

Dominion Churchman.

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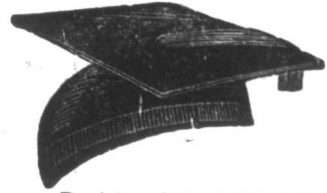
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THE WEEK.

THE emigration to Manitoba has begun in good earnest. Four car loads of emigrants passed through Toronto a few days ago on the way to that part of the Dominion. It is doubtful whether some of them will not turn round at once and come back again, as it is too early to camp out on the prairies, and they will find living in Winnipeg rather expensive. The emigration promises to be extensive this year, especially from the better class of farmers.

Mr. Bishop Falkner, for twelve years pastor among the Congregationalists at Brooklyn, N.Y., has resigned his post in order to enter the ministry of the Church.

It is feared that on the opening of spring some of Sitting Bull's principal warriors will threaten violent action. That chief, however, favors peace. His camp extends for two miles. There are also rumours in Montana of warlike movements among the Sioux, who threaten that, as soon as the grass begins to grow, they will go to war and sweep everything out of the country.

Among the items of intelligence from France, we are told that a communication has been made by the leaders of the Roman Catholic party to Gambetta and Grevy. It states that "the Catholic population throughout France are sincerely anxious for the success of the Republic. They are quite willing to forego all their predilections in favor of a monarchy or the empire, and to join heartily in the work of building up the Republic. But there must be a clear understanding as to one point. The Republic must not assail the Church, nor take from her any of her liberties. The proposed bill, for instance, to deprive the Jesuits of their rights as teachers, and measures looking toward the robbery of that freedom of education secured under the present laws, cannot be submitted to by the Catholics of France. They are perfectly willing to have the educational system of France placed upon the same basis as that of the United States, and they do not care anything whatever for subsidies from the public funds. If permitted to retain the charters granted by the last educational law and to go on supported by the voluntary contributions of their own people, they will ask nothing more. But if these rights are refused them, and the Republic is found to be an anti-Christian and anti-Catholic machine, conducted in the interest of infidelity, and directed by men who avow their intention to rob their Church of her freedom, to prevent her teaching her children, and to introduce the abominations of free love, they will be compelled, against their present wish, to resist its progress and to seek for a return to a wiser and safer method."

The work of tunneling the Detroit River is

expected to commence this month. It will extend from Stoney Island to Anderdon, Ont., a distance of 3,700 feet, and will be provided with double arches, each 18 feet high, and 15 feet wide for a double track. The cost will be 1,500,000 dollars.

The British Government purpose laying a submarine cable to South Africa by way of Aden, Zanzibar, Mozambique, Delagoa Bay and Natal.

In the House of Lords the Marquis of Lansdowne moved a resolution regretting that "an ultimatum calculated to produce immediate war should have been presented to the Zulu King without authority from the responsible advisers of the Crown and war commenced without imperative necessity or adequate preparation; and that after the censure passed upon the High Commissioner the conduct of affairs in South Africa should be retained in his hands." After considerable discussion the motion was defeated by 156 to 61. A debate on the same subject has also taken place in the British House of Commons, Colonel Dilke having moved a vote of censure on the Government for the Zulu war policy. The motion was rejected, the numbers being 306 to 246—the majority of 60 in favor of the Government being much smaller than was expected.

Immense damage has been done by an extensive prairie fire up Big Sioux Valley, in the Southern part of Dakota. The fires were of unusual force and destruction beyond precedent. Several people near Portlandville lost their lives; and many families had their houses, stables, barns, and grain burned. A merchant at Eden counted from his own door thirteen farm houses in flames, and more than forty families in that vicinity have lost everything.

It is announced that Austria, England, Russia, Turkey and Italy, have agreed to a joint occupation of Eastern Roumelia, in order to prevent a conflict between the Turks and Bulgarians.

On the Grand Trunk Railway, near Smith's Creek, Mich., on Saturday night, the engine and three forward cars were thrown from the track and completely wrecked. Two men were killed and others injured. The accident was caused by two rails having been maliciously removed from the track.

The Governor General and the Princess Louise will visit Quebec in the month of June, and will open the new Dufferin Terrace.

It is stated that the Government have resolved to discontinue the subsidy for the Mail service between Halifax and Great Britain.

Disturbances in Greece in reference to the frontier are threatened. A Turkish man of war has been ordered there. Turkey will take measures for the defense of Thessaly and Epirus. Mukhtar has asked for forty thousand men and a hundred cannon for the fortification of several frontier towns.

Chili, Peru, and Bolivia are preparing for war. The Bolivian troops are concentrating at Calama, on the frontier. Two thousand Chilean regulars have embarked, and the whole fleet sailed for the Bolivian coast. The warlike feeling in Valparaiso

is intense, and the Government loan has been largely subscribed to. The Peruvian Chambers have been convoked in consequence of the threatening aspect of the situation. Meanwhile the Peruvian fleet has received orders to proceed to the Bolivian coast. Chili, in rejecting Peru's offers of mediation, declared that the nitrate duties imposed by Bolivia must be removed before an amicable settlement could be entertained. The Peruvian press is strongly hostile to Chili.

Her Majesty embarked on the 25th of March at Portsmouth for Cherbourg, on the way to Italy, where she intends to spend some weeks in quiet seclusion. She went by way of Caen, Tours, and the Mount Cenis tunnel.

The financial situation in London, Eng., becomes more gloomy than ever. The Oriental Banking Corporation, whose head offices are at 40, Threadneedle street, and which does a large business in India and China, has recently met with heavy losses, and there are constant rumours of impending calamities. The unhealthy state of affairs has extended even to France, and accounts from there represent that suffering and distress prevail to a great extent among working people and small tradesmen.

Lord Lytton is still in negotiation with Yakoob Khan, who says he desires peace, and is willing to agree to any terms that will leave him and his people their independence. He is, however, thought to be insincere.

The plague in Russia has nearly ceased. The accounts are said to have been much exaggerated.

A British steamer landed the first reinforcements at Durban, Natal, on the 5th of March. A troop ship with the 57th regiment arrived there on the 10th. The relief of Ekowe will now be attempted.

THE SUNDAY NEXT BEFORE EASTER.

THIS is commonly called Palm Sunday. In comparatively early times it was called Indulgence Sunday, which is supposed to have arisen from a custom of the Christian Emperors who were in the habit of setting prisoners free on this day, and of closing the courts of law during the week. It is the beginning of a week which commemorates the awfully significant events which took place in the last week of the Lord's life, and which is therefore called Holy Week, and sometimes the Great Week. As early as the days of St. Chrysostom, there was a general cessation of business among all the members of the Church: fasting was observed with greater strictness than at any other time; special acts of charity were engaged in by all, while the Christian Emperors set an example in a variety of benevolent acts, of which the Royal Maundy in England is a very feeble relic.

The great event which took place on the Sunday immediately preceding the Lord's death, singularly enough, is not alluded to in the Scriptures for the day, which are altogether occupied with the Lord's suffering. Previous to the year 1549, the benediction of Palms, in which the characteristic of the day was commemorated, was observed. In that year the observance was set aside, and another arrangement was adopted; which is to be regretted in some respects perhaps,

inasmuch as there is evidently a connection between the usage of palm-bearing and the Divine ceremonial or ritual, whether we take it from that of Mount Sinai or from that of the New Jerusalem. God commanded the Israelites:—

Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." And, in the Apocalypse, the Beloved Disciple writes:—"After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands."

The entry into Jerusalem on Palm Sunday was an act of Grace. It was a last offered opportunity of embracing His Gospel—of learning Who and What He was, what He had to teach, and what He and He alone could and would do for those who would listen to Him to any real purpose. Many offers had been made to His Beloved people. He was born under the Law of a Jewish Mother. He came among them as one of themselves. But in a fuller sense His entry was a day of grace to the doomed city—a last but a supreme opportunity on which previous errors, perverseness, and cruelties might be changed once for all, by a free acceptance and pardon. Indeed, it may be said that it was, in a more special way, to Jerusalem what the Nativity was to the world at large—a day of grace in which God showed the light of His countenance, and was merciful once more to the people of His ancient choice. But if it was a day of grace, it was also a day of judgment; and this is probably the reason that our Church has transferred the commemoration of this particular event from Palm Sunday, the day on which it occurred, to the first Sunday in Advent. Separation is the first step in our process of judgment, and separation was the order of the day when the Lord entered Jerusalem on Palm Sunday. He was really the Judge, and His seeming judges were really before His tribunal.

The subject is one of great practical value in the present state of the Church. The Lord has taught us to expect that as His enemies treated Him so would His Ministers be treated. And we find His words abundantly realized. The enemies of the Church and of His Gospel imagine they sit in judgment upon His ambassadors. But we may dwell with satisfaction upon the same word of prophecy contained in the Book of Psalms: "He that sitteth in the Heavens shall laugh them to scorn: the Lord shall have them in decision."

GOOD FRIDAY.

THIS is that great Holy-day which was consecrated by the Lord Jesus Christ when He made it the day of His Most Holy Cross and Passion. The anniversary of it could never have been a common day when the memory of those times was recent and when a daily fellowship in them was continually before the eyes of Christians in the martyrdoms that took place for their most righteous cause. It was called by Tertullian Paschal Day; in after ages, the Day of the Lord's Passion; in early English times, Long Friday; and now, for several centuries, it has borne the appropriate name we commonly give it.

It was soon after midnight that the Lord was betrayed and apprehended. About dawn He was taken before the High Priest Annas, the Ceremonial High Priest Caiaphas, and the Jewish Sanhedrim, when He was accused of blasphemy. He

was then sent to Pilate, charged with treason, and then to Herod, as belonging to his jurisdiction. The holy Jesus was mocked by Herod, sent back to Pilate and declared innocent. He was, however, scourged to please the Jews, and then sentenced to be crucified. He was then insulted with the purple robe, the reed sceptre and the crown of thorns; was buffeted and spat upon; and then led forth from the Prætorium by the Via Dolorosa to Calvary. At the third hour (9 a.m., "Tierce,") the Lord having borne His Cross and fainted under it, was nailed to it on Calvary, the thieves being crucified on either side. As they fastened His limbs, He cried, "Father, forgive them, for they know not what they do." When the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily, I say unto thee, to-day shalt thou be with me in Paradise. When He beheld His mother and the Beloved Disciple standing at the foot of His Cross, he said to the one, "Woman, behold thy son;" and to the other, "Behold thy mother." At the sixth hour ("Sexts,") ensued the darkness; and during the three hours it is believed the Lord's greatest sufferings took place, the veiling of the Father's countenance, the agony of His being made a sin offering for us, although he knew no sin. The awful mystery of these three hours was summed up in an ancient liturgy in the words, "By Thine unknown sufferings, Good Lord, deliver us." At the ninth hour ("Nones,") the climax of this awful period was reached when the Lord spoke the words, "Eloi! Eloi! Luma Sabachthani" (Ps. 22). After this He said, "I thirst;" and when he had received the vinegar, "It is finished." Then, crying with a loud voice, as with a willing breathing forth of that life which no man could take from Him. He laid it down of Himself with the last of His seven words from the Cross, "Father, into Thy hands I commend my spirit" (Ps. 32:6). Shortly after this, the Body of the Blessed Lord was taken down from the cross, for the Sabbath began at six in the evening; and the Jews entreated Pilate that it might be removed before the beginning of the festival. Thus, on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled in His Body and Soul, the words of the Compline Psalm, "I will lay me down in peace, and take my rest; for it is Thou, Lord, only that makest me dwell in safety."

The devotions of Good Friday are such as to aid us in realizing the magnitude of the sacrifice Christ offered, the magnitude of the sins which made it necessary, and of the mercy which moved Him to offer the sacrifice.

EASTER EVEN.

IN the Jewish ritual this was called a High Day. It was the day when all were to be present before the Lord, and when the sheaf of the first fruits was to be offered. It soon acquired in the Church the name of the Great Sabbath. The ancient Epistle and Gospel referred to Holy Baptism and the Lord's Resurrection; and the Collect in our present Prayer Book keeps up a memorial of the primitive custom of the Church in administering Baptism on Easter Eve. The devotional tone of the Day, however, is brought into a more direct and close analogy with the Holy Week history of our Blessed Lord by the commemoration of His burial, in the Gospel, and His descent into Hell, in the Epistle. There has always been something of festive gladness in the celebration of Easter Eve, which in some degree sets it apart from Lent. Notwithstanding, the

fast still continues. It was a Day of Mourning for the Disciples, on account of the loss of their absent Lord; but the Church of the Resurrection sees already the triumph of that Lord over Satan and Death. In the promise of the prophetic words, "I will redeem them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction," she sees the dawn of the Resurrection, and already the words sound in her ears, "Your sorrow shall be turned into joy." Patient waiting for the wisdom of God to develop His plans, and out of present darkness and gloom to bring forth glorious light and joy, is one the special practical lessons of the day.

CHURCH MUSIC.

THE Dedication Festival of St. Paul's Cathedral, London, England (Conversion of St. Paul), was observed in the usual manner this year. There were two early celebrations of the Holy Communion, and at ten o'clock, Matins, with the usual choir in attendance, the music to the *Te Deum* and *Benedictus* being Walmisley in D, and the anthem, Beethoven's "Hallelujah" from "The Mount of Olives." The great musical service, however, took place at four o'clock, when, besides a powerful choir of more than three hundred voices, there was a fine band of fifty performers led by Mr. Amor; Messrs. Watson, Zerbini, G. Horton, Lazarus, Harper, and other well-known instrumentalists being amongst the performers. No tickets were required for admission, and the congregation numbered probably between seven and eight thousand. After a few voluntaries had been played on the organ, and when the clergy and choir had taken their places, the Overture to Mendelssohn's "St. Paul" was faultlessly played by the band. Then commenced the service proper, the Special Psalms being sung by the ordinary Cathedral choir, while the *Glorias* were taken up by the whole body of voices, combined with orchestra and organ. The *Magnificat* and *Nunc Dimittis* were sung to music, in the key of F, composed by the Rev. Sir Frederick A. Gore Ouseley, Bart. The compositions are undoubtedly of a high character, and many points came out grandly on the present occasion—namely, the modulation to D flat major at the words "All generations shall call me blessed," the fugato, "He hath shewed strength," and "He remembering His mercy," the latter of which is both original and masterly. A most appropriate selection from Mendelssohn's "St. Paul" occupied the place of the anthem, and was well performed. The following numbers must be mentioned as having produced perhaps more than their usual effect: "Rise up, arise," "See what love hath the Father," "I praise Thee, O Lord my God," "O God have mercy," "Be thou faithful unto death," "Now we are ambassadors," and the final chorus, "Not only unto him." Of course, the musical arrangements were under the direction of Dr. Stainer, who conducted as usual from the lectern, and Mr. G. C. Martin, the sub-organist, presided at the organ. One of the most striking features of these special services at St. Paul's is the orderly manner in which everything is carried out, and, as a rule, the reverent behaviour of the vast congregation.

THE VALUE OF HOME.

A GREAT DEAL has been written and spoken about education and its value as a panacea for all social and political evils. But there are many facts which tend to show that the

cultivation of Home, with its life and corresponding duties, has quite as much to do with social happiness and prosperity as any thing not immediately within the religious circle. In some of the large cities in various parts of the world there occur some striking illustrations of the value of Home. In the city of New York there are many and munificent charities for juveniles; but when six or seven thousand children are in a single year committed to prisons and reformatories of the city, it becomes a question of great importance to the whole community. What is the root of this growing evil? This excess of juvenile crime seems to be the result, as far as it may be referred to any one cause, of a want of Homes. In thousands of our tenement-houses there can be no true home for a child; the wretched over-crowded rooms are less attractive than by-ways and alleys, and the boys and girls drift into the streets, lodging where they may, mingling with the worst criminals, and soon become confirmed vagrants. There are now about 21,000 tenements in New York, in which 500,000 persons live. Meetings of citizens have been recently held for the purpose of bringing before the community the evils—of which juvenile crime is but one—of the existing tenement-house system, and of instituting measures of reform. Many fearful facts have been made public, showing the wretched condition of the tenement poor. For example: one tenement house was found to have thirty-two perfectly dark rooms; many rooms were wholly under-ground, and were found filled with men and women, all intoxicated. In one block in that city there are fifty-two tenement-houses, occupied by 589 families, comprising 2356 persons. Many tenements are damp and mouldy, and filled with the germs of pestilence, and hundreds of them show not the least evidence of any attempt at cleanliness. What wonder that these damp, unventilated, sunless abodes are nurseries of crime, hot-beds of malarial and contagious diseases? A committee of prominent citizens has been recently appointed to devise measures to effect reform in tenement-houses, and their names are such as to give assurance of some practical result. We also understand that a number of philanthropic ladies have interested themselves in this very important matter, and that several existing tenements have been leased by them for the purpose of improvement. In addition, money is being raised for the construction of a block of model tenements. When something like a home awaits the poor and tempted, there will be more hope of keeping them from crime.

THE LATE REV. W. T. BULLOCK.

THE late Secretary of the Society for the Propagation of the Gospel in Foreign Parts has been long identified with the work of missions in the colonial dependencies of Great Britain. His health had been failing for some time, and while no respite was allowed him from his usual laborious occupations, a great deal of additional labor was thrown upon him in connection with the Lambeth Conference. When this was over he found rest to be indispensable, but supposing the usual summer vacation to be sufficient he returned to his work with the intention of being as indefatigable as ever in his office of Secretary to the oldest non-Roman Missionary Society in Christendom. He tried shorter hours and lighter toils; but he soon discovered that he was unequal to any work at all. In November he received six months' leave of absence, the cler-

ical Assistant Secretary being appointed meanwhile the Acting Secretary. He left England in January for the South of France, but the fatigue of the journey, as indeed might have been expected, was too much for his shattered nervous system. His disease increased with rapidity, and after an attack of paralysis ten days before, this faithful, conscientious, laborious, and devoted servant of God entered into rest on the 27th of February.

The Rev. Mr. Bullock was elected Assistant Secretary of the Society for the Propagation of the Gospel in 1850, and on the resignation of the late Rev. Ernest Hawkins, the former renowned chief in the same cause, in 1865, he was unanimously appointed his successor. Under his influence, and aided by his superior judgment, the Society extended its operations in many different directions. Many new countries received its valuable aid; and at the same time its influence was very much increased at home. Mr. Bullock was likewise Secretary to the Colonial Bishops' Council. He contributed to Dr. Smith's "Dictionary of the Bible" and to the "Spanker's Commentary." There is also a manuscript left by him—a Commentary on the Book of Daniel—which is in the possession of the Society for the Promotion of Christian Knowledge, as he wrote it at the request of that Society.

His perfect acquaintance with the operations of the Society, combined with his simplicity of character, his thorough devotion to duty, and his ardent attachment to the cause of missions will render his removal from earth, apparently at least, a great loss to the Church.

THE LATE REV. DR. DE KOVEN.

AFTER a brief illness of only ten minutes duration this celebrated man departed this life on the morning of March 19th. Several weeks before he had fallen at an early hour in the morning, upon an icy sidewalk in Milwaukee, breaking one of his ankles. He was taken to the college at Racine on the same day; and under careful treatment, he appeared to be rapidly recovering from the injury. But, for a long time, he had found it necessary to take out door exercise, as its omission always resulted in vestigo or headache. After his accident however, he had to abstain from the exercise he so much required. On the morning of the 19th he appeared to be in good health and spirits. After breakfast, he was in conversation with one of the members of the senior class of the college, when he was suddenly seized with what at first was supposed to be a fainting fit, and in ten minutes his life on earth was ended.

The Rev. Dr. De Koven, was born at Middletown Conn., in 1831. He graduated in Columbia College in 1850, and studied Theology at the General Theological Seminary. After receiving holy orders he was engaged in parish work in Minnesota for three years. In 1859 he became Warden of Racine College, Wisconsin; which position he held till his death. He held a prominent position among the most influential members of several general conventions. In 1873 he received a large number of votes in the convention of the diocese of Massachusetts as a candidate for the Episcopate. In 1875 he was elected to the Bishopric of Illinois, but was not consecrated to the office. Last year he was chosen first assistant minister of Trinity Church, New York, but he declined that post. Only a few days before his death he had been notified of his election to the rectorship of St. Mark's, Philadelphia, but he is said to have sent a letter to the vestry of that church, declining that appointment, only the day before his death.

"The death of Dr. De Koven"—says the N.Y. *Churchman*, from which we have taken most of these particulars—"is the removal from the church of one of her foremost educators. His work at Racine had been a great one. Called to the care of an institution of moderate proportions, he widened its scope, and deepened its scholarship, and elevated its religious character, until it took its place among the first schools of the Church. However widely he differed in theological opinions with many of the patrons of Racine, they all acknowledge with deepest gratitude, his extraordinary success in shaping the mental and moral and religious character of their sons. Racine College itself has been so far strengthened, that Dr. De Koven felt he had completed his work; and the college stands to-day the noble monument of the heaven-blessed labors of a man of singular purity and earnestness."

The Western Church says, "Perhaps no two men ever lived who were so loved as Keble and De Koven."

BOOK NOTICES.

THE AMERICAN CHURCH REVIEW. With the Jan.-Feb. number is commenced the 31st volume of this useful and ably conducted journal, under the editorship of the Rev. Edward Boggs, D.D. In addition to other matter of a more general kind this number contains articles on "The Influence of Christianity on the Roman Law;" "The Witness of Scripture to Christ, the Proof of its Authority—upon the subject of inspiration, taking pretty much the views expressed by Bishop Tomline;" "Some Letters of St. Basil;" "The History of the Church in Bohemia and Bavaria;" "The Custody of Church Property," &c. The last is a thoughtful paper, and the writer treats the subject with a full knowledge of its importance. While speaking from an American point of view there is much that applies to us also.

THE INTERNATIONAL REVIEW. March. New York: A. S. Barnes, & Co. Of the numerous magazines that cover our table we must candidly say that there is scarcely one we esteem more highly than this truly high class periodical. The articles are so thoroughly able, with a wide range of subjects treated with a force and clearness to which few magazines can boast of attaining. This month we have articles on "The Administration and Civil Service Reform;" "Sleep and Dreams;" "The Currency and the National Banks;" "The Present Condition of the United States Navy;" "A Forgotten English Poet, viz., Bartholomew Griffin, circa A.D. 1590;" "Self-Government in the Territories;" "The Silver Question;" with critical notices of contemporary literature, and a review of recent English books.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

S. P. G.—At the annual meeting, held Feb. 21st, the usual vote of thanks was passed to those who, during the past year, had pleaded the cause of the venerable society—as honorary deputations. Amongst those who thus earned for themselves and this diocese "a good report" are our Bishop, Archdeacon Read, of P. E. I.; Rev. I. Ambrose, of Digby; Rev. W. Rupert Cochran, son of the venerable Dr. Cochran, chaplain of our House of Assembly.

NEW GLASGOW.—On the 24th March, A. O. Pritchard, Esq., delivered a very able lecture on "The Life of Lord Nelson" in aid of the building fund of the proposed new church here. The audience was large, and fully appreciated Mr. Pritchard's patriotic appeals, aided by allusions to the Bruce and the Wallace. The same gentleman lent musical aid as on the previous occasion, and fitly capped "England expects that every man this day will do his duty," with an excellent rendering of "Rule Britannia."

Rev. J. B. Good, formerly of Pugwash, in this diocese, is making the Thompson Indians loyal subjects—as becomes good Christians. The following is their version of "God Save the Queen":
 Tlekailth Kokepe owse wahacameenoh tl-Queen,
 Axheench whohacs quamqumet tl-Queen;
 Tlekailth Kokepe, owse wahacameenoh tl-Queen.
 Owse queetamuc ha zozote,
 Akatch eah alt akatch quamqumet,
 Axsheensch Skokepemeentum nememult;
 Tlekailth Kokepe, owse wahacameenoh tl-Queen.

CORNWALLIS.—This parish now needs a rector, vice Rev. Richmond Shreve, resigned. There ought to be no difficulty in finding a pastor for these now classic regions.

YARMOUTH.—The Rev. T. B. McLean having vacated the curacy of this parsonage, the venerable rector, Mr. Mordy, will have the assistance of Rev. R. Shreve, late rector of Cornwallis.

REV. CANON TOWNSEND.—The many friends of Rev. Canon Townsend, of Amherst, will regret to learn that on account of threatened loss of sight he has been advised by his physicians to relinquish his public duties for a time. Cataract deprived the Rev. gentleman of the use of one eye about three months ago, and the additional work thrown upon the other has caused it to be affected also. He left for Montreal on Monday, where he will undergo a surgical operation upon the eye first affected. A few hours before leaving, Canon Townsend was waited upon by Messrs. W. Moran, J. M. Hay and C. R. Smith, who presented him with an address and a purse of gold of \$105. The time being so short Canon Townsend could only express in a few words his gratitude to his friends for the handsome gift. By last accounts the Rev. Canon was doing well, the operation succeeded.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Montreal has moved to Bishop's Court on Union Avenue.

On the evening of Tuesday 25th March, the Rev. Edward Wood, Rector of the Church of St. John the Evangelist, lectured in the Natural History Society's rooms on the Poet Longfellow.

A New Church on Chatham street will soon be opened. It is intended for the French Church population in that locality. It is a handsome building—brick—well designed, with a capacity for seating 400 persons. The Rev. Mr. Roy has the charge of the work going on, and is very successful as a missionary.

St. Jude's Church.—The congregation expects to worship in their new church on the 1st Sunday of April.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KINGSTON.—*Parochial Pastoral*—Dear brethren, —The season of Lent is drawing to a close and the Church's most solemn fast day Good Friday, is near at hand. With a view therefore to a deeper and more heartfelt preparation for the approaching holy season, which to every Christian soul should be one of great but humble and sorrowing thankfulness, and that we may all be brought to think more of the "exceeding great love of our Master and only Saviour Jesus Christ in dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us," we purpose, with the help of God, to hold Divine Service each day during Holy Week, so that our people, with "all who profess and call themselves Christians," may have the opportunity of showing forth their thankfulness by a devout attendance on the means of grace thus provided for them.

"O come and mourn with us awhile;
 O come ye to the Saviour's side;
 O come, together let us mourn:—
 Jesus, our Lord, is crucified."

Services.—The following will be the order of united services in the city churches during the week beginning Monday, April 7th: Monday

evening, St. James', at 7.30; Tuesday evening, St. Paul's, at 7.30; Wednesday evening, St. George's, at 7.30; Thursday evening, All Saints', at 7.30.

On Good Friday, morning services will be held at the usual hour in each of the churches, and at St. Paul's a special united service at 7.30 P.M., with two addresses. In addition to the above, services will be held in St. George's each day at 11 and 3 o'clock, with short readings.

To these services we "bid you in the name of God, we call you in Christ's behalf, we exhort you as ye love your own salvation." Your faithful servants in Christ, James Lyster, LL.D., Dean and Rector of Kingston; T. A. Parnell, Archdeacon; Thomas Bousfield, All Saints'; F. W. Kirkpatrick, R.D., St. James'; W. B. Carey, St. Paul's; Henry Wilson, Curate, St. George's
 Lent, 1879.

TORONTO.

KINMOUNT.—The Rev. John Burkitt, begs to acknowledge the receipt of the following subscriptions through the Rev. Dr. Hodgkin, viz., Rev. Dr. Givins, additional, \$1. Mr. Evans, Churchwarden, St. Paul's, Yorkville, \$2. and Mrs. D. L. McPherson, \$5. Total \$8.

SYNOD OFFICE.—Collections etc., received during the week ending March 29th 1879.

MISSION FUND.—*Parochial Collections.*—Oakridges, \$39.60; Dysart, \$28.50. *Missionary Meetings.*—Vespra, Christ Church, \$1.05; Midhurst, \$1.10; Craighurst, \$1.40; Waverly, \$2.55; Allenwood, \$1.17; Phelpston, \$3.11; Coldwater, \$4.34; Waubashene, \$9.10. *January Collection.*—Cardiff and Monmouth, 75 cents. *In Answer to \$1000 offer.*—Clarkson Jones, \$200; "Two Sisters," \$4.00. *Donation.*—"C. H. R." Orillia, \$3.00.

PERMANENT MISSION FUND.—Clarkson Jones, \$100.

WIDOWS' AND ORPHANS' FUND.—*October Collections.*—Cobourg, balance of assessment, \$14.17; Cardiff and Monmouth, \$1.25; in full of assessment; St. Anne's, Toronto, \$26.25; Gore's Landing, \$6.47 in full of assessment. *For the Widow and Orphan of a deceased Clergyman.*—Newcastle, \$11.75; Cardiff and Menmouth, \$1.00; St. John's Port Hope, \$20.00.

ALGOMA FUND.—*Donation.*—"C. H. R." Orillia, \$2.00.

HILLSDALE.—On Saturday, the 1st ult., a large number of men and teams met here and made a "wood bee" for the benefit of the Rev. T. G. Porter. They came from Waverley, Craighurst and Hillsdale, and cut and hauled a large quantity of cord and stove wood to his residence. As Mr. Porter was then absent in Toronto, they did not come otherwise unprovided, but brought some 600 pounds of flour and a large quantity of meat, sugar, tea, currants, raisins and other groceries which certainly formed a pleasing surprise to the gentleman on his return from the Synod. Nor is this all—for in order that the "bee" might be wholly without expense to him, the two hotel keepers here, Mr. Chas. Faragher and Mr. Alex. Hill, boarded both men and teams for the day. It gives us much pleasure to be able to record such actions, as it not only proves the kind feeling of the people among whom he formerly labored. Methodists, Presbyterians and Roman Catholics as well as Church of England people turned out to the Bee.

NIAGARA.

The Rev. Canon Belt requests that all mail matter intended for him be addressed hereafter to Burlington P.O., Ont.

HURON.

WESTMINSTER.—We are pleased to see that the energy of his Lordship the Bishop has not abated one iota since his visit to Europe. He has since his return preached in all our city churches. On Sunday the 23rd inst., he preached in St. James at morning service. The incumbent of the parish, Rev. Evans Davis and one of the Bishop's chaplains, Rev. John Gemley, assisted in the services.

The Bishop took as his text the words of the Apostle to the Gentiles; "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." The discourse was an excellent one, thoroughly practical, a characteristic of all the Bishop's sermons, impressive, and, while faithful, breathing his Master's spirit of love. It was fully appreciated by the very large congregation that filled the church. After the sermon, the quarterly collection for the diocesan missions was taken up.

WINDSOR.—Rev. Dr. Caulfield, of All Saints, has been delivering a series of lectures, on the arguments advanced by the advocates of infidelity. His first lecture was on the query "Can the Bible stand on its own evidence?"

CHATHAM.—Rev. N. H. Martin preached a special sermon on the evil of intemperance, on Sunday the 23rd inst. His texts were from the old Testament and the new, Prov. xxiii, 29, and Rom. xiv, 21. He earnestly condemned the present drinking habit, and urged his hearers to refrain altogether from spirituous liquors.

The Rev. F. Harding, rector of the Church of the Holy Trinity, purposes leaving on a visit to England. Ven. Archdeacon Sandys will, it is thought, officiate in the parish till the return from the mother country of Mr. Harding.

DELAWARE.—Rev. E. Newman, now superannuated, is about leaving Delaware to reside in London, for the education of his family.

INGERSOLL.—Rev. E. Bland, Rector of St. James', is seriously indisposed. His duties were performed last Sunday by the Rev. Mr. Ratty, of St. Thomas. The keen, cold air, so frequently a cause of complaint with clergymen and others who have to speak much in public, has had its effect on more than one of our Huron clergymen. The Rev. Canon Innis, of St. Paul's, London, has been for some days confined to his room by a severe cold. We are happy to say he was able to take part of the services on Sunday. His Lordship the Bishop has also been confined to his house, and even absented himself from the Chapter House for some days.

LONDON.—Rev. J. M. Lowe, Rector of Merrickville, diocese of Ontario, preached in St. Paul's on the 30th inst. Many of the old church members of St. Paul's heard with pleasure the once familiar voice of Mr. Lowe, who had been some time assistant minister of St. Paul's, his first appointment after being ordained by his Lordship of Huron. His text yesterday was from Hebrews x. 19-25.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

BISHOP'S VISITATION (Con'd).—On Sunday morning Feb. 23, we had service in the house of C. G. Harston, Esq., McMurrich, a beautiful situation on Buck Lake. This service was an oasis in the wild desert, and the progress which Mr. Harston was enabled to report was cheering in the extreme. He has secured seven acres of land for a Glebe, the block of a splendid log church is raised, and the people around appear unwilling to leave unturned any stone which will furnish them and their little ones the opportunities they seek, to worship after the manner of their fathers. A heartier, better, more zealous, or determined spirit could not be shown, and the whole Church is indebted to Mr. Harston and his friends for the capital foundation they are laying in Church matters. They have secured upwards of \$300 towards a clergyman's stipend. The offertory at service was \$10.55, and there were fourteen communicants.

We drove hence some eleven miles to St. Mary's Church, Aspden, where a large congregation had assembled to meet us. The churchwardens are Messrs. C. W. Johnston and J. L. Coulson, who have laboured unwearied notwithstanding many discouragements. A neat lumber chancel has been added to this log church, at the expense of Miss Girdlestone of Galt, who has also presented a handsome set of vessels for the Holy Sacrament. The service was very hearty, and so gratifying to the

Bishop that during his sermon, he told the congregation of the pleasure it had given him. During service a babe was admitted to the Christian fellowship by baptism; and ten males, ages from 53 to 13, and three females, ages from 19 to 14, were presented by me for Confirmation. The people here are poor and struggling. The offertory was \$309, and there were twenty-five communicants. Four of the candidates (two boys and two girls), came eleven miles in an ox-sleigh to be confirmed. They left home at 10 a.m., and got safely back at 12 p.m., with their parents, all originally members of St. James' Church Toronto.

The afternoon of Monday, 24th, we attended a Church meeting at Aspden, when the men present gave utterance to their gratitude for the privilege they now enjoy of a monthly service, concluding with the usual prayer: "Can your Lordship let us have more frequent services?" His Lordship warmly congratulated them on the progress they had made in the erection of their neat little church, where twelve months ago, the trees had stood; gave them a sketch of what had been promised in the way of help outside, and how very little had been performed, concluding with grief and the usual "No;" I'm sorry my friends to say I cannot help you, until these people do as they said they would.

Tuesday, Feb. 25th, we visited Hoodstown, and had a congregation of over seventy for service, at which the Bishop baptized, preached and administered the Holy Communion. Upon this occasion very few people were present who do not belong to the Church, and the number who met together may be pointed out as a fair indication of the earnestness of our own members. The weather was most un-propitious, yet many (women as well as men), seemed to consider a walk of 3, 4, or 6 miles, with a heavy fall overhead and a deep snow to walk through, as nothing in comparison with the pleasure and profit of meeting their Chief Pastor. The man, whose little one was to be baptized, lives five miles from the place of meeting, and as both mother and father must go to the service, it was absolutely necessary that the whole family of children must come too, as they have no neighbours near enough to have taken charge of them. The father has only one ox, so a jumper had to be manufactured with box on it to bring the little ones; and it was no small source of amusement to see the picture they presented. Father sat on the front of the jumper; mother, well wrapped up, in the centre of the box, with hay all round her, and some five little ones with her, their heads propped up, making them somewhat like birds popping out of their nest, but looking, in spite of their thick coating of snow, happy and comfortable. There were twenty-nine communicants; offertory, \$7.20. After service refreshments were provided by the female members of the congregation, consisting of tea, cakes and biscuits, which were much enjoyed by all as they were handed round the room *a la* picnic. The Bishop passed round from group to group, winning the hearts of all by his urbanity and the cordial manner in which he joined them and entered into their conversations. Tea, &c., having been discussed, a Christmas Tree (?) gave great delight to old and young, but especially the latter, who, proudly received the presents therefrom, at the hands of their Bishop. The bows and curtsies made by the youngsters were rather unique in their style, but they were evidently sincere. By their behaviour and manner of responding during service, it is plainly to be seen these little ones are being well trained to their church, and that with intelligence. A Church meeting was then held, at which Mr. Harston and other friends (who had come on snow-shoes several miles), were present. The subject of getting a resident clergyman in the neighbourhood was freely discussed, and the good, earnest, sound tone of the men who spoke at this meeting was indeed a refreshing by the way. The Bishop not only spoke of it, but showed by his manner the pleasure he was experiencing. The result was an agreement that Hoodstown would join their efforts with Ilfracombe, and canvas Ravenscliffe, to obtain more frequent services than once a month, by having a clergyman living amongst them. There is every prospect that this desirable object will be obtained, for the people themselves wish

it with all their hearts, and are determined, by God's help, to raise the necessary income for a parson without calling upon aid from the Diocesan Fund, or to only a trifling extent.

At the close a very pleasing incident occurred. Some of your readers may remember that two young men were Confirmed at the Visitation of '78, who had been brought to inquire into matters, through being lent some copies of the DOMINION CHURCHMAN. These young men have persevered in their good walk, notwithstanding much opposition: they have done more. By their persuasion the father and mother were induced to attend our services at Hoodstown (a journey of over 7 miles for the old folks), and the result has been, they have given up the Dissenting meetings which were held in their house, and the old lady at this our meeting, asked the Bishop what she must do to be a member of the Church. Kindly and patiently did his Lordship show her the way she had to go, and proudly her sons stood by her side (they are both married men and fathers), their eyes sparkling and cheeks glowing with joy. I am pleased to testify that since Confirmation the lives of these young men have been consistent. I promised to see the mother myself, and with her "Thank you sir," "God bless you sir," ringing in our ears, we turned our backs upon one of the heartiest, best and most cheering meetings we have had anywhere. And the warmth which this feeling produced had not left the Bishop after a slow ride of nine miles in the dark on a cold night. The body might feel weary, but what we had seen and heard took away all sense of weariness; we could thank God and take courage still to keep our hands to the plough, and to work on in faith.

WM. CROMPTON, Travelling Clergyman.

RUPERT'S LAND.

SIR.—Knowing you are always ready to receive correspondence from your western friends, I take the liberty of sending you the following short account of this mission, which I hope will interest the many readers of your valuable paper.

This Mission is comprised of two reserves, each inhabited by Cree Indians, and was established by the Church of England Missionary Society in 1874, the Rev. John Hines being the labourer, who has ever since, under many difficulties, laboured until now. It has very fair prospects for the future. Our reserve is situated about fifty miles to the north of Carlton (H.B.C.) and is the residence of the above named missionary, who succeeded last summer in finishing a handsome parsonage, and intends next summer to build a church, a considerable amount of money already being donated by friends of the work here. The reserves were surveyed last summer, and both the chiefs seem well satisfied with the government, and are trying to make their livelihood from the ground. They raised some wheat, barley and potatoes last year; but they are now busily engaged in cutting rails to enlarge their farms so as to put in a good crop the coming spring. Divine service will be held in both places every Sunday, and all are very regular church goers. They are indeed an example to many who have had the gospel preached to them all their lifetime. The greater part of them also are baptized and lawfully married. A regular school is kept in both places and the children are making good progress. Many of the young men and women can correspond with one another on subjects which they find very useful. The other reserve, from which I write this, is about twenty miles from the first, and thirty miles from Fort Carlton; and the people are doing their best here too. I have a very good attendance at school, and all are doing well. The Chief Mistowasis (Big Child) with most of his people have been baptized, and a good many have been lawfully married. It can hardly be expected they are so far advanced as at the other place, where the minister is a resident amongst them and has a farm there, and they can learn from him, but very encouraging results indeed are manifest here too. I will now give you a brief account how New Year's Day was spent here. The chief received five bags of flour, five bags of pemmican, besides raisins, currants, tea, sugar, &c., &c., from the H. B. Company and the government, and he

made a big feast on New Year's Day. Before daybreak I was awakened by the reports of guns all around my house. They at length came in, and after wishing me a happy new year told me the chief wanted me over to the feast. I accordingly got ready and followed them. As I neared the house the first thing that took my eye was the Union Jack floating bravely over the chief's house. When I entered, I found them all, young and old, big and small, giving the eatables fair justice. I was soon shown a place to partake of their feast. I tried to do my best, although their art of cooking hardly agreed with my taste, for they had flour, pemmican, raisins, sugar, rice, apples, &c., all boiled together in one large kettle, and two stalwart young men were kept busily dishing it. Among all their rejoicing though, they did not forget that the church required them to meet together for public worship, and at the appointed hour they all assembled in the house of God to thank him for the mercies of the past year and grace for the coming. Thus they ended their day of rejoicing with praising God.

I remain yours, &c.,

JOHN PRITCHARD.

Snake Plain School, Mistowasis Reserve, January 3.

British and Foreign.

GREAT BRITAIN.

Earl Dufferin has received the degree of LL.D. from the University of Dublin.

In some deep sea sounding lately made with the view to laying cables between Europe and America, a weight of 360 pounds sunk to the depth of 12,000 feet in 25 minutes. The floor of the sea was found to be a gradual descent, until about half-way it reached 18,000 feet deep, farther on it was 15,000, and gradually ascended to the banks of Newfoundland. The water was found to retain its warmth for 50 or 60 feet, and then rapidly to chill. At 14,000 feet the water would freeze on the surface, if fresh.

Mr. Thomas Lunt, a congregational minister of Sandbach, has entered St. Aidan's College in order to prepare for ordination. When a student in Manchester New College, Mr. Lunt held "the Raffles scholarship."

On the grounds that the Scottish Establishment embraces only a very small minority of the population of the nation, and is not only a creature of the State, but a "political institution," the "friends of religious equality all over the country" are making determined efforts to bring about disestablishment.

Dr. Thomas Edward Clark who for 20 years has had a large practice in Bristol, is about to take orders in the Church of England.

A year's anti-ritual crusade in England may be said to have been entirely barren of results. One case failed from irregularity; one from being heard in the wrong place; and one upon appeal, whilst five were vetoed by the bishops. The only results in the whole seventeen cases were these: one discontinued the practices complained of, and another resigned. The Church Association has thus far spent £40,000 in this fruitless kind of litigation, and still seems anxious to carry on the work.

William Hay, Esq., so well known as the father of ecclesiastical architecture in this country, has just finished the restoration of St. Giles' Cathedral, Edinburgh, now used as a Presbyterian Kirk. The work has been accomplished at great expense. Mr. Hay lately delivered a lecture on the history of the building, before the Granton Literary Association. He stated that as the records of the ecclesiastical endowments of Scotland had been destroyed in 1296 the exact date of the founding of the cathedral could not be ascertained. The oldest record found in connection with the building is in 1359. At this period several chapels were built, which were demolished in 1829, with many other interesting monuments of its antiquity, at what was called a "renovation," to bring it into keeping with the Presbyterianism of that day. It has now been restored to bring it into keeping with the advanced Presbyterianism of the present day. It was in this church where the attempt was first made to introduce Laud's Prayer Book into Scotland, when Jenny Geddes threw her stool at the head of the Dean, the officiating clergyman, with the exclamation, "Foul thief, will you say mass at my lug?" and the immense congregation raised the shout, "A Pope, a Pope, the sword of the Lord and of Gideon! Confusion to the Service Book and its maintainers!" It is an historical fact, however, that the Scots were not so much

prejudiced against a liturgy in itself, as to its being forced upon them by England, by which Scotland was never conquered, and from which it would brook no dictation. Knox's liturgy was first introduced into Scotland in 1562, and came into universal use in that country in 1564. It is computed that the joint benefactions to the Kirk by the late Mrs. Brook, of Enderly Hall, Lubesbershire, amount to £140,000

UNITED STATES.

In the south of Virginia the Church has been joined by an entire denomination. The body of negroes known as the "Zion Union Apostolic Church," at its annual conference in August, placed its whole organization, "bishops, ministers, and laity," in union with, and under the care of the Bishop and Convocation of Virginia.

Among recent ordinations of ex-dissenting ministers may be specified those of Mr. E. Abbot, late editor of the *Congregationalist*, and of Mr. J. L. Boxer, an Englishman from Kent, who had joined the Baptists, once joint-editor with Dickens of *All the Year Round*.

WESTERN TEXAS.—*Episcopal Visitations*.—Bishop Garrett, of Northern Texas, has lately made a series of visitations in this jurisdiction for Bishop Elliott, absent in Europe for the benefit of his health. Bishop Garrett has travelled over a thousand miles in making the visitations, officiating, among other places, at Cuero, Victoria, Goliad, Chocolate, Lavaca, Indianola, Corpus Christi, and Rockport. His time has been occupied in visiting from house to house, preaching, confirming, and administering the holy sacraments; and the churches have been greatly strengthened by his work among them. At Cuero the bishop confirmed nine; at Victoria, three; at Chocolate, five; at Indianola, one; and at Corpus Christi, one.

NEW YORK.—*Mission of the Holy Cross*.—The bishop of the diocese confirmed eighty Germans connected with this mission, in the church of the Nativity (the Rev. John P. Esch, rector), on the Second Sunday in Lent, March 9th. Another confirmation is appointed to be held before Whitsunday.

Church Society for the Promoting Christianity among the Jews.—The board of managers of this society met in New York on February 21st, the bishop of the diocese in the chair. Reports were presented of missionary and colportage work in the city and vicinity, and at several points in the West, showing 704 household-visits, made since the last meeting of the board, visitations of hospitals and public institutions, conversations in the street, delivery of lectures, and distribution of Bibles, Testaments, Prayer Books and Messianic tracts in several languages. An interesting report was presented from the society's school in this city, showing it to be in a flourishing condition. The Rev. C. Ellis Stevens, secretary of the society, stated that early in the winter excitement was aroused in the Jewish community over the progress of this department of the society's work, commendatory notices of which had appeared in several denominational journals, and also in the secular press. A systematic effort was made to draw pupils away from the school and adversely influence their parents, some of whom had become Christians. A plan was also set on foot for the establishment of opposition schools, one actually being opened in the neighborhood, and collections made in its behalf in several synagogues in the city. The *Jewish Messenger*, one of the leading Israelitish journals, declared editorially that "this is the only method of defeating the conversionists. They must be foiled with their own weapons." And again: "A single effort of this kind is always powerless to defeat the design of the conversionists. There must be united action." The society's work, however, received no check, and not a child was lost. A strong and loyal *esprit de corps* resulted, and promise is held out of an increase of pupils in the spring. The secretary also reported that some of the clergy in widely separated parts of the country were, with the society's aid, working among the Jews resident in their own parishes, giving ground for a hope that parochial missions to the Jews, which were beginning in England to demonstrate their practicability, would extend themselves in America. Only so could the entire body of the Jews be reached. These people were more easily influenced, especially in country districts, than was usually supposed, and a good harvest might be gathered into the Church from at least the rising generation as a result of wise effort on the part of the local clergy, aided by the means at the society's disposal.

MISSION WORK.

George Muller, the founder of the orphan asylums at Ashley Downs, near Bristol, is spending his last days in the work of evangelism. At the close of last year he visited Spain, and held meetings at Barcelona, Saragossa, and Madrid. From Spain he proceeded to

France, and preached at Biarritz, Pau, Bordeaux, and Cannes. It is stated that during the present year he will visit America again.

Miss Payson, from Foochow, China, says.—"Sometimes we have typhoons here, and then all the doors and windows have to be barricaded, just as though we expected a dozen thieves here to try to break in! The long bars we use to prop up against the door are called "typhoon bars." One of the children heard so much about these bars that in one of his prayers one evening, he asked God "to put typhoon bars against the door of his heart to keep Satan out! He was five years old."

We learn that arrangements have been made for the continuance of the services in Rome at Trinity Church, under Dr. Gason.

A Mission School was opened in Cyprus, in November, by Mrs. Fluhart, of the Women's Union Missionary Society of New York. She received a cordial welcome from the Greeks, and the English business men showed much interest in her plans. There have been no schools in Cyprus for two years, till the public schools were opened last October.

The Anglo-Turkish Treaty and the occupation of Cyprus by the British, which guarantees reforms of various kinds in the Turkish Empire, will doubtless have a favorable effect upon the Missionary work in the Turkish Empire. Among the reforms to be effected we may mention:—1. Abolition of the system of farming the tithes. This system has been the fertile source of indescribable extortion, outrage, oppression, and misery for centuries, until the peasantry of the empire have been driven to despair. The British Government now propose to abolish it, and substitute the system used in India. 2. Reform of the judiciary, which is hopelessly corrupt and venal, and the appointment of British judges in all the courts of appeal. 3. The admission of evidence from Christians—which hitherto has not been received.

4. Enrolling of Christians in the army, and thus securing religious liberty to Mohammedan converts to Christianity. In the past Mohammedans alone have been liable to the conscription. It has weighed heavily on them. Every convert to Christianity has been regarded as a traitor to his country—a renegade from the draft. When Christians are drafted into the army, a Moslem will not be lost to the military service, even if he becomes a Christian, and thus the great political ground for persecuting Moslem converts to Christianity will have ceased forever. This is a result Christian Missionaries have been praying for during the past forty years.

5. The repression of the wild predatory nomadic tribes, such as Koords, Circassians, Turcomans, Nusairiyeh, Yezidees, Druzes, and Bedouin Arabs, who have been a terror to the peasantry for ages, and whom the British Government can keep in order with comparative ease.

6. The suppression of slavery and the slave-trade in the Red Sea and Southern Arabia. The Koran sanctions slavery, and the Moslems continue to evade the Sultan's firmans against it; but the British agents have ever aided in the emancipation of enslaved men, and will now labor with new zeal and efficiency.

7. The laws with regard to the press and education also will probably be modified to conform to the spirit of modern civilization.

Correspondence.

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

SUFFRAGE.

SIR,—The following extracts from an article on "Suffrage," by the Hon. G. W. Julian, in the January number of the *International Review* (A. S. Barnes & Co., New York), are well worthy of attention at this time, as the recognition of "the existence of a wide-spread demoralization," the danger of which is not, we fear, confined to the neighbouring Republic.

As regards the sources of the dangers referred to, the writer notices first "the gradual and increasing relaxation of household training. The great moralities of life are not inculcated and insisted on in the family as they were a generation ago.

The family is the peculiar institution of our race, and nations are prosperous and strong in the degree in which it is cherished. All that is best in our civilization, and most precious in the idea of country is embodied in the home. The

lessons received in the formative period of our lives are by far the most important part of our education, and their influence is manifested in after years in every phase of society and life. We believe our jails and penitentiaries are largely populated through the decay of that wise and beneficent guardianship which is constantly demanded in childhood, and that a large share of the political vices and profligacies which now overshadow the land with their poisonous luxuriance would have been impossible, if the fireside virtues had not been lamentably neglected."

And further speaking of other formidable factors, he says "the house of worship is too often a place of social entertainment for respectable people instead of a sanctuary for pious offerings, and penitential experience. The boundary line between spiritual and temporal things, once so well defined, is rapidly fading away. Church-membership is no longer a test of real Christian character, and is quite as likely to be regarded as a sign of worthy prudence. The creeds, which were once understood to express the awful verities of spiritual life and death, are now scarcely half believed, and the belief of them is not generally required as a condition of membership."

Yours truly,

AMICUS.

THE CHRISTIAN CHURCH AND THE JEWISH.

SIR,—In the sermon preached by the Bishop of Ontario at the Consecration of the Bishop of Montreal, are we to understand that his Lordship asserts the historic "identity and continuity" of the Christian Church from the Jewish? If so, does he not attempt to prove too much? It is evident that the Christian Church was founded on the pattern of the Jewish, as the Tabernacle was made after the pattern shewn in the Mount; and also that the Jewish was a preparation for the Christian. Hence, there is a practical identity.

But, surely historic continuity was broken, since the Christian High Priest was of the tribe of Judah and after the order of Melchisedech, and the founders were not all of Levi's tribe, whilst the true performance of the Mosaic Ritual depended on the officers being descendants of Levi. St. Paul takes great pains to shew that all Israelites after the flesh, were not the true Israel now that Christ had come, but only those who followed the faith of Abraham, whilst all the whole hierarchy opposed the preaching of Christ, and only after Pentecost did any of the priests become obedient to the faith. Christ, as a Jew, preached first to the Jews and drew his first disciples from them, but as He abrogated the Sabbath, giving us the Lord's Day instead; as His ministers henceforth were to be drawn from the whole household of faith, and not from a single family, so the Christian Church was essentially a descendant of God's more ancient covenanted people, possessing succession in the Divine intention, but lacking it in its human development. It is important to notice this, because his Lordship seems to refer to the Reformation of the Church of England as analogous, but I should be sorry to admit any flaw in the historic succession of our Church.

A. B.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued.)

Surely then we are entitled to affirm that the church had evidenced her inherent vitality and power amid circumstances of unusual difficulty. With little or no State encouragement, but with freedom from State interference and oppression, she was consolidating herself, and so far winning over her adversaries, as to give every hope of her becoming in reality, and not only in name, the Church of the nation. How thoroughly at this juncture she had compelled the respect and gratitude, not only of the more thoughtful of her sons, but of the masses of the English people, by her determined stand against the wiles and threatenings of James, history records, but it is hardly as well known as it should be, that in this crisis the church stood alone; whatever was done by the nonconforming party, was all in favor of James

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and his Romanery measures. James spoke truth when he declared that he had been encouraged by multitudes of addresses. Dr. Z. Grey gives eight addresses, and refers to eight more couched in the same fulsome strain. The most active supporters of James were William Penn, the Quaker, Stephen Lobb, and Henry Carr, dissenters. Calamy admits that James twice offered to make a sacrifice of all the dissenters to the church "if the church would have complied with him." Finding churchmen steady to the constitution, he next faced about to the Dissenters and offered the like sacrifice to the Church. And the Dissenters yielded. The very excuses made by Calamy convicted them. Neal confesses that the Dissenters have been a little ashamed of their compliance and silence in the Popish controversy in his reign. Hallam allows, "We have cause to blush for the servile hypocrisy of our ancestors." The declaration of liberty is said to have been "a contrivance of the English Presbyterians, or rather of their parsons." Certain it is that while churchmen boldly attacked Rome, and defended the Anglican Church with much skill and learning in a multitude of pamphlets, no similar efforts were made by nonconformists. Swift says, speaking of the Bishops, "If the Presbyterians expressed the same zeal upon any occasion, the instances are not, as I can find, left upon record or transmitted by tradition." In the University pulpit at Oxford, a preacher boldly declared, "I shall not bring in here that all these noble defenses that were written against Popery were done by the hands of churchmen; all besides three cold pamphlets, that stole out as it were in the moonlight, as if the authors had been ashamed of them, and perhaps they had some reason."

Hitherto, taking into account the adverse circumstances of the age, the progress of the Church had been most promising. It was the accession and policy of James which brought the first check. Charles had been too indolent actively to oppose the Church. Not so his brother. His mind was cast in a different mould. No sooner did he find the Church true to her principles than he proceeded to depress her by vexatious interference with her liberties, by tampering with the Universities, and by promoting to the Episcopal bench men either friendly to his schemes, or so weak as to bring the Church into contempt. The firmness of the Church and the impolitic violence of James, speedily led to his overthrow and the elevation of his son-in-law to the throne. But this revolution did not much mend the position of the Church. As a body, no doubt Churchmen wished to curb James, and were not averse to a Regency. But William, on the flight of James, feeling his power, would accept nothing less than the throne. To this a large proportion of clergy and laity hesitated to consent. Only one Bishop (Compton of London) had encouraged the advent of William. After a brief period of suspense the imposition of the oath of allegiance compelled men to decide. The result was the withdrawal of eight Bishops, including the Primate, with four hundred clergy and a considerable number of laity. They had proved themselves to be men of zeal, learning, and earnestness, and were the very life-blood of the Church. The majority of those continuing in the communion only took the oath subject to reservations and explanations. Such was the shock that Hallam admits, "the effect of the expulsion was highly unfavorable to the new government; and it required all the influence of a latitudinarian school of divinity led by Locke, which was very strong among the laity under William, to counteract it." The times were critical, and it called forth all William's energy to surmount the difficulty. Ten Sees were vacant, including those of the seceding bishops. No time was lost on the part of the government in filling the vacancies with men whose latitudinarian principles rendered them indifferent to the doctrine and discipline of the Church. The consequence was that the stricter system which was so successfully welding into one mass the various elements left by Cromwell was immediately relaxed; that free thought and free action within and without the Establishment were encouraged; that Episcopacy was abolished in Scotland, and preparations made for the comprehension of all sects by the blotting out of the Liturgy all dis-

inctive teaching; and that the Nonconformists, especially in Ireland, were heavily subsidised.*

Stillingfleet, famous as a controversialist, and distinguished for his *Irenicon*, the text book of those who deny the Episcopacy or any form of ministry to be of Divine appointment, was made Bishop of Winchester.†

Tillotson was sent to Canterbury, of whom Hickes tells us how he was in the habit of administering the Lord's Supper first to persons who were sitting in their pews, then to those kneeling at the altar rails—not however going within himself, but standing without. It is stated by Smith that he counselled the abolition of Episcopacy in Scotland, and to Burnet he writes of the Athanasian Creed, "I wish we were well rid of it." When he went out of town he left a commission with the leader of the Socinians to provide a person to fill his pulpit. No doubt these were great recommendations in the eyes of the reigning powers. In fact, to quote Burnet, he left men to their discretion in small matters. What Burnet, who at this time was promoted to Salisbury, esteemed to be small matters, we gather to some extent from his writings and practice. He would himself desire to see subscription to the Thirty-nine Articles laid aside, and thought no inconvenience would follow from leaving out the cross in Baptism, from laying aside the surplice, or from regulating cathedrals, especially as to that indecent way of singing prayers, and generally from "making the terms of Communion larger and easier." He evidenced his feeling of toleration by favoring the meeting-house in Salisbury, and screening from the results of his seditious preaching Dr. Beach, the minister. The then Bishop of St. Asaph was a follower of Tillotson's ritual, and it should not escape us that we cannot dissociate ritual from doctrine. If the above was the teaching and practice of the more favored bishops, what could be expected from the clergy at large many of them with a strong puritanical bias, and all with a perfect understanding that the high road to perfection lay through setting Church discipline at nought? Who does not feel with South when he complains that, "Those of the ancient members of her communion who have all along owned and contended for a strict conformity to her rules, as the surest course to establish her, have of late been reprobated under the inodinating character of High Churchmen, and thereby stand marked out for all the discouragements that spight and power together can pass upon them while those of the contrary way and principle are sanctified by the fashionable and endearing name of Low Churchmen, not from their affecting a lower condition in the Church than others, but from the low condition to which the authors of this distinction would bring the Church. Never, certainly, were the fundamental articles of our faith so boldly impugned, nor the honor of the Church so foully blemished, as they have been of late years, while Socinians have had their full, uncontrolled fling at both!" South's *Epist. ded. to Abp. of Dublin, April, 1698.*

(To be continued.)

* *Regium donum.* The Nonconformists were largely subsidised by the various governments, but usually the fact was kept secret. Under Charles II. a yearly payment of £50 was made to most of the Presbyterian ministers, £100 to the heads. Thus, says Burnet, "the Court hired them to be silent, and the greater part were so, and very compliant." Dr. Owen received one thousand guineas to distribute. In 1690 William made a grant of £1,200, paid quarterly, to the Nonconformists in the North of Ireland, which has continued ever since, with an addition of £800 per annum to those in the South in Queen Ann's reign. The Scotch Presbyterians were subsidised under the pretence of promoting Christian knowledge in the Highlands. Sir R. Walpole, in 1723, "so charmed the flaming votaries of liberty, dissenting ministers not excepted, with his gold, as to reconcile them to corruption, and even to court fetters and rejoice in them." Calamy, Vol. ii., pp. 465-469.

† Stillingfleet in middle age repudiated the erroneous doctrines advanced by him in youth.

—It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions.

Family Reading.

RAYMOND.

CHAPTER XXXVII.

Estelle Lingard stood leaning against the wall in the embrasure of the window in the gatekeeper's little parlour, with her eyes fixed on the door leading into the room where Raymond lay on the bed, surrounded by the men who had brought him from the ruins of Carlton Hall. She had remained immovable at his side till it was ascertained that he still breathed, and then she left the room that the doctor might examine into the extent of the injuries he had received. She was waiting now to hear the verdict, whether death was indeed to consummate his sacrifice and hers; white, tearless, motionless, she stood, while over and over again she repeated to herself the only words which seemed to make it possible for her to endure the moments as they passed—"But that I say, brethren, that the time is short; it remaineth, therefore, that those who weep are as though they wept not."

The gatekeeper's wife—a sensible elderly woman—sat at a little distance, looking at her with great compassion, but not attempting to address her; yet even to her it seemed as if the time was very long before the door opened, and the doctor appeared. He knew Miss Lingard, for it was he who attended her uncle, and probably he had drawn his own conclusions as to the relations subsisting between her and Raymond.

He came up to her with a look of satisfaction on his honest face. "I am thankful to tell you, Miss Lingard, that I believe Mr. Raymond will live. If his constitution is strong enough to resist the shock to the system, he will recover from his actual injuries. The worst is a fracture of the ankle, which will probably result in some permanent lameness, but I have already reduced it, and placed the limb in splints; so it has, at least, been taken in time. Besides this, he has been severely burnt and cut by the falling wood, but there is no fatal wound."

Estelle's pale face flushed with emotion, and the tears rushed to her eyes in her intense relief. She had to struggle with her agitation before she could speak. "Is he conscious?" she said at last.

"Not now, for he is under the influence of chloroform, which I gave him before I operated on his ankle, as he was in too prostrate a condition to have borne the pain without it. I hope that it will keep him asleep for some hours to come; so much depends how he passes this night; but he was quite himself for a few minutes before he had the anæsthetic."

"And did he speak?" asked Estelle, eagerly.

"Yes, but only in a very faint whisper. He asked two questions: first, whether Mr. Harcourt was hurt, and secondly, whether you were safe; and when he was satisfied on those points he closed his eyes, and seemed to wish only for quiet; it is what he most requires, too. I shall turn out Mr. Hugh Carlton and the other men, and leave him in your care, Mrs. Barrett," added the doctor, turning to the gatekeeper's wife; "I know you are a good nurse."

"Yes sir, I have had some experience," said the woman coming forward with a curtsy, "and I will do my best to take care of him."

"I am sure you will. Remember, he must be most carefully watched to-night, and you must give him stimulants every hour, whether he is asleep or not. He will be passive under the chloroform, and you can compel him to take them. If I find that his strength is not diminished in the morning I shall think well of him."

"I should like to stay with him too, this one night," said Estelle very softly; "if you think I can do so safely as regards my poor uncle."

She looked up so pleadingly in the doctor's face with her mournful dark eyes, that he could not resist the wish to gratify her.

"I do not think there will be any change in Dr. Lingard to-night; but I will look in upon him as I go home, and if I find him at all worse I will send and let you know; if you do not hear from me, you can make yourself easy to remain till the morning."

"Oh, thank you so much!" she said, impulsively putting her hand in his.

"I have been considering you as well as Mr. Raymond," said the doctor smiling; "you would sit up at home just as much as you will here, and it would be very bad for you to have to walk to Highrock House through this chill night; but as for you Mrs. Barrett, you will have to take care of Miss Lingard as well as Mr. Raymond, for I can see she is much exhausted."

"That I will, sir," said the good woman heartily and the doctor went back into Raymond's room to tell the men that they must now leave the patient to the care of his nurses.

They came out, and left the house, followed by the doctor, all but Hugh, who lingered in the parlour, glancing towards Estelle with a brow as black as night.

He made an attempt to persuade her not to sit up with Raymond, but to leave Mrs. Barrett alone to carry out the doctor's directions, while he escorted her back to Highrock House.

"Unless the doctor sends for me to go to my uncle I stay here," she answered, with a quiet decision which left no room for further discussion.

"Well, I shall not myself leave the house," said Hugh, flinging himself down moodily in a chair by the fire; "I shall be at hand if you require my services, Estelle, in any way."

"It is quite unnecessary," she said, coldly; for his tone throughout the whole evening had been very distasteful to her, and, but that she was almost too much absorbed by Raymond's state to be able to think of any one else, she would have tried, even then, to show him that he had gone too far, and that she had resolved to put an end to the friendly intimacy which had subsisted between them.

She took no further notice of him now, but followed Mrs. Barrett into their patient's room.

The gatekeeper had gone to find a bed in a neighbour's house, as Raymond occupied his, and Hugh therefore remained alone. The door of communication was closed, and perfect silence fell on the little dwelling and its unwonted inmates.

Raymond was buried in a deep slumber, induced by the chloroform: his pale beautiful face, peaceful as that of a child, and his quiet breathing showing that there was no fear, at present at least, of fever supervening on his injuries.

Mrs. Barrett took her place beside him, ready to give him the restoratives ordered by the doctor at stated periods, while Estelle sat on a chair at a little distance, watching his tranquil repose with a sense of calm and happiness such as she had not known for many months.

She felt that, whatever earthly vicissitudes might yet await him, the one deep desire of her heart for him was surely granted. He had been more than conqueror that night, through Him who loved him, over the fiercest temptation that ever had assailed him, and she knew that highest love would fail him nevermore, though heaven and earth should pass away. The words were verified in him, that he who could be content to lose his life should save it; for he had braved a terrible death for his enemy's sake, and in that act had sealed the surrender of his whole being to Him who would henceforth be his everlasting life, his crown and his reward, through the sorrowless ages of eternity.

So, in that little room where lay the wounded man there was peace such as seems to fall upon the weary earth when the soft dew-drops come down from heaven, and draw forth fragrance from its breast like incense. But in the other portion of the house, where Hugh Carlton sat with his head in his hands, thinking intently, there was the struggle and tumult of an undisciplined will fighting passionately with the destiny that opposed its gratification.

Hugh Carlton felt that he, too, had come to a crisis in his fate. He knew that the friendly relations he had, by means of a deception, kept up with Estelle Lingard must now come utterly to an end. She knew at last that he still sought to win her, and would stop short of no means, right or wrong, to gain his ends; and she was also well aware that she had amply betrayed how entirely her affections were given to Raymond, and to him alone. He felt certain, from her manner, that she meant to separate herself from himself completely henceforward, and unless he could, by

some bold stroke, gain her consent now, at this time, to be his wife, it was perfectly clear that he would be parted from her for ever; no half measures were any longer possible; everything combined to make that position untenable which he had with such difficulty maintained for the last two months.

The destruction of Carlton Hall was not a matter which troubled him in the abstract, as he knew that his uncle had wealth enough to rebuild it when he pleased, but it would remove the family from the neighbourhood for some time to come; and then Dr. Lingard was dying, and Estelle would certainly not remain alone in Highrock House. He might lose sight of her altogether, and he literally shivered as he thought of such a possibility.

It was plain that unless he could devise some means by which he could, at this precise juncture, overcome her resistance to his long-cherished wish, he must abandon it for ever, and that he was resolved not to do, let it cost him what it might. So the live-long night Hugh Carlton sat there, perplexing his weary brain with a thousand schemes, each more wild and impossible than the other.

We have seen that Hugh had long since cast away all principles of honor and truth in his determined and selfish pursuit of Estelle Lingard; and when a man is prepared to use any means, however unholy, to gain his purpose, it is seldom indeed that the fatal power fails him to find a device ready in his hand.

Before the tardy winter dawn came greyly through the lattice window, he had hit upon an expedient so subtly cruel and unprincipled, that it was hard to believe than any man, however wilfully and recklessly set on his own satisfaction, could ever have the heart to execute it.

Yet Hugh raised his head with a smile when he had fairly worked it out in full detail, and saw the whole unscrupulous scheme develop itself in his thoughts with a fair promise of success. Nor did he hesitate for a single moment in resolving to bring it to full fruition. He must go to work slowly and warily, but he believed his plan could hardly fail, and though he knew well that if he did by this means win Estelle it would be without the consent of her heart or will, yet he flattered himself he could teach her to love him if once she were his wife.

He was standing by the window, waiting for her, when she came out of the sick room in the dark morning twilight, prepared to return home. His manner was very gentle and humble as he asked how Raymond was.

"Doing well, I hope," she answered, "for he is still asleep."

"He has never spoken to you, through the night?" asked Hugh, eagerly.

"He has not spoken at all, she replied; and then, somewhat quickly, moved towards the outer door.

"Estelle," he said, pleadingly, "will you let me just walk home with you? I only want to be your escort."

"I should prefer to go alone," she answered.

"I will not speak to you even, if you do not wish it; but if you would allow me to go to the door of Highrock House, and hear how Dr. Lingard is, I should then know whether you can return here to-day; and if not I will bring you tidings of Raymond as often as you like."

This could not but disarm her; she thanked him, and they walked together, in silence, to her home, where the answer to her anxious questions respecting her uncle was that he was sinking slowly but surely.

(To be Continued.)

PUT IN MIND.

Old Dr. Johnson said that "mankind did not so much require instructing as they did reminding." Have any of us ever failed in our duty to our Maker, our neighbor, or ourselves for lacking the knowledge of it? Who is ignorant of what is right? No one. We have been imbued with the principles of truth till the knowledge of it appears like intuition; and yet how often do we require to be reminded of our duty?

And this, after all, in Christian lands, is the great duty of the pulpit. It is not to tell congregations new truths, but to remind them of old ones; not to inform them of new duties, but urge them to the practice of old ones they have been neglecting; and which all of us, by reason of the constant din of this world's work, are ready to forget and neglect. "I stir up your pure minds by way of remembrance." The man who does not need to be reminded of old truths, and to be urged to the practice of old duties, has no need to be preached to. But who can say he does his duty so well that he stands in no need of being put in mind about them.

Children's Department.

A CHILD'S HEAVEN.

The room was darkened where she lay,
She could not bear the light of day:
I watched each movement anxiously,
Each moment was a prayer,—
The child my sister lent to me
Was dying 'neath my care.

I took the little restless hand
And told her how the angels stand
Chanting round the eternal throne
Till heaven's high arches ring,—
She murmured with a fretful moan,
"Auntie I cannot sing!"

Gently our darling then I told
How heaven's wide streets are paved with gold,
How all is pure, unfading day,
And there is never night.
She turned half peevishly away,—
"I cannot bear the light!"

I prayed one agonizing prayer
That I might picture heaven so fair,
The weary soul should willingly
Leave the dull earth and go;
But all I said met one reply,
A sighing, faint "No, no!"

There came a soft step to the door,
A voice we long had waited for,
A mother's form bent o'er the bed
Where the weak sufferer lay,
A mother's hand was on the head
Turned half in scorn away.

She nestled to that mother's breast
In, oh! such sweet, such perfect rest.
"Auntie will heaven be all like this?"
"Yes darling," I replied.
Her soul could know no deeper bliss,
"Nice, nice," she said, and died!

LITTLE SAILOR JACK.

A TRUE STORY.

My dear little folks, I am going to tell you about something that happened a few weeks ago, near my own home in the North.

Perhaps some of you will have heard of the Islands of Orkney. They lie to the north of Scotland, and are surrounded by a very wild sea; sometimes when the wind blows, the sea lashes itself with a white fury, and tears round the high rocky sides of the islands, tossing up its white foam, and shrieking and groaning as if it were very angry and hungry indeed. Then the huge columns of spray look like great arms tossing themselves about and waiting to catch anything that comes near them, and suck it away down to the depths where the great fishes and pretty seaweeds lie.

Well, one night not long before Christmas, a ship was caught in a great storm, and driven upon sharp rocks, near the shore of Pomona (the largest island in the group of Orkneys), not many miles distant from where I live. Some fishermen, who were near, saw the ship strike, and rushed down the shore to try to save the poor sailors. But great waves were rolling in, first rising like glassy green walls, then breaking and tumbling on the beach, boiling in their fury. The fisher-

men looked at the waves, then at each other, and they saw that the boat could not float. As they stood silent, and wondering what to do, a great cry came from the ship, and looking round they saw that part of her stern had broken off and was sinking very fast.

Then those brave Orkney men ran for a boat; they could not bear to see the poor sailors die, and would rather risk their own lives than not try to save them. They pushed the boat into the water, and jumped into it. But a great wave lifted the boat up and then threw it down, down, down, and it was upset, flinging the men into the sea. With great difficulty they reached the shore. Twice again they tried to launch the boat, without success.

At last the sailors on board the ship managed, by means of a rocket, to throw a rope to the men on the beach, who made it fast; and the poor sailors crept along it, one by one, and so were saved, all but the captain, who went down by the stern of the ship, and one little boy, named Jack, who refused to venture on the rope. The poor little fellow was afraid to trust himself to such a frail-looking thing as the swinging cord, with nothing but the raging waves beneath. The kind sailors begged him to try, telling him if he did not he would certainly be drowned before morning; but he steadily refused. They all said, "Good-by," very sadly, and left little Jack to his fate.

Next morning, when the sailors and fishermen awoke, they saw part of the ship still above water, and, as the storm had abated, they took a boat and put off to the wreck, to see what they could save. Upon entering the cabin, what was their surprise and joy to see little Jack sleeping peacefully in his bunk; they roused him, and he sat up, exclaiming, "You have come to take me ashore! have you not? I knew you would be sent."

"But we were *not sent*," said the men. "What do you mean, Jack? Who sent us? And how did you know we would be sent?"

"Why! does not the Bible say, 'Ask and ye shall receive?' So, last night, I asked God to bring me safe to land, and I knew if I believed He would do what I asked. I *did* believe, and now He has sent you for me."

The sailors brought Jack ashore, also a poor little dog belonging to the captain.

On hearing the story of the wreck, I went to see the men, and offer what assistance I could. I asked Jack if he was not afraid to remain in the sinking ship alone.

"Oh, no, sir!" he said, simply; "I knew that God could take care of me there as well as in my own home."

And you see, my dear little folks, he did take care of the boy who loved and trusted Him; and will He not take care of you, if you love and trust Him too?

I took the poor captain's dog home with me. He is very clever, and does such funny things! I am getting quite proud of him.

THE ORPHAN.

An orphan, Lord, to Thee I come; Be thou my Father, heaven my home. No parent's hand to help is near, But Thou an orphan's cry wilt hear. Though weak and helpless, may I see Father and Guardian, both in Thee.

THE WEEK BEFORE EASTER.

The Church calls us every day this week to meditate upon our Lord's sufferings. In the Lessons, Epistles, and Gospels are collected those portions of Holy Scripture which refer to this subject to the end that with penitent hearts and firm resolution of dying to sin we may attend our Saviour through the several stages of his bitter passion. In Germany and Denmark they call the week by the beautiful name of the *Still Week*, because expressive of the quiet hours given up to prayer and cessation (as far as possible) from labour. "Holy" and "still" should this week be to every working man who belongs to the Church of England. Before the day's work begins or when the day's work is ended, there may be found many quiet moments for prayer. Call the good wife and little ones round you; hear them sing

the beautiful hymns they will have learned at school; read with them; pray with them, using the collects in the Prayer Book. Above all, teach them by your example to spend Good Friday well. Don't be ashamed of being a Christian; don't spend in merry-making the "Good" day on which your Saviour Jesus Christ died for you. Have the courage to say "no" if you are asked to play cricket, or spend the day out; spend it in "still" "holy" fashion, go often to the Church invite your neighbours to go with you. You want a holiday? Well wait till Easter Monday. You will enjoy your holiday then all the more: you will enjoy it as a Christian man can and should. Easter thoughts of joy and gladness following on the "holy stillness" of the previous days will bring to you a peace and contentment unknown to those who live without God in the world.

WHERE CONVICTS COME FROM.

A short time since, a young man condemned to die for murder, lay in a prison-cell awaiting the day of execution. A kind lady who had heard of his condition, visited him several times and sought to lead him to penitence and faith in Jesus as his only hope. On one occasion the lady was accompanied by her little son, who spoke kindly to the poor prisoner, and offered him some fruit. The man seemed much affected by the grace and gentleness of the child, and drawing him towards him, said, as the tears ran freely down his cheeks, "My dear child, let me tell you what brought me here. It was disobeying my parents, then breaking God's holy day, drinking and gambling, and at last murder, that grew out of the other two. Never forget this, if you would not be where I now am, and tell all your playfellows to take warning by my sad fate. Always obey your parents, keep holy the Lord's day, and turn, as from the evil one himself, from any who would persuade you to enter a gambling-house or engage in a game of chance. These are the things that fill the prisons of earth, and crowd the gates of hell with victims."

THE DAISY'S MISTAKE.

A Sunbeam and zephyr were playing about One spring, ere a blossom had peeped from the stem, When they heard, underground, a faint, fairy-like shout— 'Twas the voice of a field-daisy calling to them

"Oh, tell me my friends has the winter gone by? Is it time to come up? Is the crocus there yet? I know you are sporting above and I sigh To be with you and kiss you; 'tis long since we met.

"I've been ready this great while, all dressed for the show;

I've a gem on my bosom as pure as a star, And the frill of my robe is as white as the snow, And I mean to be greater than crocuses are"

—Cetywayo, the Zulu king, is of a fierce and bloody nature. The promises he made some time ago to rule more mercifully have not been kept, and he now denies having made them. In his recent reply to remonstrances from the representative of the Natal government he said:—"I do kill, but do not consider yet I have done anything in the way of killing. Why do the white people start at nothing? I have not yet begun; I have yet to kill; It is the custom of our nation, and I shall not depart from it. My people will not listen unless they are killed; and while wishing to be friends with the English, I do not agree to give over my people to be governed by laws sent to me by them. Go back and tell the white man this, and let him hear it well. The Governor of Natal and I are equal. He is governor of Natal and I am governor here." Evidently Cetywayo is a man of decided character. The remonstrance was sent in reference to some special cruelties practiced upon women, and other wanton barbarities.

—Children have more need of models than of critics.—Joubert.

At a recent public meeting, the Duke of Westminster said that in some cases great scandal and abuse still attached to the pew system. He knew a case where, even at the present time, nearly all the pews were let, and the poor were excluded; and practically there was no room for their poor in some of the parish churches. He said this was a monstrous state of things, but it was one they hoped soon to see remedied. There were many pew holders who held the best positions in the Church, who in grim selfishness refused to allow other people to come in, though it often happened there was plenty of room in those pews.

We should keep the treasure of God's Word carefully in our hearts. If we have it only in our houses, or in our hands, enemies may take it from us; if only in our heads, our memory may fail us, and we may lose it; but if it be in our hearts, its truths impressed on our souls, it is in a safe place and no man can take it away from us. God's word is never to be given up.

Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

Let no man think or maintain that a man can search too far or be too well studied in the Book of God's Words, or in the Book of God's Works; but rather let men endeavor an endless progress or proficiency in both; only let men beware that they apply both to charity, and not to grovelling; to use, and not to ostentation.—Bacon.

—Make the bridge from the cradle to manhood just as long as you can. Leave your child a child just as long as you can—especially if you live in the city. Be not in haste to force your child into premature development by intelligence or by anything else. Let it be a child, and not a little ape of a man running about.

—It is the peculiar province and glory of Gospel grace to humble every believer in the dust and from gratitude and love to produce the best obedience.—Venn.

—If you think you can come to Christ or do any good thing without the Holy Ghost, you have never yet thought to know yourself; you are without strength.

—Leave company when you find you have lost by it, and see that you cannot improve it. Go not in the way of evil men.

—The virtue of patience bears such a preponderance in the things of God, that we can neither fulfil precept or do any acceptable work without it.

Births, Marriages and Deaths,

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

BIRTH.

On Wednesday, the 19th inst., the wife of the Rev. Wm. Le B. McKiel, Rector of Douglas and Bright, of a son.

MARRIED.

St. Peter's Church, Barton, by Rev. G. A. Bull, M.A., Thomas Beckett and Miss Agnes Hannah Rymal, fourth daughter of John Rymal, Esq., all of Barton.

DEATH.

March 6th, Aldington Rectory, near Hythe, Kent, England; Isabella, wife of the Rev. G. J. Blomfield, aged 54, sister of C. J. Blomfield, Esq., of Toronto.

In Barton, on the 25th March, after a short illness, in a true faith, Alfred James Spicer, aged 22 1/2 years.

Entered into rest, in Glanford, February 20th, Mrs. Elizabeth (Huffman) Gage, widow of John Gage, in her 73rd year.

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. K. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

ST. LUKE'S.—Corner Broadalbane 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 Beech Street. Sunday services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m. (Holy Communion after Matins), & 2.30 p. m. Rev. K. Harrison, M.A., Incumbent.

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

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

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

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Boys, M.A.

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