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Vol. 5.]

TORONTO, THURSDAY, NOVEMBER 6, 1879.

[No. 45

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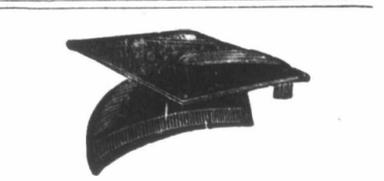
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Plans showing the position of the work, and specifications of what remains to be done, can be seen at this office, and at the Resident Engineer's Office, Welland, on and after TUESDAY THE 4TH DAY OF NOVEMBER next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted Bank cheque for the sum of three thousand dollars for Section No. 33, and one for four thousand dollars for Section No. 34 must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

For the due fulfillment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

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This Department does not, however, bind itself to accept the lowest or any tender.

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Canadian Pacific Railway.

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By order,
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Secretary.

Department of Railways and Canals,
Ottawa, October 3rd, 1879.

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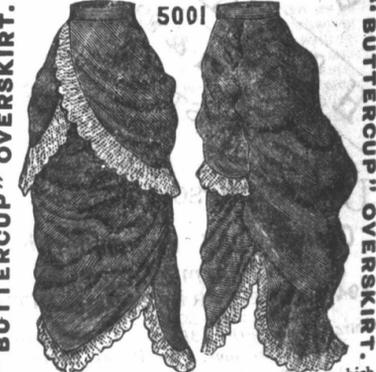
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To all our subscribers who are in arrears, —provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879—we will supply the **DOMINION CHURCHMAN** for the year 1880, for one dollar.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

THE King of Siam, appreciating his English education, is giving its advantages to his own children. Princess Civilli, his ten-year-old daughter, receives from an English lady regular instruction in French, English, German, music, dancing, and drawing. The queen, her mother, takes great interest in the lessons, and is so pleased with foreign ways that she talks of adopting the European dress.

By another year it is expected that the famous Cologne Cathedral will be completed strictly according to the original plan. The first stone of this edifice was laid August 15, 1248, and now the two towers have only to be fitted with their massive caps of solid stone-work. To accomplish this, it is necessary to erect two great scaffoldings to a dizzy height, and one of these is already nearly finished. After the caps are completed, gigantic foliated crosses nearly thirty feet high are to be erected upon the top of them to crown the towers. The name of the designer of this wonderful cathedral is lost in the obscurity of the "Dark Ages."

The new Episcopal cathedral in Edinburgh was consecrated Oct. 30, with imposing ceremonies. A goodly array of bishops and leading clergy from the three Kingdoms were present.

Ninety-thousand bouquets and young plants have been distributed this year by the Rivington Street Flower Mission, N. Y. in hospitals, industrial schools, and among the sick poor everywhere.

It is regarded as one of the signs of the times that here and there, among the English Methodists Wesley's abridged liturgy is being replaced by the prayer-book. The conference has taken up the subject and has directed the preparation of a short book of services which shall contain the Psalms, the Apostles' Creed, the Te Deum, the ten Commandments, and portions of Scripture. They already have a litany.

The Bishop of Limerick (Dr. Graves) held his Visitation of the clergy of that diocese last month

—his survey of the position being less marked by a hopeful spirit than that of some of his Episcopal brethren. He spoke of the vast extent of many of the parishes, and of the impossibility of attending to them perfectly with such small stipends as are now allowed to the clergy. Several years ago the average extent of an Irish parish was four times as great as that of an English one, the disproportion having of late been much increased. On the other hand, he was satisfied with the condition of the fabrics, which was such as to show that their Church was disestablished at a time when she was making active efforts to fulfil her duties; and that these efforts had not been relaxed but redoubled since the Church had become self-dependent.

Mr. Henry Keet, formerly of Owston Ferry, who acquired some celebrity as the antagonist of the Bishop of Lincoln in the question of the right of a Wesleyan minister to assume the title of reverend, died a few days ago, after two days illness. He was in the fifty-eighth year of his age, and the thirty-second of his preaching.

The Mayor of Banbury, Mr. Wm. Edmonds, a brewer, has resolved to distribute 100*l.* amongst the various charitable institutions of the town instead of giving the usual dinner to the corporation.

The death is announced of the Rev. Nicholas Armstrong, the last survivor but one of the Irvingite "Apostles." He was a remarkably popular man when in the prime of life—very eloquent, with plenty of ready, Irish wit. It is said that on one occasion having lectured in Scotland on the errors of the Papacy, a Roman priest, professing to be impressed with the force of his arguments, asked him which of the thousand and one Protestant sects he would recommend him to join. He replied:—"Take the worst of them, and you will be infinitely the gainer!" His colleague, Mr. John Bates Cardale, the only member of the body that had of late actively concerned himself in the affairs of the sect, died in July, 1877. Mr. Armstrong died at Albury Heath on the 9th ult.

On Sunday, the 12th ult., the congregation of St. Paul's Free Church of England, at Wheelton, near Chorley, rejoined the Established Church. They seceded about eleven years ago, owing to the vicar refusing to appoint a curate they preferred, and afterwards built for themselves a handsome church, dedicated to St. Paul. The incumbent having received a missionary appointment at Bermuda, the congregation considered the time opportune to make their peace with the mother Church, and have arranged for the transfer of their church and schools to the vicar of the parish, who has accepted the charge.

The annual meeting of the Representative Council of the Scottish Church was held in Inverness, on the 8th and 9th inst. The Primus, Bishops of Moray, Ross, and Caithness presided, the Bishops of Edinburgh, Brechin, and Argyll were also present. At the Council it was unanimously agreed that the following resolution, moved by Mr. Speir should be adopted:—"That the Representative Church Council, in consideration of the legeness of the sum, over and above that indicated in the Will expended by the Walker Trustees in the building of St. Mary's cathedral, Edinburgh, respectfully urges upon the Bishop and Cathedral Board the propriety of making all

the seats in the cathedral free." It appears that £120,000 stg. has already been expended in the construction of the cathedral.

"Our Diocese" (Detroit) says:—One after another of our Bishops speak, and with a unanimity, not unexpected, agree that the present relations of clergy and people are vicious, generally misleading and destructive. The clergy need greater liberty in their work, and both clergy and parishes release from overmuch legislation. The thoughtful laity also are gradually reaching the same conclusion. When the clergy can, under the divinely appointed direction of the bishops, go out untrammelled to save men, *this* Church will fill every part of our land with saving and hallowed influences, and not before.

It is nearly sixty years since the Duke of Kent, having caught cold while visiting Salisbury Cathedral, died, leaving the young Princess Victoria and her mother face to face with poverty, when Prince Leopold took them under his protection. He had known something of the straitened circumstances himself, having had only an annual income of £400 to live on before he married the Princess Charlotte and £50,000 a year. He lost no time, therefore, in bringing the aunt and cousin of his late wife, first to Kensington, and then to Claremont, providing for the maintenance of their household until, in 1825, Parliament granted the young princess an annuity of £6,000. These kindnesses have never been forgotten by Queen Victoria, and it is by the light of this early passage in her life that the inscription which accompanies the white marble statue of King Leopold which Her Majesty has just placed in St. George's Chapel, Windsor, should be read:—"Erected by Her Majesty Queen Victoria in loving memory of Leopold, the first King of the Belgians, her maternal uncle, who was as a father to her, as she was to him as a daughter."

At the recent Diocesan Conference at Lincoln there were present about three hundred and fifty representatives, both lay and clerical, from about a thousand parishes. After some discussion they came to the decided conclusion that no sanction can be given to the attempts of Convocation to alter the Prayer Book, and that before it can be entrusted with so hazardous a task as liturgical reform, it should first of all be reformed itself. On the west side and north end rubric question, one speaker remarked that "before the altar" was King Solomon's *use*, and that "by the altar," presumably at one end of it, was the *use* of Jeroboam, the son of Nebat.

There are two instances in the Diocese of Lichfield where Dissenters allow Church Sunday Schools and services to be held in their buildings. The oldest Nonconformist chapel in Wolverhampton has just passed into the hands of the Church.

Mr. M'Iver, of the Cunard Steamship Company has recently presented a magnificent two-light Munich window to the Sailors' Orphanage Chapel, Liverpool. The subjects represented are "Elijah" and the "Raising of Jairus's Daughter." This splendid chapel contains some of the finest specimens of stained glass work anywhere; but this last is equal to any of them.

The Dean of Worcester, better known as the Honorable and Reverend Grantham Munton

Nov. 6, 1879.

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NEW YORK CITY
Large Catalogue

Yorke, formerly Rector of St. Philip's, Birmingham, died at his palace in Worcester on the 2nd ult., at the age of 69.

Our excellent contemporary, *The Western Church*; says:—The system of Church Finance advocated in these columns that *the Diocese should hold its own property and send and pay its own workers*, is now being widely discussed. A very worthy secular contemporary, writing about the difference between the starvation salaries for the Missionary, and the large salary paid to the rich city Rector, says:

"The way to bring up the donations to the needed average is for the rich rectors to help the poor ones. Some of the brethren are receiving eight or ten thousand dollars and house rent. There are cases in which one well-fed minister can give as much as a whole diocese full of the lean and needy brethren who are starving on meagre salaries in the rural districts."

We fear this plan would not work. The "rich Rector" would be liable to demand a *quid pro quo*, and Mammon would rule more than ever. The more we think of the subject, the more we are convinced that *the Diocese* must be the Dispenser of its own revenues. And in the Dispensation of said revenues there should be an increase of salary consequent on long continued residence in the diocese. In this way the great evil of a migratory clergy will be met, and we have faith to believe, solved.

[The notice we gave 23rd ult., of the death of Bishop Whittingham, taken from *The Western Church*, was duly acknowledged in the copy we supplied. The omission was accidentally made in correcting the proof.]

A presentment is in preparation for the Bishop of London's visitation from the churchwardens of St. Alban's Holborn, which will be a full and accurate statement of the feelings of the really aggrieved parishioners in that place, torn not by internecine strife, but by the machinations of the Church Association, its spies, and informers.

The new rector of St. Clement Danes, the Rev. John Lindsay, is not allowing the grass to grow under his feet. Already a new notice-board has been erected from which it is learned that early Sunday and Saints Day Celebrations are established, and that on the Monday after his induction he commenced a short daily service at 12:15, lasting about a quarter of an hour.

A memorial signed by the Earl of Shaftesbury, the Earl of Chichester, Viscount Midleton, Lord Ebury, Lord Kinnaird, Bishop Perry (a returned empty), the Deans of Canterbury, Gloucester, Carlisle, Ripon, Peterborough, the Archdeacon of Durham and others, is to be presented to the Prime Minister, recommending the introduction of the laity into Convocation. The petitioners appear to forget that in England, the lay element is abundantly and almost exclusively represented in Parliament, which helps to legislate for the Church, as such; and that Convocation is designed to represent the clerical order. By the constitution of Great Britain no legislative enactment for the Church can have any force unless it receive the sanction of both Convocation and Parliament; although Parliament, as representing the laity almost exclusively, does sometimes legislate for the Church without consulting Convocation.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

THE key note of the Church's teaching for this Sunday is distinctly marked, and is

contained in these words of the Collect, "Thy household the Church." The idea or the principle involved in these words runs through the Epistle and Gospel of this Morning's Communion Office. The Epistle, taken from Phil. i, 3-11, shows that St. Paul had the idea of the Church as a household very strongly impressed upon him in writing this part of the Epistle:—"Every prayer of mine for you all"; "your fellowship in the Gospel"; "It is meet for me to think this of you all, because I have you in my heart"; "Ye all are partakers of my grace"; etc., etc. And in the Gospel the same principle lies at the foundation of the parable of "The two debtors," or "The unmerciful servant";—"O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant?" And again: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The fact of the Church being a household, can not be too strongly dwelt upon in the present state of Church feeling and Church principles (or rather the want of them) in this country, now especially. In the DOMINION CHURCHMAN of Oct. 16th "A Layman" in "Church Thoughts" has brought out this principle in very forcible terms, and in a remarkably important connection—that of the need and the position of Sunday Schools; especially in his last paragraph, when he refers to "the non-recognition by Clergy and Lay people, of the Church being a 'Household of faith,' a family, a living body, every member of which is, not ought to be, but is one with the other in community of relationship to, and life in the Great Head of the Church," as "underlying all wants, all defects, all failures in Sunday Schools,"—an institution, which although carried on by some as a substitute for the family relationship contained in the Church, may nevertheless be rendered extremely useful by a recognition of that principle. For, could the Church cease to educate she would cease to live, she would die out from being among men by a process of inevitable exhaustion. And so complete is the idea of the household involved in the existence of the Church, that if the Church of Christ is to educate to any purpose, the Lord Jesus Christ must be just as much the foundation of her teaching in the school as of her teaching in the desk and from the pulpit. He must be the One Foundation on which she builds, whether it be the fabric of intellectual truth or the structure of moral and spiritual character.

THE DIOCESE OF RUPERT'S LAND.

A circular has just been issued by Canon O'Meara in reference to the character of the church work carried on in Rupert's Land and the College of St. John. Although it is too long for insertion we nevertheless desire to call attention to it. The Canon states that:—

"The work of our Church in the Diocese of Rupert's Land may be said to fall under three main divisions, viz., (a.) that amongst the Indian tribes; (b.) that amongst the older Parishes, lying along the banks of the Red River and the Assiniboine, Parishes whose church population is composed for the most part, of natives of the country, and (c.) the work amongst the new settlements, made up almost entirely of immigrants who have come into the country during the past few years, the larger proportion of whom come from the older Provinces of Canada."

He goes on to state that:—(a.) Referring to our Indian Missions, I may say that we have, in

all, ten principal Mission Stations, some of them with several outposts attached to them. At these stations a very encouraging work is going on amongst the Red men, and everywhere we have reason to hope that the darkness of heathenism is giving place to the brightness of gospel light and truth. All these missions, with the exception of one, are entirely supported and carried on by the Church Missionary Society. The one exception to which I refer is the Mission to the Sioux, a tribe of American Indians who fled across the frontier after the Minnesota massacre, and whom the Canadian Government has lately settled on a reserve. This Mission is carried on by our own people, aided by a yearly grant from the C. M. S. (b.) The work amongst the older Parishes is carried on by means of grants from the English Societies, supplemented by the efforts of the people themselves, and by small grants from our own Mission Board. (c.) The work amongst the Canadian settlements is, for many reasons, that which we would wish especially to bring under the notice of Churchmen in the older Dioceses. The spiritual destitution (as far, at least, as the services of our Church are concerned) which at present exists amongst these new settlements is certainly painful in the extreme.

Canon O'Meara concludes his circular by saying:—"We are exceedingly desirous of obtaining, at once, from the Canadian Dioceses, at least enough to support one travelling missionary, whose duty it would be to travel to various new settlements, visiting the settlers in their homes, holding service on Sunday at those points where the Bishop and Mission Board might deem them to be most required, and in general keeping up the services of the Church in those settlements where a resident clergyman could not be placed. In fact, so urgently is the necessity of some such missionary felt, that it is proposed to employ a clergyman in this capacity as soon as one suitable for the work can be obtained, trusting that the Canadian Church may accept, at least, this much responsibility, and provide the amount, say \$900 per annum, which may be necessary for the carrying on of the work. I have reason to hope, from the assurance of assistance which I received during my recent visit to Ontario and Quebec that the Canadian Church will rise to its responsibility in this matter and that in the future some regular and substantial assistance may be furnished for the interesting and important work on behalf of which I especially appeal. Donations or annual subscriptions towards the salary of a travelling missionary are most earnestly solicited. Any sums given either by individuals, by congregations, or by Missionary Associations, may be sent to the care of the Bishop of Rupert's Land's Commissary for Canada, the Rev. Dr. O'Meara, Port Hope; or if it be preferred, they may be enclosed direct to the Rev. Canon O'Meara, St. John's College, Winnipeg, Manitoba."

CHURCH THOUGHTS BY A LAYMAN.

No. 15.

LAY WORK IN THE CHURCH.

We continue in this number the paper of which the earlier part appeared in last week's paper.

SOME efforts are now being made to define the position of lay workers; to lay down a chart for their guidance; to suggest to them opportunities for labor in a recognized sphere and under specified conditions. Where this is done all excuse will be taken out of the mouths of laymen who have hitherto held back from Church work from not knowing exactly what to do; the

tations, some of them ed to them. At these g work is going on everywhere we have ness of heathenism is of gospel light and with the exception of and carried on by the The one exception sion to the Sioux, a who fled across the massacre, and whom as lately settled on a rried on by our own unt from the C. M. S. lder Parishes is car- s from the English y the efforts of the small grants from our e work amongst the many reasons, that ially to bring under the older Dioceses, far, at least, as the concerned) which at e new settlements is eme.

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BY A LAYMAN.

CHURCH.

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timid will be assured and emboldened, their scruples as faithful Churchmen will no longer prevent their doing what hitherto they have *mistakenly deemed irregular*; and some restraint will be placed upon the vagaries into which some have been led by their zeal being unfettered by wholesome discipline.

A few years ago an association of Lay helpers was formed in and for the Diocese of London, under the supervision of the Bishop. The Report of this Association for November, 1867, says:—"The following hints as to the kinds of work which laymen may undertake will be found useful both to clergy and laity:—

I. SUNDAY WORK.—1. Teaching or superintendance of Sunday Schools, seeking out children who do not go to school, conducting special morning services for younger children; also evening services for children generally. 2. Conducting Bible Classes for young men, also classes for children or others held at the teacher's own house. 3. Systematically visiting the poor and sick for religious conversation and instruction, both at their own homes and at hospitals and workhouse infirmaries. 4. Conducting or assisting at services for the poor in school and mission rooms, and in the open air. 5. Attending and taking part at religious discussions among the working classes. 6. Distributing tracts in the streets and parks, and also from house to house. 7. Assisting at Church services as members of choirs; by reading the lessons, or by attending to the comfortable seating of the poor. 8. Seeking out the unbaptized, encouraging the newly confirmed to come to Holy Communion, inducing the poor to attend to church.

II.—EVENING WORK. 1. Teaching in night and ragged schools. 2. Management of Working Men's Clubs and Youth's Institutes, assistance at popular lectures, penny readings, and other means of recreation. 3. Attendance at penny banks, clothing funds, and school and parochial libraries. 4. Visiting the poor, either generally or in a defined district, the families in which shall be considered especially under the care of the visitor. *5. Assisting in and conducting services in school and mission rooms, and the open air. 6. Assisting in Church services as above, also practising church and school choirs.

III.—DAY WORK.—1. Visiting the poor and sick as above. 2. Collecting and canvassing for parochial and mission purposes. 3. Acting as secretaries to parochial institutions and religious and charitable societies.

IV.—GENERAL WORK. Endeavoring by personal influence and exertions to further the cause of Lay Agency, so as to strengthen the hands of those already laboring in the work, and encourage others to follow their example. It will, of course, be understood that all the work thus suggested is to be done with the sanction and under the direction of the clergy of the parishes or districts in which the members work.

Works marked * require special sanction of the Bishop.

The above list is signed, "Approved. A. C. London."

One of the committee, in a letter to us writes:—"Being Diocesan, it is understood that all parties in the Church have a right to be represented on the committee; and although there are, of course, differences of opinion, we have been remarkably free from factiousness." He adds:—"I am sure that laymen have a great advantage in going amongst the poor non-officially: it is not that we are unpaid, but we are not committed; we only speak to them because the conviction of the

importance of religion is pressing us on. The only question is about preaching. But I think the framers of our Twenty-third Article would admit the distinction between *addressing* and *preaching*, as it would be unreasonable to make religion the one subject on which a man may not address an audience. Scripture seems to teach that every man is to use his gifts in due subordination."

As to the existence or extent of lay preaching in the primitive Church, we do not enter; but we may ask, is it creditable that the progress of the Church in the early ages was the result solely of the same exclusively clerical agencies for propagating the Gospel which now exist? And do all such passages as the Epistle for the Tenth Sunday after Trinity refer only to those who were ordained to teach and preach.

Whatever may be the doubts as to the practice of lay preaching obtaining in the primitive Church or its expediency in these times, there can be no question as to the obligation of "visiting." It would be difficult to frame a plainer statement than this: "Pure religion is to visit the fatherless, &c." The well-known Eastern custom of Prayer-wheels, by which devotion is done by mechanism, is not more anti-Christian and absurd than the modern habit of doing Christian work by proxy. For any man to suppose, as it is evident vast numbers do, that by subscribing to a society which employs lay agents to visit, that he has discharged his duty to his neighbor, as implied in the apostolic statement, is not a less vain superstition than it would be to pay another man to believe or exercise faith, or cultivate any Christian virtue.

WHENCE COME CONVERTS TO ROMANISM.

THE denominational press, on all sides, seems inclined—and the inclination has become chronic—to represent the Episcopal Church as Romeward bound. Not intending now an exhaustive essay, I will only submit a few facts and suggestion, in reply to questions addressed to me, and in answer to letters received.

1. There are fewer persons, reared in the Episcopal Church, entering the Romish communion, than from the other churches in the world: and this notwithstanding the fact that the Protestant Episcopal Church in the world, numbers more than the Methodist, Presbyterian, or Baptist, with which it is often compared. I have for some years noted the confirmations reported by the Romish Bishops, also the per cent. of former protestants in the list of candidates. Upon enquiry I find the per cent., which in some places is quite large, correct; but seldom is there an Episcopalian among the number, and of the latter but few reared in the Episcopal Church. I have taken the reports of confirmation from *The Pilot*, *The Freeman's Journal*, and other Roman Catholic papers, and then instituted inquiries in the localities named. Cardinal Wiseman reports two thousand proselytes in England. It is found that more than nine-tenths of these come from the Dissenting Bodies, a large per cent. being Methoists. My authority for the last statement is the reports given in the *London Tablet*, *Wiseman's Review of the Church*, *Tremble's Church Reaction*, and statements made to me by English gentlemen, who have examined the question with opportunities of personal investigation.

2. Some clergymen and laymen of the Episcopal Church have become Roman Catholics. Grant it. What does it prove? That the tendency of the *Episcopal Church* is toward Rome? Let us see how that logic works. All the Unitarian

ministers in Chicago, and some others in different parts of the country, were once Methodist pastors. Does that prove that the Methodist Church tends to Unitarianism? Several Unitarian ministers, of whom the present Bishop Huntington is one, have entered the Episcopal Church. Is Unitarianism blossoming into Episcopacy? More: How many Presbyterian, Methodist, and other pastors, have, within twenty years, resigned their charges and taken Episcopal ministrations? Is that an incontrovertible argument that their ecclesiastical currents are running the same way? The very same week that reported the defection of one of our clergy—and that without sufficient authority—announced also that two Presbyterian, and two Methodist clergymen, and four Romish priests, had joined the Episcopal Church; and that one Presbyterian minister and his son had become Roman Catholics. The arithmetic of that week, as figured in the denominational press, worked out a problem, and gave an answer to it; and it was substantially this: "Episcopacy squinting towards Romanism." I would respectfully ask if the "squinting" is all on one side?

3. Some clergymen of other Protestant bodies have come into our communion, and then speedily gone Romeward. They were already possessed of certain tendencies, for which there was no satisfaction, save in Romanism. How did it happen that these men, educated and trained in a ministry not Episcopal, had, in their mature age, such a leaning to Symbolism and Ritualism, that they could not find enough of either to satisfy them, short of the Papacy? A man was taken in my house, with the Campagna fever, contracted in Italy. Does it follow that the Pontine Marshes are in the Rectory? One extreme follows another. Ague first, fever afterward. Let us look now at the antecedent history of some of the modern preverts to Romanism, Mr. J. McMasters, editor of a Roman Catholic paper, *The Freeman's Journal*, is the son of a *Presbyterian minister*. Rev. W. J. Bakewell, of Pittsburgh, a Congregational minister, was a successor of Matthew Henry, a commentator on the Bib'e, and pastor of a Dissenting congregation in England. His son R. H. Bakewell, was afterward editor of *The Shepherd of the Valley*, a journal of the Roman Catholic Church. Rev. Mr. Huntington, who has, in a volume, giving his reasons for renouncing Protestantism, says that he received his theological education at the Presbyterian Seminary at Princeton, New Jersey. Dr. O. A. Brownson, the champion Roman Catholic reviewer, was for a time a Congregational minister. "Father" Hewitt is the son of an Old School Presbyterian pastor. "Father" Walworth is the son of Chancellor Walworth, an elder in a Presbyterian Church. Judge Burnet, author of the book entitled "Reasons that led a Protestant Lawyer to the Catholic Church," was a Baptist until his acceptance of Romanism. Judge Lord was a Presbyterian until he made a similar change. Rev. Henry L. Richards, formerly Rector of St. Paul's Church, Columbus, Ohio, passed his boyhood in the bosom of the Congregational Church.

A Roman Catholic writer says that George Leach, Prof. Oertel, Porter, Thomas, and others, came to them from bodies not Episcopal. Of Donald McLeod, and some others claimed as proselytes from the Episcopal Church, I only know that in college days, the time of my acquaintance with them, they did not attend upon Episcopal ministrations.

Of the European proselytes, De Joux was a Calvinistic pastor at Geneva. Professors Muller, Philips, Adams, and philosopher Schlegel, were

not of the Episcopal Church. Neither were the Count Ingenheim, the Princess of Mecklenburg, Count Stolberg, Werner, and the Baron of Ecstein. DeHaller, Esslinger, Heuter, and Overbeck were of the Swiss Protestant Churches. Of the perverts reported in France, the Romish list before me gives all as non-Episcopal. The Marquis of Bute was a Scotch Presbyterian. Of the perverts from the English Church, most of them, whose biography I have been able to trace, were educated in latitudinarian views and swung, by a pendulum law, from one extreme to another. Messrs Ward, Oakley, and F. W. Faber, went from "a former tendency to Puritanism into the arms of Rome.—Dr. S. F. Jarvis's "Presence of God in His Church," page 25, Nettlement's Prelections.

I have written enough for my suggestions, that the Episcopal Church is not the great depot for the supply of the Papacy, and where Romish trains wood and water. I intend not to be unkind, nor invidious, to my neighbors of the various denominations. But when charges are continually made and repeated, having no foundation in fact—when our parishioners are disturbed by statements and paragraphs put in their hands, which are not true, we must be pardoned for using modestly a little of the Queen's English, and saying these things are not so, and at the same time asking, from all parties, a full and fair examination of all the questions involved. G. W. T. (*Episcopal Register.*)

THE CLERICAL GUIDE.

AS announced in the last edition of the above work, there will be no re-issue for three years, consequently the present edition of the Guide will stand till 1882. In order, however, that the practical utility of the work may not be lessened, nor the interest therein weakened, Mr. Bliss has decided, with the expressed approbation of numbers of the clergy in the several dioceses, to issue each year an appendix, which will contain the calendar, alphabetical list of Bishops, Priests and Deacons, and revised information on such other heads as require alteration, consequent upon the changes constantly taking place. This appendix will in size and general appearance correspond with the original work, so that at any time it may bound therewith. It will (D.V.) be issued the first week in January, perhaps earlier, and as all the clergy require a calendar of some kind it is hoped that the effort here made to supply their wants, not simply with a calendar, but with other information respecting the Canadian Church, will be encouraged to the extent of each individual clergyman taking at least one copy, the price being within the reach of all, viz. twenty-five cents.

BOOK NOTICE.

A SERMON preached before the Synod of Fredrickton in *Christ Church Cathedral*, FREDRICKTON, on the 9th day of October 1879, By Rev. Edwin S. W. Pentreath, Graduate of the General Theological Seminary New York, Rector of Moncton N.B. St. John N. B., Barnes & Co.

An excellent sermon on those notable features of the Church given in Acts 2: 42,—“And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers;” and an admirable appeal in behalf of the cause of Christ and His Church.

—Show this paper to your neighbors and get them to subscribe for it.

—Peace is such a precious jewel, that I would give anything for it but truth.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

DUNHAM.—We understand that the Rev. George Forneret, B.A., lately returned from the North West, has been elected to the Rectorship of this parish. Mr. Forneret is a graduate of McGill University, and a former student of the Diocesan Theological College.

MONTREAL—Trinity—There is a hitch in arrangements for uniting this parish with that of St. Thomas'. This is greatly to be deplored. Canon Henderson has temporary charge of Trinity. It will be a great humiliation to us all if this fine edifice passes into the hands of the Roman Catholics.

BOLTON CENTRE.—We mentioned, last week, that the Bishop visited this extensive Mission on Sunday, October 26th, and held confirmation. On Monday afternoon a business meeting connected with parochial matters was held, at which the Bishop and Archdeacon Lindsay were present, and on the evening of the same day a Missionary Meeting was held, at which addresses were delivered by the Bishop, Rev. Mr. Ker, of Mansonville, Mr. Hepburn, of Georgeville, and Mr. Clayton, the Incumbent. All the services and meetings were of the happiest and most encouraging nature.

We wish it were in our power to strengthen, in some substantial manner, the hands of the Reverend Incumbent of Bolton Centre. No man in this Diocese has a heavier field to labour in, and no man in the Diocese works harder, year after year, than he does.

Mr. Clayton has three churches in his mission, (one of which he built a year or two ago), and three congregations to minister to every Sunday. One would think that this represents as much work as one man could attend to; yet, if we are not mistaken, we once heard Mr. Clayton threaten to undertake a fourth Sunday service, (where it was and is greatly needed by the way), if no one else could be found to do it.

Bolton Centre, some ten years ago, was a stronghold of Dissent; at present it is a stronghold of the Church, and this happy result, under God's blessing, has been brought about by the patient, self-denying labours of the present Incumbent.

LACOLLE.—Some time ago we mentioned that Mr. Boyd's removal from this mission would be a source of regret to many of his people. These regrets have taken the substantial shape of a beautiful communion service which they have lately presented to him.

SOUTH STUKELY.—The church in this parish is certainly not losing ground in the hearts of her people. On the 22nd inst., the ladies of St. Matthew's Church gave a reception at the parsonage. They invited the gentlemen of the parish and prepared an excellent dinner for them. Instead of spending the day in gossip they spent it in work—the ladies inside, the gentlemen on the outbuildings—putting them “to rights” for the winter. Mr. Garland may be congratulated on the harmony and prosperity of his congregation.

DUNHAM LADIES' COLLEGE.—Some seven or eight years ago it was resolved to establish in each deanery in the diocese, a ladies' school in connection with the church. The first fruits of the resolution is the present beautiful building situate in one of the most beautiful villages in Lower Canada. Hard times came on and money became so scarce that it was considered expedient (and indeed rendered necessary) to forego for the present any attempt to carry out the original idea of a Deanery Church School for young ladies. In the meantime an offer to open the unfurnished and partly unfinished building was made to the corporation, which offer was accepted, and the house was leased for a term of five years to the present occupant. It is now elegantly furnished in every respect for the work of a high class college, and the large number of young ladies in attendance is sufficient proof of the estimation in

which Mrs. Oakley, the lady principal, is held. The corporation is at present in debt about \$1,000, and it was to consider how this debt can be got rid of that the meeting of Tuesday last, the 28th inst., was held. Of this meeting we subjoin the following very accurate report from the *St. John's News*:—

The quarterly meeting of the corporation of Dunham Ladies College was held in the reception room of the college on Tuesday last. As the Secretary had announced that business of unusual importance would be brought before the meeting the attendance was unusually large. There were present: His Lordship the Bishop of Montreal, president, in the chair; Ven. Archdeacon Lindsay, vice-president; Dr. Gibson, Secretary-Treasurer; Rev. Rural Dean Mussen; Revs. F. Robinson, J. B. Davidson, Wm. Jones, W. L. Mills, H. W. Nye, J. Kerr, W. DeGruchy, C. Bancroft, F. H. Clayton, T. A. Haslem, A. Lee, Hon. G. B. Baker, Messrs. J. S. Baker, Honey, Ball, O. Dwyer, and D. R. Smith.

After routine, a number of letters from the Rev. Canon Henderson, relating to a scholarship and a small balance of subscriptions to the endowment fund of the College, and still under his control, were read. With respect to the latter, after some little discussion, it was moved by Mr. Smith, seconded by Mr. Honey, that the Rev. Mr. Henderson be requested as soon as convenient to hand the amount over to the Treasurer, it being understood that the money should be applied as the donors originally intended towards the endowment. The motion was carried without dissent. As regards the scholarship of £100 stg. presented by some anonymous English gentleman, it was stated in Mr. Henderson's letters that this had been withdrawn. It was generally supposed that this was a permanent gift to the institution, but as the College never had control of the money, and had not even been informed of the name of the recalcitrant donor, it was generally conceded that the corporation were powerless to move in the matter. A protracted discussion on the indebtedness of the building fund ensued. It appeared by the statement of the Treasurer that there are two claims yet unpaid aggregating nearly \$1000, in the form of two notes, and as there is no revenue with which to meet even the interest, let alone the principal, the notes were a source of concern and annoyance to the private endorsers. The Rev. Mr. Mussen thought that the building should be mortgaged and the notes paid off and he moved, seconded by Mr. Dwyer, “That it is expedient to capitalize the debt on the building.” After some debate this was agreed to be inexpedient and the motion was withdrawn and the following, proposed by Rev. J. B. Davidson, seconded by Rev. Arch. Lindsay, seemed to harmonize with the sentiment of the meeting and was unanimously carried: “That this Deanery be divided into three separate districts by His Lordship for the purpose of advocating the claims of Church education of young ladies in connection with Dunham Ladies' College, and that the Bishop be requested to name three clergymen to meet every church congregation in the Deanery and to press the claims of the institution upon their consideration.” His Lordship acquiesced and appointed Archdeacon Lindsay and the Rev. Messrs. Davidson and Nye.

It was further moved by Mr. Davidson seconded by Mr. Mussen “That the Corporation reasserts the original basis upon which the college was founded, and the present arrangement is expedient but only temporary.”

ONTARIO.

LANSLOWNE FRONT.—The members of the Church surprised their Pastor and his wife on Friday evening, the 31st ult., by assembling at the Parsonage from all sides to the number of over seventy (70), bringing many things to cheer and encourage the heart of the Clergyman and wife. They came laden with all the good and substantial things of this life. Any one looking on the scene might have easily imagined that there were no hard times in Lansdowne but the occasion was brought about by the willing hearts of the congregation who although they have been taxed to the utmost in building their beautiful church, yet had the loving spirit to come forward and testify that they were willing to do still more. A bounti-

principal, is held in debt about Tuesday last, the meeting we subjoin report from the St.

the corporation of in the reception day last. As the business of unusual before the meeting urge. There were shop of Montreal, Archdeacon Lindsay, Secretary-Treasurer; Messrs. F. Robinson, J. L. Mills, H. W. Bancroft, F. H. Hon. G. B. Baker, J. O. Dwyer, and

ters from the Rev. scholarship and a under his control, latter, after some l by Mr. Smith, e Rev. Mr. Hend- convenient to hand er, it being under- be applied as the ls the endowment. out dissent. As stg. presented by man, it was stated at this had been supposed that this itution, but as the money, and had e name of the ally conceded that to move in the on the indebted- ed. It appeared er that there are ng nearly \$1000, here is no revenue interest, let alone ource of concern endorsers. The e building should off and he moved, it is expedient to g." After some pendent and the following, propos- ed by Rev. Arch. ith the sentiment ously carried: nto three separate e purpose of ad- ucation of young n Ladies' College, l to name three congregation in laims of the in- on." His Lord- chdeacon Lindsay and Nye. Davidson seconded oration reasserts the college was ment is expedient

members of the and his wife t., by assembling to the number of rings to cheer and rgyman and wife. d and substantial ting on the scene at there were no he occasion was earts of the con- ve been taxed to utiful church, yet ward and testify more. A bounti-

ful tea was provided by the ladies and a most enjoyable evening spent by all parties. To add to this, during the absence of Mr. Houston for a few days, his carriage was taken away by Mr. Bell and Mr. C. Young renovated and brought back as good as new, another welcome and timely surprise for the Reverend gentleman. Long may the same good feeling and sympathy exist between Pastor and people.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending November 1st 1879.

WIDOWS' AND ORPHANS' FUND.—October Collections.—Carleton, \$3.32; Whitby, \$14.40; St. Philip's, Unionville, \$2.85; Grafton, \$10.00; York Mills, \$10.15; Norwood, \$1.69; Westwood, 98 cents; Cardiff, \$2.00; Penetanguishene, All Saints, \$4.50; St. James', \$1.00; St. Luke's 75 cents; Craighurst, \$3.10; St. James', \$2.10; Midhurst, \$2.00; Christ Church, \$1.80; Hastings, 84 cents; Alnwick, 80 cents; Dartford, 80 cents; Haliburton, additional, 38 cents; Guildford, 63 cents; West Dysart, 50 cents; Credit, St. Peter's, \$13.92; Dixie, \$5.20; Port Credit, \$2.60; Christ Church, Woodbridge, \$2.00; Perrytown, \$3.55; Elizabethtown, 50 cents; Clarke, \$2.80; Charles- ton, 95 cents; Alton, \$1.32; Cataract, 88 cents; Campbell's Cross, \$2.55.—Donation.—J. A. J. \$10.00. Annual Subscription.—Rev. A. B. Chafee, \$5.00.

MISSION FUND.—Thanksgiving Collections.—Bally- nascreen, per Rev. Canon Morgan, \$5.00; Park- dale, \$7.88; Lindsay, \$8.75; Norwood, \$1.00; Westwood, \$1.15; All Saints', Toronto, \$43.40; Hastings and Alnwick, 39 cents; Harwood, \$4.00; St. John's, Dixie, \$1.44. Missionary Meetings—Galway, Silver Lake, 60 cents; Rettie's Bridge, 40 cents; Lindsay, \$8.10; Cobocok (Cameron), \$2.50; Norwood, 40 cents; West- wood, \$1.75; Cavan, St. Thomas' \$7.10; St. John's, \$7.00; Christ's \$6.33; Trinity, \$2.57; Dysart, \$3.82; Perrytown, \$4.28; Elizabethtown, \$2.80.

ALGOMA FUND.—All Saints', Toronto, \$2.00.

The Regular Quarterly Meetings of the Stand- ing Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 13th and 14th November, 1879.

Thursday 13th November.—Clergy Trust, 11 a. m. Land and Investment, 1 p. m. Widows & Orphans' Fund, &c., 1 p. m. Executive, 3 p. m. Sunday School, &c., 4 p. m. Church Music, 7 p. m.

Friday, 14th November.—Mission Board, 12 m. Audit, 1 p. m. General Purposes Fund, 2 p. m. Printing, 2.30 p. m. W. M. P. ATKINSON, Secretary-Treasurer.

St. Thomas'.—A very successful Social and Re-union was held in the School House of this church, on Thursday night, Oct. 23rd. The singing, music and Readings were all superior. Miss Shanly and Miss Croft, sung some exquisite solos and Duets, while Mr. Charles Hirschfelder, his sister, delighted all, by their charming Flute and Piano recitals of some of the most beautiful selections. During the intermission a plentiful supply of tea and cake was served, and the whole evening passed off most happily and pleasantly: a good beginning for the season. Much credit and thanks are due to Miss Shanly for this success, also to Mr. Smith, Florist, Bloor St., the Churchwarden.

St. Matthias' Parish: (St. Barnabas' Mission).—The services conducted by the Rev. H. T. Leslie have attracted congregations to the utmost capacity of the temporary mission rooms. Efforts are being made to procure a site, and erect a more suitable place of worship. Meantime, the services will be temporarily suspended until the completion of the enlargement of St. Anne's Church: the services of that parish being necessarily held, for the time, in their school-house quite near the St. Barnabas' mission rooms. This, of course, renders it unnecessary for the authorities of St. Matthias' parish to continue another series of services for the same locality; and those already gathered in at the mission rooms have been advised to attend

the services at St. Ann's school-house, or else- where until the re-opening of St. Ann's Church, when, it is hoped, arrangements will be made for permanent services in the neighbourhood of Dun- das and Cedar Sts. for the benefit of persons living west of Trinity College grounds. Thus far expenses have been covered by the offertory, and the new congregation will probably be numbered by hundreds ere the close of the year.

RURAL DEANERY OF EAST YORK.—The following Programme of Missionary Meetings in the Rural Deanery of East York is published under the sanction of his Lordship the Bishop of the Diocese who has expressed his hope that the local clergy will do their utmost to give publicity to the several appointments and to awaken interest in the im- portant subject to be presented.

1879, November 16 Sunday Beaverton, sermon, 17 Monday Cannington, meeting, 18 Tuesday West Brock meeting, 19 Wednesday, Sunderland, meeting 20 Thursday Pickering meeting 21 Friday Port Whitby, meeting, 23 Sunday a. m. Whitby, sermon, 23 Sunday p. m. Oshawa, sermon 24 Monday Brooklin, meeting, 25 Tuesday Colum- bus, meeting, 26 Wednesday Ashbourne, meeti g. 27 Thursday Port Perry, meeting, 28 Friday Greenwood, meeting, December 1 Monday Scarboro' Christ Church, meeting, 2 Tuesday Scarboro' St. Paul's, meeting, 3 Wednesday Scarboro' St. Jude's, meeting. The Mission Secretary will (D.V.) preach the sermons and ad- dress each meeting. For the first week the Rev. J. Carry B. D. will also attend and address. The Second week the Revs. J. Davidson M. A., W. S. Westney B. A. and for Scarboro' meetings the Rev. T. W. Paterson M. A. and the Hon. Vice Chancellor Blake and W. H. Howland Esq. In addition to such speakers as the Incumbent in any case may invite T. J. HODGKIN, Missionary Secretary.

WEST MONO.—On the nineteenth Sunday after Trinity special services were held in the pretty little church of the Herald Angel, being the anni- versary of its opening. At the morning services prayers and the lessons were read by G. B. Morley, L. R., in charge. An excellent sermon was given by the Rev. R. S. Radcliffe, from the words "The Lord is in his Holy Temple," after which the Holy Communion was administered, the Rev. W. H. Clarke, B.A., being the celebrant, thirty-seven communicating; immediately after this service, twenty-five prizes were awarded to the Sunday School children. In the afternoon the Revs. Messrs. Clarke and Radcliffe, accompanied by Mr. Morley, was driven by Mr. Robt. Jackson, sr., (an indefatigable worker for the Church) to St. Matthews Church, a distance of eight miles, there a large congregation was gathered. Litany was said by Mr. Morley. The sermon was given by the Rev. Mr. Clarke after which assisted by the Rev. Mr. Radcliffe, the reverend gentleman administered the Holy Communion. Here also prizes were rewarded to the children of the Sun- day School. Returning to the "Herald Angel" evening service was held at seven: at this service the church was packed to the doors. Prayers were said by Rev. C. R. Clark, of Amaranth, and R. S. Radcliffe, of Luther. Lessons were read by G. B. Morley, L. R. The Rev. W. H. Clarke, Rector of Bolton, delivered a most forcible and eloquent sermon, from the words, "Come unto me all ye that are weary and heavy laden and I will give you rest." The hearty responses and singing in this church is a credit, both to the con- gregation and the worthy Lay Reader in charge: it would wake up the dry bones of some of our city congregations. Since the opening of this church, a year ago, by the Venerable Archdeacon of York, there have been held in it seventy-six services, Communion administered nine times, total number communicated 211, baptisms seven, and thirty-three confirmed. "Deo Gratias." On the Monday evening following a festival was held in Camillee Hall, in aid of the Sunday School, \$35.60 was realized.

EAST YORK.—The quarterly meeting of the chapter of this Deanery is appointed to be held at the Parsonage, Uxbridge on Wednesday 12th inst at 10 a. m. Portion of Scripture in the original

to be taken up.—1. Tim. v. 22 etc. Subject for discussion: "The Rubrics of the Communion Office." Clergymen of the Deanery who intend to be present will please notify Rev. Mr. Davidson as soon as possible. E. HORACE MUSSEN Sec'y The Parsonage, Scarborough Oct. 29th 1879.

THE CHURCHWOMANS' MISSIONS' AID SOCIETY.

The third quarterly meeting of the above society was held at the Synod Office on Wednesday Oct. 8th at 3 p. m. The Rev. Thos. Appleby M. A. of Sault Ste. Marie being present was requested to take the chair.

The Sec'y-Treas. laid the usual quarterly state- ment of the accounts before the meeting showing receipts since 1st of July as follows: For Diocesan Mission Fund from St. Johns' Parish \$12.37; from St. Stephens do., \$9.00; from All Saints do., \$1.50; from St. Matthias' do., \$0.25 Total, \$23.12.

For Algoma Diocesan Fund; from All Saints Parish, \$10.95; from St. Matthias do., \$1.00; from sundry small subscriptions, \$8.93; Total, \$20.88.

For the Emergency Fund; from St. Georges' Parish, \$16.19; from Holy Trinity do., \$2.25; from All Saints do., \$8.57; from a clergyman in Diocese of Toronto, \$25.00; Total \$25.01.

Special donations: from St. George's Parish towards the stipend of a travelling missionary in Manitoba \$40.00, from St. George's Parish for the Church Building Fund in Sault Ste. Marie Mission \$50.00.

Sundry subscriptions for Rev. W. Crompton's mission \$10.99; per W. S. Rainsford for a mis- sionary in Diocese of Toronto \$22.00; From C. Hooper Esq. for Mary Lake Mission \$1.00; total \$123.99.

Expense Account; from the Bishop of Toronto, \$5.00; from fees \$1.00; total, \$6.00.

Total cash receipts for quarter ending Sept. 30 \$212.70. Mrs. O'Reilly the Sec'y-Treas. of the sewing department of the society reported that five boxes had been sent out during the past quarter the total value of which amounted to \$48.65. The receipts in this branch of the work are not sufficient to meet the demand, and additional subscriptions either in money or material are urgently needed. There are frequent applications from poor missions for "fair linen" for the Holy Communion and surplices, but these are so ex- pensive that the Society is unable to supply all the applicants. Requests have been received from clergymen in charge of some of the Free Grant Districts for cast-off clothing for distribution among the poorer families under their charge a little assistance of this kind is frequently a great boon to the struggling settlers in their first efforts to make a home for themselves in the bush.

Letters were read from the Bishop of Algoma thanking the Society for their contributions towards the work of his diocese and directing special attention to the Rosseau Mission where he is most anxious to place a clergyman in priest's orders. The people have guaranteed \$800 per annum but it will be necessary to supplement this by an additional sum of \$500 and only about \$100 are as yet promised. A letter from the Rev. Canon O'Meara, of St. John's College, Winnipeg, was read acknowledging with thanks the receipt of \$40 from St. George's parish towards the stipend for a travelling missionary in Manitoba. Also an application from the mission of Kinmount for as- sistance in building a parsonage. The committee decided that the funds under their control were not sufficient to enable them to make any grants for parsonages at present. A resolution was passed that the committee should meet only quar- terly instead of monthly as hitherto. It was decided that as the receipts for Algoma fund had been so small during the past three months that the amount of \$19.12 should be donated to it from the Emergency fund in order to make it up to \$40. A resolution was also passed that no appli- cations from clergymen for grants to their missions be entertained, unless endorsed by the Bishops of their respective dioceses. The Rev. Earnest E. Wood, who was present, then gave a brief but in- teresting account of the state of the mission work in the North-West, in which he has been engaged

during the past two years. The meeting then adjourned.

Since the organization of the Churchwoman's Mission's Aid in December last, the amount contributed through it for the missionary work of the church has been \$1094.56, and as yet very few parishes have regularly organized branches; if more would co-operate this amount might be doubled or trebled. Any one wishing to join the society can do so by sending their name and address to the Sec'y-Treas. Miss Westmacott, 96 Gerrard St. E. Contributions for any mission fund may be sent to her address and will be duly acknowledged and forwarded to their destination. Contributions for the sewing branch of the society should be sent to Mrs. O'Reilly, 31 Bleeker St., Toronto.

HURON.

(FROM OUR OWN CORRESPONDENT.)

MEMORIAL CHURCH.—The special services at the reopening of this church on the twentieth Sunday after Trinity were continued during the week, special evening services being held the five following days. On Monday evening the preacher was Rev. J. P. Lewis of Grace Church, Toronto, from 1 Tim. 1. 15, subject, The man and his Mission. Tuesday, the preacher Rev. John Gemley, Bishop's Chaplain, from 2 Thess. 3. 1, subject, The free course of the word. Wednesday, the preacher, Rev. W. M. Seaborn, Chaplain of Ladies College, from Haggai 2. 9, subject, The glory of the latter House. Thursday, Rev. A. L. Fortin, incumbent Dorchester, from St. Mark 13. 37, subject, Christian Watchfulness. Friday, the preacher, Rev. W. Brookman, Rector St. Thomas' Church, St. Catherine's. The congregations at all services were large. The enlarged church designed for a congregation of eight hundred will most probably be found too small, the locality being an excellent one for a mission Church and the parish a large one, and the Rector and his lay assistants being most energetic in the good work.

ALVINSTON.—The Rev. W. J. Taylor, sometime Incumbent of St. John's, Alvinston, has been appointed Incumbent of the mission parish of Wardville, Glencoe and Newbury. On Sunday, the 19th ult., he preached his farewell sermon to the congregation of St. John's, and on the 22nd, at a farewell social, he was presented with the following address:

To the Rev. W. J. Taylor, Alvinston. REV. AND DEAR SIR,—We the members of your congregation at Napier take the opportunity to express to you our full appreciation of your earnest and faithful work during the past two years that you were among us. We beg that you will accept of this little sum of money as a token of that respect and gratitude, which we feel is our due from us. We sincerely regret that you are about to leave us, but we know that you are going where your labors will be less arduous, and where you will have fewer difficulties with which to contend. We give you a hearty farewell, and pray that God in whom you trust will always be your guide and protector. May we meet in that better land where parting shall be known no more. On behalf the congregation at St. Mary's Church, Napier, by Thomas Moyle, John Hughes, Churchwardens.

CAMLACHIE, LAMBTON.—The Right Reverend the Bishop consecrated the new church on Saturday, the 25th of October. There was a very large congregation. The new church has been erected within the two last years by the voluntary contributions of the members. The site, a very handsome one, was presented by Absalom C. Truster, Esq. Rev. Isaac Barefoot and Rev. S. S. Smith were entertained at a cold collation provided by the ladies of the congregation at the house of G. S. Phillips, Esq.

PETROLIA.—Appointment.—Rev. Wm. Hynde, sometime Incumbent of Wardville, Glencoe and Newbury, has been appointed by His Lordship, the Bishop, Incumbent of Petrolia.

(FROM OUR SPECIAL CORRESPONDENT.)

COUNTY OF ESSEX.—The annual missionary meetings have just been held in this old County.

The missionary agent of the Diocese was present at all the meetings. We are pleased to learn that the new arrangement is likely to be very successful. The collections at the Essex meetings are decidedly encouraging, showing an advance in every place.

SARNIA INDIAN MISSION.—The Lord Bishop accompanied by Rural Dean Jamieson visited St. Peter's church on the Sarnia Indian Reservation on Sunday afternoon Oct. 26th, and administered the Apostolic rite of Confirmation to ten natives, and also preached an impressive discourse, Rev. J. Jacobs, Missionary-in-charge interpreted. Rev. Mr. Jamieson also gave a brief discourse. The church was greatly crowded, so that although a good many extra seats had been provided, many could not get in. After the service a large number of Indians (men and women) shook hands with his Lordship, who was very much pleased to meet them. The service will long be remembered with great interest and pleasure as having been a very impressive and profitable service. The singing by the choir and congregation in the native tongue was exceedingly good.

KENT.—The Rev. W. F. Campbell, missionary agent for the diocese has been holding a series of meetings in this country. Last Monday he addressed a meeting at Kingstown where despite a small audience a very liberal collection was made.

On Tuesday, Wednesday, and Thursday, meetings were held at Highgate, Clearville, and Durant, which form a new parish lately divided. Good meetings were held and the prospects of the Church of England in the Township of Oxford seem now to be looking up. The chair was taken by the Incumbent, Rev. F. Dixon. Rev. John Campbell has so far met with most encouraging success, and the new arrangement seems to be much superior in every way to the old system of deputations.

List of Missionary appointments for the counties of Elgin, Brant, Waterloo and portions of Oxford and Perth. The annual missionary services will (D. V.) be held as follows:—

ELGIN.—*St. Thomas, Sunday, 16th Nov. St. Thomas, Monday, 17th Nov; Meetings will be held in this County on the following Tuesday, Wednesday and Thursday evenings, to be arranged by the Rev. Rural Dean Ballard.

BRANT.—*Brantford, Sunday, 23rd do, Grace Church; Brantford Sunday 23rd do. St. Jude's; Paris, Monday 24th, do.; Onondaga, Tuesday, 25th do.; Brantford Wed. 26 meeting; Kanylagah, Thursday 27th; Brantford, Friday 28th, meeting St. Jude's; *Burford, Sunday 30th; Mount Pleasant, Sunday 30th; Northfield and Cathcart, Monday, 1st December.

OXFORD.—Eastwood, Tuesday, 2nd December; East Oxford, Wednesday, 3rd Dec.; Princeton, Thursday, 4th Dec.

WATERLOO.—*Galt, Sunday, 7th and Monday, 8th Dec.; Berlin, Tuesday, 9th Dec.; Hayesville, Wednesday, 10th; Hamburg, Thursday, 11th.

PERTH.—*Stratford, Sunday 14th Dec., St. James' Church do. and Home Memorial Church; Sebringville, Sunday, 14th; Stratford, Monday, 15th, meeting; Stratford, Tuesday, 16th, meeting; Mitchell, Wednesday, 17th; Dublin, Thursday, 18th.

* Missionary sermons will be preached at these places by the missionary agent of the Diocese. Collection at every service in aid of the mission fund.

Correspondence.

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

THE CHURCH WANTS THE PAPER.

SIR,—I have seen something of the parishes in several dioceses and consequently have had, at least, an opportunity of knowing the mind of many clergymen and many laymen on the question of the need of a good church paper. And it is an almost universal wish amongst churchmen that we had an organ of the church, which would bring its weekly reflection of the thought and action of the church into the houses of the members of our communion. Perhaps in a city, church members may gain a knowledge of the

church's teaching and the church's comparative power and position in the world without a paper, but the church members in the rural parts of the country, who are the great body of the church, as of all religious bodies without a paper, as a medium of communicating specific information upon church usages and church doctrines. Rural church members without a good church paper are exposed defencelessly to all the ceaseless misrepresentations and wicked fabrications as to the church's doctrine and ritual, which interested fanatical and unscrupulous members of the various religious societies around them employ to alienate the affection of churchmen from their spiritual mother.

I say they are exposed "defencelessly," for it is not in the power of the clergyman of the parish by his single influence to counteract the multiplied assaults which are made upon his flock from without. Do we need any evidence of this? Let us but go to rural parishes and listen to the exceedingly imperfect and erroneous conception which many church members have of the distinctive characteristics of the church. I am not sure that this state of things is much better in cities and towns. But it exists largely without question in the church in many places; and the clergy have not found the means as yet to avert it. We may assume that we need some instrumentality co-extensive with the secular press, which shall by slow degrees and almost imperceptibly convey the information which cannot by any other means be so effectively communicated. When we shall have placed a sound church paper in the hands of our people generally, then we shall have gained an effectual antidote to the poisonous iniquity of no religion and distorted religion, which is the great and predominant evil we have to contend with. Until we have done this, we are by all other endeavors which we make, employing partial and weak expedients that never can do the work which we would have them do.

Let it at once be understood by the whole church that our great and imperative need at the present moment is the universal circulation of a church paper. Here, as in all other enterprises, religious or otherwise, success is to be gained by prompt and vigorous action. While some men are debating whether a church paper will do good or not—and strange to say some clergymen say it will not—church members are taking and reading the Methodist and Presbyterian organs, the *Christian Guardian* and *Montreal Witness*, and by these means learning, as they suppose, a more convenient religion than that under which they had been brought up. And some churchmen are finding the *Globe* a very satisfactory church paper!! Now, as no Presbyterian or Methodist minister would find much cordiality of sentiment towards him in members of his communion, who should kindly take to the reading of the *Church Times* (Eng.), so no clergyman of our church can expect to be zealously sustained in his parochial work by churchmen whose opinions are formed upon Presbyterian and Methodist teaching.

Should not a churchman feel himself bound to apply to the organ of the church for an exposition of church teaching, rather than to papers which are interested in pulling down the church? One would say unhesitatingly he should; but what is the fact? Some few, though truly but few, church members through the perverting influence of other religious bodies about them, have attained to such profundity of religious wisdom as to expect to find the truth only amongst the enemies of the church. These "illuminate" are not numerous. But there should be none of them. And if an effort was made generally by the clergy of the church to obtain a full circulation of the **DOMINION CHURCHMAN**, our church would immediately rise to a higher level in power and security; it would be the initiation of a new era in church affairs. It would then come in a short time to be felt to be with us as it is felt to be with other religious bodies, as an essential to fit and proper church membership that every member should have his paper, the exponent of his church's teaching, and the defender of the church against hostile influences from without.

Will the clergy of the church not take this matter into their earnest consideration? I hope they will excuse the officiousness of one who has seen much of the church and its needs in the rural parts, and will permit him to express his opinion on a question which has been almost daily before him. It remains with the clergy to accomplish this work in brief time, and so secure an inconceivably great good for the church; or to let it drag along slowly without enthusiasm, and so allow the church's interests to languish and suffer serious harm.

The **DOMINION CHURCHMAN** is now in price within the reach of all—one dollar. Mr. Wootten has incurred the risk of failure to try a new experiment in church journalism for the sake of securing a good for the church which could be gained in no other way. Such laudable enterprise should be met by correspondent action on the part of the church generally. The paper, too, is as good as it is possible to make a church paper in point of style and typographical execution. The illustration for children in the children's department is also an excellent feature. And the theology

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and literature of the paper are just what the church in Canada can make them; if there is any defect in them it might be charged to the youth and poverty of the country. It reflects faithfully the thought and action of the church in our country; this is all that can be claimed.

The DOMINION CHURCHMAN needs but to be sustained by general subscription, to fulfil all the ends which a good church paper can, and to wield an influence on behalf of the church second only to the pulpit itself. Will not some one who can do better justice to this important subject than the writer can, give the church the benefit of his powerful aid in awakening a due-interest in it. Would that the leaders of church thought and action with us would put forth their endeavor to push this enterprise on to a successful issue.

ARCH'D LAMPMAN.

PATRONAGE.

SIR,—I gladly accept *ex animo* the disclaimer on the part of your Montreal correspondent of any desire or intent to depreciate the work of the late Principal of Lennoxville. But I still maintain that his remarks, as they stood, could convey no other impression, one also as unjust to Dr. Nicoll's memory, as it would be painful to his many friends. I am heartily glad also, to emphatically endorse your correspondent's sentiments on the nomination to Rectories, and rejoice that he has brought up the subject and discussed it so ably. I should decidedly be in favour of leaving the matter in the hands of the Bishop for the time being, no matter what his views may be. The Bishop would, in such cases, be certain to confer with the parishioners of the vacant charge, and thereby elicit their opinions and wishes before coming to a responsible conclusion. That preaching power should be the sole or main test of a man's fitness for such a post is surely most unreasonable. Preaching is a very important part of a clergyman's duties, but it is not everything. Some have not the gift, and yet are men otherwise most eminently qualified for a pastoral charge. The diversity of gifts among Christians is a truth constantly forgotten, and the question of a clergyman's efficiency is made to turn on the possession or non-possession of the power of pulpit oratory. Then, too, such a theory is most injurious to a Minister of Christ. It inclines him to seek for popularity, to please by honeyed utterances, and to fall away from the truth of his message, in order to court the favor and admiration of his hearers.

I may be told that, being myself a clergyman, I cannot realize the sufferings which laymen endure from bad sermons. Perhaps, however, I do, and I am sure that those sufferings are paralleled by the weariness which those who have not the gift of preaching endure from and during the preparation of sermons.

By all means let preaching enter as an element into the consideration, but let it not be the one main proof on which the matter shall turn. For clergymen to be trotted out, so to speak, in order that a congregation may judge whom they prefer as their pastor, is to my mind most objectionable, and unworthy of both priest and people. Hoping that the day will eventually come when, as your correspondent says, "the Church patronage of the Diocese will be wholly and absolutely in the hands of the Bishop,"

I am, yours faithfully,
R. W. NORMAN, D.C.L.

APPEAL.

DEAR SIR,—As I have an infant class in the Sunday School here averaging eighteen, just commencing to read, I have been anxiously wishing to have suitable books to instruct their tender minds. The books I would like to have are "Easy Scriptural Lessons," in large print, with pictures. Will any of your kind readers be willing to help us in this good work?

Yours sincerely,
Mrs. R. MOSLEY.
Parry Sound, Oct. 27, 1879.

THE MISSION BOARD RESOLUTION.

SIR,—The heading as above has now become, I am thankful to see, a familiar one. A resolution fraught with such important results, for good or ill, to the well-being of the future Church should be made the subject of free discussion, and, if it be of any real value, it will be able to stand the test. And it is the duty of every true son of the Church, who is opposed to the manner in which it is proposed to carry it out, not to rest satisfied until he has handed in his quota of arguments—be it small or great—which will serve to militate against it. No matter how unpleasant a task this is, the necessity of the case requires it.

If it is the design of the Church to be at some future time a flourishing Church and not a catholic one; to be "rich and increased with goods" like the Church of the Laodiceans; if it is the wish of the Board to maintain the Church in the comfortable and wealthy parishes, to crush it out among the poor and struggling: the resolution is undoubtedly an excellent one. The graces of Christ's Gospel may no longer be bought "without money and without price." Those who are so unfortunate as to be deficient in this world's

goods are to be passed by on the other side and deliberately left to the machinations of the devil. And those parishes or missions which cannot fulfil the obligations the Board is pleased to put upon them must close their churches and be over run by dissent or infidelity. How can a Church hope to have the presence of her Lord and Master, which is the blessing promised to the promulgation of His teaching, when she practically withholds that teaching from those who are in her immediate vicinity? The Mission Board resolution seems to have something unchristian about it at its very root and foundation, for it circumscribes the ground of the Gospel which should be disseminated "everywhere," and it auctions off its priceless blessings to the richest and highest bidder. But there is another light in which to look at it, and a more practical one. Suppose, for instance, that a mission cannot for reasonable causes fulfil its obligations, and the clergyman has been ejected by this inhuman process of "starving out," what a miserably short-sighted policy it is for the Church to give up her vantage-ground, however slight, and not to support him in his self denying labour? Is she contented not to extend her borders, but to leave the laurels of Home Missionary labor to the more enterprising dissenters? What had been the success of those dissenters, I ask, if they had adopted a suicidal policy like this? But it seems a characteristic of the Church of England to be ever preeminently safe. In weak parishes, where the Church is struggling to plant herself, the clergyman should be supported by the Mission Board and not forced to withdraw; if at least the authorities desire to establish the Church there.

I cannot forbear comparing this resolution to an "old woman's" cure that I knew of as having been once suggested to a sufferer from rheumatism. The potion was of such a powerful, and at the same time equivocal, nature that in the words of its advocate "if it did not kill it was sure to cure." And this seems to be the probable, though doubtful, effect of the prescription afforded by the Mission Board. In well-to-do parishes, which are able to bear it, it may do very well. But in struggling missions, which need fostering care and not harsh treatment, the former result is the more likely to ensue in proportion to the backwardness of the mission; and in some of them it is simply inevitable. If the course indicated is persisted in, and such missions as I have described continue to bear up, notwithstanding the obstacles put in their way by those whose duty it is to cherish them; if by a superhuman effort and through unhallowed means they do not yield to the pressure brought against them, I would humbly submit that it will be in spite of the ruinous policy of the Mission Board and owing simply to the indestructible nature of the Gospel. In conclusion, I ask, what can have possessed the authorities, that they are putting such a clog on missionary activity, and are enforcing resolutions so utterly opposed to missionary success? If they wish to do the work of the Church, to establish her in her weak places and to extend her into unknown fields, let them give their mission grant untrammelled and unconditionally to such places. We know that the Church has thriven under persecution, and perhaps this is what the Board is aiming at. But this has been persecution from without, and not within her fold.

Suppose that a clergyman were to say to a poor man among his flock, "unless you can pay in so many dollars a year I cannot attend to your spiritual wants; my time must be entirely given up to the rich brethren who can pay"; would he not be justly pointed at in righteous horror and indignation? And shall a Mission Board which is taking precisely the same course be exempt from a similar charge?

It may be thought that it is not a becoming thing in young men thus to call in questions the mature deliberations of their elder and more experienced brethren. But what are they to do? Facts must be looked in the face. Or, are they to sit quietly and allow this resolution to be carried into effect unchallenged, with all the devastating influences in its train, that have been so well indicated in former letters; influences which, in some cases at least, would end in the total disruption of the Missions over which they are placed in charge? It seems to me their bounden duty to strive for these to the utmost, even if, in doing so, they are compelled to the unpleasant task of disputing the enactments of such an experienced body as the Mission Board. And no other course presents itself than to discuss the matter in the Church journal.

A. FLETCHER.

SIR.—It is certainly encouraging to see the missionaries of Toronto Diocese taking up the recent action of the Board, and it is very kind of you to throw your columns open for such discussion. But is it not rather unfortunate that the resolution passed last August should be found fault with? As I read it, it is simply an indication that the members of the Board are at last determined to "carry out the By-Law." It is a great pity that the resolutions should ever have been necessary; and, for that matter, that the By-law itself should have been necessary; but, since such necessity existed, the resolution is a step in the right direction. I do hope, most earnestly, that at their next meeting the Board will direct the Secretary-

Treasurer to furnish the chairmen of the committees on missions in the various rural deaneries with lists of the missions in default, and direct these committees to visit such missions and to report to the meeting of the Board in February. Had this action been taken last August the reports might have been presented next week, and thus a delay of three months avoided.

In addition to what the incumbent of Bolton said in his admirably letter as to the bonds not being worth the paper they were written on, let me say that this is no affair of ours, the bonds being simply an agreement between the Board and the missions. We have nothing whatever to do with them; our charter is the By-law under which we work, and according to which we have a perfectly legitimate right to our stipends. If the minimum sum thus guaranteed cannot be paid us, let us be told so, and let the By-law be altered reducing such amount. But, in the name of common sense, common fairness, and even common honesty, let us know how much we may depend upon to support our wives and children; or else in the interest of those not yet ordained, enforce the Roman rule of celibacy.

If at its meeting next week the Board should make some strenuous and vigorous effort towards carrying out the provisions of the By-law, so far as these provisions concern us, well and good; we will still be patient. But if otherwise, if matters are allowed to go as they have been for the past year, patience will cease to be a virtue; and our plain duty will then be to send in our accounts to the Board just as we would to any other creditor, firmly and respectfully demanding payment.

W. WHEATLEY BATES.
The Parsonage, Ivy, Nov. 3rd, 1879.

DAYS OF INTERCESSION FOR SUNDAY SCHOOLS.

SIR,—The schools in Ottawa seem to have shewn a good example of heartiness and unanimity in their observance of the day, and your Ottawa correspondent in furnishing a very interesting report of what took place there. I am sorry that I am not in possession of the facts as regards other schools in Toronto, but if not too late, I would like to mention the way in which Sunday, 19th October, was observed at the Church of the Holy Trinity.

The teachers with hardly an exception—and the one or two exceptions arose from accidental causes—and several of the elder scholars attended the early celebration of the Holy Communion at eight o'clock. Very stirring and appropriate Sunday School sermons were preached, in the morning by the Rev. W. S. Darling, from the words "Bring them up in the nurture and admonition of the Lord;" and in the evening by the Rev. John Pearson, whose text was "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." The half-yearly children's service (a custom which for many years has been kept up in this school) took place in the afternoon. It consisted of a shortened evensong, beginning with the hymn "Brightly Gleams our Banner," followed by the Lord's Prayer and Versicles, Psalm 145, a short lesson from the New Testament, the Magnificat, the Apostles' Creed, and Evening Prayer to the end of the third Collect. The hymn for Lay Helpers No. 356 (Hymns A. and M.) was then sung, followed by an excellent address from the rector, and the singing of two hymns, during the latter of which "We Give Thee but Thine Own, whate'er the Gift may be," the offertory was taken up, that from the scholars being presented at the chancel gate by a pupil from each class accompanied by a bunch of flowers, which gave the offertory basin a festival appearance. The service closed with special prayers of intercession for Sunday Schools, the "Benediction," and the hymn "Now thank we all our God."

I have entered somewhat fully into these particulars for two reasons: 1st. Because they may furnish suggestions for a short service for Sunday schools—not lasting over an hour—as to which inquiries have been lately made in some of the English Church papers. 2nd. In the hope of drawing out information of what took place in other schools, both in town and country on the Days of Intercession.

S. G. WOOD,
Supt. Holy Trinity Sunday School.
Toronto, Nov. 2, 1879.

Family Reading.

GOLD IN THE SKY.

CHAPTER XV.—INVESTIGATIONS.

The days went on, and there was little or no change in the state of Claude Egerton. It had been a terrible waking for Cyril, when he had opened his eyes on Christmas Day, and recollection came to him.

He would have sat night and day beside his brother, or he would have worked for him in any way that he would have been of the slightest use to

him; but, unfortunately, he was just one of those people who are of the least use in a sick-room. His eager desire to do the right thing made him awkward and clumsy, and his nervous anxiety caused him to do the very things he would have avoided. After the first half-hour's trial, Dr. Majendie turned him out of the sick-room, and forbade him to enter again, unless by permission.

Dr. Majendie was fond of speaking his mind when possible; and shortly afterwards he said, "What an idle fellow you are, Cyril, is it possible that there is any living human being who has nothing to do?"

"I have little enough," was the gloomy answer.

"There is plenty to be done for all who will do it," said the Doctor. Then seeing what a despondent mood he was in, he added, laughingly, "even for such useless feeble hands as yours are."

Gwendoline thought her father had said too much, and was very unkind to poor Cyril, but, although he turned slightly red, he made no direct answer, and he left sooner than he usually did.

"That fellow is not worth his salt!" said Dr. Majendie, when he left. "His poor brother upstairs is worth fifty such fellows. I do not think an earthquake under his nose would make any impression on Cyril."

But something less than an earthquake had made an impression on him this time, and Cyril paced along the snowy road slowly, with his hands in the pockets of his overcoat, and thinking over the doctor's words. But Cyril was at no time able to stand and walk alone, and his first idea was, "I will go and talk the matter over seriously with some one." Hitherto his thoughts had been too bewildered and disjointed to work any settled purpose. By the time he reached the entrance-gates of his home he decided to have a talk at once with Merton the head gamekeeper.

Twenty minutes later Cyril Egerton was ringing the funny little tinkling bell at the door of the "Kennels," where the chief gamekeeper and his family, his assistant, and all the dogs lived. The door was opened by Mrs. Merton, with her youngest child in her arms.

Merton was at home, and the visitor was conducted into the parlour, where he waited whilst Mrs. Merton got a candle, and lighted the fire. Now this parlour was rather a gorgeous affair, for Mr. Merton was a great person in the neighborhood. Space was somewhat limited, and his numerous family would have been decidedly more comfortable with another bed-room, but there was a certain dignity and appearance about the parlour which was dear to Merton's heart.

"Merton, I want to have some talk with you"

Merton intimated that he had no doubt of it, and that he should be glad to give his best opinion.

"Now, Mary, Mary, do make haste and get that fire to burn, and leave the room! Ah, I'll show you how to light a fire to-morrow; I do believe I am the only person who knows anything about lighting a fire."

His pretty daughter was, as far as Cyril could have told, lighting the fire rapidly, and with considerable skill, but at these words she tidied up the hearth, and hastily left the room, and Merton said, encouragingly, "You want my opinion, sir."

"Yes, Merton, I want to talk to you about our trouble. Suppose we just go through all the circumstances of the affair together. Now do you know of anybody who owed my brother a grudge? do you know of any dispute or disagreement he had with any one?"

"No, sir, I can't say I do. I've been turning it round in my mind over and over again, but as far as I know, or ever heard of, he had had no unpleasantness with any one, and every soul in the place will tell you the same. You see, Mr. Egerton had that pleasant manner, that nobody ever could have a dispute with him, or do anything but like him. If there were any grudge owed to him it wasn't in or about Atherton; if it were anywhere else you'd know more about it than we should."

"I know nothing; nobody could be more utterly mystified and at sea than I am in the matter," said Cyril, hastily.

"And that is what the whole place is saying."

"Well, now, let us consider the matter again. What had he been doing all that day—Christmas Eve?"

"Can't say, sir."

"And, upon my word, I don't know; we each had our own separate occupations; in fact——" Here Cyril paused, and for the first time a remembrance of his quarrel with Claude crossed him, for it was the reason that they had seen less and known less of one another's proceedings than usual. He continued, "I saw him once during the morning, and he told me he was going to Wisely Farm, and to somewhere else,—oh! Ridleys'. He was going to take them some money or something."

As he said those words Cyril paused; their sound had given him a new idea, but he was still so bewildered that he could not entirely take it in.

"What money did he have about him when they brought him home?"

"I am sure I do not know—how should I?"

"Well, then, the first thing to be done is to walk down to Dr. Majendie's, and ask him about it."

At this moment there was a tap at the door, and, in answer to the summons to enter, the unexpected face of Mr. Sawyers appeared at the door.

"Oh, I beg pardon, sir, I did not know anybody was here," he said, and quickly withdrew.

"Now he's what I call a regular sound, useful chap," said Merton. "I never was more astonished in anybody than I was in him; he turned out and worked like a brick last week, and was out with the earliest and the latest, and the busiest, and did more work than any of them."

"Call him in, I should like to speak to him."

Mr. Jem Sawyers returned, and stood, with a semi-bashful air, just inside the room.

"I am pleased to hear of your energy and help when this terrible misfortune came to my brother," said Cyril; "it is a thing which we shall not forget. Stay a moment, I want to ask you your opinion—I suppose you have formed one out of all that has happened? Now you need not fear to say anything that strikes you, we shall not repeat it to any one."

"You are very good, sir, I only wish most sincerely, I could be of any real service; but it seems the most difficult affair to understand of any that I ever heard of."

"Did you know that my brother carried a considerable sum of money about him that day?"

"No, sir," said Mr. Sawyers, with great astonishment, and a sudden air of interest. "That do look suspicious. Where might he be a taking it to, sir—to Wisely Farm?"

"No; to Ridleys'."

"Never! Do you really say to Ridleys'? Well I am beginning to think I see daylight, sir; but I won't say any more."

"But I insist on your saying more. Why are you so astonished to hear he took money to Ridleys'? and what is it you begin to understand?"

"You must excuse me, sir, but I can say no more."

"But I won't excuse you. I insist on your speaking more to the purpose, and telling me what you have in your mind!"

"I know nothing, sir. I was a little astonished like to hear Mr. Egerton had money about him that day, and still more so to hear he was going to take it to Ridleys'; but it was only connected with something in my own mind; and, if you'll excuse my saying so, this is not a matter in which one can speak about private impressions and thoughts; it is too serious for anything to be spoken, except facts which can be proved. Good evening!" and before they had realised it Jem Sawyer had disappeared.

"Call him back—fetch him this instant!" cried Cyril. "I insist on knowing all he means, whether they are private impressions or anything else. Go!"

To Cyril's impatience Merton seemed to be away and age, and finally he, returned without Jem Sawyers.

"Well?" questioned Cyril.

"Well, sir, I can't get him to come back; he is excited, and quite unmanageable like. He says if he comes here now to speak to you he should either be rude in flatly refusing to answer your questions, or he would speak rashly and hastily about something he has no right to speak about; so he has gone out—I could not stop him."

"This is too strange! I hate mysteries! Surely we have enough of them already, without any more. I shall see him to-morrow, and insist on his telling me anything and everything he has in his mind," said Cyril, standing up. "Now, Merton, come with

me, and let us go off to Dr. Majendie's at once. We will satisfy ourselves at once as to whether this money is still safe; whether it has gone, or whether Ridleys have it—if so what they had it for. All this of course of the first consequence."

In another few moments Cyril and his gamekeeper were out in the dark cold evening, and pacing briskly side by side down-hill in the direction of Birdshill.

(To be continued.)

At the recent Sunday School meeting at Toronto the following Hymn was sung, composed specially for the occasion by Mr. John Hague. The lines were suggested by the topic, "The duty and privilege of teaching."

A privilege divine,
Is duty done for Thee:
Jesus! the Teacher's gifts, are Thine,
Pour, Lord, those gifts on me.

Patience inspired by Hope,
Faith that no doubt may dim,
Jesus will grant to those who cope
With duty done for Him.

Thy lambs for whom Thou shed
Rich blood on Calvary's hill,
Jesus! may we in love be led
To teach what is Thy will.

To teach as Thou once taught,
Thy sacred seed to sow,
With blessing rich from Thee is fraught—
'Tis Heaven's reward below.

To Love's deep fount and spring,
To Wisdom's endless store,
Teach us to soar on Faith's strong wing,
And draw for evermore.

Thy blessing, Lord, we wait,
Or else our work is nought;
Our lives to Christ we consecrate
For Jesus them has bought.

PERSONAL EXPENSES.

We are often asked what sum is sufficient for the personal expenses of an individual—a man or woman. Such a question cannot well be answered, for the circumstances of individuals vary so much that no rule can be adopted which would be applicable to all. But the question brings up a subject which is exceedingly important, and which ought to be carefully considered by all. Perhaps nothing more completely reveals the real make up of a man or woman than these very expenses. Thoughtful care, attention to details, taste, economy, in fine, the whole character of the individual, will be brought to light. In thinking of this subject, we have been painfully impressed by one fact. It is this. We have observed that men who have made their own fortunes are far more particular about their personal expenses than those who have had fortunes made for them. The sons of wealthy men expend upon themselves many times more than their fathers do. How safe and well it is for them to do so is easily seen by the results.

Some years ago we knew a very wealthy man in New York, who was very careful and economical in his personal expenses. He was in the habit of walking to and from his place of business, and in every way avoided unnecessary expenses. One day in conversation, we asked why he didn't oftener ride. His quick reply was, "I can't afford it—none but young men and clerks can afford to ride." And yet this man gave away more money in charity and benevolence than any man in the city. He then spoke very feelingly of the expensive habits of our young people, and how injurious they were to their morals and to their success in life. We could give many examples, illustrating the importance of this subject, but such examples will occur to the minds of our readers, and if we succeed in fixing attention upon this matter, we shall have attained our object. There is a great deal of point in the old saying, "A penny saved is a penny gained." It is a great deal more than that. The habit of saving is the habit of gaining.

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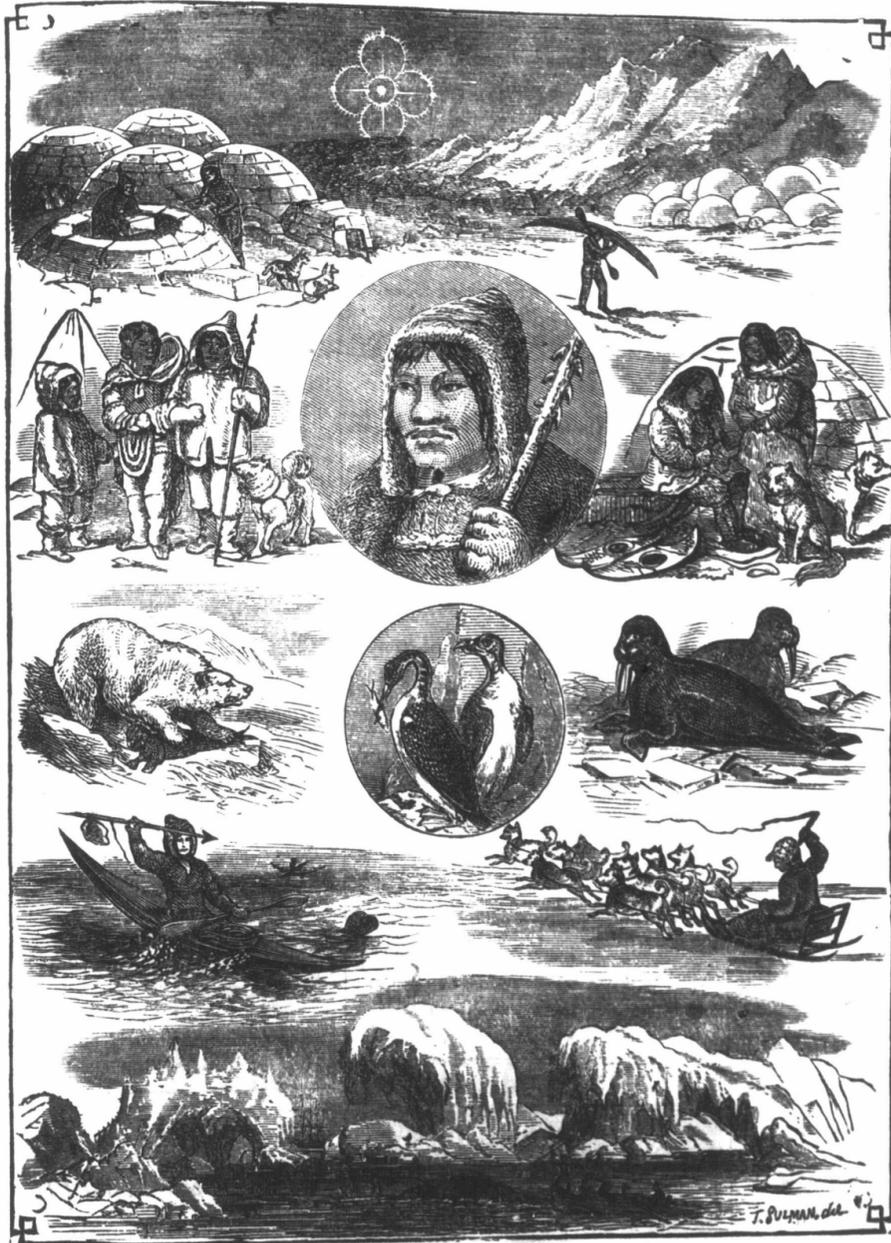
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Children's Department.

LIFE IN THE ARCTIC REGIONS.

The picture gives to us some idea of what the extreme northern parts of Canada, around Hudson's Bay and Davis' Straits, are like. Yet these hardy Esquimaux do not mind the cold weather. They build thick walled houses out of blocks of snow which they carve with their knives. Then they make a sort of low arched passage through which they crawl. Across this seal-skin curtains are hung, which keep out the wind. It is surprising how warm they are. They use furs for rugs and couches, and warm their hands over a stone basin or lamp in which seal blubber is burning.

The seal is the chief friend of the Esquimaux. It furnishes him food, clothing, oil for his lamp, skin for his kyack or canoe, and bone for his spear. Hunting the seal is, therefore, his chief occupation.

In his skin kyack he will go to sea, even when the waves are very rough. His paddle is a single piece of wood, wide at each end, this he will use with one hand, while with the other he hurls his harpoon with unerring aim. Sometimes his kyack upsets, but its skin cover or deck, fits so close to the body of the Esquimaux that with a single stroke he can turn it upright. The large bag fastened to the harpoon is of skin filled with air to prevent the seal from diving down deep.

The other great enemy of the seal is the polar-bear, who is almost as expert a fisherman as the Esquimaux. He can swim and dive like a seal. The poor seal in the picture will never escape from the grasp of his bearship.

Another Arctic animal is the walrus, a big, fierce fellow, with two great ivory tusks; with these he drags himself out of the water and over the ice ham-nocks at an extraordinary rate. They are very savage and strong, yet the Esquimaux,

armed only with a harpoon, will pursue and capture them for their tusks, hide and blubber.

Immense numbers of sea-fowl—awks, penquins, gannets, and the like, frequent these northern waters and shores; many of them feed on fish, and their flesh and eggs have a rank and fishy taste, but others are very good eating, and their eggs, in the short summer, may be gathered by bushels. They almost darken the air and cover the sea, and make day and night hideous with the clangor of their cries. Some, like the penquins, have very short wings, good only for paddling, not flight; and when on shore they stand almost erect. They are large birds, and their white breasts make them look like a row of children in white pinafores ranged along the shore.

The great companions of the Esquimaux are the dogs. They have short ears and generally bushy tails, are very intelligent, and will drag their master in his bone-built sled over the ice at a great rate. They will sleep in the snow, and if they get a couple of fish a day will keep fat and strong all winter. This would seem to us a very rude, inhospitable climate. Yet many British sailors visit these bleak regions to catch whales, and for purposes of geographical discovery. At the bottom of the cut a boat's crew is shown harpooning an apparently sleeping whale. Whalers can now fire a harpoon out of a gun. When struck, the whale makes a dive with immense speed, dragging out the line so fast that it might set fire to the boat unless it were kept constantly wet. Sometimes a man's leg is cut off by being caught in a loop of the rope. The dying whale thrashes the sea into foam with its huge tail, and will sometimes cut a boat in two, or toss it into the air with a single stroke. The whale is sought chiefly for his blubber, a coat of fat a couple of feet thick, which is cut into strips and torn off him, and fried out on ship-board. The discovery of rock oil in Canada and the United States has almost destroyed the demand for whale oil, and consequently the whale fishery.

Those grand icebergs in the picture, which often rise like mountains, as the name means, are very magnificent objects, flashing in the sunlight like palaces of diamond. Often ships are caught in the ice and crushed, or have to be abandoned. We knew an old Orkney sailor who helped to rescue a party of men from a crushed vessel. Some of the men had liquor, and of these not one escaped; all were frozen. Sir John Franklin sailed to these northern regions, and was never seen again. The British Government, at the request of Lady Franklin, sent several expeditions in search of him. At last the lonely graves of some of his companions, and his watch, compass, and other relics were found. One ship of some early explorers were found, in which every one on board was frozen to death. The Captain sat in his cabin, with a pen in his hand, frozen to stone; and he had sat thus for years when he was found. The crew of the *Polaris* a few years ago had to leave their vessel and were carried on in an ice floe a thousand miles, when they were rescued by a British vessel.

The long dark winters of these regions are terrible. For six months the sun is never seen; but some compensation is made by the brilliant streams of the Northern Lights, which dance across the sky. In the summer, on the other hand, for many weeks the sun never sets, but circles round the horizon, low down in the sky. Sometimes a brilliant phenomenon called the parheliion, or mock sun, occurs like the appearance shown at the top of the picture.

Many years ago some pious missionaries went to these bleak regions to teach the natives the story of the cross. For a long time they labored without success; but at last that tender story melted their icy hearts, and now many of them are Christians.

A LITTLE GIRL'S NICKEL.

In the town of L., in the State of Alabama, two little girls live. Their mother told the older one to dust the dining room. She was going to school; she told her mother she would not have time to prepare her morning lesson. Her father told the younger one, of four summers, if she would dust the dining room one week for her sister he would give her a dime. She went to work with her tiny hands; it took her a long time, nevertheless she was faithful, and did it well. At the end of the week, her father paid her. She told her mother one nickel was for the missionary work. The first earnings of her life she divided with the Saviour and his cause. This is a small sum; the principle is of much value. Our Saviour does not overlook the day of small things. He remembered the widow's mite. This is the lesson: Give nickels; give dimes, give dollars; 'tis all the money we save; the interest will be great reward if we are faithful to the end.

CHRIST, THE FIRST AND THE LAST.

A Spanish painter was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, one said:

"What beautiful cups!"

"Ah," said he, "I have made a mistake; these cups direct the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer."

He took up his brush and blotted them from the canvass, that the strength and vigor of the chief object might be prominently seen and observed. Whatsoever hinders us from beholding Christ in his glory should be removed.

—Only what we have wrought into our characters during life can we take away with us.—*Humboldt.*

BIRTH.

At Emmanuel Rectory, Arnprior, on the 31st. October, the wife of the Rev. K. L. Jones, of a son.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

ST. BARTHOLOMEW.—River St. Head of Wilton Avenue. Sunday Services, 11 a. m. and 7 p. m.

ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8.11 & 12 a. m., & 4 & 7 p. m. Daily Services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St.

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

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

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

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