

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, OCTOBER 10, 1878.

[No. 41.]

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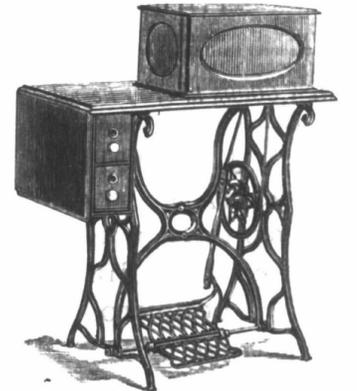
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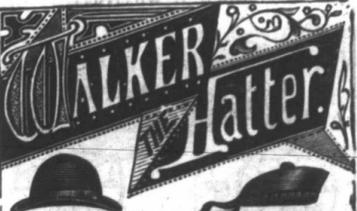
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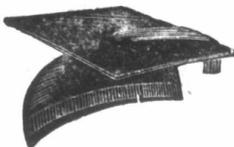
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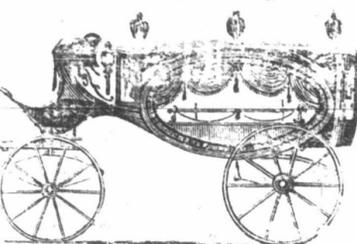
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## THE WEEK.

THERE has as yet been no abatement of the Southern pestilence. In fact, it has upon the whole rather increased than otherwise. At New Orleans especially, considerable increase has taken place. In the third and sixth districts every member of some families is prostrated, and even those in the most affluent circumstances are unable to secure competent nurses. Between the Gold Mine plantation and Armor Place, a distance of about five miles, there were in a few hours, 15 new cases and 5 deaths. Around Mobile, Thibodeaux, Jackson, Bay St. Louis, and in the country around Canton, the fever is spreading rapidly. Nurses are being sent in all directions as fast as they can be procured. A *fete* for the benefit of the afflicted of the South, takes place at the Trocadero Palace, Paris, on the 15th inst. At Chattanooga, one death, 17 new cases, 11 colored. There has been a thunderstorm, and the change to cooler weather inspires fresh hopes of an abatement. At Baton Rouge there are 111 new cases and 11 deaths, with one physician to hear from. There is no prospect of an abatement; the weather continues hot and oppressive. The cry for assistance is coming from every quarter. At Memphis, Tenn., the weather is turning warmer again. There is no decrease in the number of new cases reported; 21 deaths were reported on the 4th, including Sister Frances, in charge of the Home Orphan Asylum. The Howard Association warns all refugees that owing to the fact that the former have all they can do to nurse those who are here, if they come back to the city before the epidemic is officially declared over they will do so at their own risk, and with the almost certainty of having to provide for themselves in case of sickness. At Gretna the total number of destitute sick is 280; to attend to these there are but three physicians, who have 98 patients each to visit, besides their regular practice. The disease is spreading with frightful rapidity, attacking both white

and black alike. A Church clergyman, a Roman Catholic priest, one Brother, and two Sisters of Mercy are down.

The Marquis of Lorne, H.R.H. the Princess Louise, and the vice-regal suite were to have left England by the ironclad Northampton. It appears, however, that the arrangement was reluctantly abandoned on account of the lateness of the season; and it was afterwards decided that they were to sail by the Sarmatian on the 14th of November.

In reference to the recent Glasgow failure the *Times* says: Smith, Fleming & Co., East India merchants, are liable for cash advances amounting to £85,000, and acceptances for £900,000 altogether. The bank lent £5,828,000 to four firms, the reputation of one or two of which had been anything but good. The opinion expressed by bank managers is that a more reckless course of gambling with other people's money was never pursued. The bank, it is estimated, will show a deficit of £3,000,000 which to the knowledge of the managers had been accumulating for years, yet the dividends had been increased. The total liabilities of Smith, Fleming & Co. are estimated at over ten millions sterling.

The question of the administration of Egypt is likely to create some trouble; a fresh element of uncertainty being introduced by the action of Italy, in seeking for herself and the other Mediterranean powers the right to participate in the administration of Egypt. As soon as its Government was apprised of the intention to give an international character to the administration of that country, it sent representatives to the Khedive and to the Paris and London Governments, declaring that Italy should be considered in the arrangements, as she had many interests to protect in Egypt. The Khedive replied that the claim of Italy would be just if an international administration were really contemplated; but that the matter was simply that though some foreigners might enter the Cabinet, they would have no foreign official character, and he was determined to maintain the complete independence of the Egyptian administration. The replies of England and France were pretty much of the same character—that the appointment of English and French subjects was merely an act of courtesy and convenience, and had no political significance whatever. These replies, have not however, moderated the demands of Italy. She appears determined, if possible, to have some excuse for interfering in the affairs of Egypt.

The Afghan difficulty appears to be increasing. Some accounts state that fighting has already commenced, and that the troops occupy a strong position near Ali Musjid. Others state that the troops have not advanced beyond Jamrood. The latter report is considered most probable, inasmuch as it

is said that the attack on Ali Musjid was postponed for a short time in consequence of the strength of the force which the Ameer had collected there. Six thousand Afghan infantry with eighteen guns threaten Jamrood. The whole force of Peshawar will be required to advance on the Khyber Pass. It is reported from Umballa that fighting has commenced between the Afghans and the Khyberes. Several regiments were leaving Umballa for the frontier, and an immediate action was expected. The Khyberes have declared in favor of the British. There is said to be great enthusiasm in the Indian army, at the prospect of active service. The English Cabinet has expressed its entire approval of the course taken by the Indian Government.

That many of the strange accounts we hear of practices, either unauthorized or unusual, are misrepresentations made to promote the sacred cause of strife is a fact which every day receives additional confirmation. A recent case in England is that of the present Rector of West Hackney, of whom a writer in the *Rock* says: "I am quite surprised that no one should have alluded to the great improvements, which have taken place in the church of the late T. Hugo. The new vicar, Mr. Robinson, comes from Herefordshire, though born and bred a Hackney man. He is quite Evangelical; has done away with vestments, and wears the good old black gown in the pulpit; *Hymns Ancient and Modern* have given place to *Bickersteth's Hymnal*; there is no turning to the east, even at the Creed: no chanting (except the 'Gloria' at the end of the last Psalm at Evening Prayers); and last, though by no means least, the Evening Communion is substituted for 'Early Celebration.'"

In reply to this Mr. Robinson, the Rector, says that his acquaintance with Hackney is limited to the last eighteen months, and that neither the black gown nor any other unauthorized vestment is in use at West Hackney. He further adds that the Hymn book is unchanged, and that the practice of Evening Communion will certainly not be adopted until so flagrant an innovation has higher sanction than that of the *Rock*.

The Land of Midian is just now exciting considerable interest. Captain Burton, in his recent researches there has discovered an exceedingly interesting relic. On the southern brink of Wadi Haruz, a wild watercourse, he came upon the site of a beautiful little temple, built of white and variegated alabaster. Winter torrents in the Wadi had washed away the northern wall, and the Arabs had dug for treasure beneath the structure till it had become reduced to ruins; so the adjacent valley was strewn with fragments of columns, bases and capitals—all of the same precious material, taken from quarries not far away. Everything was designed and cut in the purest style of Greek art.

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The explorer asks: "Can this be a vestige of that ill-fated expedition in which Ælius Gallus was foiled by the traitor Nabathæus? Hardly, for the companions of Ælius Gallus were pure Romans, under the reign of Augustus. The traitor's name, too, was Syllæus, the procurator, and his king was Obodas.

The supposition entertained by some, that many of the Primitive Methodists of Ireland would choose to remain in the Irish Church instead of following their preachers into the Irish Wesleyan Conference, proves to be well founded. The Secretary of the Church Society, formed to induce the Wesleyans to remain in the Church, writes as follows:—"I am happy to say that a great number of Methodists have boldly refused to follow their preachers in their treachery to the Irish Church, or to be lured by fair speeches into the Wesleyan Union. They stand on the old lines—will not turn their back on the *old Church*, but will allow no man or company of men to deprive them of the usages and discipline of Methodism, which God has so abundantly blessed to them and to their ancestors. They are Methodists, and will continue so to be, within the Irish Church. Our society has now eight lay preachers, and 120 unpaid local agents. It has gathered around its central assembly, of which the Lord Bishop of Kilmore is president, over 1,000 members and nearly 5,000 people. Most of these would have been drawn into the Wesleyan body had the society not been reorganized."

The Bishop of Bangor (Dr. Campbell) has recently delivered his triennial charge at Llangefrin Church. He eulogized the late Dean's liberality towards the restoration of the cathedral church, which was now becoming in a more marked degree the centre of the religious life of the diocese, the services being now more frequent and the opportunities of partaking of the Holy Eucharist more frequent than they had been in the past. The diocesan societies were touched upon in detail, and the Clerical Education Society, the first-fruits of which the diocese was just beginning to enjoy, and which would furnish a regular supply of well-trained ministry to the Church. He warmly commended the activity of the Diocesan Church Extension Society, and commended the architectural character of the churches rebuilt or in course of restoration—such as Aber, Holyhead, Pene-goes, and Llangurig. He urged the propriety of greater attention being paid to the religious teaching of the young, to counteract the secular education given in Board schools; the preparation of candidates for confirmation; and the maintenance of a closer spiritual communion and intercourse between the pastor and the adult members of his flock. Ritual, sacramental confession, and the unity of Christendom were included in the general subjects spoken of.

The reasons assigned by a clergyman, in England, for resigning his rectory are worthy of consideration. Though the value of the living (Tamworth), is very small (only £135) the position is important; the population

being about 8,000, and the parish church—a very fine one—having accommodation for more than 1,300 worshippers. Mr. Lambert has issued an address to his parishioners explaining his resignation. He says:—"On the Glascote Flower Show day, family news was brought to me. It involved a considerable lessening of my income, for which I should have cared comparatively little, though that would have made my position as vicar of Tamworth increasingly difficult. It involved, further, an increase of responsibility as regards my family, which compelled me to review my position and prospects. I belong to a profession which, strangely enough, seems, as a rule, to reward those who belong to it in inverse ratio to their work. The livings on which a man can live at all comfortably are those where the number of sovereigns a man receives per annum are double the number of souls under his care. There are a few plums in the profession, but it is an absolute fact that most of the highest posts in the Church require an independent income to enable a man to assume them. Looking, therefore, to one's prospects, they seem to depend on the accident of obtaining one or two posts which could be counted on the fingers, or in accepting what I could never accept (even if there was a chance of its being offered me), a large living with little work. And therefore to one on whom it is borne strongly that the clerical work of a clergyman is by no means his most important work—that the social work by which the conditions through which religion can be made possible to the majority is quite as much a clergyman's duty as the more immediate clerical work—it will not be a matter of surprise that I contemplate for the present resigning active work as a clergyman, and devoting myself to such occupations as are consistent with my view of the profession, while they will not tie me to an unremunerative occupation at a time when calls are likely to be made on me which I cannot otherwise satisfy."

#### THE SEVENTEENTH SUNDAY AFTER TRINITY.

IN order to walk worthy of the vocation wherewith we are called, man must possess a moral freedom, for the attainment of which humbleness and lowliness of mind are most essential preliminaries, and the one God and Father of all, Who is above all must pervade and animate the soul with His Divine presence and aid. Man was morally free in paradise. He became enslaved in consequence of an act of disobedience, which we term "the Fall." Man then forfeited that robe of grace which had secured the balance and proportions of his nature in its earlier and happier stage. His character was as disproportionate as was the body of the man with the dropsy; and he could not transmit to his descendants a gift which he had lost himself. Man's will had lost its superiority to circumstance, its independence of passion, its lofty unlikeness to mere brute instinct. He was, in the sternest sense of the term, a slave; because the Sovereign power within

him, his will, had lost the secret of his freedom, and he became enslaved. And how was he to be set free? There came a voice to him which said, "If the Son shall make you free, ye shall be free indeed." What was lost to man was to be more than regained by Christ. Man's will was to be re-invigorated by a heaven-sent grace, once more placing it in harmony with the law of his highest life. St. Paul refers to this when he speaks of Christians being made free from sin and become the servants of righteousness. In the moral world there is no unoccupied neutral ground. Every portion of it is occupied either with sin or with holiness. And these are as empires, the boundaries of which exactly meet; so that to become emancipated from one is to become a subject of the other.

But in speaking of the service of righteousness, we convey the idea that in escaping from sin we have become subject to a government by law and rule—to restrictions upon thought, upon speech and upon action; that there are involved obligations to work, to discipline, to self-sacrifice, and to all the details of Christian duty. And a Christian does live under a system of restrictions and obligations. But these restrictions, limitations and obligations prescribe for him exactly what his own heaven-poor nature would incline him to do. They might be irritating to the old man, but they are most grateful to the new man in Christ. His inclinations are in accordance with the highest duty, and that which frees him is itself a law. "The Law of the Spirit of Life in Christ Jesus has made me free from the Law of sin and death." The Christian is the servant of God. But he would not for all the world can give be anything else; for this service is his most perfect freedom. Now all this may be inconsistent with human impetuosity—inconsistent with mere animal impatience of restraint—with that low notion of human liberty which confines it to the indulgence of our lower instincts, at the expense of the higher and the nobler ones. True freedom, however, consists in having the power of acting without hindrance in accordance with the highest law of our being. To do any wrong, therefore, does not really assert our liberty; it only enslaves us. It was necessary that we should have this power of doing wrong, in order that we might do right with freeness; but we forfeit our freedom none the less if we do anything but what is right. A man is not really more free because he breaks all God's commandments. The man who is unrenewed can only break the law of God; while the renewed nature is free to do either one or the other, for he has the power of both. And our highest liberty is secured by our free and complete obedience to every detail that we know of the eternal law.

By the cultivation of humbleness of mind, with the aid of the Divine Spirit, we are free to pursue the same course, or we are free not to pursue it; whereas, by not cultivating it, we are only free to pursue the one course, and that the wrong one. Our great emancipator has taught the value of humility when He said, "He that humbleth himself shall

be exalted. Let us look up to Him, once crucified, now enthroned in the Heavens. Our freedom is His gift; but he has left us the perilous power of forfeiting it, in order that we may, if we will, retain it for His glory. There is a kind of maliciousness, which repudiates law. But all true law radiates from the Divine person of the everlasting Christ, the Word and Wisdom of the Father, the eternal lawgiver, and our deliverer from every kind of abject slavery.

#### MODERN SCIENCE.

IT is passing strange that Scientists, so-called, will continue to leave their own domain and invade the provinces of other branches of knowledge. The pursuit of some branches of Science is so fascinating that their votaries seem to imagine the whole of human knowledge is to be referred to the standard of their own investigations in those branches, to the neglect of the principles and the logic required by the subject itself. The questions of the order, the manner and the time of creation, in connection with the Mosaic cosmogony, for instance, have been usually, of late years at least, referred to Science for its ultimate decision, the men of the present age having apparently altogether forgotten that the truth on this subject can never be determined by any scientific or philosophical deductions, however skilfully conducted, and whatever may be the number or the character of the ascertainable facts which can be brought up from the depths of the earth or brought down from the nebulae scattered throughout the stellar system. And this conclusion is arrived at entirely independent of the fact that the Scientists of the present day have altogether turned their backs upon the fundamental principle laid down by the first Geologists, as Lyell, for instance, in the early part of his career. That principle is, or rather was, that the changes which we see indicated on or below the earth's surface are changes which have taken place as the result of causes now in active operation—forces now in regular and uniform action. Lyell himself afterwards admitted that the forces of nature now in operation could never produce the geological changes which appear to have taken place; and that time was the least important of the elements required to bring about those changes. Now every man must see at once that this was giving up the whole question. It was practically admitting that after all the deductions of the most transcendental Science this enlightened age of progress has been able to evolve—after all, it is quite possible that the most literal interpretation of the first chapter of Genesis, which the plainest and most unlettered men among us might stumble upon, may, *after all*, have been true. The fact is the whole subject does not belong to the region of science at all. It is purely a matter of history. History alone can decide the question; and if history has told us nothing about it, then all that can be said is that we can know nothing about it. And that we can know nothing about it. And nothing can be plainer than that all disquisitions upon it are the purest speculations

imaginable—absolute guess-work, and just about as reliable as would be a pretended history of the empires and republics, if there are any, on the planet Neptune.

And now we meet with another invasion by Science of a province which does not belong to it. We are now told that, "As far as Science shows or can show, a *will* has nothing to do with the course of events." The question would be an important one in relation to human responsibility, could it be conceived possible that mankind would pay much attention to such a dictum. What Science can or cannot show is certainly a matter not yet positively determined. The statement is certainly a flight of speculation entirely above the range of scientific philosophy, whether the assertion refers to *will* in its broadest sense, or to *will* which acts as our wills act, with a regard to consequences and with visible motives, and the ends of which we can comprehend. The *a priori* mode of pretending to show what science can or cannot show is decidedly unphilosophical, although some very high names in the present age may be adduced in support of it. It may be asked, "What Sanhedrim of scientific philosophers would ever pretend to set a limit to what beings of a higher order may do?" And even in regard to ourselves the question is rather one of fact and history than of physical science.

#### IN MEMORIAM.

THE REV. DR. LETT.

THE funeral of the late The Reverend Stephen Lett, LL.D., D.D., formerly, and for many years Rector of St. George's Church, Toronto, and subsequently, and at the time of his decease, Rector of Collingwood, and Rural Dean of Simcoe, took place on Sunday, the 6th instant. The remains of the Reverend gentleman had been brought to Toronto the preceding evening, and were deposited in the School house adjacent to St. George's Church. The service on Sunday in the Church, which was filled with his old parishioners and many friends, was performed by the Reverend A. J. Broughall, M.A., Rector of St. Stephens, Toronto, assisted by the Rev. J. D. Cayley, M.A., the present Rector of St. George's. The corpse was met at the porch of the Church by the officiating clergyman and borne to the Chancel by the following gentlemen, who acted as Pall bearers: S. B. Harman, Esq., (Chancellor of the Diocese), Dr. Snelling, (Registrar of the Diocese), The Revs. Dr. Hodgkin, Richard Harrison, M.A., (St. Matthias, Toronto), J. H. McCollum, M.A., (St. Thomas, Toronto), and W. M. C. Clarke, (Alliston). Mr. John Carter presided at the organ.

The Reverends W. S. Darling, John Pearson, Dr. Seadding, J. Langtry, A. H. Baldwin, T. P. Hodge, Albert W. Spragge, G. J. Taylor and many others also accompanied the remains of their deceased brother to their final resting place in St. James' Cemetery.

The impressive funeral service of the Church was most feelingly rendered, both in the Church and at the grave, by

the Reverend A. J. Broughall; and as the remains were borne out of the Church the organist played the "Dead March in Saul."

The gathering at the grave was numerous. The coffin was deposited by the Pall bearers

"Beneath those rugged elms, that yew tree's shade,  
"Where heaves the turf in many a mouldering heap,  
"Each in his narrow cell for ever laid."

In the sure and certain hope of the resurrection to eternal life.

The Rev. Dr. Lett was a most earnest worker in the Church, in its Synods, and in his Parishes both in Toronto and Collingwood. He made a record in the latter places as a Parish Priest, which his congregations and numerous loving friends fully attest, and in his Rural Deanery his brother-clergymen were devotedly attached to him. He was all too earnest, for his rest and his health. Of a highly sensitive nature, he laboured hard in the cause of his Master, and never left his Altar until prostrated by sickness—until "The golden bowl was broken and the silver cord was loosed." The aim of his life was in doing good—he was a warm hearted, kind, true and generous friend. His good, kind true and gentle face will no longer be seen in our Synod—his cheering voice and keen sense of genuine Irish humour, always to the fore in charity and good-doing, no longer heard within its walls; but his memory will long—very long—remain, and many besides him who pens this simple tribute, will bless God for His true servant of His Church, the Reverend Stephen Lett.

#### HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

No. 3.

From the teaching material we may now pass on to describe the daily routine in a Roman Catholic College. The manners and customs of the place vary of course as to their details in this college and in that. In some, all the boys, young and old, are obliged to get up at the same hour, generally six, though in some colleges as early as half-past five, and to be present at meditation, morning prayers and Mass, the whole occupying quite an hour and a quarter. In others, only the senior students, *i.e.*, from "Philosophy" to "Poetry" inclusive; and the Church boys are bound to this ordeal, the junior getting up half-an-hour later and coming in for morning prayers and Mass. These being finished there ensues study and class for an hour or even an hour and a half, after which is breakfast, generally at eight o'clock, and for which from twenty minutes to half-an-hour may be allowed. After an interval of half-an-hour there is study for an hour and then the masters come down to their classes, which they take for an hour, or three-quarters of an hour at least. A short interval then generally takes place, after which there are two additional hours to be filled up by study and class. A quarter of an hour is allowed before dinner, which lasts half-an-hour or forty-five minutes, after which there is an adjournment to the Chapel for a "Visit to the Blessed Sacrament." This consists of prayers addressed first to our Lord and then to the blessed Virgin. Studies are generally renewed after an interval of an hour or an hour and a half, and last for about two hours, one of which is given to preparation the other to class, which continues till, and ends for the day with the supper-bell. For some time after supper there is recreation till Night-prayers, at whose conclusion the young ones are marched off to bed, and a dead silence, which it is penal to break, reigns in the house. As a rule all lights are supposed to be out by ten o'clock, though this, of course, does not apply to the superiors or to the senior professors, on whom no such restraint is imposed.

At first sight, then, it would appear that with so many hours study and class the students turned out of Roman Catholic Colleges ought to be able to hold their own. But unfortunately they cannot, and for the one or two whose names appear in the Matriculation list of the London University, and the fewer still who proceed to the B.A. or M.A. degree in that institution, quite five hundred leave their seminaries possessed of no greater amount of knowledge than we should expect from an average lower fourth public school-boy. And this because, study as the boys may, the masters, though dignified with the name of professor are, as a rule, themselves untaught and utterly incompetent to impart knowledge. On boys, or at all events raw youths is imposed the task of grounding the younger lads after the services in such subjects as history and science. These come to their work ignorant to start with, and too often besides handicapped by the weight of theological studies of themselves sufficient to occupy all their spare time and effectually to hinder their reading any books beyond the mere meagre manuals served out to their classes. Hence if the boys are able parrot-like to repeat the crude map of naked facts and dry theories placed before them, and the "professor" sees that they can answer in the words of the book, all is well, he sends in a good report and the president or prefect of studies is satisfied. Experience shows that such a method can hardly be called education, if, indeed, it can be looked upon even as instruction. Again, much valuable time is absolutely thrown away in the morning, owing to the system of enforced meditation and the long spell on the knees, capped by some ninety awful minutes of study and class, when very often the most important work, such as mathematics or Latin and Greek exercises and composition had to be got through somehow by boys and masters, already jaded by an hour's hard head work undergone in the chapel. In my own case—and I know mine was no singular one—the result was that the meditation went to the wall, and instead I used calmly to enjoy a quiet sleep of half-an-hour in my stall. As for the boys, whenever they could get a chance, by fair means or by foul, they preferred bed and an imposition to the hour's devotional purgatory.

I have already adverted to the "poets" and "philosophers." These, with the "rhetoricians" form the upper classes, and are allowed special privileges, such as separate rooms in which they are allowed to study and an hour's extra time at night, to be employed either in study or in the library. The philosophers, as their name imports, are supposed to dive into the depths of mental philosophy. As few of them, however, are scholars, they do not drink at the source, but either depend upon their professor or else upon the more talented of their companions. Thus I have known some who were reading Aristotle profess to talk learnedly about their author, with whom they had only a very distant bowing acquaintance through the medium of a very inaccurate translation. Greek and Latin, save as much as is necessary for one or two to pass the London Matriculation Examination, are now virtually abandoned, and the whole time of these gentlemen is given up to the sweets of divine philosophy, a little mathematics, French and German and a meagre course of English Literature. How meagre the following instance will show: It was my fate to lecture on the last subject, and because I could not get through the whole course from Chaucer to Tennyson in the space of six months, at the rate of two lectures per week of three-quarters of an hour each, including a quarter of an hour *viva voce* examination of the text-book (Angus), I was removed to make way for a more energetic man. I may add *en passant*, that my successor was obliged to admit the impossibility of performing the task to his own satisfaction, though I believe he managed to get over the ground somehow, and to convey an adequate knowledge of the history of the English language at the same time! Of the "philosophers," many are so styled on the *lucus a non lucendo* principle, having been pitchforked into the "philosopher's room" because they had grown too big or too old to associate with the smaller boys, the majority of whom could have beaten them in anything demanding correct orthography or grammar. Indeed

I regret to state that in both those points the whole class was very defective, their "h's" being shady to a degree, not only in conversation, but also in their compositions; and their verbs, nominatives, and relative pronouns being often at a loss as to their respective concords. But then in the college pulpit it was not unusual to hear their professors expatiating on "the joys of heaven with its 'arpers 'arpin' on their 'arps,'" or denouncing God's judgment of 'ell on all that refused to "arken to the vice o' 'is ministers." This treatment of poor letter "h," bye the bye, is common to all ordinal Roman Catholics, and it used to be a joke amongst us that any Anglican who joined the Roman Church must "cut his h's and become 'omœopathist." Rhetoricians form the next class, and study, if they can, the works of Cicero and Demosthenes, with a composition a week in English, and some Latin and Greek exercises from one of Arnold's books, occasionally learning some poetry by heart to recite in public. Here also translations used to be at a premium, and the editions used were the oldest and most obsolete possible, the favorite lexicon being that of Schrevelius, the very advanced scholars using small Liddell and Scott; grammars were the Eton. Any "professor" venturesome enough to go into criticism on philology was ruthlessly snubbed, and told that a certain amount had to be translated, and only enough grammar learned to enable the student to pass the London Matriculation Examination, which, I may add, they naturally enough often failed in accomplishing. The poets generally confined their attentions to the Alcestis, or, perhaps, the Prometheus Vincetus, and Virgil's Sixth Æneid, or, perhaps, a book of the Odes of Horace, composition, grammar, and exercises being the same as in the case of the "Rhetoricians." The lower classes are called indifferently by the names of the authors they read, or by the older titles of Grammar, Accideme, Elements, &c. These, as I have already said, are entrusted to the junior masters, whose work has always to be undone in the upper classes. It is true, exercises in dictation are given, but in a routine manner, no pains being taken to instil the principles of spelling into the heads of the boys, dreary columns of Butler's Spelling being learned by heart and forgotten as soon as learned. So also in the case of English Grammar, Lennie's or Lindly Murray's still holding a wicked preeminence, Latham's not being thought of till "Poetry" is reached, and even then only the abridgment is used. Again, these lessons, as well as the instructions in History are studied to the last hour of the day when all are tired, and too often entrusted to the most incompetent of the "Divines" to teach, on the principle that any fool can knock grammar and spelling into a boy's head. But what if the fool in question is himself ignorant of both? As to Mathematics, it is seldom that any high work is attempted, except at Stonyhurst, and in the case of one or two students at Ushaw. As a rule, however, they are better taught than the Classical and English subjects, in spite of the fact that less convenient times are set down for them. So with National Science, which is received as a luxury for the higher classes, or if taught to the lower, taught out of some wretched text-book, without any illustrations from the master, the experience of it is that it begins, continues, and ends in explosions and noxious smells, varied by peals of laughter, as practical jokes are played with the electrical machines. A smattering of Chemistry and National Science sufficient to pass the London Matriculation Examination, the be-all and end-all of every Roman Catholic College—is about the most that is ever picked up, unless in very exceptional cases and these chiefly amongst the Jesuits. As to modern languages, these are taught after a fashion—a fashion not much better than that which used to obtain in the old foundation schools of England—the mere dry bones unclad of the flesh.

THE CHURCH MISSIONARY SOCIETY.—A liberal friend of the Church Missionary Society, well known for his previous gifts, has offered to transfer to the Society a capital sum of £35,000, the interest to be used for special objects in the development of the native Church of India. Another friend has offered £5,000 for some special purpose not yet fixed upon.

## Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DIGBY.—The following address was presented to the President of King's College, Oct. 1st, by a committee representing the congregation:

To the Rev. Canon Dart, M.A., D.C.L., President of King's College, Windsor:

REVEREND AND DEAR SIR,—We, the Church Wardens, members of the Vestry, and members of the congregation of Trinity Church, Digby, desire to express to you the acknowledgement of our most heartfelt obligations for your kindness in taking the official duty of our Rector during his absence in seeking aid from our brethren of the Household of Faith abroad, for the construction of the Temple we are seeking to raise to the honor and glory of God.

While we humbly trust that the Holy Spirit has blessed to our good your valuable ministrations in the pulpit and at the table of our Lord, during your sojourn among us as our temporary pastor, we know that we have derived sound instruction and wholesome entertainment from the series of able and interesting public lectures which, at no little sacrifice of your personal comfort and ease, you have delivered for our own benefit and those of the community at large. With the judicious management of the educational institution over which you preside, the interests of the Church of England in the Diocese are peculiarly and closely identified.

We congratulate the Church and the public that it has been committed to the charge of one so well adapted as yourself to infuse into its working the progressive spirit of the age, and to effectually train such of our young men as seek the advantages of the higher education, for an honorable and useful career in the Church and society.

The necessary severance of our agreeable intercourse as Pastor and people, while our beloved Rector is still absent, exacts the deepest regret on our part, and we assure you that the kindest farewell of every member of the congregation accompany you to the renewal of the scholastic and educational labors to which you have especially devoted your time and talents, and which we hope and pray may ever be attended by the blessing of God.

The Rector of the parish, the Rev. J. Ambrose, M.A., is still in England collecting subscriptions for the new church, the building of which is rapidly advancing. We understand that there is a probability that the Rev. J. A. Bichey, late of P. E. I., will act as *locum tenens* during the remainder of the Rector's absence.

The Rev. Fred. J. H. Axford, Acadia Mines, Londonderry, N.S., desires to acknowledge the following donations towards the five Island Church Fund:—C. J. Brydges, \$4.00; Fred. H. Brydges, \$5.00; A churchman, \$2.00. He is greatly in need of immediate assistance in order to raise the building again this fall. All donations are offered on the Lord's Table.

Our readers will remember that the church was blown down.

## QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

LABRADOR.—The members of the Church feel a special interest in their mission to Labrador. Its establishment was the last work of Bishop Mountain, and "Labrador" was one of the last words on his dying lips. Its first missionary was Frederick Cookesley, whose labours there developed the disease which carried him to his grave. The life of the poor settlers is so cheerless that every one is glad to help in the work of ministering to their spiritual wants. The last missionary, the Rev. James Hepburn, finished his term of five years' service on the coast in October, 1877. No one having as yet been found to fill his place, the writer was requested by the Bishop to spend a part of his midsummer vacation in a missionary visit to these poor fishermen. I left Lennoxville on the 26th June. On arriving at Quebec, I went on to Campbellton by the Intercolonial Railway, and having been detained for three days, I reach-

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ed Gaspé Basin on the 2nd July, and sailed in the North Shore Packet on the evening of Friday the 5th, for Labrador. We were detained over Saturday, by contrary winds at Little Gaspé, where I preached in the evening for the Rev. Dr. Ker. Early on Sunday morning we moved slowly out of Gaspé Bay. The bay was filled with a fleet of beautiful American schooners, whose crews though it was Sunday, were all actively engaged fishing for mackerel, much to the scandal of the Gaspésians. We had service on board the Packet, all hands being present, and glad to avail themselves of a privilege which they seldom enjoy during the summer. Captain Miller and all his crew are parishioners of Sandy Beach, and all communicants. The wind continued light all day and we only reached the S. W. point of Anticosti, late in the evening. There I was glad to pay a visit to my old friends, Mr. Pope, the keeper of the lighthouse and his interesting family and to hold a short service with them.

Monday morning, 8th July, found us at the West Point; and Monday evening we made Magpie on the North Shore. A little below Magpie the wind failed, and for the next 24 hours we made but 15 miles. On Monday evening, 9th July, we anchored at Long Point, ten miles below the River St. John. There being settlers here, Capt. Miller kindly gave me time to visit them. I found three families of our people, numbering 18 souls. I was anxious to get them all together for a service; but owing to an unusually large catch of fish just being brought in, the curing of which would detain them late into the night, I was obliged to be content with a short service in each house, in this way perhaps more effectually reaching them all. In one family I baptized two children. These services extended late into the night. Fortunately for me, the wind had failed and the packet was becalmed. Early the next morning, 10th July, the wind sprang up and we moved on some six miles to the H. B. Co.'s post, at the mouth of the Mingan river. At this place there were no settlers, the H. B. Co. agent being the only white man.

Here I saw, for the first time, a large encampment of Indians. I was kindly received by the Agent, who was just on the point of removing to another post. I found here also on a visit Mr. W. D. B. Scott, H. B. Co. Agent at Natashquan, Mr. Scott was returning home to Natashquan the next morning, and offered to take me on with him, but suggested that I should proceed at once in the packet to Esquimaux Point, where were several churchmen, so as to give them a service that evening. This I did, reaching Esquimaux Point about noon, and then bade farewell with regret to Captain Miller, and his estimable crew. Esquimaux Point is the most considerable village on the North Shore, containing a fishing population of about 1,000 souls, most of them Acadians. I found six church people, one family only, resident all the year round. I became the guest of Mr. Charles Ahier (Mrs. Ahier was formerly a parishioner of my own, at St. Matthew's), and spent the rest of the day in visiting and conversing with the others. In the evening and again the next morning they all assembled for service at Mr. Ahier's, services which were very thankfully accepted and evidently enjoyed. Before noon, Mr. Scott's schooner, the "Ellie" cast anchor in the harbour, when we bade farewell to our friends, and with a favoring breeze were borne rapidly on our way, anchoring early the next morning before the Natashquan Room, a run of 75 miles in little more than ten hours. On visiting the room, I was very warmly greeted by several old friends, fishermen from Shigawake, who as well as the agent and clerks thankfully accepted our invitation to come over to the H. B. Co. post, three miles, for a Sunday morning service. We then stood out again to sea, ran into the estuary of the Natashquan river, and anchored before the post. Here again as at Mingan, the post was the centre of a large Indian encampment, the bark wigwams being dotted over the high lands of the point, so as to form a considerable and quite picturesque village. After a week spent on the schooners, I was not sorry to be once more for a few days on terra firma. On Sunday, 14th July, eleven persons assembled for morning service. The responding and singing were hearty; and finding that my congregation was composed exclusively of

men, most of them young, far from the happy restraints and helps of home, I preached on Daniel, an example to young men separated from home, and religious privileges. In the evening my host and I had one service together, and read the Bible and talked about it, late into the night. We two being the only communicants at Natashquan. I was to my deep regret unable on this first Sunday on the coast, to celebrate the Lord's Supper. On each morning and evening of our eight days' detention at Natashquan, our little company had a short service together.

At this point it may be well to explain that the Canadian coast of Labrador is divided for missionary purposes into two distinct parts, known among the fishermen, who resort to it from the south shore, as the Little North and the Big North. The Little North extends from Natashquan westward to Sheldrake, a distance of about 130 miles, comprising the rooms (that is, fishing establishments,) of Sheldrake, Thunder River, Dock, Ridge Point, Magpie, St. John River, Long Point, Mingan, Esquimaux Point, and Natashquan. At all these places there are, belonging to us, the agents and clerks of the several Jersey houses, and, among their large crews of fisherman, a few Churchmen. These, however, are only here for the fishing season, all returning home for the winter, except one or two clerks who remain turn about in charge of the rooms. Besides these there are a few church settlers, two families at Sheldrake, one at Thunder River, two at Long Point, and one at Esquimaux Point. There is also the H. B. Co. agent at Mingan, the only agency now on the coast that is on the Little North, of Church residents, seven families numbering some 45 souls. The Eastern Division, extending from Natashquan to Greenly Island, about 270 miles, contains a considerable Church population, comprising the comparatively large settlements of Casco, Harrington, Mutton Bay, Salmon Bay, and Bonne Esperance, besides many scattered families. The work of our missionary belongs to this latter division and could not be extended to the former without serious injury to its efficiency. The little North, however, ought to receive one visit from a clergyman every summer. This visit need only occupy one month including time on the Packet, from Gaspé and back. This would give the missionary about three weeks on the coast, besides the opportunity of visiting Anticosti. Mr. Scott was on the point of proceeding on business in his schooner as far as Bonne Esperance, some 250 miles, and kindly offered to share his cabin with me. We were to have sailed on Tuesday, the 16th; we did not get off till Saturday morning, the 20th. We left at daybreak and at half-past nine Mr. Scott kindly put me ashore at Mr. Forman's, at the mouth of the Kegoshka river, the "Ellie" going on to the settlement of Casco. (as Kegoshka is pronounced by the settlers) 5 miles lower down. Mr. Scott undertaking to give notice of to-morrow's service and Holy Communion. The Formans are old settlers, having been some twenty years on the coast, and are noted for their warm-hearted, generous hospitality which characterizes all genuine Labradorians. This last winter there was almost a famine in Casco. The summer's fishing had been poor, and the destitution which must in any case have prevailed, was aggravated by the cruel, heartless conduct of a professed friend. The master of a schooner, an old neighbour of theirs from Newfoundland, visited them, and a large number of the settlers entrusted to him their cured fish which he was to sell for them in Quebec, and buy their winter's stores. He disposed of their fish, but to their despair, brought them back little or nothing. The Formans, who are comparatively well off, (Mrs. Forman, by the way, is a niece of the late Archbishop Connolly) were eaten out by these poor famishing people, sharing with them their last barrel of flour. Such is Labrador charity! A still more remarkable instance of this virtue occurred while I was on the coast this summer. There is at Casco a very poor settler, Frank Germon. While he was away from home fishing, twelve persons, men and women, Acadians from Esquimaux Point, came to his house and quietly settled down there. His wife, as a matter of course, set what she had before them, and they remained there days eating her up. When poor Germon came home, there they were, and his little store of provisions was nearly gone. He

gently intimated to them, that as his provisions were exhausted, they had better move on, which they did without a word of thanks. I was warmly received by the Formans, among whom I spent a happy day, closing it with service in the evening, the family being joined by several neighbours, among them my old friend Mr. McLeod, from Port Daniel, now the fishery guardian for several rivers here. After the service, one of the people rowed me in a flat over the dark waters, five miles, to Casco, where I slept on the "Ellie." The next morning, Sunday, 21st July,—after a header off the schooner into the clear water of the harbor, our never-omitted morning office in the cabin, and breakfast—we went ashore for service, and soon the entire settlement was crammed into Mrs. Widow Anderson's two good sized rooms. The service was very hearty, the people's evident enjoyment of it being most touching. Two children were baptized and the Holy Communion was celebrated. I preached for an hour. Gentle reader, be not shocked, poor fishermen who hear but one sermon a year, see no daily papers and but seldom a book, listen eagerly to a sermon for an hour, or longer. The evening sermon was an hour and a half. After service I married a couple, who had been "joined" some months before by one of the settlers of the place. The neighbors had told me the man was anxious to be legally married, and yet he seemed strangely reluctant. After a little pressing the reason came out, "I have no money, sir, to pay you with." I soon made him happy on that point. It was two o'clock before all this was over; and we bade our poor friends farewell, refusing their kind invitations to dinner, weighed anchor at once, and began to beat out of the little harbor. After an hour's beating, the wind proved too light to take us out, so we had to return to our anchorage, and spent the afternoon in visiting all the people in their houses. There are in the settlement 13 families—14 including the Formans—containing 82 souls. These people all emigrated to Casco a few years back from Newfoundland. During my visits, I heard many a pitiful story of hardships and sufferings undergone, especially during the last winter, by the poor people, who all look back with bitter regret to their old homes in Newfoundland. They remember their comforts there, and forget the hardship they endured. At 7 p.m., Mrs. Anderson's rooms were again crowded for evening prayer. The service was prolonged far into the night, after which Mr. Scott and I returned and slept on the "Ellie," "ready to depart on the morrow." However, east wind and fog detained us two days longer; and it was not until Wednesday the 24th that we got off and ran down to Romaine river. On Friday, we got as far as Wapitigan Harbor, passing by Gilbert Jones's, in sight, but some miles out of our course. At daybreak next morning, however, he and his son ran down and caught us in Wapitigan, and in the little cabin of the "Ellie" I held a long and interesting conversation with these excellent people, and bade them farewell, not without prayer and blessing. On parting with them we sailed for Harrington harbor, but were soon caught in the gale in which several poor souls were lost on the Miscou banks, and in which very close to us, the steamer "Lake Megantic" went ashore on Anticosti. In the midst of it, when we were between two shoals, our tiller broke. But under Mr. Scott's admirable seamanship, our brave little vessel drove safely on; and before evening we were at anchor in Harrington harbor. I had now seen something of a storm. The fishermen of Harrington spoke of it as "a fearful gale," and Mr. Scott, who is a very fearless sailor, acknowledged it was "as nasty a sea as ever he was out in." Even in the harbor we found it difficult to land in our small boat; however, after some time we did so, and I took up my quarters with Mr. Thomas McDonald. He, at once, sent round notice of service that evening. A roomful soon gathered in, I examined the children, and was pleased to find them unusually well instructed in the elements of religion. We had a hearty evening service, with good responding and singing. I expounded St. Luke's account of the institution of the Lord's Supper and of our Lord's agony, as a preparation for to-morrow's Holy Communion. The next morning, Sunday, 28th July, the whole settlement assembled at Mr. Mac-

donald's for service, filling his house and its porch to overflowing. Before service I catechised the children again; we had two baptisms, and seven partook of the Holy Communion. The service was most hearty and enjoyable.

(To be Continued.)

### MONTREAL.

(From our Own Correspondent.)

On Tuesday, the 24th ult., the regular annual meeting of the St. Martin's Young Men's Association was held, S. Bethune, Esq., in the chair. Stirring addresses were delivered by the Very Rev. the Dean and the Rev. J. P. Dumoulin, Rector of the church.

The parishioners of St. Stephens have in contemplation the erection of a new church. The old edifice has been condemned as unsafe by competent authorities, hence the necessity for such steps.

The Rev. Canon Baldwin, Rector of the Cathedral, returned from Europe on Monday, the 30th ult.

Sunday last was appointed by the Very Rev. the Dean—Bishop's Commissary—as a day of thanksgiving for an abundant harvest. Appropriate services were held in all the city churches, some of which latter were tastefully decorated. The collections taken up during the day were devoted to the fund in aid of the sufferers from yellow fever in the South.

It was announced in the Church of St. John the Evangelist on Sunday last that a parochial mission would be opened in said church on Friday, 4th inst. The Revs. C. C. Grafton and A. C. A. Hall are to conduct the mission. The *Gazette* says that these Rev. gentlemen are mission Priests of the Society of St. John the Evangelist, Cowley, Oxford, which society is well known for its work in parochial missions, and especially for the part which it took in the great missions in London in the years 1869 and 1874, under the auspices of the Bishops of London, Winchester and Rochester.

The meeting of Synod for the election of a successor to the most Rev. the Metropolitan, is announced for Wednesday, 16th inst. Holy Communion will be administered in the Cathedral at 10.30 a.m., and the members will meet in Synod Hall for the transaction of business at 2.30 p.m. The Ven. Archdeacon Lonsdell will preach the Sermon.

The Session of 1878-9 of the Medical Faculty of Bishop's College was opened last Wednesday evening by a public lecture, delivered by Dr. Baker Edwards, in the Hall of the Natural History Society, University Street.

There was a large attendance of members of the Faculty and others, including many ladies. The chair was occupied by the Very Rev. the Dean, who briefly introduced the lecturer. The subject was "Light and Sound Illustrated."

The Young Men's Association of St. Martin's Church, presented that church with a bell, which was hung in the tower last week. Its silvery tones summoned the worshippers to St. Martin's for the first time on Sunday last.

### ONTARIO.

(From our Own Correspondent.)

The Lord Bishop of Ontario purposes holding his next general ordination (D.V.) on Advent Tuesday, December 1st, 1878, in St. George's Cathedral, Kingston. Candidates for Holy Orders, Deacons and Priests will please present themselves for examination at St. George's Hall, Kingston, on Tuesday, Nov. 26th, at 8 p.m., and in the meantime transmit their letters, testimonials and *Si Quis*, with the certificate of baptism (in the case of Deacons) as soon as may be to the Rev. Canon Bleasdel, D. C. L., Examining Chaplain, Rectory, Trenton.

GOULBURN.—The members of St. Thomas' Church, Goulburn, held their Harvest-Home pic-

nic on Tuesday, 1st October at Mr. Alexander's grove, Stittsville. The day was remarkably fine. A very large crowd took dinner and tea, which were got up by the members of the congregation. A nice little sum of \$25 was realized after paying expenses, which will go towards paying off the debt on the organ fund. Among the clergymen that were present, besides the Rector, A. C. Nesbitt, and his Curate, H. T. Leslie, B.A., were the Rev. S. McMorine, M.A., of Huntley, and Rev. I. May, M.A., Inspector P. S., Co. Carleton. It might be well to mention that Christ Church, Bell's Corners, held a grand pic-nic a short time ago at Britannia, a beautifully situated spot on the Duchesne Rapids, near Ottawa. The wealthy farmers living on the Richmond Road, between Bell's Corners and Ottawa, brought an ample abundance of all kinds of provisions. The ladies of the parish very tastefully decorated the table with large bouquets of flowers. Near \$50 were raised, which will go towards paying for a heating apparatus in the church. Unfortunately the Rector, A. C. Nesbitt, had to leave the parish a day or so before. The management of the picnic was then left to the Rev. H. T. Leslie, B.A., Curate of the parish. Goulbourn and Richmond are two out stations from the parish of Richmond.

### TORONTO.

SYNOD OFFICE—Collections, etc., received during the week ending October 5th, 1878:

MISSION FUND.—*Special Appeal*—The Lord Bishop of Toronto, balance of subscription, \$50; Unionville, additional, per Rev. Isaac Middleton, \$7. *Special Collection, July 2nd*, Unionville, 50c. *Donation*—Alfred Hoskin, Toronto, \$2. *July Collection*—Mulumur, St. Luke's, 60c; St. Paul's, 90c. *Special Collection*, Shanty Bay, \$12.50. From Church Association, per B. H. Dixon, Hon. Sec. for Rev. John Burkitt, \$50; Rev. James H. Harris, \$75; Rev. F. Burt, \$100.

WIDOWS' AND ORPHANS' FUND.—*Donations*—Rev. George Hallen, \$8; Rev. F. J. S. Groves, \$4.

BOOK AND TRACT FUND.—St. Matthew's, West Mono, additional, for library books, \$10.

YELLOW FEVER FUND.—Fenelon Falls, \$7.40.

The Lord Bishop of Toronto is expected home about the middle of November. He purposes sailing on the 30th inst.

GRACE CHURCH.—An enthusiastic meeting was held on Friday evening, to welcome the new pastor, the Rev. J. P. Lewis.

Rev. Mr. Crompton preached in St. Luke's on Sunday morning last, and at St. Matthias' in the evening. He gave stirring and eloquent addresses, setting forth the claims of Algoma upon the Churchmen of this Diocese. He will preach on Sunday next at St. George's in the morning and in St. Paul's in the evening. Those who have not heard him should take the opportunity of hearing him on Sunday next.

The next regular quarterly meeting of the Northumberland Ruri-decanal Chapter will (D.V.) be held at Norwood on Monday and Tuesday, 14th and 15th October, 1878. Divine Service on Monday at 7 p.m., sermon by the Venerable Archdeacon Wilson. Holy Communion on Tuesday at 9 a.m.; subject for consideration, "The Rubrics of the Prayer Book with special reference to the celebration of Divine Service in newly organized stations."

"BELOW THE CALEDON MOUNTAIN."—Inclination would have caused me to linger with the hearty churchmen noticed last week, but duty called me below the mountain, that all might have the opportunity of helping in church work. At Campbell's Cross, some of our best friends were absent from home, and I will defer a favorable report of this locality till another visit, when I hope to be able to give it.

At Boston Mills we have not many to help, but they seemed disposed to do what they could, and as far as church privileges are concerned, to hold fast that they have; and to secure, if possible, more. I found that some remarks I made the previous Sunday, had awakened very pleasant consultation about the best site for a church,

which was to me very gratifying, for I felt much interest in the spot, connected with some occurrences, narrated to me by one of the earliest settlers. There has long lived near Woodbridge, a very much respected, honest Welchman, Mr. John Williams. At the age of 87, for the most part confined to his bed, I have for some months past taken every opportunity of visiting him, as an old friend and highly esteemed parishioner. I may also state that my visits have been evidently highly valued by him, and his kind hearted gentle wife, and during my absence from home constant enquiries were made for my return. I am not so far above flesh and blood as to despise "carnal things," and very kind friends have on two several occasions, in the most inostentatious manner, slipped a piece, of not very white paper, into my hand, just as a little present, "as you have been so good and attentive." I will not say what they were, but I may just remind any of those who have this world's goods, and have received largely of the pastoral attentiveness of their clergyman, during a season of sickness, that they might enquire if he has, or, if he would like to have, Dean Alford's Greek Testament, and they might afford him the satisfaction of possessing a copy, like that I have ready for me at Messrs. Rowsell & Hutchison's, and, in which I intend to inscribe the name of the donors and the circumstances of the gift. I have known the rich to be very unmindful, and the poor to be very grateful at such times.

In my visits, among other things, in looking at the way in which the Lord had led him these twice forty years, he went back to his early settlement in the country, and he and his brother in 1823 had "the last lot but one in Chinguacuoey on the River Credit." He described how they used to catch salmon at night, in the river in those days. (I have myself seen many years ago, a salmon speared at John Brown's bridge near what is now Woodbridge, but those times are past) Neither he nor his brother could speak or understand English, and they were therefore shut up to their own society; but, in that year, sad to state, he was suddenly deprived of his only companion, his brother was killed by the fall of a tree. A Frenchman appears to have been his most sympathizing friend; boards for a coffin could not be obtained, the only man having them would not part with them, and sadly and solemnly in a coffin of bark they buried the body, in a grave dug upon the lot and near the shanty they had built. Touching it was to hear the old gentlemen say, "Oh! I felt so lonesome that time. He soon removed from them, but gave one acre of land for a burying ground. Being as I thought in the neighborhood, I enquired for the spot, and had no difficulty in finding it, and even those who remembered the occurrence. The cemetery is now to be enclosed with a neat painted fence, and in the centre of it is the grave of its first occupant, lying, unlike other graves, north and south, instead of east and west; it having been doubtless, dug as more convenient along the hill side. I have no doubt that were a church about to be erected near that spot my venerable friend would give some substantial aid.

Looking at the mission as a whole, it is evident that the labors of the missionary are too much scattered, that to do anything really effective they must either be confined to a smaller space, or to have some assistance. During the summer vacation, Mr. Fletcher, Divinity Student of Trinity College, is helping in the work.

In the township of Caledon, there is an old disused church, and also a burying ground, but the want of a resident clergyman had been long felt, and now that there is one and he so universally acceptable, everything should be done to make a good stand for the church, and to secure its permanency and success.

T. J. H.

HOLLAND LANDING.—Thursday, the 19th ult., was the occasion of a most successful Harvest Thanksgiving and Sunday School Festival combined, in connection with Christ Church and St. James', Sharon. Christ Church, at the Landing, was most tastefully decorated with flowers and grain by the energetic members of the congregation, with the valuable supervision of the worthy Incumbent, the Rev. T. P. Hodge. A service was held at 10 a.m., at which the Holy Commu-

nion was celebrated; and at 12.30 a short service took place, when the choir was assisted by the village brass band. A large congregation assembled, and were much impressed by the admirable address given by their estimable clergyman. After the second service, the Sunday School, headed by the band, and accompanied by the congregation, proceeded to the Park, where a sumptuous repast, provided by the ladies, was freely partaken of, and apparently much enjoyed. Hunger having been satisfied, amusements became the order of the day, and here and there in the pretty grounds might have been seen groups engaged in different games, croquet, base ball, and other sports. The weather being all that the most fastidious could desire, tended largely to the success of the festival, as did also the good management and devotion to his flock of the esteemed priest in charge of the parish. All returned to their respective homes when the red rays of the setting sun were fast disappearing, feeling a true thankfulness for the blessings of the past, and each one making the remark, "I can't tell you how much I have enjoyed the Festival."

STANHOPE.—A picnic in connection with the Sunday and day schools, was held at Maple Lake, on Friday, the 27th ult. The weather, which for some time previous had been very fickle, turned out everything that could be desired, and swinging and other outdoor games were the order of the day, until 4:30, when all adjourned to the commodious school-house, where a bountiful tea was prepared, to which full justice was done both by young and old. As soon as tables were cleared and lamps lighted the evening's entertainment commenced, which consisted of recitations by the scholars interspersed with vocal and instrumental music. Mr. T. T. Gremmet, the teacher, presiding at the melodian, kindly lent by Mrs. Cooper for the occasion. Readings and speeches were given during the evening by the Rev. J. E. Cooper and others, altogether a very enjoyable evening was spent, far preferable to the *promiscuous dance* which unfortunately usually winds up our school picnics in the back woods.

BRADFORD.—The Harvest Home festival in connection with Trinity Church, took place on Friday the 4th October, service was held in the church. On the altar were appropriate offerings in the shape of wheat in small sheaves, grapes etc. A sermon was preached by the Rev. Canon Givens, LL.D. The offertory was in aid of the Shiugwauk Home, Algoma, and was handed over to the commissary of the Bishop of that Diocese. The clergy present besides, were Rev. Thomas Ball, of Bondhead, C. B. Dundas, of Lloydtown, C. E. Sills and the Incumbent, Rev. H. B. Owen. Miss Frankie Wood presided at the organ. After service at the church, the Sunday School children with five handsome banners with emblems and mottoes, marched to the drill shed, where games of various kinds were entered into with great glee. In the shape of eatables no fault could be found, some 300 people were present and partook of the good things. The ladies did their best in making everybody feel at home. Mrs. Owen, Mrs. Lowry, Mrs. Stevens, Miss Maria Barry, Miss Wallace and Mrs. Sterling with others, doing what they could in this respect, and we must say we think they succeeded admirably, if we are to judge by the smile that rested upon the faces of those who sat around the tables. A handsome cake was voted for, and Miss Frankie Wood was the successful candidate, beating two others. The cake was by Miss Wood presented to Mrs. Owen. The Rev. Mr. Dundas, of Lloydtown, made a very neat and appropriate speech. Taking it altogether, a really pleasant time was had, and it reflects great credit on all concerned for the success attending the entertainment.

TO THE CLERGY.—A book under the title of *Instrumenta Ecclesiastica* or some such title containing designs for churches, church-furniture, utensils, and ornaments, is not where it ought to be and is supposed to be lent to some clergyman who has as *bad a memory* as the lender. If this meets the eye of the possessor he will oblige by leaving it with the Secretary Treasurer of the Synod as it is particularly wanted by a gentleman

interested in preparing a design for a stained glass window for St. James' Cathedral in memory of the late Sir John Beverly Robinson Bart.

SHANTY BAY.—On Wednesday, the 2nd inst., a very successful Harvest Festival was held at Shanty Bay, lake Simcoe. The Church, St. Thomas', was tastefully and appropriately decorated for the occasion, by ladies and gentlemen of the congregation, assisted by kind friends who were their visitors.

The service began a few minutes after eleven, with a large congregation; in which the three stations of the mission were represented. The following clergy were present and took part in the service: The Hon. and Rev. T. P. Hodge, of Holland's Landing; Revs. A. B. Chafee, B.A., of Vespra; H. W. Robinson, of Atherley; and W. Henry Wadleigh, B.A., the missionary in charge. The Rev. Mr. Murphy, of Innisfil, was also present, but did not arrive in time to take part in the service. Mr. Hodge was the preacher; he delivered a most edifying and excellent discourse, in which he set forth the history of Harvest Festivals from the earliest times, alluding to the customs of many nations in connection with the harvest. He referred to the almost unaccountable decay of religious harvest thanksgiving in the Church, and the revival of those bright and happy occasions within the last 40 or 50 years, when the thankful with loving hearts and willing hands unite to bestow of the choicest fruits of the harvest, and of their time and skill to the adornment of the House of the Great Giver of all good, and bring other thank offerings to His Treasury for the advancement of His Church. Having dwelt upon the duty and privilege of thus showing our thankfulness, with many happy quotations from the Scriptures, he concluded with an appropriate appeal to the congregation, which at the offertory was well responded to—the amount being \$12.55—to be devoted to the Mission Fund of the Diocese.

It may be remarked that the Rev. Mr. Hodge was the first to introduce Parochial Harvest Festivals of this kind in this country.

The service being ended all directed their course to "The Woods," the residence of W. E. O'Brien, Esq., who kindly threw open his grounds and garden to the public, for the occasion. Here the ladies had provided ample refreshment for all comers. Lunch having been duly partaken of, all were ready to enter with spirit into the sports of the day. Mrs. O'Brien kindly allowed her piano to afford the company some music, there being several good vocalists and instrumentalists present. Some of whom were visitors from Barrie and Collingwood. Having thus spent a most pleasant day, the company dispersed.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

WATERDOWN.—It has already been announced that the Rev. Canon Houston, M.A., had been appointed to the Parish of Clifton, which is fast becoming one of the most important in the Diocese. On Tuesday, the 1st inst., Mrs. Houston held a farewell receipt on at the parsonage. The rooms were well filled, nearly all the families of the two congregations of the parish being represented. The members of Grace Church, Waterdown, and St. Matthews, on the plains, embraced the opportunity to present their pastor before his departure, with an address. The address referred to the general beneficial influence of his ministry at Waterdown, and to the success of the special work which he had of late years undertaken, for the moral and spiritual benefit of his people, such as Cottage Meetings, and a Parochial Temperance Society. It also referred in grateful terms to Mrs. Houston as a valuable assistant, in conducting the praises of God during public worship, and as a teacher in the Sunday School. The address was artistically and beautifully executed, was accompanied by a purse of \$140. There is a general expression of regret at the departure of the Rev. Canon Houston from Waterdown, where he has ministered for twelve years, with great acceptability to his people.

FARMINGTON.—Church of Emmanuel.—On Sunday, Sept. 22nd, Harvest thanksgiving services

were held in this church, which was beautifully decorated with different kinds of grain, fruits and flowers, nearly all the vegetable productions of Amaranth being represented in the chancel. As this was the first time anything of the kind had ever taken place in the township, the festival excited great interest among the settlers, some of whom walked seven or eight miles in order to attend. At the afternoon service, the Rev. A. Henderson, B.A., of Orangeville, preached to an over crowded congregation a good practical sermon from the words of our Lord "Consider the lilies of the field." The offertory was devoted to the "Memphis' Citizens' Relief Fund."

The Lord Bishop of Niagara desires to communicate to the clergy of his diocese, that he will hold confirmations in those parishes or missions, whose classes can be prepared, immediately after his return from England, about the middle of November.

NIAGARA.—Collections in St. Mark's Church, for Yellow Fever sufferers, \$84, which has been forwarded to the Rev. W. H. Waters, New Orleans.

ROCKTON.—St. Albans the Martyr.—The second annual Harvest Festival of this church took place on Thursday, the 26th Sept. Proceedings began with evening prayer in the church at 4 o'clock p. m., those taking part being Rural Dean Osler, Canon Belt, Rev. Mr. Clark, of Bolton, Mr. F. E. Howitt, divinity student, and the Rev. T. Geoghegan, the Incumbent. Mr. Clark preached the pure truth of the Gospel in simple and eloquent language. The decorations were extremely chaste, and do the ladies of Beverly and Flamboro great credit. In the evening a concert and readings were held in the hall, those who took part being the Misses Kirmighagan, Humphreys, Freeman, and other ladies, Messrs. R. E. Kirmighagan, C. E. S. Radcliffe, J. Black, G. Kirvell, Littler (Dundas) and others; all and each of these did especially well and received merited applause. At the close the Rev. Mr. Clark moved, in a few well chosen remarks, a vote of thanks to the performers and those who had taken such pains and trouble in the arrangement of this festival. Lay Reader R. S. Radcliffe (who was some time at Rockton) rose to second the vote in a few appropriate words. The happy day ended with a Choral Evensong at 11 o'clock p. m., those taking part being Revs. Clark and Geoghegan. Messrs. R. S. Radcliffe, L. R. and F. E., Howitt. Mr. Clark gave a short and earnest address. Thus ended one of the happiest days Rockton has ever seen. God be praised.

HAMILTON.—Receipts at Synod office during the month of September, 1878:

MISSION FUND.—*Offertory Collections*—Port Colborne, \$1.51; Marshville, \$1.84; Clifton, \$9.25; Burlington, \$7.05; Nelson, \$1.70; Niagara, \$10; Elora, \$8; Dundas, \$6.16. *On Guarantee Account*—Fergus, \$68; Port Colborne, \$87.50; Rockwood, \$25; Harriston, \$84.

WIDOWS AND ORPHANS FUND.—*Offertory Collections*—Stoney Creek, \$6; Christ Church, Hamilton, \$17.45. *Donation*—Rev. C. E. Whitcombe, \$5.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

*In Memoriam.*—Departed this life in his fifty-fourth year, on Sunday, 24th October, inst., Rev. William Halpin, A.M., of Trinity College, Dublin. Mr. Halpin has been Professor of Classics in Huron College, and has also officiated as Chaplain of the College Chapel, and as Incumbent of other churches in the vicinity of the city. He was of a clerical family, his father having been Rector of Mullingar, Diocese of Meath. The deceased was greatly beloved and highly esteemed by the alumni of Huron, many of whom are now parish ministers and missionaries throughout the diocese, and some beyond its limits. At an early age he sleeps in peace, his warfare o'er; steadfast, immovable in faith, constant and warm in love and friendship was our deeply mourned friend. He is not lost but he, before us, has reached the haven.

## ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

On Thursday, the 25th ult., I returned from an 11 days missionary tour through St. Joseph's Island, the Bruce mines, and neighboring townships. I had most stormy and wet weather, but nevertheless, with Goh's blessing, was able to accomplish by water, on horseback, and on foot, often through deep mud, and sometimes burnt cedar slathes, 201 miles, visit 55 families, hold 23 services, viz. Sunday, cottage and baptismal, catechize the assembled children at three different hours, open one new Sunday school and baptize at seven places, ten children. The 100 acres of land I spoke of taking up for church purposes on St. Joseph Island is, I trust, secured, at any rate, for the present, and the people are turning out *en masse* to perform the settlement duties. I have given directions for a church to be commenced at once at Hilton, on the north side of the island, and also one ten miles back from the Bruce mines, near a settlement where, on my second visit last year, it was my privilege to perform a most touching, heartfelt and truly affecting service, whereby I received into the church by baptism in one day twenty-three, five of whom were adults, and three mothers of families. All the men of this settlement have promised most willingly to give all the help they can in labor, for money they have not. We require no less than five churches; three must be commenced at once, and I have not yet in hand a sufficient amount for even one, but still I have the faith that "the Good Shepherd" will in His own good time and way provide the means to house or fold His sheep in what is now a wilderness. \$1,500 at least is most urgently wanted. Remember, we have no building fund in this missionary diocese. Donations and subscriptions will be most thankfully received and acknowledged by the bishop or myself.

THOS. H. APPLEBY, M.A.,  
Missionary and Bishop's Chaplain.

## British News.

DEDICATION OF AN ENGLISH CHURCH AT ROUEN.—On Saturday, September 7, an event of considerable importance to the English colony of the city of Rouen took place in the dedication by the Bishop of London of an English church for the community. For more than forty years there have been every Sunday two English services in the city; but it had long been felt that one central place for English service should be erected, and many attempts have been made, but all have ended in failure till the present occasion. About two years ago the Rev. Dr. Greenfield was appointed chaplain by the Colonial and Continental Church Society, and, having gained the good-will of the community, he urged upon the people the importance of erecting a suitable church. On the 30th of June, 1877, the Bishop of Bathurst laid the first stone of All Saints Church, Ile la Croix, Rouen; and yesterday, in presence of a large congregation, the work was completed. The Bishop of London preached on Sunday morning, and held a confirmation in the afternoon. A sum of £500 is still required to pay off all liabilities connected with the church.

Some time ago, Dr. Dollinger wrote, "These Evangelicals are wholly destitute of Theological culture, and produce only a popular, not a scientific literature. . . . They still exist on the credit of their greater and more active predecessors, and by the help of the institutions they founded; but they are not an advancing party, but the reverse." No wonder the so-called Evangelicals dislike the Old Catholic movement, rail at the Lambeth Conference and everything else which tends to promote the Unity of Christendom!

Bishop Jenner, in a letter to the *Morning Post*, complains that the rule for excluding retired colonial bishops from the Lambeth Conference was not fairly carried out. If it had been, Bishops Piers Claughton, Anderson, Perry, and one or two others would not have been invited. It is true, Bishop Jenner admits, that these prelates are all holding office as coadjutors or commissaries to

English bishops. But this is an aggravation of the offence of resigning the charges which they undertook, and for which they received consecration. If any exception to the rule was to be allowed, the case of a bishop who, through no fault of his own, was forcibly prevented from taking possession of his see (the intruder into which was actually present at the Synod) might have been considered, and that was the case of Bishop Jenner.

TRURO CATHEDRAL.—An important meeting of the general committee appointed to carry out the preliminaries for building a cathedral for the diocese of Truro was held on Thursday at Truro. The Earl of Mount Edgecumbe, chairman of the committee, presided, and there was also present the Earl of St. Germans, the Lord Bishop Truro, Archdeacon Phillpotts, Mr. J. Tremayne, M.P., Mr. W. Cole Pendarves, High Sheriff of Cornwall, Canons Mason, Phillpotts, Cornish, and Rogers, the Mayor of Truro, &c. The executive committee, which had held a meeting previously, recommended to the general committee the name of Mr. Pearson as the architect for the new cathedral, and after some discussion the selection of the executive committee was confirmed, and they were empowered to obtain from Mr. Pearson plans and specifications for the edifice. A report was presented by the Mayor of Truro, who had undertaken to carry out the preliminary negotiations, in which he stated that the house property on the north side of the site which it would be necessary to obtain and demolish could be acquired at an expenditure of about £10,000. The executive committee was authorized to complete the purchase as funds were forthcoming. It was announced that the subscriptions up to the present, exclusive of the sum promised towards the restoration of St. Mary's Church, now being used as a pro-cathedral, and the site of which will be utilized for the new cathedral, amounted to £26,197. It was further stated that a donation of £500 had been received from the Prince of Wales and Duke of Cornwall. Of the total sum more than £3,000 has been promised in Truro alone.

YEALAND CONGYERS, LANCASHIRE.—The Venerable Dr. Bethune, Bishop of Toronto, preached two excellent sermons in the Parish Church, on Sunday, September 8th, and in the morning, assisted by the Vicar, administered the Holy Communion to between thirty and forty communicants. Both congregations were good and very attentive. It was very affecting to see this aged prelate at 78, so thoroughly imbued with the spirit of his office, standing as it were on the threshold of eternity, and in his calm, quiet and earnest manner preaching with plain, yet scholarly simplicity, in good old Church of England fashion, the unadorned Gospel of his Master. He returns to Canada early in November, determined to labor to the last in the vocation of his high office, and with the firm belief that he is taking his leave of England, and his many friends there, for the last time. His lordship was formerly Rector of Cobourg and Archdeacon of York, Upper Canada: was consecrated co-adjutor Bishop in 1866; and succeeded to the Bishopric of Toronto at the close of 1867, on the demise of the late Venerable Dr. Strachan, then in his 90th year, by whose exertions chiefly the diocese was constituted by the British Crown in 1839, and since which date the four new Bishoprics of Huron, Ontario, Niagara, and Algoma have been formed out of it by the Church, under the authority of a general Colonial Act—living proofs of the vitality of our Church in that part of the important dominion of Canada.—*English Paper.*

## Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

## WIDOWS' AND ORPHANS' FUND, DIOCESE OF TORONTO.

DEAR SIR.—I was glad to see a letter in your issue of the 26th ult., from the Rev. John Fletcher,

*in re* the above named fund, and to read your very business-like remarks of the 19th ult. It is a most serious matter to the diocese that this fund should be in the position in which it is at present, and it is very desirable that it should be placed upon a more satisfactory basis than the present by-law admits of.

I think in the first place an arrangement should be entered into to re-pay the money borrowed from the capital of the Special Fund, a year or two ago; This might be done by repaying a certain sum annually (to be agreed upon by the committee, say \$200 or \$400), and thus in a few years it would be entirely paid.

In the next place, the present by-law which was confirmed by the Synod in 1872, might remain in force as it is, with one exception; namely, at the end of Section 3, which refers to collections taken up by clergymen for this fund, the following words should be added: "And the clergyman omitting to take up such collections at the appointed times, for two years successively, shall have his name struck off the list, and his family shall not receive any benefit therefrom." I would then suggest that the following additions be made to the present by-law:—

1. Each clergyman, from the date of his appointment to a cure of souls in this diocese, shall pay into this Fund an annual subscription of five dollars, whether he be married or not; and when married, should his wife be much younger than himself, his annual subscription shall be regulated in the following manner, namely: *For every year, more than ten years that his wife is younger than himself, he shall pay one dollar per annum additional.*

2. No widow or children of any clergyman shall be entitled to any annuity from this fund until the clergyman himself has been appointed to a cure of souls in this diocese, or licensed as a Curate or Assistant Minister therein for five years.

3. The Synod will pay to the widow (during her life or widowhood) of every clergyman complying with the above requirements, who at the time of his decease, has been five years in the diocese, one hundred dollars per annum. And for the children of the same (up to sixteen years of age for boys, and 18 for girls), for one child, \$40; for two children, \$70; for three children, \$90; and for four, \$100, per annum.

4. After a service by a clergyman of ten years in the diocese, the Synod will pay the sums named in Sections Nos. 9 and 10 of the By-law of 1872.

5. These additional regulations shall be retrospective in their action; i.e., all recipients at the present time on this fund shall be subject to them, after they shall have been confirmed by Synod.

It might be a subject for consideration whether this last section should be passed or not. My own view of the case is this, that inasmuch as the fund is in such an unsatisfactory state, it behooves us to put it on a better basis altogether, so that we may have something that we can depend upon. Our powers for relief will be cramped for many a long year to come, even if we adopt all the above suggested amendments, and of course if the latter clause be struck out, it will take a still longer time to right ourselves.

The Committee must likewise always remember that Section 5 of the By-law confirmed in 1872, provides that the expenditure of this fund is strictly limited to the payment of such annuities "as the state of the fund will admit," and not otherwise. Money, therefore, should never be borrowed, but the annuities reduced when the funds are not sufficient to pay all in full. It is very painful to have to do this, but it had much better be done, and then by publishing the state of affairs as usual to our brethren of the laity, and letting them know our difficulties, a legitimate call would be made upon their Christian love and sympathy; and, I have no doubt, they would the more readily respond to such call than to a repayment of borrowed money. Before concluding I would observe, that I do not think it advisable to adopt the proposed laws printed in your issue of the 19th ult; there are several objections to them, and especially to Sections Nos. 2 and 15; for I am confident that the scale referred to is altogether too high. I remain, yours faithfully,

Lakefield, Oct. 3rd, 1878.

C. R. BELL.

WIDOWS AND ORPHANS.

DEAR SIR,—To begin with the last first—*The Scale of Payments*—in the Proposed By-Laws appears to be identical with that which has been in use for years in Nova Scotia:

15. Is identical, or nearly so, with 19 in Nova Scotia.

14. Merely concerns details of administration.

13. Very slightly differs from 16 in Nova Scotia; the words "to be calculated for the interval," being more definite and insomuch in favour of the fund to the amount of a fraction of the first half year's payment.

12. Provides for what we must hope will be very exceptional cases, "clergymen degraded or suspended." The rule seems fair, however. There is none such in Nova Scotia.

11. Providing for the continuance in connection with the fund of disabled clergy, is practically acted upon in Nova Scotia, although it is not *lex scripta*.

10. Refers to removal to another Diocese—as does rule similarly numbered in Nova Scotia, which has been lately altered. It was found that the fund *could not afford* to allow clergy to go here, there and everywhere, and still receive the full benefit of what is, to a large extent, an eleemosynary fund—but 75 per cent. of his paid-up premiums are to be refunded to him—when he surrenders his certificate—and special exception is made for "the case of any clergyman who shall become a missionary of the Board of Foreign Missions of the Diocese; or, who undertakes work in Algoma while a Missionary Diocese."

The latter portion of this proviso I cannot help thinking should be adopted by Toronto, a fortiori as one of the original parties to the formation of Algoma Diocese: and it does seem inconsistent that when we send missionaries to do work for which we are equally responsible with those sent—to the Master—we should cut their widows and orphans off; rather ought we to lessen the premiums of such missionaries, or make them up for them.

9. Appears a wise provision to prevent loss to the Fund by admission of clergy not likely to live long enough to pay anything like a fair proportion of what his widow or orphans would claim. In Nova Scotia, the 5th rule covers the point under "the option of the Committee and such terms as they shall direct." Indeed rule 2 as proposed in Toronto, covers this to a great extent.

8. and 6. Are necessary provisions and similar in effect to 14 and 15 of the Nova Scotia rules; except that the Toronto rules are more liberal to boys, allowing them to receive pensions up to 18, while Nova Scotia pays girls to that age, but boys only to 16.

7. Appointing the Bishop as Trustee in case no Trustees are appointed under a deceased clergyman's will, or giving the Bishop power to appoint a Trustee, is an additional rule which might well be added to those of Nova Scotia; difficulties suggesting themselves as to the proper persons to take charge of the pensions of orphans.

5. The difference between this rule, and the 12th and 13th of Nova Scotia, with the foot-note, is that in 13th of Nova Scotia, the sub-committee may "increase the amount of the pensions," unlimited except that "the state of the funds will safely warrant their so doing," while in Toronto (as proposed), \$150 would be the limit. In practice, Nova Scotia has been long paying \$200 pensions.

4. and 3. Are more strict upon the point of making yearly collections for the fund than are the Nova Scotia rules. Indeed, "any Parish or Congregation (in N. S.) contributing to the fund more than \$8, the excess may be counted toward payment of the premiums of the Minister or Ministers for that year."

If all the safeguards of the proposed new By-Laws be passed, and anything like a reasonable amount of outside help is given; one cannot imagine how the fund can fail even supposing the above suggested exceptions for Foreign and Algoma Missionaries should be allowed. However, I would call the attention of the Toronto Committee to Rule 7, Nova Scotia.

"If any clergyman marry the second time, he

shall pay the annual sum or premium for the age he may be when he marries the second time." It is obvious that he alters the risk.

D. C. M.

"COTEM" AND "NOVACULA."

DEAR SIR,—With reference to the communication in last week's issue on the subject of R. C. education, will your correspondent kindly inform us if the difficulty he speaks of occurred in the translation of the lines—

"O tu qui dans oracula,  
Seindis cotem novacula,"  
&c., &c.

Yours,  
MACRONE.

PROPRIETY IN CHURCH.

DEAR SIR.—Your correspondent of the 26th.—"Reader of the DOMINION CHURCHMAN," seems to have been greatly annoyed at a certain breach of "decency and propriety in church," which I am afraid he might witness any Sunday in any church where an anthem is sung. There can be no doubt that uniformity of worship is most desirable; and if an anthem is to form part of the service it is the duty of the people to stand during the rendering of it, but for all that, I can readily give an excuse for those who do not consider themselves guilty of any impropriety by sitting.

There is an old story of a child who, when rebuked after his first appearance in church for clapping hands during the service gave his excuse "we always clap at circuses." I trust many of our worthy Rectors will forgive me if I say that the story often occurs to me and the appropriateness of it grows more and more apparent; for there are not a few churches in which at times one is left in doubt whether to applaud the performance or be impressed by the service. I allude of course to the choirs, with none of which I wish to quarrel unless a ground of quarrel be found in my taking the part of those afflicted church goers whom your correspondent has so severely rated. I wish to suggest that this very practical age is not slow to find out how certain of our particular choirs have failed in their object and in the object for which they are supposed to exist. Music in church must either be to amuse the congregation or to lead them in a service of praise; and I leave it to any unprejudiced thinker to say how far either of these objects is carried out by having hymns and psalms set to the operas of Mendelssohn or Mozart. They may perhaps amuse, they may enliven the service and may even delight a few; but they can never be a medium for the whole body of worshippers with one consent to raise their cheerful voices. They must and do fail in every particular to fulfil the proper requisites of church music which should be understood by every soul and should be of such a nature that the choir need only be the leaders for the whole congregation in a hearty outburst of joyful adoration. I cannot therefore wonder when I see so many sitting during the rendering of these snatches from the opera. The great mass of the congregation can take no part in them—in many cases cannot even distinguish the words of them. Why then should they not sit comfortably and enjoy themselves just as they would while listening to any other musical performance. Faithfully Yours, ERALC.

WIDOWS AND ORPHANS FUND.

MR. EDITOR.—The widow of a friend and brother clergyman lately called on me to sign the certificate to enable her to draw her pension for the quarter payable on the 1st inst. and informed me that in consequence of insufficiency of income, her allowance was reduced to more than two thirds of its original amount and that she felt the hardship increased by no previous notice being given her of the reduction.

At the time I had not received the brief circular issued from the Synod office with a view to the usual collection taken up during the current month and remembering what had taken place at the late Synod in reference to this very matter, I advised her to have a little patience, and that when the collections were made the deficiency would be made up, as the Synod had pledged itself to assess the parishes, that there might be no failure in meeting our obligations to the widow and the orphan. In common with many others I have

been looking for the assessment list with the usual circular from the chairman of the Committee; but it has not reached us. This I think is a great omission and cannot fail seriously to affect the collection, which it should be remembered is the only source whence this important fund is obtained. Pray, Mr. Editor call attention to this matter, lest we come to the ground between two stools—Committees I mean, and let us strive to make up without delay these pitiabilities which are so greatly needed these hard times. Yours,  
RUSTICUS.

THE MONTREAL EPISCOPATE.

DEAR SIR.—The occasion of the approaching meeting of the Synod of the Diocese of Montreal is a subject of interest not only to members of the Church in the Diocese most concerned, but also to the Church at large. (The practice of the United States Church, which requires the choice of one Diocese to be confirmed by the standing committees of all the others is obviously based on the view that the interests of the whole Church are affected in so important a matter). I shall therefore make no apology for venturing to offer one or two observations on the approaching election. The very fact that the writer belongs to another diocese, and is thus standing outside the sphere of local feeling can not weaken but ought rather to strengthen the view he takes.

I am fully convinced, then, that the Synod of Montreal will pursue the wisest course if they elect as their Bishop a clergyman of the mother Church. In the first place, a diocese, in exercising the duty of choosing its chief pastor, should be disturbed as little as possible by the excitement of a contest. The election of a man of transcendent abilities is dearly purchased at the expense of the peace of the Diocese. A contested election, in which a Presbyterian of the Diocese itself succeeds, must be fraught with many evil consequences. Human nature cannot be eliminated from ecclesiastical councils any more than from political conventions for civil objects. Thus the defeated party will experience all the sense of injustice, all the humiliation and heartburning which result from failure after the strife of conflict; and so far as the clergy are concerned at least, this additional consideration must enhance the discomfort of the reflection, that the man set over them, in so important and close a relation as that of bishop and clergy does not possess their confidence, while he on the other hand cannot be expected to entertain the most cordial feeling of friendship towards those whose exertions have been devoted to oppose him. I leave it to your readers to picture for themselves the lamentable condition of a diocese—lamentable as regards laity as well as bishops and clergy—over which a chief pastor is called to rule under such conditions.

In the second place a bishop should be a man of learning and a scholar—not necessarily a scholar of great distinction—not necessarily the author of a treatise on some Greek particle—but a man of respectable scholarly attainments nevertheless, since the learning which is all important depends in great measure on the scholarship. A bishop should be one whom his clergy and laity can respect in all things—in those qualities which pertain to the heart and in those qualifications which honor the intellect—one for whom his clergy will not be called upon to apologize should his defective attainments attract special notice, but rather a man whom the most erudite of his laity as well as his clergy are ready to acknowledge—if not as their leader yet as their equal in all intellectual acquirements. And that the diocese of Montreal should have at its head a man not unfitted by such attainments to shed lustre upon his office is, I think, of special importance. Montreal is the chief city of the Dominion. The numbers and opulence which its renowned commercial activity has attracted have in their turn produced a great measure of intellectual development which is for the most part following a right direction, but which we know sometimes discovers a tendency opposed to the faith of Christ. If then—as is generally acknowledged—the mother Church, and, in a lesser degree, the Church in the colonies—has ever held the foremost rank, not in a social point of view merely, but as the champion of the faith, on account of her learning; if our country, in the march

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C. R. BELL.

of nations, is eagerly pressing forward to take rank among the first, and is gradually reducing the distance which the old world's educational advantages still interposes; and if, as is obvious from what has been said, the Church in Canada is not to suffer a serious injury and perhaps a sore humiliation, then let the clergy and lay delegates of the diocese of Montreal, in electing a bishop whom they believe to be a "good man," be careful not to neglect the other requirements demanded by the Church.

I have above barely outlined two of the many reasons for electing a presbyter from the mother Church, and fearing to trespass too much upon your space, I have been obliged to refrain from answering in anticipation any possible objections which might be made to the view taken. I feel sure, however, that your readers will agree with me in the main, and if the mere opening of the subject will only lead them to give this important matter the consideration it deserves, some good will certainly be done.

PRESBYTER, DIOCESE OF QUEBEC.

## Family Reading.

RAYMOND.

CHAPTER XII.

Estelle Lingard was still too young—not to feel, in spite of her burdened heart, the springing up of energy and pleasant excitement, when she woke next morning, and remembered that she was in her new home, of which as yet, she had seen nothing. She had been aware, the night before, that the carriage had been drawn up a very steep ascent before it could bring its occupants to the door of the house; but she had been quite unable to discern anything of the surrounding scene. She found that her bed-room window, as well as those of the drawing-room, which was on the ground-floor, looked out to the back of the house so that her first view gave her no indication that she was even near the sea at all; her eyes wandered over a lovely expanse of richly wooded lands, closed in by a distant line of faint blue hills, while at a little distance, from amongst luxuriant groups of noble trees, she saw the gleaming white towers of a splendid building, which she knew could be none other than Carlton Hall.

It could best be seen from the windows of the sitting room, and Estelle stood long with her eyes fixed upon it, thinking how, even now, those walls contained not only Raymond—so near to her, yet so far apart—but also Kathleen Carlton.

She continued gazing at the house, absorbed in thought, till she found that she was seeing it only through a mist of unshed tears; and dashing them from her eyes, with a feeling of impatience at her own weakness, she turned, and went out through the hall into the open air, beyond the front door. There she stood transfixed with admiration of the scene before her; for there, separated from her only by a little green lawn, which swept down by a rapid descent to the shore, was the glorious unbounded ocean stretching away far as her eyes could see, all glittering in the morning sunshine, till it melted into the deeper blue of the cloudless sky.

The fresh breeze blew up from its sparkling surface full in her face, giving her an indescribable sense of freedom; but she found that the whole extent of the foam-tipped waves was in part hidden from her gaze by a rocky height, which rose abruptly into the air on her left hand. High-rock House had in fact been built, on the lower portion of the huge mass from which it took its name, but the upper part of the gigantic rock towered far above it, and the barren summit, where there was not a trace of vegetation, completely overhung the sea. The side which faced the sea shelved inward, so as to form a tremendous precipice, where even a goat could have found no footing, and the base of which went deep into the waters that forever leaped and roared around it. Estelle looked up to the highest point of this mighty crag with longing eyes; and felt certain it must command a magnificent view, and she resolved that as soon as she had taken her breakfast, and seen her uncle comfortably established for the day, she would make her way up this grand

rock, and look out unimpeded over the whole wide ocean.

Meanwhile she took a hasty survey of the house and the grounds. The shrubberies were skilfully arranged to hide the jutting-out masses of rock on the left side, while to the right they sloped down to the road, shaded by tall trees, that relieved the eye from the glare of the sunlit waters in front. At the back was a large garden and orchard. Within, the accommodation was ample. A pretty bow-windowed drawing-room, looking out to the hills, on the other, a large pleasant dining-room. To the front were two good rooms, one of which had been arranged as a retreat for Dr. Lingard with the books he was never more to touch ranged round the walls; the other Estelle meant to keep as a studio for herself, where she might paint undisturbed by visitors. The bed-rooms, large-sized and airy, were above, and the servant's offices formed an addition to the building at the back.

Estelle felt, when she had completed her survey that they had been specially fortunate in procuring such a pleasant residence, in a situation at once so healthy and so picturesque; and she soon had the comfort of ascertaining that it was likely to suit her uncle particularly well. There was a wide verandah running along the part of the house which faced the sea, and here after he had taken his breakfast, she placed the old man in his easy chair; and, although he simply let himself be moved about, as usual without the least sign of intelligence, she was delighted to see a faint smile of unconscious pleasure pass over his face as he felt the first breath of the fresh sea breeze. Even Moss, who was generally surly enough with Estelle, because she was the only person of whom he could be jealous in his absorbing affection for his master, condescended to express his satisfaction with their new home, as he took his place by Dr. Lingard's side, and nodded complacently when she told him she would leave them for a little time, whilst she went to take a walk.

Then, as soon as she was free, she sped away with eager feet, to accomplish the object of her present ambition, by scaling the high rock, and reaching its summit.

The ascent was extremely steep, but not by any means very difficult, and Estelle was light and active, so that it was not very long before she found herself on a flat piece of rock which crowned the towering crag, at a great altitude above the sea. It was a position which in a strong wind would not have been without danger, as a line dropped from the outermost edge of the cliff would have reached the water many feet beyond its base; but the breeze was not at all powerful, and Estelle stationed herself securely where she could lean against part of the rock that rose a little higher than the rest on one side. There was nothing, therefore, to interrupt her entire enjoyment of the splendid view that was spread out before her, where far and wide on every side, without break or limit, her eyes were roving over the mighty sea—shining like molten silver on and on, till it seemed as if the little white-winged ships that dimly could be seen on the horizon line were sailing away into some unseen world beyond the confines of this lower earth altogether. It was a scene which might well have absorbed Estelle's whole mind for the moment, and even, at the time it seemed to her very strange, that a thought although foreign to the beauty around her should have passed like a dark shadow through her soul; but there came a day when she understood why it was that, on the occasion of her first visit to this dangerous spot, it occurred to her that any one who might be weak or wicked enough to perpetrate self-destruction could find no place from whence it would be easier to fling his life away than that on which she stood. The weird thought made her shudder, and, driving it impatiently away, she had turned her eyes from the precipice to watch the flight of one of the far-away ships, when suddenly, she was startled by feeling two soft arms flung round her, so as to hold her captive in a close embrace, while a musical voice, clearly heard through the roar of the billows, rang out with the words—"Raymond's friend! I know it is Raymond's friend! Found at last!"

With an exclamation of surprise, Estelle turned her head, and her gaze fell upon the loveliest, sweetest face she had even so much as imagined in the fairest of her artist dreams—a childlike

face, brightened by the most charming expression of guilelessness and purity, with great blue eyes limpid and clear, whose hue was like nothing but that of the morning sky, and a complexion of dazzling fairness, just tinged on the pretty round cheeks with a wild-rose tint. This beautiful apparition had rich brown hair, from which the hat had been blown away, so that it seemed like an aureole round her head, as the sunlight glittered through its waving masses; her fairy figure, though slight, was exquisitely proportioned, and clad in a dainty summer dress, with fluttering ribbons and flowers at her belt; and as she unclasped her delicate little hands from Estelle's neck, and stood looking at her with the sunniest of smiles on her rosebud lips, she really looked like a being from some other sphere, who had floated down through the air to alight on this spot. But Estelle Lingard knew well who she was; as she looked on that lovely face, and read in it unmistakably how sweet and pure was the young soul that gazed at her out of those shining eyes, and felt that Raymond was amply justified in his absorbing love and devotion to Kathleen Carlton, and her generous nature rejoiced to know how worthily she occupied was that place in his heart from which she herself was shut out. She met the bright winning look cast at her with an answering smile, and as Kathleen, half shyly, repeated the first words, she clasped her hands, warmly exclaiming, "Yes, indeed! his friend, and, therefore, yours. Is it not so?"

"Oh, you dear good Estelle!" exclaimed Kathleen, kissing her impulsively. "I am glad you called me friend in your very first words, for Raymond has spoken of you so much, I seem to know you quite well, and to love you already, and he wants you to like me, oh so much!"

"Then he shall have his wish, I can assure you," said Estelle smiling; "but I am still half bewildered at seeing you here. I had not heard a sound or a step when, all in a moment, I saw something like a fairy beside me. Did you drop from the clouds?"

"Sure, I am an Irish fairy, you know," said Kathleen, wilfully assuming a brogue, which sounded charming from her lips, "so I must have come over the sea! but Raymond will be here in a moment—the darlint. I must tell you how it really happened. He meant to come to you in a proper and orderly manner later in the day, but I would give him no peace till he started, and brought me with him, I wanted to see you so much and when we came up to the front of your house there was your uncle, poor dear, sitting half asleep and such a cross ugly old servant, beside him, who stood up, as surly as ever he could be, and said he did not know where Miss Lingard was, she never told him where she went; and Raymond was going to have walked away home again, but some instinct drew my eyes to the top of this rock, and there I saw a tall slender figure, and I knew it was you. So I never said a word, but away I went, and ran and flew up the high rock, and never looked back till I held you safe in my arms. My hat blew off, but I would not stop to catch it; I expect Raymond found it; he will bring it when he comes."

"Is he coming then?" said Estelle, her heart standing still at the thought of seeing him again.

"Oh yes, he is sure to follow me!"

Sure to follow Kathleen—yes, that would be true of him now and forever. And at the same moment there was the sound of a step on the rock.

(To be continued.)

## VILLAGE CONVERSATIONS ON THE LITURGY.

(Continued from page 480.)

THE ABSOLUTION.

Thomas.—Now let us read the direction, which you say is called the Rubric.—*The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing, the people still kneeling.* Now what is meant by the words *Absolution* and *Remission*?

W. Why, these words mean the same as *Pardon* and *Forgiveness*.

T. Very well. And the Minister is to say this

alone; and the people are not to say a word of it after him. Is not that the way of it?

W. Yes, that is right.

T. And what is the reason the people must not say this after the Minister?

W. Why, because it is the Minister's business to declare to the people the Lord's forgiveness of sin.

T. O, then, the *Absolution* is not a *prayer*; but the Minister stands up, here, to tell the people of God's mercy in pardoning sin: and we are to remain humble upon our knees, to receive a message of mercy so much greater than we deserve.

W. Yes, that is the meaning of it.

T. Well, then, it must be a strange mistake to repeat this *Absolution* after the Priest,—as many people do.

W. Why, certainly, that is quite contrary to all sense, and it spoils the whole meaning of it; for the *Absolution* is not a *prayer* from the people, but a message to them.

T. Why, then, as far as I can understand you, there has not yet been much that could properly be called *prayer*.

W. Why, no. So far all may perhaps be considered as a sort of preparation for the prayers that are to come afterwards.

#### RECAPITULATION.

T. Yes, I see. For, first, the Minister reads a sentence or two out of the Bible—then he speaks to the people in the *Exhortation*, and calls upon them to confess their sins. After confessing, and pleading for mercy, the Priest declares to them their pardon in the *Absolution*. But do you really think, William, that everybody in the church is pardoned and reconciled to God, just because the Priest reads the *Absolution* to them.

W. Why, Thomas, if you will only give another look at this *Absolution*, you will see that no such thing as that is meant by it.

T. It reads thus: "Almighty God, the Father of our Lord Jesus Christ; who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel." I think I see now that it is Almighty God, and not the minister who pardons the people. I have heard people make objections to this *Absolution*,—but it must be because they do not understand it; for we see, when we come to examine it, that it is all right,—it is *God*, not *man*, that pardons.

W. Right: and for fear that anybody should make a mistake here, the minister repeats it, and says, *He*, that is, *God*, pardoneth and absolveth.

T. Then I see that the Minister does not tell us that the Lord pardons *all*, but only "those who truly repent, and unfeignedly believe his holy Gospel;" and it is the business of the Minister to *declare* and *pronounce* to such as these, that the Lord pardoneth and absolveth them.

W. Yes, that is it.

T. Well, it is wonderful to think of, that there should be such merciful pardon for us, if we truly repent and believe. And I must think, that when we hear of our sins being forgiven, this greatly leads us to be thankful for such mercy; and we can then with more heart join in prayer and praise, and call the Lord *our Father*. But there is one thing, William, that I should like to know, and that is, whether there is Scripture for all this or not. I like the prayers wonderfully, as far as I see into them; and I have a great notion that those godly martyrs would not have given us anything wrong, if they knew it; but yet, you know, Scripture is above all. We must look to that.

W. Yes, Thomas, that is certain.

T. Well, then, do you think that, according to the Scriptures, God "hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins?" And do you think that we may depend upon the truth of this, that "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel?"

W. Yes, I do certainly.

T. But why?

W. Why, because I find that the Scripture assure us, that through the merits of a Saviour, there is a complete pardon for such persons. "Behold the Lamb of God that taketh away the sins of the world."

T. Well, as this is so, it surely is the business of the minister to deliver God's gracious message to his people. This message is indeed "very full of comfort." But do you think that we may all take this comfort to ourselves?

W. Surely, all to whom it is delivered:—all, that is, who "truly repent and unfeignedly believe his holy Gospel." Here, you see, true repentance is required and unfeigned faith.

T. Well, then, it is no message at all for the sinner.

W. Why, now, neighbor, it seems to me to be a message *on purpose* for the sinner; not, indeed, for him who wishes to *continue* in sin, but for him who is truly *sorry* for his past sins, and is *heartily* striving to forsake them:—for this, you know, is true repentance. And if we have *such* repentance and "a lively faith in God's mercy through Christ," we may hear the *Absolution* with joy, and take to ourselves all the benefits and all the blessings of it. But, as these good gifts come from God alone, the minister begs us to join in prayer "to beseech him to grant us true repentance and his Holy Spirit," that our present worship may be acceptable to him, "and that the rest of our life hereafter may be pure and holy;" for, with such preparation, we may hope at the last to "come to his eternal joy, through Jesus Christ our Lord."

T. Well, William, I am sure I am obliged to you for trying to make me understand these things. And now I think it must be getting towards church-time, and I should by no means wish to be late; for I would not, on any account, lose the part of the service we have been talking about. And, perhaps, some other time, you will try and explain a little more to me.

W. To be sure. If what we have been talking proves to be of any use to you, I shall be glad to have a little more conversation with you on these matters, some time or other.

T. Well, I thank you, neighbor, I am sure; and I hope I shall not forget what you have told me. And somehow, now, I feel quite a pleasure at the thought of going to church.

#### \*The Catechism.

POWER OF A SWEET VOICE.—There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the crack of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home-voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board. I would say to all boys and girls: "Use your guest-voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life."

THE WAY TO HAPPINESS.—"The happiest child I ever saw," says the Rev. J. C. Ryle, "was a girl

whom I met once travelling in a railway carriage. She was eight years old, and she was quite blind. She had never been able to see at all. She had never seen the sun and the stars and the sky and the grass and the flowers and the trees and the birds, and all those pleasant things which we see every day of our lives; but still she was quite happy. She was by herself, poor thing! She had no friends or relations to take care of her, but she was quite happy and content. She said when she got into the carriage, "Tell me how many people there are in the carriage, for I am quite blind and can see nothing." A gentleman asked her if she was not afraid. "No," she said, "I have travelled before, and I trust in God, and people are always very good to me." But I soon found out the reason why she was so happy. She loved Jesus Christ, and Jesus Christ loved her; She had sought Jesus Christ, and she had found him." "I have rejoiced in the way of thy testimonies as much as in all riches.

## Children's Department.

### A CHILD'S STORY.

With rosy cheeks and golden hair,  
And joyous smile, just turn'd of three,  
He came and said that he must tell  
A tale to me.

"Three little people," so he spoke,  
"Went out to seek for God above,  
And two of them were Faith and Hope,  
The other Love.

"They wander'd near, they wander'd far,  
But never found the God they sought,  
And Faith and Hope were lost and gone  
And came to nought."

I asked of Love, and where was he.  
"Oh, mother, he is strong to bear;  
He struggled on to God at last—  
And now is there.

"And I must go, and I must play."  
He danced away with laughing eyes,  
Blue as the glacier's sapphire depths,  
Or summer skies.

But in my brain the baby tale  
Reiterated o'er and o'er,  
As if it were the last true word  
Of this sad hour.

Oh, hope deferred! oh, faltering faith!  
Weak forces doom'd to droop and die,  
Not your's to find man's mystic God,  
Now or eternally.

In Love, as yet but faintly known,  
Lies all the future of our kind,  
Cling to him, that on some far shore,  
Faith, Hope, ye find.

### A LITTLE TALK TO BOYS.

When I meet you everywhere, boys—on the streets, in the cars, on the boat, at your own homes, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you. Sometimes when a mother or sister comes into the room where you are sitting in the most comfortable chair, you do not jump up and say, "Take this seat, mother," or "sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister, in the door-way from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say, "the governor," or "the boss," in speaking of your father; and when he comes in at night you forget to say, "good evening, sir." Sometimes

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when mother has been shopping, and passes you on the corner, carrying a parcel, you do not step up and say, "let me carry that for you, mother," but keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "come, hurry up!" just as if you were speaking to one of your boys. Sometimes when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such a "little thing," do you say? Yes, to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word gentleman is a beautiful word. First, man—and that means everything brave, and strong, and noble, and then gentle—and that means full of all these little, kind, thoughtful acts of which I have been speaking. A gentle man! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud! I met one the other day, and I have been happier ever since.

#### CHURN SLOWLY.

A little maid in the morning sun  
Stood merrily singing and churning—  
"Oh, how I wish this butter was done,  
Then off to the fields I'd be turning!"  
So she hurried the dasher up and down  
Till the farmer called with a half-made frown:  
"Churn slowly!"

"Don't ply the dasher so fast, my dear,  
It's not so good for the butter,  
And it will make your arms ache, too, I fear,  
And put you all in a flutter;  
For this is a rule, wherever we turn,  
Don't be in haste whenever you churn—  
Churn slowly!"

"If you'd see you butter come nice and sweet,  
Don't churn with nervous jerking,  
But ply the dasher slow and neat—  
You'd hardly know that you're working;  
And, when the butter has come, you'll say,  
'Yes, this is surely the very best way'—  
Churn slowly!"

Now, little folks, do you think that you  
A lesson can find in butter?  
Don't be in haste whatever you do,  
Or get yourself in a flutter;  
And while you stand at life's great churn,  
Let the farmer's words to you return,  
"Churn slowly!"

#### BE CAREFUL WHAT YOU FILL UP WITH.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but he had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty those apples, and take the basket and bring it to me half full of chips. And now," he continued, "put those apples back into the basket."

When half the apples were replaced the son said:

"Father, they roll off, I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You say you didn't know how you fell behind at school, and I will tell you. Your mind is like that basket; it will not hold much more than so much; and here you have been the past month filling it up with rubbish—worthless, cheap novels."

The boy turned on his heel and whistled and said:

"Whew! I see the point."

#### THE BABY BOYS.

Two little baby boys I own;  
The elder scarcely walks alone;  
His sunny hair and light brown eyes,  
His earnest look of sweet surprise,  
His funny ways and joyous shout,  
I could not tell you all about  
If I should try a year.

He creeps so fast to catch his toys,  
And then he sets up such a noise;  
His horse, and dog, and book, and bell,  
He throws them all about pell-mell,  
Oh, Mother Goose! if you could see  
This little boy, so full of glee,  
Your sides would ache, I fear.

In hammock low, among the trees,  
Rocked back and forth by passing breeze,  
The baby swings and coos to see  
The gentle rustle of the tree,  
The lights and shade, the leaves that fall;  
The sunshine brooding over all—  
'Tis Indian summer here.

Way over head, in the blue sky,  
The down clouds float softly by,  
A lullaby fair nature sings,  
And through the air its music rings;  
All things peaceful tenor keep;  
My little one falls fast asleep,  
His mother watching near.

Two baby boys! a God of love  
Sends as a gift from heaven above;  
And like the shifting rainbow bright,  
Tinging the drifting clouds with light,  
Their souls so fine and sweet shine out,  
Breaking through mists of grief and doubt,  
And make my pathway clear.

#### POLITENESS IN CHILDREN.

Do not permit Sussie or Jennie, unreprieved, to bother or tease or annoy Bridget in the kitchen. Never let them allude to her as the "servant girl," or speak of "servant girls" in her presence. The phrase may define her position, but she does not like to hear it, and it takes off the bloom of their refinement every time they use it. Do not jump to pick up your own thimble which has rolled away, when Charlie is in the room. Let him bring it to you and say "thank you" to him for the kindness. Do not encourage in yourselves the habit of criticising and commenting on the foibles or faults of any member of your own family. There is nothing gained by it, and a great deal is lost. Love itself is often choked back and hindered in its growth by the rank sturdiness of weeds which spring up against it, unchecked in houses where people say all manner of ungentle speeches to each other. If you want to cultivate real happiness, cultivate goodness. Think more of others' excellent qualities than of their failings, and be gentle and amiable to all.

#### BE KIND TO EACH OTHER.

Be kind to each other; the night's coming on,  
When friend and when brother perchance may be gone;  
Then midst our dejection how sweet to have earned  
The fond recollection of kindness returned.

Let falsehood assail not, nor envy reprove,  
Let trifles prevail not against those you love;  
Nor change with to-morrow, should fortune take wing,  
But the closer the sorrow the closer still cling.

—In the good old days of yore though a person could not have two Christian names at one and the same time, that is, could not be called John and James, yet he could, according to the rules of the Church of England, receive one name at his baptism and another when he was confirmed; for no one was forced to abide by the name given him by his godfather and godmother, when he came himself to make a public profession of his religion. But he did not by taking the new name lose the old one.—*Bacon's Abr.*, vol. 4, p. 753.

#### GOOD MORNING.

Don't forget to say good morning! Say it to your parents, your brothers, your sisters, your schoolmates, your teachers—and say it cheerfully with a smile; it will do your friends good. There's a kind of inspiration in every "good morning" heartily and smilingly spoken, that helps to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is also of all kind, heartsome greetings. They cheer the discouraged, rest the tired one, and somehow make the wheels of life run smoothly. Let no morning pass that you do not help to brighten by your smiles and cheerful words.

A WORD TO THE YOUNG.—If you perceive that anything in your ways make your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you love them keep their commandments, otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little; trust them, therefore, when they differ from you and refuse compliance with your desire. They watch over you for your good, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge.

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

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

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

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

"I am very proud to-night, mother."

"Proud that you can take care of me?" she said to him with a heart gushing with tenderness.

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

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

—A pupil of Abbe Sincord gave the following extraordinary answers:—

—What is gratitude? Gratitude is the memory of the heart. What is hope? Hope is the blossom of happiness. What is the difference between hope and desire? Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit. What is eternity? A day without yesterday or to-morrow; a line that has no end. What is time? A path which begins in the cradle and ends in the tomb. What is God? The necessary being, the Sum of Eternity, the Merchant of Nature, the Eye of Justice, the Watchmaker of the Universe, the Soul of the World.

#### MARRIED

On the 12th inst., by the Rev. Wm. Hinds, Incumbent of Wardsville, the Rev. Joseph H. Moorehouse, Incumbent of Bervie, County of Bruce, to Miss Lorinda Jane Dobbyn, daughter of Richard Dobbyn, of Euphemia, County of Lambton.  
At Albion Mines, N. S., Oct. 2nd, by Rev. D. C. Moore, Mr. Wm. Bowron of that parish, to Mrs. Jane Sayres, of Summerside, P. E. I.

**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. Jos. Williams and Rev. R. H. E. Greene, Assistants

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**St. George's.**—John street, north of Queen. Sunday services, at 8 a.m. (except on the 2nd and 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. Parkdale Mission Service, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Rector.

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

**Christ Church.**—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

**St. Bartholomew.**—River St. Head of Beech 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., & 3 & 7 p.m. Daily services, 7 a.m. (Holy Communion after Matins), & 2.30 p.m. Rev. R. Harrison, M.A., Incumbent.

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

**Grace Church.** Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m.

**St. Philip's.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. and 7 p.m. Rev. G. H. Moxon, Rector.

**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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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,  
A. MONTREAL.  
FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.  
HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the *Church Chronicle*, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,  
H. NOVA SCOTIA.  
KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.  
TORONTO, April 28th, 1876.

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

I trust it will receive a cordial support, and obtain an extensive circulation.  
A. N. TORONTO.  
SAULT STE. MARIE, ONT., May 4th, 1876.

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

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

I remain, yours sincerely,  
FRED'K. D. ALGOMA.  
HAMILTON, April 27th, 1876.

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

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