7,200; the Van Wagenen fund, from \$4,957 to \$15,000. The Clerical Education fund of \$1,000 in Chenango county has been created, and another, the "Everest fund," yielding the same income, in Trinity parish, Utica. To the above summary, for a complete exhibit, should be added Church property in buildings, structures for schools and charities, and an episcopal residence.

FLORIDA.—The Journal of the ninety-sixth annual convention gives the following summary from the episcopal address, parochial and missionary reports: Clergymen canonically resident in the diocese, 88; churches, missions, and chapels, 100; parishes in union with the convention, 70; ordinations: deacons, 4; clergymen received from other dioceses, 6; clergy dismissed to other dioceses, 8; clergymen deposed, 3; candidates for orders, 4; postulants, 6; lay-readers, 23; baptisms (adults, 174; infants, 863), 1,037; confirmed, 618; communicants, 7,140; marriages, 177; burials, 458; Sunday school teachers, 785; Sunday school scholars, 7,307; parish school teachers, 6; parish school scholars, 195. Incomes, offerings, and contributions: episcopal fund (income), \$4,031.63; conventional expenses, \$1,228.86; diocesan missions, \$4,731.50; Woman's Auxiliary to board of missions, \$3,820; fund for aged and infirm clergy, \$612.51; donation to fund for aged and infirm clergymen, \$8,000; total of offerings and contributions (parochial reports), \$160,335.52; grand total, \$183,094.98.

#### MISSIONARY NOTES.

The "Mexican Church of Jesus" requires its ministers, before they receive ordination, to sign the following declaration:—"I believe that the Holy Scriptures of the Old and New Testaments are the word of God, and the infallible rule of faith and practice, and I bind myself to maintain the doctrines and the order of the Mexican branch of the Church Catholic of our Lord Jesus Christ." This "Church" was originated about thirteen years ago, by Francisco Aguilar and several other Mexicans, their idea being that of establishing a National Church which should identify itself with the Primitive Christian Church. Its organization has been completed within the last year, by the consecration at the hands of Bishops of the United States, three Bishops, Messrs. Riley, Hernandez and Vandelspins. The Church has now over sixty congregations.

The Heathen Temple of Shan-Tung, a province in the north of China, has been emptied of its idols, and has become a Christian Church.

A Sanitarium for Missionaries of the United States Church is about to be opened by Bishop Schereschewsky in the city of Chee foo, in the Shantung province. This city is in the north of China, one of the Treaty Ports, and is considered a very healthy spot. The Mandarin Dialect is spoken in the province, which contains about thirty millions of the heathen.

An edition of the Japanese New Testament in a more convenient form than that of the original edition is about to be printed in movable type.

Two of the dialects of the inhabitants of New Guinea (north-west of Australia) hitherto supposed to be the most bloodthirsty and treacherous of savages, have been reduced to a written form and printed in Sydney.

A mission among the Druzes at Mount Hermon has recently been begun in the Hauran by the Church Missionary Society. The Hauran is the country apportioned by Moses to the Reubenites, the Gadites, and the half tribe of Manasseh. On the western side of the plain of Hauran is the famous Mount Hermon, capped with snow. 80,000 fierce and warlike Druzes constitute the principal inhabitants. Mrs. Parry, wife of an English clergyman, was the first to go among these people. She established several schools, taught their children, and thus awakened interest and won their favour. Then the Church Missionary Society sent a missionary, Mr. Bellamy, to them, who recently reported eleven villages asking for schools and teachers, the children eager to learn, and the Christian Scriptures being taught without any hindrance.

A mission to the Druzes of Mount Lebanon is conducted by Mr. and Mrs. Zeytoun at Ibat. Mr. Zeytoun is a blind man, a native of the country but has received a European education.

### Correspondence.

In future, all letters in this department will appear with the names of the writers in full.

#### DEBT—THE ROCK TO BE SHUNNED.

SIR,—

"A writ of ejectment has been served on the Dean and Churchwardens of Christ Church Cathedral, Hamilton, at the suit of the Trust and Loan Company."

This lamentable paragraph is now going the rounds of the Canadian press. The cheek of every member of the Church of England crimson with shame on reading the humiliating notice. This degrading fact that the most beautiful church in Ontario, a church the pride of the most enterprising and flourishing city of the Dominion, of a city emphatically described by the First Minister of the Dominion in the recent debates on the National Policy in the House of Commons as the "hub" of Canadian Manufactures—the fact that this church, the oldest church in Hamilton, the parent of the beautiful and flourishing churches of the Ascension, of St. Thomas, of St. Mark and of All Saints, a church conducted for nearly half a century by a clergyman of acknowledged ability, a cultivated gentleman, an accomplished scholar, and of unblemished life—the repulsive spectacle, I say, of seeing such a church brought to the auctioneer's hammer, a prize it may be, for the farsighted Roman Catholic, who sees in its beautiful proportions, its stately arches, its clerestory windows, its stained glass, and its pure Gothic architecture, an edifice particulary fitted for his gorgeous and æsthetic service, compels every churchman to look closely into a system under which so black a picture can be produced. Who hath done this? What hath done it? Has this great calamity fallen on the Church in Canada—for it is a national and yet a local calamity, so far as the Church of England is concerned—from the errors of individuals or from the faults of system? Is the Dean of Niagara to be sacrificed for his own faults or for the vices of an ecclesiastical economy? And are the struggling members of his congregation to see the object of their just pride pass into foreign hands as a punishment for their own mismanagement, or are the results of the thousands of painful efforts to raise money made during the long years of the past by the noble women of the congregation—women whose names should be written in letters of gold on plates of steel and

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placed over the great door of the grand edifice they love so well—are they to be thrown into the funeral pile and destroyed as a sacrifice to the wretched system under which the Church of England in Canada is now governed?

These are questions of serious import to every churchman of the Dominion, and it is of the utmost importance that they be answered correctly. Nay, it is of serious consequence to all "denominations." It is said that the debt on the various churches of Ottawa runs up into hundreds of thousands. In the list are included Episcopalian, Roman Catholic, Methodist, Presbyterian, Baptist, and Congregational buildings. I observe that the church in Montreal of a wealthy congregation is in almost as bad a plight as the cathedral in Hamilton. The evil is, therefore national, and should be treated first of all by the several Christian bodies, and then by legislation. In the particular case of Christ Church Cathedral the usual difficulties have been enhanced by personal differences. These have become so intensified in their bitterness that a powerful portion of the congregation now seem to be determined to be satisfied only by the entire removal of the Dean. This most unhappy state of affairs is a scandal to the whole Church, and nothing but a vigorous expression of public opinion and a large-hearted movement on the part of the churchmen will remove it. But where is the root of all this discord and misery? Doubtless in—debt. The curse of debt has reached even the House of God! What a mockery! It may seem irreverent, but I say it with the most profound respect for all sacred things, that it is a wretched sham and a deceitful hypocrisy solemnly to speak of a church in the hands of the Sheriff as the House of God. No such house can be His. His blessing can hardly rest on an edifice whose stones are unpaid for. Here, then, is the initial error. The Roman Catholics, I believe, have a rule which is the only true one—"Build not until you have the money on hand." So long as they observed this rule in its integrity we saw splendid churches slowly rising. Long years indeed were spent in their erection, but the system of paying as they went had these manifold advantages—that a worthy object was kept constantly before the eyes of the people; their ambition as well as their devotional feelings were appealed to; their proper pride in seeing the beauty of their church gradually bursting out into full bloom was nurtured; the nobility of strict honesty in their dealings with creditors was a constant delight to their souls, and when the last bit of golden decoration was added to the beautiful altar they could, in a rapture and honest of undiluted gratitude, say, "Here is a noble monument to God, and we present it to Him unsullied by the clamour of a creditor and unmarred by the iron claws of the money-lender." I am sorry to learn that here in Ottawa the vicious example of their Protestant brethren has proved too much for even the stern rule of the obedient Roman Catholic congregation. With us there are no special bonds to tie us to a particular church. Our freedom of thought and action is exerted and, like cowardly rats, who desert the sinking ship, the holes in whose sides we have ourselves worked with our own hands. Nor have we—I say it with shame and sorrow—that loyal and noble love for our Church, which animates the Roman Catholic Church; many poor domestic servants in the fold of whose communion, give more to its needs than their wealthy Protestant employers do in support of their own system. It is therefore of especial consequence to non-Romanists, that when the bonds which tie their congregations together, are so loose, the system of erecting churches should be of the best possible description. Incorporated cities and towns and other municipalities, are prevented by law from involving themselves in debt until a certain provision is made for its discharge. Why should not a congregation be similarly restricted? It is all very well to say that the liberty of the debtor to borrow and of the creditor to lend, shall not be interfered with, but there are many cases in which the public interests demand that private individuals shall be protected, even against themselves, and this, to my mind, is one of them. In the case of churches, this rule would carry with it the clear justice, that where a sinking fund is established, the burden of paying for a building

servicing many generations would be paid for by them, and not by the first one. There would be little difficulty in framing a canon to be adopted by the Synod, and enforced by act of Parliament which would provide for the general erection of churches without bearing unduly on the people, and which would avoid the wretchedness and scandal so frequently arising from church debts. What are synods for? I look through the reports of their proceedings year after year in vain for any broad policy. The Church of England in Canada is not advancing as she should, and I attribute her backwardness to the incapacity of some of our bishops and the inertness of our synods. The Church, comparatively, is dead. The great ecclesiastical parliaments called synods meet and dawdle over a few matters of routine, squabble over a few matters of ritual, of which the great living mass of their zealous constituents know little and care less, while the noble and grand old Church of England is quietly drifting to the lee of the sleepless Roman Catholic, the ever moving Methodist, and the zealous workers of the numerous other denominations of the intelligent and cultured people of Canada. Our synods are asleep; our clergy are sunning themselves on the deck of the stately old vessel, and fancying that in poor and democratic Canada she will make the speed of rich and aristocratic England. Our people need but the leaders. They are zealous and willing, nay anxious, that their Church shall take her natural position—that of first among the foremost—but until master minds arise in our synods, they will be compelled to tug and strain and chafe like a chained lion, and feel that their noble aspirations are crushed under the weight of an effete ecclesiastical system. But I am wandering. How does debt operate on the clergymen? Most disastrously. It is a fact known to all church workers that the moment a church debt becomes troublesome to the congregation, at that moment is blame heaped on the clergyman. So long as the people can resort to a handsome edifice, listen to good music, and be gratified by a pleasing service, there will be no sound of discontent; but when the lender demands his money, and declines to take promissory notes instead of gold, then the storm arises. And upon whom does it burst? On those who suggested the building? On those who assisted in the scheme? On those who planned the field of operations? On those who carried the resolution through the vestry, who composed the building committee, who employed the architect, who signed the contracts, who watched the progress of the work, who stimulated the zeal of the people, and intensified their delight in seeing a beautiful church gradually developing itself for their glorification? No; not at all. The poor clergyman is instantly seized by the throat and made a scapegoat to the popular disappointment. It is then alleged that he exerted an undue influence in the vestry; that he arrogated to himself powers of forwarding the movement, and unwisely and extravagantly used them; that he, carried away by pride, seduced the people into the creation of a debt which he should have known they would be unable to meet; that he manipulated his friends and hoodwinked his opponents into the scheme; that by his hauteur he drove from his church many valuable families; that by his want of eloquence in the pulpit he made attendance at church an unpleasant duty; that by his coldness he attracted no young people, and loosened the ties which kept the old ones in his congregation; that if he were supplanted by a younger, more active, and more brilliant man, the church would again fill and its debt be met; and the natural result always is, as I find it now is in Hamilton, that the faithful old servant of half a century is told to depart and give place to a younger and better man. They are not alone in this difficulty. I could mention other churches where the very same influences are at work, where the same injustice is being inflicted on the clergyman, and where some of the people are vociferously calling him to account for faults they themselves have committed, or in which they have themselves deliberately and coolly taken their part. Now, I know that in these disputes there are always two sides, but I also know that as a rule the clergyman is unjustly, harshly, and tyrannically treated.

In the important work of building a church he is powerless against his people. They possess the controlling power of money, and unless they deliberately support him in his building schemes he must of necessity abandon them. But, I may be told that he has used his personal influence, which is great, to carry out some pet extravagance. Well, even if it be so, what then? At the worst he has been injudicious, but you yielded, and should not now sacrifice him. If he was unwise in suggesting, you were worse in enabling him to proceed. If he was guilty of a grave indiscretion you were *participes criminis*, and should not now abandon him to all the punishment. It is contemptible to cast the whole blame on him, cowardly to desert him in his distress, and—no! I will not use the proper term in expressing my idea of your conduct in now attempting to cast him, like an old worn out horse, into the streets—to live, if he can; to die if he must.

What is the remedy for this crying evil of our system? I commend this most important subject to the serious consideration of our Synods and the ecclesiastical authorities. The conduct of some wise clergymen furnishes the answer, which is this: The clergyman should have nothing whatever to do with the secular matters of his charge. Some of them will, I know, scout this as a cowardly laying down of an influence and power which they should properly use. I venture to dissent. The most successful clergymen, those who exert the greatest influence for good over their flocks, those who are most dearly loved by their parishioners, are those who have the least to do with the finances and business matters of their Church. The clergy of all denominations are too fond of money power; they are not sufficiently willing to trust to the respect and love of their congregations, they seek,—naturally, I admit, but unwisely, I think—for a control over their flock quite inconsistent with their true characters as spiritual guides and teachers. The day will be a happy one for them when the canon law is so altered as to remove from them all the grave responsibilities of secular management, and to cast upon the people all their troubles, vexations and increasing misery of financial duties.

Though I have used Christ Church Cathedral as a text, I have written this letter more especially for the purpose of drawing attention to the ecclesiastical authorities of the Church of England to two most grievous ills—the facility for building churches on an improperly constituted basis credit and the injury to clergymen occasioned by their being mixed up with the financial affairs of their congregations. The present case of the Cathedral at Hamilton furnishes further evidence of its ruinous power in other directions. It would be presumptuous in me even to suggest a mode of extrication from the scandalous position now occupied by a congregation I have never ceased to love and a clergyman I have never ceased to respect, and who now has my deepest sympathy; but I trust I may be permitted to say that there are noble men and noble women on each side of the calamitous difficulty now rending the grand old parish—that I know all of them to be actuated by the highest and purest motives—and yet here, standing aside, and viewing them uninfluenced by aught save a warm sympathy for the church we all love. I feel that by mutual concessions a way will soon be found of healing all dissension, and rescuing their Church from the scandal which we all most deeply deplore. Those in Hamilton cannot understand how sincerely the troubles of their beautiful Cathedral are lamented here. Their cause is looked upon as the cause of the whole Church throughout the Dominion, and to me, as an old Hamiltonian, feeling a pride in their splendid city, it is painful to hear those difficulties discussed by those who have no sympathy with my Church, who are therefore inclined to take an uncharitable view of the whole matter, and who utter sentiments far from complimentary either to the Church, to Hamilton, to the Cathedral, or to the contestants.

OTTAWA.

Ottawa, July 21 1879.

—These warm summer months bring some special trials and temptations for which we need special strength. It is hard at any time to live at our best. But it is peculiarly so in August.



Everything tends to make us listless and self-indulgent. Earnestness and activity seem impossible. We feel we must drift, for a time at least, and be less concerned about duties and responsibilities. This is certainly the natural effect of intense heat. It acts directly on mind and body, and to a degree it is perhaps well to yield to its power. If possible our summer work should be of a different character from that of winter. And yet thousands must work as hard under the pitiless heat of summer as at any other time of the year. While we may be resting on our oars, and consulting little else than personal comfort and pleasure, they are toiling under the burden and heat of the day.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM "THE CHURCH QUARTERLY REVIEW."

(Continued.)

III. And now the final question comes before us—as to the growth of schism. It is true that the tyranny of the Government sufficiently accounts for the prostration of the Church, and that the Court patronage of men like Dr. Clarke accounts for the spread of Unitarian doctrine with its deadening influence, yet, as only few Unitarians seceded, and few meeting houses were erected, it is clear that some further causes must be sought in order to amount for the marvellous growth and multiplication of sects during the remaining sixty years of the century. The word "marvellous" is not at all too strong. For whereas, at George the First's death, we may compute the proportion of Dissenters to Churchmen to be nearer 1 to 25 than 1 to 20, as in 1700, by 1800 it was computed to be 1 to 4, and the four Protestant sects had become legion. And this question is the more perplexing from the confession of Dissenters themselves that the native force of Dissent was at that time decreasing, and that, as Isaac Taylor expresses it, unless invigorated from without, Dissent was in danger of being found nowhere but in books. Moreover, there were cogent reasons at this period why the old Puritan party should abstain from aggression. Watts, Doddridge, Bradbury, Chandler, N. Neal, and other influential Nonconformists were in communication with the Primate and certain of the Bishops respecting a scheme of comprehension. Knowing the timidity of the Episcopal Bench, it required no great shrewdness to perceive that to aid the efforts of Whitfield and Wesley, or to countenance their irregularities, would alarm the Bishops and frustrate their hopes. Hence, feigning to be shocked, probably to some extent being really shocked, at the extravagance of these religionists, the Nonconformists held aloof from the leaders, and, as far as they dared, publicly discouraged the movement. Taking these circumstances into consideration, however painful and almost incredible it may seem, the conclusion is forced upon us that it was professed churchmen who thus rent the unity of the Church. It was the legitimate outcome of the teaching of the Evangelical school—a fact which many of the Evangelicals, such as Berridge and Grimshaw, were proud to avow, and which the names of the sects corroborate. In approaching this question we must remember that the point is, not whether these men were zealous and earnest, but whether to the Church they were loyal and true. We must remind the reader that about 1740 Wesley and Whitfield, who had hitherto been working on the principles of the old Religious Societies, of which Wesley's father had been a staunch supporter, suddenly altered their plans. Claiming the world for their parish they undertook the spiritual reformation of England's Church and nation. They were profuse in declarations of attachment to the Church, and of their intention to reclaim her erring and prodigal sons. Many earnest men joined them in this laudable work, and thus commenced what was called the Evangelical party.

It augured badly for the Church when these reformers, in lieu of accepting in its fulness the Church's teaching, and submitting to her discipline, liberty to disregard ritual, and to sit in judgment on her doctrine. Experience proves that nonconformity in ritual means heterodoxy in

doctrine. It is evident their position was a false one from the first. How could they recommend the Church to others, who would not bow to her themselves? How could they call on men to observe her ordinances, and be guided by her teaching while they themselves refused? This was to be patrons, not sons. Their attitude towards the Church varied; now they were wavering allies, ostentatiously threatening to desert; now as disaffected subjects, disregarding her rubrics, mutilating her services, and seeking to change her doctrine; never as obedient and loving citizens, clinging to her as the Jews to Jerusalem, who could dwell in no other home. They never identified themselves with the Church, nor subordinated their will to her laws. They might labor for what they termed the Gospel, or for the invisible Church of the Elect; but for the Church, as we understand the Church, they never made the slightest sacrifice, much less gave her, as did Nelson, Evelyn, &c., the full devotion of the heart. This defiant attitude towards the Church was greatly fostered by the adhesion of Lady Huntington, who assumed that her rank gave her the privilege of appointing as many chaplains as she pleased, and withdrawing the persons so appointed from the jurisdiction of the Bishops. Thus they established from the beginning an *imperium in imperio*. They were in the Church, not of it. Everything was narrow, selfish, and sectarian. True, larger sums were spent on meeting-houses, but they were erected to Wesley's glory, to propagate Wesley's teaching, to train persons for Wesley's society, not for the Church. Counseled by Venn, Whitfield, Berridge, Shirley, &c., tabernacle after tabernacle was built by Lady Huntington, under the shadow of the Church's walls, in which her ladyship's preachers travestied the Book of Common Prayer, and from the pulpit disparaged the Church's ministry and doctrines; but we are not aware that during fifty years, the heads of these two great parties ever built a Church! There is no doubt that had they proclaimed themselves to be Schismatics, they would have been shunned; it was only in the character of Churchmen that they could allure the people into these forcing-houses of Dissent. Many may have acted ignorantly; many others we fear were too well aware that, like the foolish woman in the Proverbs, they were pulling down their house with their hands.

And now let us see how far these statements are verified by facts. The tree will be known by its fruit. If we turn to Wesley, we shall find that he was the founder not only of the Wesleyan Methodists and their offshoots, but from the commencement of his career the fruitful father of sects. He had full warning of the consequences of his system. As early as 1741, Messrs. Gambold and Stonehouse, priests, seceded to the Moravians, and there were lay preachers who, when forbidden by Whitfield and Wesley to administer the sacraments, withstood them to their face, turning their demand for liberty of thought and action against themselves, and saying that Christianity knew nothing of priests. When the master lays claim to special calls and illuminations which place him above law, it is difficult to refuse the like privilege to the disciple. All Wesley's most trusted adherents deserted him; even his brother at one time wavered in his allegiance.\*

Atley, his book steward for fifteen years, seceded to take charge of an alienated body; Cennic, his master at Kingswood school, joined the Moravians with fifty adherents; Maxfield, his first lay preacher, ordained at Wesley's instance, together with Bell, accompanied by six hundred persons, departed from blind old John—Maxfield to be the pastor of an independent congregation, Bell to be a sceptic. Peronet's son, of Shoreham, settled at Canterbury as a Dissenting pastor. The desire to administer the sacraments led preachers continually to abandon the society to take charge of Independent congregations, to which many discontented Methodists joined themselves. Of 218 travelling preachers, called the first race of Methodist preachers, 113 desisted from travelling, and the greater part took charge

\* Wesley laments, as laborers increased, dissension increased; and fellow laborers had no more fellowship with each other than Protestants have with Papists. *Lady Huntington's Life*, vol. i., p. 410.

of Dissenting congregations! (*Smith's History*, vol. i., p. 493.)

But, in addition to the secession of men of position in the society, secessions were continually taking place in small towns and villages. In Falmouth, for example, where Wesley allows that there was a godly minister, he converted eleven persons, who were assured of salvation. Within a year these gracious persons invent a new gospel; Walker of Truro remonstrates; Wesley coolly denies all responsibility, saying they no longer belonged to him. Grimshaw's exertions caused a multitude of dissenting congregations to spring up in a country where, on his first arrival, looking east and west, north and south, he could not see the abode of a Christian—that is, there were none but Church people. He built a meeting house and a house for the preacher in his parish. Fletcher and his wife built numerous meeting houses in which they preached (for Wesley sanctioned female preachers), and built the chapel in Madeley Wood to secure gospel preaching for the parish after their decease, when it would no longer be heard in Madeley church.

(To be continued.)

Family Reading.

GOLD IN THE SKY.

CHAPTER III.

"A HIDEOUS PHOTOGRAPH."

Light-hearted and happy, Gwendoline diligently directed her steps towards Heathcot. Whether she expected such implicit obedience to her commands was, however, to be doubted; for, as the distance between herself and her home increased, she more than once looked back along the dusty country road or winding lane.

When the gates of Heathcot were in sight she stopped, and, with two bounds, sprang up a green mossy bank crowned by a low hedge, which commanded an extensive view all along the road by which she had come. She did not stand there very long, and when she descended, the expression on her face was decidedly not all contentment, and she passed within the Vernons' gates.

There were a great many girls in Atherton; indeed, an extraordinary number of them, considering the size of the little town. Among them all, Gwendoline's chief friends and most intimate acquaintances were the two sisters, Naomi and Bessie Vernon. There were drawbacks to this friendship, as there are to most things. It is perhaps difficult to define the why and the wherefore, but it is an undoubted fact that one person cannot keep up an equal friendship with two sisters. The one person becomes a perfect shuttlecock, taken up and put down by each sister in turn, and this unsatisfactory state of things continues until a certain point be reached—a point which is sooner or later sure to arrive—when the friend must in a measure take the one and let the other go.

Gwendoline Majendie and Naomi and Bessie Vernon had been intimate friends all their lives, as far back as they could remember, and all this while the shuttlecock business had been carried on with briskness; the certain point had not yet been reached; but the girls were growing older now, were stretching out beyond the world of "opinions," and beginning to think "thoughts." At the same time Gwendoline was beginning to feel instinctively that the one sister would be by her own choice left behind on the beaten track, preferring it to the lonely ways; whilst the other was near her, able to grasp her hand in sympathy, would give thought for thought, would travel with her into a new country where there was no limited horizon bound; and this testified that the certain point was not far distant—the inevitable selection.

Gwendoline slackened her pace, and passed round to the back of the house. There was a certain little morning-room, where she pretty well knew that the girls would be surely found busy over their daily duties; nor was she mistaken, they were both there, and both rose simultaneously to open the window, that she might step in.

"How can you sit with the window shut on such a beautiful morning!" was her greeting; "really, one would think it was mid-winter!"

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"We found it a little chilly," said Naomi, perceiving that Gwendoline was slightly put out about something.

"Are you alone? How is it you have not brought Basil Crawford with you?" inquired Bessie, with some curiosity.

This was exactly calculated to make Gwendoline a little more put out still; and, with some asperity, she remarked, "Do you not care to see me without him?"

"Well, to be candid with you, I should have been still more pleased to see you if you had brought him, he is such capital company, although yesterday I am sure he was as sulky as a bear at your house. By the way, what do you think of his new photograph?"

"Which photograph?" inquired Gwendoline, who had seated herself at the edge of a hard chintz sofa, and commenced pulling off her gloves.

By way of reply Bessie turned over the pages of a photographic album—the one she wanted was in one of the first pages of the album, where, as a rule, the "nice ones" go, the new ones taking the place of those older and less satisfactory, which are gradually sent to the end of the book, till scarcity of space banishes them finally to the "room of horrors," as the "old book" gets called.

"There, is that not good? Is not he good-looking?" said Bessie, triumphantly.

"I should call his face rather a pleasant clever one than a handsome one," added Naomi.

Now, Gwendoline had not previously seen this photograph of Basil Crawford; she considered it, therefore, mean and unkind on his part to have handed over a copy of it to Bessie before vouchsafing her even a sight of it. It was therefore with considerable derision that she said, "Oh, shocking! That photograph is downright ugly—I call it hideous! Look at his collar; really, he looks like a monkey! I am not astonished now that he did not show it to me."

Bessie was piqued. A childish thrill of pleasure had passed through her when she found he had not honoured Gwendoline with a private view of the photograph, so, by way of holding to her position, she said, "He had a good many more of the same, and I dare say he will give you one if you ask him for it."

"Oh, I shall see enough of it, there's no fear about that," answered Gwendoline; "it will be lying about the tables and in the albums, and then I dare say he will present one to every girl in the place."

"Well, you had better make haste and try and get one before they are all gone," said Bessie.

"Oh no, I do not care for bad photographs; he knows better than to offer me a photograph he might be sure I would not have," answered Gwendoline.

"What a shame!" said Bessie. "I really thought you had quite an affection for him; but if you cared for him you would not say he was like a monkey, and that his collar was ridiculous! Poor fellow! If you have been treating him in that cold sarcastic way since he has been staying with you, no wonder he was so unlike himself at the croquet party. Well, I shall try and make it up to him when I see him."

"Mr. Claude and Mr. Cyril Egerton are in the drawing-room, and Mrs. Vernon says will you please to come in and see them," announced a servant at the door.

This created some sensation amongst the girls. Naomi and Bessie both rose from their seats, and pulled and patted their hair at the looking glass, giving themselves a general sort of shake at the same time; Gwendoline set her hat more straightly on her head, and, together, they went to the drawing-room.

It was no unusual sight to see the brothers together; indeed, it was rare to see them apart; it was generally said that such a pair of united brothers were seldom met with. There was but little difference in their ages, and at all times they had been devoted friends and companions. Claude had more wisdom and strength of character than his younger brother possessed; but, as is often the case with strong characters, he yielded in small things to the weaker one, and if they differed in opinion, it would be generally Cyril's will which would be finally carried out.

Cyril's nature was of the joyous butterfly kind, easily pleased and not easily impressed. It was his

pleasure, when spoken to on such matters, to boast that he was an artist; and, in spite of an excessive constitutional idleness, he managed each year to get through a certain number of wishy-washy water-colour drawings, which went through the annual round of rejections at exhibitions, until they returned, gorgeously framed, to decorate the walls of Atherton Hall.

Claude, the more earnest thoughtful man, had long since come to a conclusion regarding Gwendoline; to him it seemed a wonder that any one could compare her to another, let the other be as fair as the morning, or even think of any one else when she was by. Although he was less brilliant in society than his brother, he had a quiet observative way of his own, and often noted those things which passed Cyril by unheeded. Claude generally accomplished things, whilst Cyril thought about them. And now that he had made up his mind with regard to Gwendoline, he was sorely troubled on two matters; firstly, as to what her feelings were in the matter; and secondly what were his brother's; if he should also be entertaining serious feelings with regard to her it would sorely complicate matters.

"We have been to your house," was Claude's greeting to Gwendoline; "they told us we should probably find you here. We went to call on your guest, Mr. Crawford, and found him enjoying a cosy *tête à tête* with Mrs. Majendie."

"Ah! and did not they look the picture of cosiness?" broke in Cyril; "your mamma, Gwendoline, looking splendid on the blue silk sofa, and Crawford in an arm-chair close by, a little table between them, with the silver biscuit-box and thin-stemmed glasses, they were just a picture of ease and enjoyment; we interrupted a most earnest talk, I am afraid."

"We were somewhat astonished to hear that Mr. Crawford is leaving to-morrow," added Claude.

"No; he does not leave till Monday," answered Gwendoline.

"I assure you he does," continued Claude; "he and Mrs. Majendie were discussing his departure; perhaps it has been settled since your absence. But we went to ask him and all of you to come and dine with us one day, and as he is going to leave to-morrow, I have persuaded him and Mrs. Majendie to come to-day; and Mrs. Majendie has undertaken that none of the doctor's patients shall be ill, so that he may come too. I then determined to come on as far as Heathcot, and ask Mrs. Vernon if she would excuse such short notice, and kindly join us."

"And I have been saying that we shall be very pleased to go," said Mrs. Vernon, looking at her girls, whose smiling faces told her their approval of the scheme.

"I will see you back as far as your gate," said Claude, rising, later, when Gwendoline rose to go, saying as she did so, that so much had transpired at home since her absence that she must go and see, and hear all the consequences.

Cyril chose to be left behind, being at this moment very busy mending a fan for Bessie.

They had but just left the lane leading to Heathcot, when Cyril overtook them, rather breathless, and evidently having some communication to make.

"Claude," he called; and he and Gwendoline paused, and waited for him. "Claude, do not forget you promised to see that fellow who is after the under-gamekeeper's situation."

"Well, we can stop on the way—we shall pass the house—if Gwendoline does not mind staying a few moments."

"Not in the least," she said. "Who is this man?"

"Well, to tell you the truth, I scarcely know; Cyril has picked him up, and is anxious for me to engage him."

"He is a nephew of Mrs. Stubbs," said Cyril. "He has been very unfortunate; and they told me such a pitiful story, that I thought we ought to try and find something for the fellow to do, particularly as his people belonging to the place."

"Well, the Stubbs are very little respected, although they do belong to the place," said Gwendoline.

"That's just what I say," said Claude.

Mrs. Stubbs was the wife of a navvy, and on her own account she did some business as a washerwoman. She had just deposited a row of clothes on a neighbouring hedge, and was about to enter her door, when she perceived the three visitors approaching. She was a red-faced, black-eyed, sharp-

looking woman. There was an habitual frown on her face; but the change of expression which came over her was marvellous when she perceived who were her visitors; she dropped the humblest of curtsies, and, wreathed in smiles, she invited them to enter her cottage.

But there was an air of disorder and untidiness which rendered the kitchen far from attractive-looking, and, with one voice, they said they had no time to stay. "I only called to see your nephew," added Claude; "my brother wished me to see him, and as I was passing by I thought I would look in." "Yes sir, please sir, I am sure you are very good, Jem!" she yelled into the house, in a harsh, discordant voice. "I am sure I am very much obliged to you. Here, Jem, come and talk to the squire; he is here."

A rough-looking young man appeared at the open door, and Mrs. Stubbs retreated behind him into the house, pushing him into fuller view as she did so.

He was a powerfully-made young man, and his shabby ill-conditioned town-made clothes looked strange to eyes accustomed to the get-up of farmhouse boys. His face was not ugly, but his expression was pleasant, nor did his manners express much deference as he stood before the squire.

"Is this the young man?" said the squire, turning to his brother.

"Yes," answered Cyril, not feeling very proud of his *protege*.

"I suppose you have been living in town—in London, perhaps?" inquired Claude.

"Yes, sir, I was born and bred in London; this was the first time I ever left it."

"And what caused you to do so?"

A greater contrast could scarcely have been presented, than the two men who now faced one another—the decidedly unpleasant-looking Londoner, out at elbows, and tattered, in clothes which had once been of a fast and questionable cut, his rough hair creeping over his low brows down to his eyes, and shading them, as they took inventory and stook of the man who was addressing him. Claude Egerton, upright, fair-haired, without any beauty of feature, but withal the very ideal of a young country squire, in his light brown tweeds perfectly fitting, his clear skin and open brow, the very antipodes to falsehood and cunning.

The stranger gave but an unsatisfactory shuffling account of himself, and Claude could not feel predisposed in his favour; had it not been for his brother's strong recommendation to mercy, and his own hurry to fill up the vacant situation of under-keeper with any one capable of comprehending and fulfilling its duties as soon as possible, he would most assuredly have turned away, and forgotten the man as quickly as he could.

As matters were, however, he did not like to disappoint Cyril, who stood beside him, waiting and listening, and occasionally putting in a good word for the man.

"Well, I will consider over the matter," Claude said, at once. "I suppose I could get a character if I took you?"

"Oh yes, sir, from my last place."

"Well, call this evening at the Hall." With this they turned to continue their road to Bird's Hill, when suddenly Claude stopped, and, turning round, he called to the young man, who stood watching their departure, "I say, what is your name?"

"Jem Sawyers."

(To be continued.)

#### AN EXAMPLE WORTHY OF IMITATION.

Elise Empert, the daughter of a citizen in Paris, was betrothed to a young man, to whom she was to be married in September, 1776. On the evening before the wedding-day the bridegroom was at a party, at which the bride was also present; he was very merry, talked a great deal, and in his self-conceited efforts to amuse others around him turned his jokes against religion. His bride affectionately remonstrated with him, but he rejected all her remonstrances with a tone of a man of the world, who will not appear so old-fashioned as to show any respect for God and for religion. The girl was frightened at first, but soon summoning up all her courage she said, decidedly, "From this moment, since I remark that religion is not worthy of your esteem, I can no longer be yours;

he who does not love God cannot really love his wife," and to this decision she remained steadfast. In vain did the bridegroom now simulate religious sentiments; she only despised him all the more. In vain did her parents endeavor to patch up the matter. She kept firmly to her determination not to wed the man who mocked at his God and at religion, and she won thereby the respect of all truly good people, who felt she that she had acted wisely and well.

### Children's Department.

#### A BRAVE LADDIE.

"Willie, my lad, I'll hae to gang to the shore for mair oil for the lamps. I had no idea my stock had got sae low. There's no enough in the cans to last the nicht. I maun awa' at once. Ye'll no mind staying alane till I'm back?"

"No, father, I'll no mind. Ye'll hae good time to be back afore it's dark."

"Quite; so good-by, laddie."

Kenneth Mayne was the keeper of a lighthouse on the northeast coast of Scotland. As most people are aware, it is usual to have two men at least in all lighthouses, and such was the custom in the case of the Inverkaldy lighthouse at the date of this story; but Kenneth Mayne's comrade had fallen ill only a day or two before the events about to be narrated happened, and a substitute had not yet been sent in his place. Willie Mayne was a slight, delicate looking boy, with a pale face and fair blue eyes. He had been frail and delicate ever since his mother's death, which happened when he was only two years old. He was also a little lame, the result of an accident. Altogether, he was the very reverse of the person you would have willingly chosen to leave in charge of a lighthouse at night—a fact to which no one was more alive than the boy's own father.

Kenneth Mayne rowed himself to the mainland in his boat, fastened it to the little wooden jetty which had been built for the use of the lighthouse keepers, and set off for Rowanfells, the nearest village. Having purchased a small can of oil, sufficient to serve him until he should be able to get a larger supply conveyed to the lighthouse, he started on his way homeward again. The road he was pursuing led along the shore, the sea on one hand and a line of steep and lofty cliffs on the other.

Mayne was proceeding at a rapid pace, carrying his can on his shoulder, and had reached a break in the cliffs made by a narrow ravine, when he was suddenly attacked by three men, who leaped out upon him from their concealment in the cleft of the rocks. Stunned by a blow on the head from a heavy bludgeon, he fell to the ground; his assailants were upon him in a moment, and in a few minutes had him gagged and bound hand and foot. The conspirators carried their victim between them a little way up the ravine, and left him, still unconscious, behind a rock, lying with his back against the wall of the cliff.

Willie Mayne expected his father to be home at six o'clock. When that hour arrived without him, he became a little anxious. Another passed, and still Willie could see no signs of his father, as he stood on the small wooded landing built out from the little rocky islet on which the lighthouse was situated, and directed his gaze to the shore. He was growing every minute more anxious and distressed in mind. What had become of his father? was it an accident or a mishap of any kind that had prevented his being back at the expected hour?

It was now growing dark, and with the approach of night Willie's fears and anxieties increased greatly. The lamps would have to be lit, and who was to do it? could he possibly manage it? The boy knew his own weakness of body and nerve only too well, and he feared terribly in his heart that he was not equal to the task of kindling the lamps.

He waited on the landing, gazing towards the shore in the direction in which his father must approach, until it was nearly dark. Then he entered the house again, and mounted the narrow winding stairs to the room where the cans of oil

for the lamps were kept. Willie felt that at all hazards he must make the effort to fill his father's place to-night. If the lamps remained unlit no one could tell what the consequences might be. Ships were constantly passing up and down that part of the coast, the captains of which looked to the Inverkaldy lighthouse both as a warning and a guiding beacon.

Willie knelt down upon the floor. "Oh, God!" he prayed, "give me strength and skill for what I have to do that the ships may not miss the lights and be driven on the rocks and the people lost. Keep my dear father from danger, and bring him safe home again, for Christ's sake. Amen."

On examination, Willie found that there still was some oil remaining in one of the cans, enough to last some hours. He took the can and began climbing the staircase again, until he reached the small chamber at the top of the lighthouse which contained the lamps. Willie could not nearly reach to the lamps standing on the ground. He set the can of oil down on the floor and descended to one of the lower rooms, returning with a chair and a wooden stool. But standing on the stool and the chair, the little fellow could not yet reach his object.

Again descending the long and steep stairs, which in itself was a hard and painful task to the boy on account of his lameness, he returned with a couple of thick books, and placing these on the top of the stool, he climbed upon the whole pile and now found that he could reach the lamps.

Willie had seen his father kindle the lights more than once, though, from the difficulty he had in climbing up to the top of the lighthouse, he was not often with his father at such times. Still he understood enough about the matter to pour the oil into the lamps and to trim and to light the wicks.

He had just poured a portion of the oil into the first lamp, lifting the large can with some difficulty, when the support beneath his feet suddenly gave way and he fell heavily to the ground, striking his face against the sharp edge of the can.

For a few minutes Willie was quiet stunned by his fall, and lay white and motionless on the floor, a thin stream of blood welling up from his forehead. The chair had been standing rather unevenly on the floor, which Willie had not noticed. In leaning forward a little, as he had to reach the lamps, he had disturbed his balance, and hence the accident.

But Willie's swoon was not a deep one, and presently his consciousness returned. He rose, set the chair, the stool, and the books in their former position, this time taking care to arrange the pile quite evenly, and again raised himself upon them. The blood was still flowing freely from his forehead, but Willie heeded it not. His whole mind and energies were engrossed in his task; his one object was to get it quickly and successfully accomplished. Through the windows he saw that the night had turned out a very dark one, and Willie knew that on such a night the danger to the ships, if there were no lights to guide them while passing that treacherous part of the coast, would be greatly increased.

One by one Willie replenished the lamps with oil, turned up the wicks, and lit them from the light with which he had provided himself. The broad light flashed its streaming radiance far out over the dark waters—guiding star to whatever ships might be abroad upon the seas that night.

Willie's task was done, but as he again descended to the lower rooms of the lighthouse, his feet shook beneath him. The strain of strength and nerve to one so small and frail of body, had been very severe, and now that his task was over, Willie felt as if every bit of strength had gone out of him. But there was the feeling in his heart, too, that he had done all he could, that God had answered his prayers, and given him just as much strength and skill as were necessary for the work which had fallen on him to do.

He sat down in the little sitting-room of the lighthouse to await his father's return, hoping, with an intensity of feeling that may be imagined, that nothing had happened to him which would prevent his reaching home before the oil in the lamps would be exhausted.

The plan of the wreckers—for such the men were who waylaid Kenneth Mayne—had thus

completely miscarried. They left the village together, waited in ambush for Kenneth Mayne as he made his way home, and assailed him in the manner described.

As soon as it grew dark the conspirators proceeded to a long rugged reef that stretched out from the land far into the sea, almost covered by the water at high tide, but lifting a jagged saw-like ledge above the surface at low water. Here the man raised a lamp, suspending it from a tripod of poles, and arranging it in such a manner that it slowly revolved, turning now a bright side, now a dark side towards the sea, and thus resembling at a distance the lamps of the real lighthouse.

But they had hardly lit their false beacon when they saw to their rage and chagrin, the lighthouse itself flash forth its strong bright blaze. Their hopes for luring some unfortunate ship to its destruction upon the cruel reef, and securing a rich prize from the wreck, was frustrated. They knew of the presence of the lighthouse keeper's son, but had never for a moment anticipated that the "wee cripple," as they called him, would have strength and spirit enough to manage the lamps.

But baffled in their designs, and enraged as they were, the wreckers were not so blinded by anger as not to perceive that it would answer no purpose of theirs to allow the lighthouse keeper to remain all night as they left him. It might only increase the chance of their detection in their attempted crime, or if anything happened to Mayne through a night's exposure, aggravate the case against them, if their deed ever did come to light. So they judged it safest to go where they had left Mayne and release him.

Long before Kenneth Mayne reached the lighthouse, of course, he saw the lamps were alight, and when he did reach home and heard Willie's story, his joy and pride in his little lame son, who had that night so bravely done his duty—as bravely as though he had had double his actual strength—could hardly find expression in words.

"Thank God, laddie!" he said; "thank God, ye hae been upborne this nicht to do your duty sae bravely and sae weel!"

#### THE ONE WITH HER ARMS OUT OF BED.

In the Ormond-street Children's Hospital, London, a very little girl was dying, and the only chance of saving her life was to perform a very serious operation upon her. This was fixed for a certain morning. The night before, the doctor and nurse came round, and the doctor, thinking the child was asleep, said to the nurse, "It will be a terrible job in the morning. I doubt if the little one can bear it." When they had gone, the child called to the one in the next bed, and asked, "Are you awake?"

The other said "Yes;" and she then asked, "Did you hear what the doctor said?"

Again the other said "Yes."

Then she said, "I know I can't bear it. Oh, what shall I do?"

After a little while the other said, "I know what I should do."

"What?" said the little girl.

"I should pray to Jesus to help me," was the reply.

"Yes, I will," said the little sufferer; "but there are such a lot of us here, how will He know which to come and help?"

After thinking a little, the other said, "I know; put your arms outside the clothes, and tell Him it is that one that wants Him."

So the poor little thing put her arms out, and, with her hands clasped together, prayed to Jesus to help her and ended with these words, "Please, it's the little one with her arms out of bed."

An hour or so afterward the nurse came round again, and found the little one with her arms out of the bed, and her hands held up together as in prayer. But she was dead. Jesus had come and helped her, and she had nothing more to bear. The child in the next bed told all that had passed between them, and the words she had heard the little dead child pray.

#### DEATH.

On Sunday morning the 3rd of August, 1879, Edith, second and beloved daughter of J. R. Arnold, the "Hermitage," Richmond Hill.

**Church Directory.**

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

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

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

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

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

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

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

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

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

**ST. ANNE'S.**—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M.A., Incumbent.

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

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

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

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

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

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

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

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

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

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