

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, OCTOBER 31, 1878.

[No. 44.]

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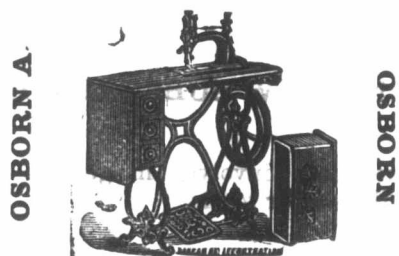
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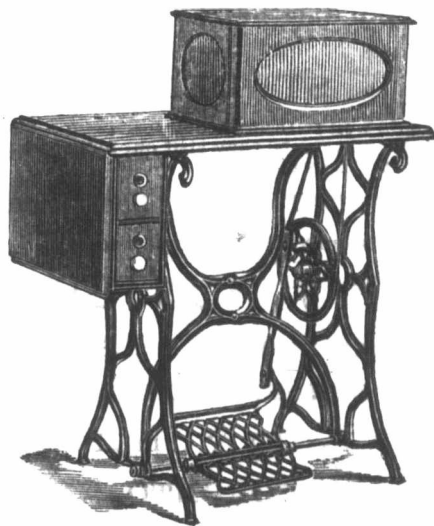
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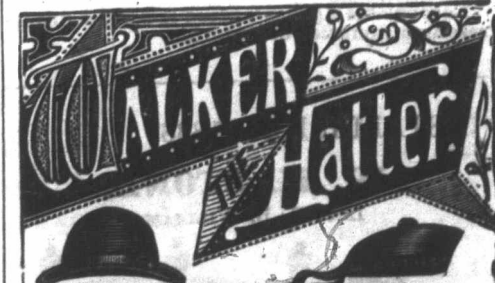
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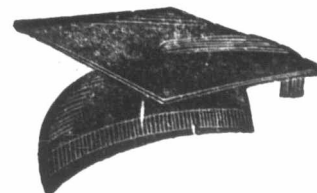
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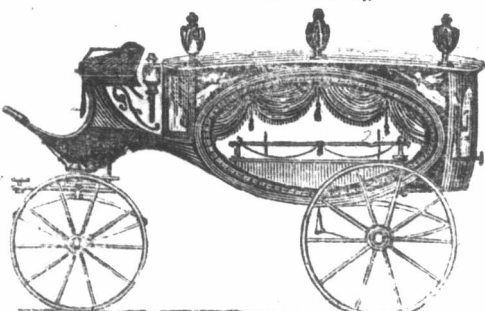
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## THE WEEK.

THE time for paying the Halifax fisheries award was fixed for the 24th of November; and, as the time is rapidly approaching, every variety of means is adopted to find some excuse for not paying the money. Some very decided objections are now made by the United States' Government (which has invited Lord Salisbury to consider them), arising out of the report made by Capt. Sullivan, of the British ship "Sirius," which was sent by the British Government to investigate the events of the 8th of January of the present year, when some United States fishermen were driven away from their stations on the Newfoundland coast. Capt. Sullivan's report stated that the act was justified by the local law of Newfoundland, which prohibited Sunday fishing. The Marquis accepted this report as embodying the feeling of the Government, and informed the United States thereof. The United States object on the ground that "the question as to whether United States fishermen, pursuing their business under the terms of a solemn treaty, are liable to violence at the hands of petty local authorities for infringing local regulations not embodied in the treaty, is too important to be settled by the British Government for itself on the report of a naval officer."

A correspondence has taken place between the Marquis of Salisbury and the United States Secretary of State, in reference to what may form another Alabama case. It appears that Russia has been buying and building ships of war and contracting for supplies and munitions of war in the United States, in reference to which the Marquis takes a very high tone, and insists that the United States will be held accountable for this, on the principles laid down on the question of neutrality by the predecessor of Secretary Evarts, and which principle received formal sanction in the "Three Rules" adopted by the Joint Commission at Geneva.

The real problem of the East is becoming more and more complicated. Whether an early solution is at all possible cannot be predicted at present. It is expected that a proclamation of war against the Ameer of Afghanistan will speedily be gazetted. The document will specify in full the reasons which have decided the Government in its declaration of war. The disposition of Russia in the matter is sufficiently understood when it appears to have been indicated that if the English should occupy the south of Afghanistan the Russians are expected to occupy the north; and further, it is stated that the Russian general staff has had printed several thousand copies of a new Afghan-Russian dictionary for the use of the

army officers. The Afghan Language, called the Pushtoo, it will be remembered, was thought by Sir William Jones to bear considerable resemblance to the Eastern Aramaic. He also thought the Afghans to be descended from the Ten Tribes, partly because a considerable district of their country is called Arsareth, which is almost identical in name with the country to which the writer of the second book of Esdras states the Ten Tribes migrated.

The funeral of the late Cardinal Cullen was celebrated with great pomp in Dublin on the 27th. Sixty thousand people were present, and ten thousand took part in the ceremonies for the occasion.

Cattle stealing raids continue to be made in Texas from Mexico. Should this state of things continue much longer the patience of the United States authorities may become wearied out, and the annexation of the land of Montezuma may be determined on. In the meantime we are told that Trevino has orders to co-operate with Ord in preventing these raids which are carried on to a great extent; and that he has four or five thousand troops with him for the purpose. Several bands of marauding Indians have been already dispersed.

The panic in Great Britain in consequence of the failure of the Glasgow Bank does not appear to have yet reached its height. The bankruptcy is announced of John Innes Wright & Co., of Glasgow and London. Wright is one of the imprisoned directors of the Glasgow Bank. It is believed that the call of \$2,800 per share, of which the liquidators of the bank have given notice, will exhaust the means of the smaller shareholders and throw the burden of the assessment upon a few wealthy ones. Summonses are to be issued against the directors for publishing mis-statements.

Considerable annoyance is manifested in Europe in consequence of Russia not fulfilling the provisions of the Treaty of Berlin. It is stated that England has taken the initiative in proposing a protest against the delay of Russia in executing the Treaty of Berlin, that France is perfectly in agreement with England upon the subject, and that most likely Italy and Austria, with whom the relations now are very cordial, will join in the protest. It is not improbable that Russia will be glad to yield in this case, as she may think her attention would be more advantageously turned in the direction of Afghanistan.

Great festivities are expected at Halifax on the arrival of the Marquis of Lorne and the Princess Louise. They may be expected any day after the 22nd. According to the arrangements which have been made, they will meet at sea his Excellency Vice-Admiral Inglefield, and the ships of war stationed at Halifax under his command, and will be escorted up the harbor to moorings opposite the dockyard. At the dockyard the Vice-regal party will be met by a guard of honor and by the military and naval authorities and others. A procession will then take place through the city to Admiralty House, when it is understood they will be the guests of Admiral Inglefield; and on the day following a levee will be held.

The local elections in Ontario are not expected to come off before May or June. So it is authoritatively stated. In Nova Scotia the Local Ministerial elections will take place on the same day as the Dominion Cabinet elections.

The letter which the Pope addressed to Cardinal Nina, the Pontifical Secretary of State, has been pronounced by the whole press of Europe, and especially by the Government organ in Rome, to be "one of the most important acts of the Pontificate of Leo the Thirteenth. That portion of the letter which refers to the relations of Church and State in Italy is regarded as important not only to Roman Catholics in Italy, as protesting against the encroachments of the State upon the Pope's spiritual jurisdiction, but also touches the spiritual interests of all Christian States, as bearing upon that "burning question" of State interference with the spiritual jurisdiction of the Episcopacy, still equally awaiting a righteous solution in England as in Germany, and more or less in all other Christian States. His Holiness states that "the Apostolic See, to whom it is reserved to provide for the bishoprics, has never been accustomed to grant the right of patronage, except to princes who had deserved well from the Church, by sustaining her rights, favoring her development, and increasing her patrimony; and that princes who combat her, attack her rights, and appropriate her patrimony, become by such acts alone, according to the canons, incapable of exercising that right."

The idea proposed by our brethren of the Church of the United States to have the next Pan-Anglican Conference in New York, Philadelphia, or even in Chicago, seems to be gaining ground. Bishop Potter strongly desires it. He contends that while much good may result from these re-unions of the United States Bishops with those of the Mother Church in England, it is just possible to make them so one-sided as to undo, or at least to neutralize the good arising from them. He thinks the next Conference, or Pan-Anglican Synod, or whatever else it may be called, should be held on this side the Atlantic, if only in order to satisfy the scruples of the brethren in the United States that there is no intention to seek a union of the two branches of the Church under the supreme authority of the Archbishop of Canterbury; and indeed there are not a few Churchmen in England pretty much of the same opinion.

A revolt of negroes has occurred in Santa Cruz, a dependency of Denmark, with a population of about twenty-three thousand persons, most of whom are free negroes, and half the soil is under sugar-cane crops. The rioters murdered several leading planters, half the town of Fredericksted, the second in the island, has been destroyed, and forty out of fifty sugar estates are burnt. With about fifty soldiers available for the restoration of order, the negroes were routed and two hundred of their number killed. The insurrection arose from disagreements connected with harbor contracts.

The first snow-storm of the season has made its appearance in Ontario. On the 28th more than a foot of snow fell at Invermay; a heavy fall occurred at Woodford; a few inches at Fergus, and a heavy snow storm is reported at Owen Sound. Snow also fell at Kingston and London.

31, 1878.]

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An attempt has been made at Madrid on the life of Alfonso, King of Spain. The assassin fired from a sidewalk in front of a house. He aimed too low, as the ball passed through the hand of a soldier on the opposite side of the street. The King saw the flash and checked his horse involuntarily. He then rode tranquilly onward towards the palace. The criminal was easily secured, not having attempted to escape. General Grant was standing at the window of an hotel, watching the royal cavalcade, and distinctly saw the flash of the assassin's pistol.

Turkish reforms proceed but slowly. Not much of importance appears to have been done as yet besides a quantity of talk. It is proposed for Asia that a gendarmerie under foreign instructors should be established, with a partly foreign administration, a court of appeal, partly foreign in its composition, and for the junior courts a foreign inspector in each vilayet. The officials at the head of the financial department are spoken of as likely to be appointed for five years and to be unremovable except for cause.

#### THE TWENTIETH SUNDAY AFTER TRINITY.

THE Kingdom of Christ cultivates all the festivity and joy of which human nature is capable; but the sensual pleasures of heathen rites are superseded by the psalms and hymns and spiritual songs of divine worship, which in great part consists of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," the offering, made especially in the Holy Eucharist to God the Father, in the name of our Lord Jesus Christ. Joy and gladness are abundantly suited to the character of Christ's Kingdom; for the transcendent blessings it contains are such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. It is eminently a kingdom of peace, which begins in the healing of the great breach which sin has made. With respect to its people the great controversy which had opposed earth to heaven is at an end; they are delivered from the cloud of wrath which overhangs the rest of the world. And the consequence of peace with God is peace with each other; a spirit which unites men together in a wonderful manner, and is an antidote against all the animosities and discords on the face of the earth. And endless life being the property of the subjects of this Kingdom, no suspicion of an end ever coming to the sources of their joy need cross their mind. To be the least and the lowest in such a Kingdom is more a source of congratulation and joy than to have attained the highest worldly eminence the earth can furnish.

The two favorite images under which the ancient prophets set forth the blessings of the new covenant and of all near communion with God are that of a festival and that of a marriage; and these are united in the parable of the marriage of the King's son. There appears indeed this inconvenience resulting from the inadequacy of things human to set forth things divine, that the members of the Church are at once the guests invited to the feast, and, in their collective capacity, they constitute the bride at whose marriage the feast is given. But in the progress of the narrative the circumstances of the marriage fall into the back ground, and the different conduct of the guests invited to the feast becomes the prominent feature in the account. In the second exhortation to the Holy Communion, our Church

has applied this parable to the Holy Eucharist; and in this way it ought doubtless to be interpreted, as well probably as of the call of the Jews and Gentiles, and the final marriage supper of the Lamb in Heaven. Whichever of these applications we may make of the parable, the situation and prospects of the man who is discovered without the wedding garment are most appalling. Nor can there be any difficulty in determining, with the aid of other parts of Holy Scripture, what is meant by this garment. Without a doubt it is righteousness in its largest sense. It is the whole advancement of the new and spiritual man, including the faith without which it is impossible to please God, and the holiness without which no man shall see Him, or, like the guest in the parable, shall only see Him to perish in His presence; it is the faith which is the root of all graces, the mother of all virtues, while it is also the graces and the virtues themselves. The guest, whether viewed as an ordinary sinner or as a self-righteous man in rejecting the true robe of his spirit, as Schleiermacher expresses it, which was freely given him at his baptism; he is a despiser, counting himself good enough as he is in himself, to appear in the presence of God. A time, however, will come when every man will find that he needs another covering for his soul. And woe unto him, if, like the guest in the parable, he only discovers his need when it will be too late to provide himself with the required garment; and then stands confessed to himself in all his moral defilement.

#### THE CLAIMS OF THE CHURCH.

IN many respects it is a gratifying fact that in England about twenty or more Nonconformist ministers annually take orders in the Church; so that the proportion even there is by no means a small one of the clergy of the Church who have formerly belonged to one or other of the denominations. In this country the proportion is considerably larger, perhaps arising from the fact that here we have no State Church, no Church rates, no tithes—except such as may be perfectly voluntary. While in the Church of the United States, there is even a greater proportion still. The numbers indeed both in England and America that come over from the non-conforming bodies is so great that curiosity is sufficiently exercised to discover the reason or reasons that may have produced the change; and we may add too, that a great responsibility rests upon the Bishops who receive such candidates for ordination—not merely as to the motives which have led to the change; but as to whether there has really been any change at all in their creed or in their opinions, which has led them to embrace a system which, to every unprejudiced mind, must appear to be very different from the system upon which they have turned their backs. For it is an undeniable fact that a considerable number of those who come to us from other religious bodies bring with them many of the peculiar notions they had before they came to us. Many of them believe no more in the claims or in the authority of the Church, in the exclusive validity of Episcopal ordination and consecration, or in the general necessity of the sacraments as means of grace—that is, they believe no more in the prayer book or in the Church—than they did when they were actively engaged in the spread of nonconformity, puritanism or dissent: whichever may be the name by which they would have it called. There are unmistakable evidences around us, and indeed in our very midst, which show that much greater caution

should be exercised in requiring from candidates for ordination, who have come from other religious communions, that they have indeed changed their belief in those articles of faith which the sects themselves have thought of sufficient consequence to keep them aloof from the Church. For if we all believe pretty much the same thing, why did they separate from us? As the Apostle John says: "They went out from us because they were not of us." And, as honest men, if they wish to return to the fold of the Church, they must surely return to principles and to a creed which they have heretofore repudiated.

We have been led to these remarks by an announcement made in the public papers that a Mr. W. Robinson, of the Congregational Chapel, Runcorn, in a farewell sermon he preached to his congregation, October 6th, announced his intention to abandon non conformity and seek orders in the Church. He told his hearers that he had not come to that conclusion hastily, as all the ties in life most sacred to him were non-conformist ones. Indeed, he said that non-conformity had been to him a passion, and his enthusiasm for its heroes had been unbounded; but he was going where he believed he could work more freely for his Master. One of the reasons why he was leaving Independency was on account of its inner working. He thought a minister of Christ was very much degraded by the system of preaching on approval, to say nothing of the cruel torture exercised by the gentleman spoken of some time ago by John Angel James, of Birmingham, as "my lord deacon." He said the greatest curse of their denomination was their "church meetings," which beggared description. He does not appear to have been aware that Diocesan Synods are sometimes not much better; nor that a *lay rector* may exercise as much tyranny as a "lord deacon." But the fact is, that if no other principle influenced this gentlemen than such as might be referred to the ignoble position in which he had been placed, it is to be feared that he will scarcely find the Elysium he seems to desire. There is a broad and essential difference between the Church and other religious bodies, and we can scarcely expect to find the Gospel of the Son of God honestly preached in its purity by a convert who has not been led to perceive that difference.

#### LAMBETH DEGREES.

AMONG numerous English anomalies the so-called Lambeth degrees hold a prominent place. A good many people know that the Archbishop of Canterbury possesses the right of granting degrees which, whatever their value or significance, are as authentic in their way as those of any University, ancient or modern. The privilege is a remnant of the far more extensive rights and powers which the Archbishop originally possessed, but which were curtailed and re-arranged in the reign of Henry VIII. It has usually been supposed to extend to all the four ancient faculties as well as to music, though the legislation of late years as to practising medical men has made a Lambeth degree in medicine an even more purely ornamental dignity than its fellows. Practically theology and arts, with an occasional incursion into law, have been the principal fields of the degree-giving powers of the Archbishops.

A serious alteration in the arrangements of these diplomas is now announced. Archbishop Tait intends, we are told, to dispense doctorates as before at his will and pleasure; but the degree of M.A. is from December next to be a matter of examination, thus making a yet further step



towards the realization of the uncomfortable prophecy that all the world would have to be examined. The standard is to be that of "honour examinations in the Universities." There has to be due choice of subjects, among which, however, Greek and Latin are not to be compulsory, though English literature is. In order to qualify for examination, the usual formal testimonials required for University matriculation, with the addition of a certificate from the Bishop of the diocese whence the candidates come, are to be required.

Whether the proposed change will be productive of benefit is by many considered doubtful. There are those who imagine the diplomas themselves come to something like the old dilemma of Caliph Omar about the Alexandrian Library. If the Lambeth examination-given degrees are awarded on the same principles as others, they are superfluous; if not, they are mischievous. It cannot be said that at present Lambeth degrees are in any way competitive with the degrees of Oxford or of London. They are regarded as purely honorary matters, and as such are thought tolerable. It is quite possible that a man whom circumstances have prevented from taking a University degree, and whose deserts do not exactly coincide with those which the Universities generally honour with decorative diplomas, may fitly receive a degree from the Archbishop of Canterbury. Such cases would not be very numerous, but they might conceivably occur. A laborious missionary, a distinguished Church lawyer, an antiquary engaged upon ecclesiastical archæology, might not unfitly receive, as a compliment, master-ships of arts and doctorships of law or divinity from the ecclesiastical chief of the Anglican hierarchy. But here the fitness of such degrees is supposed, by many, to cease, and fail altogether to extend to the persons who are likely to avail themselves of the new examinations, and who would in most, if not all, conceivable cases be much better in the examination rooms at present existing.

#### THE GENERAL RESULT OF THE SHEFFIELD CHURCH CONGRESS.

NOW that this Congress is over and its proceedings have been thoroughly reviewed, something like an accurate estimate can be formed of its present and its probable future results. The Congress was under the presidency of one who is sufficiently "Evangelical" for all church purposes, so that no objection to it need have been offered by that section of the Church. The preliminary Committee having the arrangement of the meetings, took care to exclude extreme men; so that while on the one hand moderate men could offer no objection on that score, on the other hand, so much the less inducement was offered to others who either desired something sensational, or who wished to hear their own peculiar aspects of churchmanship brought forward. And then the charm of novelty is certainly gone from this "Institution." The result of the whole being, that not so many members' tickets were sold as heretofore, but a much larger issue than usual of day tickets was made. And again, this Congress though neither specially brilliant nor extraordinarily numerous, has certainly occupied a much larger amount of public attention than in former years. More space has been devoted to it in the columns of the daily papers, both metropolitan and local. Many practical subjects received a larger amount of attention, and were dealt with by men of great experience and devotedness to special branches of

Church work. "The work of the Church in mountains, moors, and isles, and amongst navvies, canal populations," was especially of this character. "The just limits of comprehensiveness in the Church," as might be expected provoked some discussion, which will doubtless be of some service. "The subject of "Modern doubts and difficulties," is a most important one, and received much attention. The papers read will, several of them, prove of permanent interest.

The working men's meeting is spoken of as a great triumph. It is stated that there could not be a meeting which was more thoroughly what it called itself; and it is considered to be a more hopeful feature for religion among the working classes, that a vast body of men who live by the sweat of their brow, should listen, as the men of Sheffield did for three hours with rapt attention, to speakers who dealt exclusively with the cause of Christ and His Church. It must be a hopeful feature in the present life of the Church, that three of her Bishops command so readily the ears and enlist so warmly the sympathies of the working men of Yorkshire in multitudes, as did on this occasion the Archbishop and his two suffragans of Manchester and Carlisle. And it is felt that if the Sheffield Church Congress had done nothing else than cause the assembly of this gathering, it would have done enough to vindicate its existence. Altogether we have no doubt it will be productive of much good. The next Congress is to be held in Swansea, in South Wales, where the Church has lately made much progress. There is no part of her territory where a stimulus is more needed; and there is no doubt that the active and able Bishop, Dr. Basil Jones, will do much in guiding its preparation and in presiding over it, to make it both influential and successful.

#### HOW TO INCREASE THE CIRCULATION OF OUR PAPER.

WE call special attention to the notices on the first page of the reading matter, which refer to the means we have adopted to increase the circulation of the DOMINION CHURCHMAN, as inducements for all to render assistance in a good cause—which is indeed the interest of the Church. We trust that as this is a very suitable season for the purpose, all churchmen will aid us in endeavouring to circulate the paper as extensively as possible in every parish of the Dominion.

As we have, and purpose having, a number of agents canvassing in different parts of the Dominion, we would ask, as a special favour, of the Clergy and Laity, that they will render them every assistance in their power, and extend as far as they conveniently can, their hospitality to them during their canvass in their respective parishes. By so doing they will be giving great assistance to the proprietor, and also aiding the good cause of the Church.

We would also request our readers to notice particularly the date on the address label of their paper; and if in arrears, to forward the amount with the ensuing year's subscription immediately. Every one must know it is absolutely essential to pay these accounts promptly, in order to enable us to carry on the paper with success.

#### Diocesan Intelligence.

##### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

SYDNEY RURAL DEANERY.—A very pleasant meeting of this Chapter was held at Sydney, Cape

Breton, on Wednesday, October 16th, 1878. There were five clergymen present, being the whole number of this Deanery, with the exception of the Rev. W. Atwater of Louisburg, who was unavoidably absent, attending a funeral in that place. At morning service in St. George's Church, the Rev. Geo. Metzler, of Sidney Mines, occupied the desk; Rev. C. Croucher, Missionary at Cow Bay, read the lessons, and Rev. Mr. Gibbons the Epistle. The Rev. Dr. Uniacke, Rural Dean and Rector, preached from Colossians, iii., 24: "For ye serve the Lord Christ." The Rural Dean also celebrated the Holy Communion, assisted by several of the clergy. The offertory taken up was in aid of the funds of the Clergy Superannuation Fund.

The usual private meeting was then held at the house of Mr. King, residence of the Curate-in-charge; and about two hours were profitably and agreeably spent in considering several subjects connected with the interests of the various parishes, and the rubrics of the Church. A resolution was passed to take up the reading of the Ordination service at the next meeting of the Chapter, which was arranged to take place at Bedequee on the 5th of the following February. Service was held at St. George's again in the evening at 7 o'clock, when Rev. C. Croucher said prayers, and Rev. G. Metzler read the lessons. The sermon was preached by Rev. Mr. Gibbons, Missionary of Bedequee and Ingonish. He treated the subject of the text, St. James, ii., 17, in an instructive and very acceptable manner, illustrating it clearly by reference to a passage from the writings of Archbishop Whately. The Rural Dean closed the service with a Collect and the Benediction. The services were very well attended, and the singing was very good.

The new stone tower of St. George's Church, which was within a few weeks of being completed, presented an elegant appearance, and added greatly to the solid character of the whole building, which is now altogether of stone with the exception of the spire: this is of wood. The entire new erection is about 77 feet high. The front elevation looks remarkably well; and with its well-cut buttresses and pinnacles will make a handsome addition to this Gothic structure. The Curate, the Rev. D. Smith, and the Building Committee, deserve much credit for the zeal and success with which they are bringing the work to a conclusion.

During the stay of the clergy of this Chapter in Sydney, they received much kindness and hospitality from the families of Charles Leonard, Esq., Mrs. King, and T. C. Hill, Esq. The weather was highly favourable.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MONCTON.—The Service of Consecration for St. George's Church took place on the 16th at 11 a. m. The Bishop was met at the door by the Wardens with a request to set apart the building for the worship of Almighty God. The Bishop, accompanied by nineteen of the clergy of the diocese, then entered the church singing the 24th Psalm, and after the Dedication Service had been read by the Bishop, a special Service was held, taken part in by Rev. Canon Brigstocke, Rev. E. S. Woodman, Rev. H. H. Barber, Rev. Canon Townshend, Rev. Canon Medley, and the Rector. The Bishop delivered an expository address on Psalm 134. The Holy Communion was administered to a large number of communicants. Lunch was provided in the Church room for clergy and friends, to which ample justice was done, and interesting speeches were delivered by the Bishop, Canons Medley, Brigstocke and Townshend, Rev. G. Love, Rev. S. J. Hanford, Rev. D. Forsyth, and Judge Botsford.

In the evening a Confirmation service was held, at which the assemblage of clergy was the largest ever known in this portion of the Province in connection with the Church. The Bishop and seventeen clergymen were present, viz.: Rev. R. Simonds, B.A., of Dorchester, Rev. R. F. Uniacke, B.A., of Sackville, Rev. D. Bliss, B.A., of Westmoreland, Rev. Dr. Jarvis, and Rev. O. S. Newham, of Shediac, Rev. Canon Townshend, of Amherst, Rev. D. Forsyth, M.A., of Chatham, Rev. A. Hilby, of Derby, Rev. F. Horsfield, B.A., of Petitcodiac, Rev. G. Love, M.A., of Albert Co.,



Rev. J. Lockwood, of Waterford, Rev. Canon Medley, B.A., of Sussex, Rev. G. Gardner, of Hampton, Rev. H. S. Wainwright, B.A., of Kingston, Rev. S. J. Hanford, B.A., of Upham, Rev. E. S. Woodman, B.A., of Westfield and the Rector of the parish, Rev. E. S. W. Pentreath. The Bishop and clergymen robed in the rectory, and entered the church while the congregation were singing "Onward Christian Soldier." Rev. Canon Medley said the prayers, the first lesson being read by the Rev. S. J. Hanford, and the second lesson by the Rev. G. Love. The Service and singing were rendered in a hearty manner. Six candidates were presented by the Rector for the Rite of "Laying on of Hands, and one to be confirmed privately next day. The Bishop then delivered one of his earnest practical addresses to the newly confirmed persons, and to the congregation, which was listened to with marked attention.

MANGERVILLE.—On Wednesday evening October the 2nd., a missionary meeting was held in Christ Church. There was a large congregation present. The service was begun by Hymn 164 H. A. M. being sung as a processional by the clergy and the choir. The clergy present were, The Rev. T. E. Dowling, Carleton, St. John; the Rev. R. Mathers, St. John; the Rev. H. H. Barber, Newcastle; the Rev. B. Shaw, Jemseg; the Rev. N. Jaffrey, St. Mary's; the Rev. G. G. Roberts, Fredericton; the Rev. W. L. B. McKeel, Bright; and the Incumbent the Rev. G. H. Sterling. Prayers were said to the end of the 3rd Collect. The choir sang that beautiful anthem, "Arise shine, for Thy light is come," and the first address immediately followed by the Rev. T. E. Dowling, "The fruits of Intercession." Hymn 217 H. A. M. was then sung by the choir. This was followed by an address from the Rev. B. Shaw, "The reward of Mission work." The singing of another missionary hymn, and an address from the Rev. G. G. Roberts, "The growth of the Church in Africa." Then followed another hymn, and an address from the Rev. H. H. Barber, "The duty and privilege of giving." This was followed by that beautiful hymn 370 H. A. M. Then the offertory was taken up, followed by the benediction; hymn 10 H. A. M. was sung as a recessional. The clergy leaving the Sanctuary at the beginning of the last verse, "Praise God from &c." Thus ended one of the most stirring missionary meetings ever held in this Parish. Thursday morning the sun rose clear and bright, and loving hands were early at work, bearing the fruits of the earth to decorate the House of God. Upon the centre of the altar stood a large floral cross; at its base were placed ears of corn and fruit. On each end of the altar were small sheaves of grain, surrounded by various kinds of fruit. Over the altar was a handsome text, "The Harvest is Plenteous." On either chancel wall, the text, "The earth is the Lord's and the fulness thereof." This text was very handsome, being made of red ground, with white letters, and bordered with a wreath of cedar mixed with oats, wheat, and barley.

On each side of the chancel windows, was placed upon the wall, a large inverted triangle, composed of nothing but flowers, these looked very beautiful at night.

On the front of the Pulpit, was a floral cross. The wreathing on the Pulpit was composed of cedar, flowers, autumn leaves, small fruits and grain; the effect was very good.

The approach to the chancel was in part taken up by sheaves of wheat, oats, and barley; the various fruits of the earth, all being intermingled with pots of beautiful plants, covered with bloom. The prayer desk and lectern were beautifully trimmed with ferns, fruits, flowers and grain. The font was very handsome, and the cross upon which the font stands was covered with moss, ferns and flowers. The decorations were particularly neat and beautiful. If time and space permitted I could describe other parts of the church which really deserve mention.

At 10 a.m. there was a communicants' meeting held in the church, and conducted entirely by the Rev. T. E. Dowling, who addressed those present "Upon preparation for Communion." This most excellent and impressive address was listened to with rapt attention both by the clergy and the congregation, and many have been the regrets

that the Revd. speaker was obliged to conclude the eleven o'clock service. All the communicants of the parish, with the exception of 13 were present.

At 11 a. m. morning prayer was said to the end of the third Collect., by the Rev. B. Shaw. The 1st. lesson was read by the Rev. G. G. Roberts. The 2nd. by the Rev. W. McKiel. The ante-communion service was said by the Rev. H. H. Barber. The Rev. T. E. Dowling preached a most excellent sermon to a good congregation, from Ephesians 25:20. The rector was the celebrant, there were forty-six communicants besides the clergy. In the evening there was another hearty service held at 7 p. m. The Rev. B. Shaw preached from Psalm 103; 1, 2. His sermon was listened to with great attention by the congregation present. Thus ended our Harvest Thanksgiving Services. May many souls have been strengthened and refreshed.

The offertory which amounted to \$25.60 was set apart for the S. P. G.

#### QUEBEC.

QUEBEC.—On Sunday the 20th. Dean Stanley preached in the Cathedral from Isa. 63:1 His sermon was of course an eloquent one. In the course of it among other applications of the passage, he thought it might profitably be applied to the divisions of Christendom, and whilst deprecating their bitterness, he pointed out the advantages to be derived from them. He said:—We may have absolute agreement, every face like every other face, every mind like every other mind, but we should lose the variety of natures, culture and civilization of the richness of Christianity. It has been sometimes said that if the Church of England was perfectly agreed within itself it would stand forever. Much more truly might it be said, that if so agreed, its fall would be close at hand. The truth of God must enter into its rest by generous rivalry, by the eager conflict of soul with soul, of mind with mind. There may be a stream of religious thought, which, like the Nile, diffuses beneficence by its sole strength without tributary aid, but the stream of the highest Christian thought resembles the mighty river which flows beneath the heights, and which derives its force and majesty from the rare fate which has made it the depository and outlet of all the vast volume of waters which, from hidden springs, immense lakes and world-renowned cataracts discharge themselves into its broad channel, and make it the highway of nations. Such is true Christianity, including all the elements of life from the inland seas of remote antiquity, from the rushing torrents of impetuous action, from the dissolving foam and ethereal spray of intellectual speculation, which find their way into its capacious bosom.

—The Lord Bishop informed his clergy that they could select any day between the 20th. and 28th. Oct. as a day of thanksgiving for the late abundant harvest. In this city an excellent custom has been sometime in existence of having one united service at the cathedral. This annual service on the morning of Thanksgiving Day took place on Thursday, and was a grand joint service of praise and thanksgiving. The sacred edifice was well filled on the occasion. All the church clergy of the city occupied seats in the chancel, and assisted in various parts of the service. Mr. E. A. Bishop, organist of the Cathedral, presided at the organ with his accustomed ability, and the choir, consisting of a large number of ladies and gentlemen of the congregation, aided largely in making the service a joyous one befitting the occasion.

The old Cathedral has rarely been so carefully and tastily prepared for a special ceremony. Wreaths of cedar evergreen and other bright foliage were appropriately mingled throughout with the choicest fruits and grain of the harvest. Seldom, if ever, have decorations so perfect been seen; everything was in harmony; a ground work of moss in some parts rendered the whole simply exquisite. The service began with the hearty singing of the 100th Psalm, to the good time-honored tune "Old Hundred." Morning prayer was said by Rev. A. A. Von Iffland, Rector of St. Michael's, special opening sentences being substituted for the penitential ones occurring in

the Prayer Book. The special psalms for the day the 144th, 145th and 146th, were chanted by the choir to appropriate single chants, and the *Benedicite* substituted for the *Te Deum*. Rev. Chas. Hamilton, M. A., Rector of St. Matthew's read both lessons, and Rev. M. M. Fothergill, Rector of St. Peter's, said the Creed and the concluding prayers of the morning service with the special Collects. The Anthem, which was rendered by the choir in a very creditable manner, and appeared to be a most intricate composition, and light and glad some in the extreme, was "Sing unto God and high affection raise." At the conclusion of the morning prayer, the hymn was sung, commencing

"Come ye thankful people come  
Raise the song of harvest home."

The Lord Bishop of the diocese said the ante-communion service, the Rev. Thomas Richardson Rector of St. Paul's, read the epistle, and Rev. G. V. Housman, M.A., Rector of Quebec, the gospel. After the Nicene Creed was sung the hymn commencing

"We sow the fields and scatter  
The good seed on the ground."

His Lordship preached an excellent and appropriate sermon on Prov 3:6, which we regret our limits will not permit us to give in full. The office of the Holy Communion was then proceeded with. His Lordship being assisted in the administration by the Rev. Messrs. Housman, Hamilton, Fothergill, and Van Iffland. Thus ended a really hearty thanksgiving service.

St. Matthew's.—The Harvest thanksgiving service was held in the church on Thursday evening when an eloquent sermon was preached by the Rev. C. W. Rawson, M.A., of the Cathedral. The church was very tastefully decorated, the fruit being especially good. The offertories on Thanksgiving Day, are by an order of the Church Society devoted to the Pension Fund for aged and infirm clergymen.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—A special meeting of the vestry of Trinity Church was held on Thursday, the 22nd inst., to take into consideration the present condition of the church, and advise as to the best means whereby the present financial embarrassment of the church might be overcome. The very Rev. the Dean, Revs. Canon Baldwin, and L. Desbrisays and C. J. Brydges, Esq., were present as well as a large number of the congregation. From the financial report presented, it would seem that the church is in arrears some \$38,000, the payment of which is being pressed for by the creditors. After some discussion, it was decided that it would be better to dispose of the present building, and a committee was appointed to make enquiries to the prospects of effecting a sale.

St. Stephen's Church Association held its annual meeting on Thursday evening, 24th inst., the Rector of the church, the Rev. Canon Evans being in the chair. Addresses were delivered by Very Rev. Dean Bond, Revds. J. P. Dumoulin, L. Desbrisays, and L. H. Davidson, Esq.

The Album intended for presentation to Bishop Oxenden, is on exhibition at Notman's Studio. It contains the photographs of the Bishops of the Ecclesiastical Province of Canada, and those of the Clergy of the Diocese of Montreal. The volume is also ornamented throughout by etchings of Canadian life and scenery, executed by Mr. Pereira of the *Gazette*, which add greatly to its value. The binding is of full Morocco, with raised and illuminated border, the arms of the Diocese and of the Bishops combined, being elegantly worked in gold in the centre of the front cover.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—Carrying out the desire of the Archbishops of Canterbury and York, expressed in a pastoral issued to the Church of England throughout the world, a meeting was held in St. John's Church, to discuss the best means of placing Sunday Schools on a better footing.



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Among the clergy present were Archdeacon Lauder and Rev. Messrs. Pollard, Dr. Clarke, H. Smith, Nesbitt, Jemett, Philips, J. Patton.

After evening prayer the Archdeacon was called upon to address the meeting. He was happy to see so many present at a meeting of this character Sunday Schools did not always exist in the Church. They were a modern institution and were first introduced about seventy years ago in England, for the instruction of street Arabs. The church formerly made provision for the instruction of the young by public catechising, but through the neglect of the clergy this grand old system fell into disuse, but he was convinced that unless something was soon done they would have to return to it. Sunday Schools were now, however, a necessity, and something had to be done to place them on a better basis.

Mr. Pollard called upon Mr. Leggo to speak from a layman's standpoint. He pointed out the necessity there was for making Sunday Schools instructive and attractive for the young.

Rev. Mr. Nesbitt also made some practical remarks. He believed with Wellington, that if we educated our children without religion, we would only be making them "clever devils." He believed that the system of catechising was one of the most effective means of imparting a genuine knowledge of the truth and love of God.

Dr. Wilson followed. He maintained that Sunday-Schools were merely substitutes for home instruction.

Rev. Mr. Pollard stated that it was proposed to have a meeting of Sunday School delegates next Monday evening, for the purpose of forming an association, and that the meetings would be held quarterly. He then proposed to speak directly to Sunday school teachers on the subject of thoroughness. They should begin by being thorough, and feel that they had a call from God to work earnestly, that they were fellow workers with the clergy fellow workers with God. They should be thoroughly prepared with their lessons before going to school. They should be prayerful, and thoroughly hopeful.

The meeting was then brought to a close.

The Lord Bishop has arrived in this country and was expected to be in Ottawa on Wednesday. An address was also to be given him by the Clergy, and a special service to be held in the evening.

#### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending October 26th 1878:

WIDOWS' AND ORPHANS' FUND.—October Collection.—Toronto, All Saints' \$82.43; St. Stephen's \$20 St. Luke's, \$55.95; Whitby, \$20.00; Markham, Grace Church, \$8.50; Cameron, 50 cents; Dunsford, \$3.00; East Op's School House 50 cents; Holland Landing, \$3.02; Sharon, \$1.29; Penetanguishene, All Saints', \$4.20; St. Luke's, 80 cents; Waverly, \$1.17; Phelpston, \$1.11; Allenwood, 22 cents; (Fenelon Falls,) Lambs', add'l. 59 cents; Dysart, St. George's, \$5.00; Toronto, Holy Trinity, \$84.80; North Essa, Christ's \$2.50; St. Jude's, \$1.00; North Orillia and Medonte, St. Luke's, \$4.22; St. George's, \$1.83.

MISSION FUND.—July Collection.—Cannington, \$2.51.

DIVINITY STUDENTS' FUND.—April Collection.—Cannington, \$1.25.

Christ Church.—An address has been sent to this congregation by the Rev. A. G. L. Trew, of which the following is the principal:—

To the members of the congregation of Christ Church, York Township:

MY DEAR FRIENDS,—I have twice before begun this letter of farewell, and each time I have given it up, because after reading what I had written, it did not at all seem to be anything like what I wished to express. I have concluded that any really full and adequate expression of my feelings, under the circumstances, is not possible, and I shall not attempt it again.

I find the writing of my farewell address to you—of the letter which will close my official relationship with you—a harder task than it seems. When I think of you all, and call up your faces

one by one, and see you sitting in your old places in the little church, as you have so often sat before me, and as you will be sitting when this is read to you, I feel as if there was so much to say—so many recollections of your continued kindnesses come over me, so many circumstances of our past intercourse rise up, so many occasions of your past anxieties or trials or bereavements, and also of your rejoicings and happiness, in both of which I was given a share as your minister and as your friend; such a flood of these recollections, each of which is an endearing tie, sweeps into my mind that I feel that it will be easy to write what they prompt me to say; and yet when I come to the expression of my feelings I find it impossible. The happiest years of my life have been the years spent in Christ Church. My most cherished friends are among you.

God has thought it best for me that my health should be broken and my strength reduced. The Wise Teacher gives to each of His pupils just that discipline which each one needs most. I see God's love and wisdom in the bodily weakness which He has sent me; and I pray that I may not be impatient or dissatisfied. But it is a hard trial in the deprivations it brings upon me and upon my family. I recognize God's goodness to me, but still it is hard to be parted from home and friends and country, and all the associations and kindly influences which surrounded my life in Canada. It is hard to feel that it is necessary to break the relationship which has bound me to you in warm affection for now nearly eight years.

Finally, brethren, pray for us. I know I may ask this favor of you with confidence. When you draw near to God to ask His grace and help, think of me and join my name with your own; and be sure that often in the future, as in the past eight years, I shall pray that God will pour His best blessings on you and yours.

Your affectionate friend,  
A. G. L. TREW.

Anaheim, Los Angeles Co., California, Oct. 7, 1878.

The Rev. W. Crompton, by particular request, has consented to return from Galt for the purpose of occupying the pulpits of St. Peter's and All Saints' Churches. He will, therefore, (D.V.) preach in St. Peter's church at morning service, and in All Saints' church at evening service on Sunday next, Nov. 3rd.

EAST YORK.—The quarterly meeting of the Chapter of this deanery is appointed to be held at the Rectory of Scarborough on Tuesday the 12th November at 10 a.m. The portion of scripture in the original to be taken up, 1 Tim. 4:12 and 5th chapter. Subject for Conference, "The Holy Communion." Preacher at the evening service, the Rev. John Vicars, B. A., of Cannington. At this meeting arrangements will be made for holding missionary meetings throughout the Deanery.  
E. HORACE MUSSEN, Sec.  
Scarborough, October, 21st 1878.

HALIBURTON.—A "Grand Concert" was given in the Town Hall here on the evening of the 18th Oct, the proceeds of which are to be devoted to the Sunday School Library. It would take up too much space to mention the names, or say enough in praise of those who contributed to the entertainment. Mrs. Coleman presided at the melodeon, and Dr. Lowe at the organ. Dr. Lowe, who has since left for Richmond, has been organist here for several years, his leaving will not only be a great loss to the Church in this place, but to the community at large. The best wishes of his fellow churchmen go with him to his new field of labour.

#### NIAGARA.

MARYBOROUGH.—The third harvest home festival in connection with this Mission was held at St. James', Rothsay, on Thursday last, under the most favorable auspices. Divine service was conducted in the church at 11 o'clock, and was choral: the following clergy assisting—Revs. Rural Dean Yewens, R. E. Caswell, H. Cooper, J. Gordon, J. Graham, P. L. Spencer, and the incumbent. The Rev. Hugh Cooper of Listowel, delivered a very eloquent discourse, from the

words, "And He is before all things, and by Him all things consist."—Col. i. 17. At 2 o'clock dinner was served in the sheds, in the rear of the church, at which some 200 visitors partook of a very beautiful and excellent repast. After dinner the decoration of the church was a source of attraction until the hour appointed for the closing exercises of the day. The sacred edifice was very tastefully—yea, we may say artistically—decorated with grains, fruits, and vegetables, interspersed with quite a number of miniature sheaves of wheat, ferns, maple leaves, mosses, lichens, &c. The proceeds amounting to about forty dollars—

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

At a meeting of the College Council on the 25th inst., the Rev. Dr. Schute, who was for some years Incumbent of a mission parish at Port Burwell, was appointed Professor of Classics in Huron College, in place of the late Rev. Professor Halpin, whose death was recorded in the DOMINION CHURCHMAN. It was expected that a scholar from one of the old English colleges, or from Trinity College, Dublin, would have received the appointment.

Rev. Dr. Darnell, Principal of Helmut Boys' College (now Dufferin Academy), has been appointed Incumbent of St. George's, Petersville. St. George's Church has been a Chapel of Ease of St. Paul's, London, and was in part ministered to by one of the Huron Divinity students.

C. E. Y. M. A.—On Tuesday evening, the 22nd inst., the Church of England Young Men's Association commenced their fall and winter operations. The weather was very unfavorable; there was, however, a good turnout at the re-opening entertainment. Mr. George Laing, the indefatigable and earnest President of the Association, presided. An excellent programme was provided, —vocal and instrumental music, readings and recitations by members and friends. All agreed that they spent a very agreeable evening. Throughout the year the reading room is open in the evenings free to all. The weekly prayer meetings are held, and other good works carried on; and during the winter season there are, in addition, lectures, readings, &c.

BUCKHORN, KENT CO.—The voice of the Church is now heard in this village. Rev. Henry Bartlett has commenced holding church service here every alternate Sunday.

WOODSTOCK.—The building of the new church (St. Paul's) has made good progress. The brick work was completed on the 15th inst., and but little work remained to be done on the exterior of the building. Our brethren of Woodstock are rejoicing that they will soon have one of the ecclesiastical edifices in the diocese.

BELMONT.—The parsonage of St. John's was the scene of one of those pleasant surprise incidents so characteristic of life in America, on Wednesday, the 15th inst. At 8 p.m., about fifty of the parishioners assembled for the purpose of giving the incumbent of the parish and his family an agreeable surprise. One after another they came into the parsonage, having left outside their well-filled baskets and other articles. Then having smuggled into the house what they had brought with them, and having arranged an abundant repast in the study, they invited the incumbent and his family and friends to see the good things provided, and to hear the presentation of the gifts. The following articles were presented to Mrs. Hyland by the friends, parents and officers of the Sunday School:—A costly extension table for the dining-room, with cloth cover, a silver mounted cruet stand, and a purse of money. An accompanying address was read by Mr. James Creamer, signed by Miss Findlay and Miss Thirza Easterbrook, on behalf of the donors. The incumbent heartily thanked the friends for this token of their esteem and regard, and the contents of the table were partaken of by the large party present.

SEEKING FOR TRUTH.—The Adventists are hold-



ing forth under canvas at Watford. From the top of the flag-pole of their pavilion floats a flag bearing the old query, "What is truth?"

### British News.

The Rev. Ernest Roland Wilberforce, Vicar of Seaforth, has accepted the vacant Residentiary Canonry in Winchester Cathedral, with which is combined the Wardenship of the Memorial Mission to his father, the head-quarters of which have been moved from South London to Winchester, and the work of which will now lie in Portsmouth, Southampton, and Aldershot.

The Harvest Thanksgiving Services at St. Paul's Cathedral on Sunday were attended by enormous congregations. The decorations, while simple, were beautiful.

It is announced that about £75,000 has been promised towards the funds required for endowing a bishopric for Liverpool. This sum includes four subscriptions of £10,000 each. The total amount needed for the endowment is £85,000, so that only £10,000 more is required.

The Vicar-designate of St. Simon's, Shepherd's Bush, the Rev. Robert Handcock, states that a gentleman in the West of England has proposed to build the church of St. Simon to the glory of God, as a memorial of the attainment of peace by the Berlin Congress, and he proposes to give £30,000, provided £2,000 are subscribed by the end of the year.

The Chapel Royal, Savoy, was to be reopened on Sunday, 13th Oct. The Bishop of Toronto was to preach on the 20th inst.

The principal topic under discussion at the Carlisle Diocesan Conference on Wednesday was Sunday Observance. The Bishop of Carlisle presided, and in the course of his address said the subject must be considered from its positive side and its negative side. From the former he urged clergymen to make their churches as attractive as possible, instead of the most miserable and neglected place in the parish, where the service performed was the most careless piece of work done in the parish during the week. On the negative side of the question he thought public opinion was not ripe in England for the closing of public houses on Sunday, and their efforts should be to reduce the open hours on that day, giving the smallest amount of accommodation that was really necessary for the public convenience. As to opening picture-galleries and places of amusement on Sunday, it might not be possible to lay down any positive arguments to show that it would be a positively sinful deed; but at the same time the religious public opinion of this country was so strong against it that it would be impossible for any statesman to introduce the change. However, he doubted whether such a remedial measure would touch the lower part of the population, for whose benefit it was intended, and there was a good deal of wisdom in the objection raised by London working men, that if Sunday were made a day of legalized amusement they could not prevent it being made a day of legalized work.

The annual Conference of clergy and laity of the diocese of Oxford commenced on Wednesday, in the University Sheldonian Theatre, under the presidency of the Bishop. Between 400 and 500 representatives attended, including the Earl of Listowell. In opening the proceedings, the Bishop said he could not help thinking that diocesan conferences were destined to play a very formidable part in Church organization in future, as was indicated by recent proceedings in various branches of the Church in the Colonies, in Scotland, in Ireland, and in the United States of America. They were free from any unhappy necessity of secular politics—they were not divided into parties, one sitting on this side of the house, and another on that. Their Conference had not been divided into parties, and he hoped it never would be. Looking back at the conferences throughout England, he had observed a remarkable freedom from personalities. Good and wise men of all parties had felt that there was one danger far greater than the danger coming from an opposite party. He felt at that moment that the great danger not to the Church of England only, but to all religious progress, was that which arose from a growing scepticism, an increasing spirit of unbelief. That was the great peril of our time. The upper classes were largely infected with it; the lower classes, he was sorry to say, of late years had been far more largely infected by it than before; and the great middle class which lay between, if it had at present lost the influence of the current of scepticism, was in the midst of such waves and storms as would forbid any man to close his eyes to the peril which was all around. Hence it had, he thought, struck the members of the Conference that they had something better

to do than attacking one another, and for his own part he would say that he very much shared in their opinion. He had found in each party something to admire and something to learn, and he should be sorry for any one whom he valued if he found himself incapable of gathering from each of the great schools something he ought to teach. He could appeal from them when they were going wrong to his mother, the Church of England. He knew that when he appealed to her she would refer him to the Holy Scriptures as her rule, and, if he asked how he was to decide in case he doubted as to the meaning of the Scriptures, she would settle his doubts by the sense of the Church in the ages when the Church was nearest to Christ.

SHEFFIELD.—At Sheffield, September 30th, the Archbishop of York consecrated the first of nine new churches to be erected in that town within five years, under a scheme for church extension.

CHURCH EXTENSION IN THE NORTH.—Barrow-in-Furness, in the vicinity of the celebrated Furness Abbey, is a town which forty years ago consisted of one farm-house, two public-houses, and six cottages. It now has a population of 40,000. There have been but three churches for that town for some years past. Four new ones have now been added to the number, and were formally opened on the 26th of September. The Bishop of Carlisle, in a sermon delivered two years ago, pointed out how essentially necessary it was to extend the church accommodation in the town, and a movement was set on foot by Sir James Ramsden and other gentlemen with this object. It was determined to build four new churches in various parts of the town, and to dedicate them to the four evangelists. The sum of £24,000 was soon placed at the disposal of the committee. The Duke of Devonshire gave £12,000, thus practically giving effect to one half of the scheme; the Duke of Buccleuch gave £6,000; Mr. H. W. Schneider (Mayor of Barrow) gave £1,000; Sir James Ramsden, £500; and the remaining £4,500 has been contributed by others. It was resolved that temporary churches should be erected in the first place, and permanent parsonages; but it is ultimately intended that permanent churches shall take the place of temporary edifices. The churches are constructed of wood and brick, and embrace the ordinary church arrangements—chancel, nave, and north and south aisles. Their extreme length is 102 feet, and their breadth fifty feet. The sittings are open, and in each church there is room for 520 worshippers. The Bishop of St. Albans has issued the first visitation articles for the new diocese prior to his primary visitation. They are of a very searching character, and include some quite novel ones as to whether confession is recommended before Communion, except in cases provided for in the Prayer book, and as to whether there have been any celebrations with less than three communicants.

On Friday evening, Oct. 4, the new peal of bells connected with the metropolitan cathedral of St. Paul was rung for some time, in order to test their tone and the excellence of their hanging. Sir Edmund Beckett, the Rev. R. Cattley, and other members of the "Bells Committee," were present. The college youths who rang the bells performed four courses of Stedman's cinque, and gave it as their opinion that both the tone and hanging of the bells were all that could be desired. The formal opening and benediction of the bells will take place on the festival of All Saints'.

DEPARTURE OF MISSIONARIES.—On Saturday, Sept. 28th, five clergymen sailed in the Orient steamship "Cuzco," for work in the Bishop of North Queensland's diocese. Two other clergymen left a few weeks ago. The Bishop will leave directly he has raised funds for the present needs of his new diocese.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The report for 1877-8 of the Society for Promoting Christian knowledge has just been printed. The energies and resources of the society have been fully taxed in working upon lines already laid down. Some features of its work are permanent, as, for instance, the distribution of the Scriptures and Prayer Book in various languages, either gratuitously or below cost or on very favorable terms; and the circulation of religious and other sound and useful literature. This has involved an expenditure (over and above that which has been provided for by trust funds) of £17,357 14s. 11d. Church and school building abroad is another permanent charge upon the funds; and possibly the endowment of new dioceses may be so considered. Other schemes of Christian usefulness receive aid from the society in their early and tentative periods, in the hope that they may, when well tried and established, develop local resources and become self-supporting, as far at least as the society is concerned. Many have already been encouraged and assisted by the society to build Sunday schools and mission-rooms, and their opportunities of usefulness in their parishes have been thus largely increased. The sums paid during the past year on other parts of its work, new and old (besides the distribution of books), have amounted to £25,737 11s. 8d. The

amount received from benefactions, £3,892 6s. 8d., is not so large this year as last; but the subscriptions have reached the sum of £15,549 3s. 9d., against £14,071 3s. 8d. last year, and this has nearly redressed the balance, the whole amounts being £20,572 19s. 3d. in 1877, and £20,441 10s. 5d. in 1878.

### MISSION WORK.

EAST AFRICA.—Missionary Success in the Magila District.—Letters from the Universities' Mission bring interesting news of the work going on in the Magila district, Mr. Yorke having won a decided victory alike over native superstition and Mohammedan aggression at Umbia, an important town near the coast. When Mr. Furler first visited this place three years ago he found a mosque and Moslem missionary. Now it is in ruins, and no one cares to rebuild it, whilst some fifty men regularly attend our services. In July one of the converts, the wife of the chief being ill, an attempt was made by a maganga, or medicine man, to practice witchcraft upon her. Mr. Yorke says he found the ridiculous rites in full blast and the poor creature surrounded by women wrought almost up to insanity. He bundled the crowd and the idol out of doors, and for so doing was summoned before the Council. But no harm having happened to him from this unceremonious treatment of the idol popular opinion turned in his favor. All were well at Zanzibar, and the first ten feet of the stone roof of the church in the slave market was completed. The internal height to the point of the arch is about sixty feet. The bishop had nearly completed the translation of St. Paul's Epistles, and Mr. Joseph Williams was preparing to return to Masarin, being fully restored to health.

MISSIONARY DEVOTION.—Within one week after the report of the Committee for Domestic Missions was presented to the Church, asking for a man to go forth in the spirit of a Selwyn as the head of an associate mission among the colored people of the South, a clergyman of eminent fitness, now in charge of one of the most delightful parishes in the land, has offered himself for the work; a suitable point for the establishment of such a mission has been suggested, and twelve hundred dollars have been supplied toward the needed five thousand for the erection of a church large enough for a congregation of two thousand negroes.—Churchman

HAITI.—Important Letter from the Bishop.—The Bishop of Haiti, whose visit to England to attend the Lambeth Conference was the means of making him known to many friends, has returned to his diocese. He landed at Port-au-Prince early on Sunday morning. August 18th, he writes, "In my annual statement made last year to the American Board of Missions of the work in this jurisdiction, I signaled the three missionary provinces, north, south, and west, into which for convenience sake, the territory had been divided; and further stated that we had met greater difficulties in extending our work in the northern province than in the other two. I am now happy to say that on my return home from the Lambeth Conference, I found documents awaiting me in the hands of our metropolitan chapter, from Anabaptist congregations at L'Anse a Foleur, at Berge, at Port Margot, and at Limbe, asking to be received into union with the Church at Haiti. All of these congregations are situated in the north. We desire at once to take the necessary steps to organize these congregations in conformity with our canons, after duly receiving their members into the Church."

SCHOOLS FOR INDIAN CHILDREN.—Bishop Hare, of Niobara, so favourably known to Toronto Churchmen from his stirring address at our Diocesan Conference, has published the following sketch of school work, drawn up some weeks ago, as the result of his five or six years' experience among the Indians.

First: In camps that are too isolated, or where the people are too wild to permit of the residence of a white couple, a Christianized Indian should be placed. They know the ins and outs of the Indian mind. They can live where a white man cannot. They will be tolerated where the presence of a white man will excite suspicion. They know the language of the Indian, and can at once bring the ideas of civilization in contact with the minds of the people.

Second: This native work should be supplemented wherever possible by the presence of a white teacher, and he should be a teacher not of letters only, but of everything practical which the white man knows and the Indians need to know. Besides conducting a school, the man should teach the Indians how to keep cows, till the ground, etc., while the women should teach them how to sew, milk, keep house, etc. Third: Next in importance comes the boarding-school work. But, fourth, such boarding schools will be very inadequate as long as they are conducted solely on Indian reservations. Men progress slowly who are shut off from their more prosperous and enlightened fellow men, and see nothing but the dead level of their own ignorant, indolent life. And the boarding-school work on reservations ought, therefore, to be supplemented by boarding schools placed in the midst of the



energy, thrift, and good order which mark a well-behaved farming community of whites.

**WOMEN'S DIOCESAN MISSIONARY ASSOCIATIONS.**—This is a feature of American Church work and its organization, which is bearing good fruit. From our exchanges we learn of an interesting meeting of the Association for the diocese of Long Island, which was attended by 42 ladies, and another in the diocese of New Jersey, where the Women's Missionary League is assisting (1) Diocesan Missions; (2) General Domestic Missions; (3) Foreign Missions; (4) Mexican Missions; (5) Home Missions to colored people and (6) Indian Missions. Were the churchwomen of the Toronto diocese thus organized for work, our Mission Fund would soon be replenished, and the work in Algoma, now so much in need of assistance, would be efficiently aided.

### 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.

#### THE GENERAL THANKSGIVING.

DEAR SIR,—There is much diversity of opinion with regard to the General Thanksgiving, and the short Thanksgiving in the Baptistal Office, "Almighty and Everlasting God, Heavenly Father," as to whether these should be said by the Priest alone, or by all the voices of the congregation. I would submit that the former plan was certainly intended. I put the two together, because I think the cases are analogous. The reason for all repeating the General Thanksgiving seems to be its title of "General," which is taken to refer to the agents rather than the objects of Thanksgiving: and the reason, I suppose, why the second is so used is because the priest closes his exhortation by saying "Let us give . . . and say."

In answer to this, we would mention that the minister often says "Let us pray," when the congregation is by no means expected to join audibly. My reasons for thinking that both these Thanksgivings should be uttered by the Minister *alone* are:

1. The "Amen," in each case, is printed in italics. This I know is not decisive; I shall be referred to the "Gloria in Excelsis." For my part, I would rather look upon that last as the exception (the solitary one I believe) which proves this rule.

2. If we observe all those prayers, &c., in which the people are unquestionably expected to join with their voices, we shall see they are all invariably broken up into short clauses, each clause beginning with a capital letter, e.g. The Lord's Prayer, the Holy Communion and the Communion Service: these capitals evidently serving (like Bars in Music) to keep the voices together, and so give time and rhythm to the united sounds. When the same formula has been said by the Priest alone, (e.g. the Creed at Baptism and in Visitation of the Sick) it is noticeable that these capitals are not used so frequently, but only when grammatically required. But the two Thanksgivings in question, far from being constructed on this principle, both consist of long and involved sentences, which are very awkward for recital by many voices together.

3. These two prayers are peculiarly ill-adapted for this style of rendering, because they are both *variable*; the one providing for the interpolation when any one desires specially to return thanks; the other requiring the words "this infant"—"he"—"an heir"—to be changed as circumstances demand; all this increasing the awkwardness of their general recital.

It is for these reasons, not only because the "Amen" is printed in italics, but chiefly because *the style of their composition differs so markedly from that of the portions intended for the united voices of the congregation, that I believe these two prayers should be said by the minister alone.*

G. J. L.

#### THE DISTRESS IN THE SOUTH.

THE DISTRESS IN THE SOUTH.—The following letter has been received from the Right Reverend C.

T. Quintard, Bishop of Tennessee, by the Rev. Rural Dean Bull of this diocese:

"Sewanee, Tenn., Oct. 21, 1878.

"Rev. and dear brother,—Your kind letter of 28th Sept., forwarded to me from Memphis, reached me by mail. It has been a long while detained in Memphis. Any offerings may be sent to me. Direct, Sewanee, Tenn., or to Rev. Geo. C. Harris, S. T. D., Dean of St. Mary's, Memphis, Tenn. There is very great need of help in providing for the little ones left orphans by the pestilence. We have been obliged to open a second orphanage, and any contribution will be most thankfully received. My dear brother, no one can know what a day of darkness and terror, what a very chaos of calamity it has all been. Last week I lost another, one of the best and most devoted of my clergy, the Rev. John M. Schwarr.

"I am yours in Christ, and the Church,

"C. T. QUINTARD."

AN APPEAL.—In connection with the statement of distress in the South, in the above letter from Bishop Quintard, of Tennessee, the Rev. Rural Dean Bull suggests that aid be offered in behalf of the Church orphanages in the diocese of Tennessee, by the Church in Canada, and offers his services in receiving and forwarding contributions for such purposes, on behalf of the diocese of Niagara. Address, Rev. Rural Dean Bull, Ryckman's Corners, Ont. Rev. R. Harrison, 38 Lumley Street, Toronto, has consented to act in a similar capacity for the Diocese of Toronto.

#### GIRLS' SCHOOLS.

DEAR SIR,—Please publish in the DOMINION CHURCHMAN the following from "Quisquis," in the *Canadian Spectator*:

"I would not send my girls to catch at a shadowy degree in Arts, and to drop in seizing it the substance of the true culture of all womanly affections and sympathies and household amenities. Keep the true end in view. The vision of the future which Nature raises in the girl's mind is a home; and a family circle, where the husband wants to find a wife, and not another husband; the children a mother and not a second father. My girls should not therefore be given into the care of teachers who care only to cram for examinations, and with whom 'marks' are the synonym for virtues. I do not blame them; they are themselves the victims of the system, and cannot give out what is not in them. They have neither time, opportunity, nor aptitude for the cultivation of the higher mental faculties of the affections and the will; and with these untrained a girl is uneducated or worse. My thought would be to rehabilitate the almost worn-out idea of true femininity by placing my girls in the home of a well-informed and modest gentlewoman, who should be content to devote her life to the task of giving loving, watchful care to the development in right lines of all a girl's really grand faculties of heart and mind; who should instruct her charge in domestic duties, and the lighter pleasantries of home and social life; who should teach them from the good old Book to love their husbands and their children, to be discreet and chaste; who should make them so acquainted with literature as to be pleasant companions to their husbands and capable guides to their children; who should form them to good manners uncorrupted by evil communication; who should, in a word, be able to say to me and to other parents, 'Take back your dear girls; they have lost nothing good beneath my roof, they have found nothing evil. Take them, worthy wives for your noblest men, worthy mothers for the coming race.' But have we such schools?"

We of the Church of England have not far to seek for schools where the elements of training here mentioned are prominent features, but the intellectual culture has, and should have, a due prominence.

P.

### Family Reading.

#### RAYMOND.

##### CHAPTER XVI.

One month only was to elapse between the arrival of the Lingards at their new abode, and the departure of Raymond for his year's exile in the West Indies, and during this period there was daily intercourse, of a very intimate and pleasant description, between the inhabitants of Highrock House and Carlton Hall. Estelle had become greatly attached to Kathleen, whom she found so truly lovable and engaging, that she was glad to show her, for her own sake, all the warm friend-

ship and affection which, on Raymond's account, she would have wished, in any case, to bestow on her; and Kathleen, on her side, not only loved her new friend most heartily, but admired and respected her also, as one who was greatly superior to herself. Estelle's nature was far too light-toned and pure to allow of her feeling the slightest bitterness towards Kathleen, because she was, in truth, her successful rival; and as her whole soul was set on promoting Raymond's happiness, in such measure as might be possible for her, she was truly thankful to be on such happy and familiar terms with the one who could alone have the supreme power over his life. She felt this the more strongly because, long before the day of his departure came, she began to have very great misgivings as to the nature of the influence which was likely to surround Kathleen Carlton during his exile. Estelle's keen intellect and perfect truthfulness rendered her very clear-sighted as to the proceedings of others; and her own observation had satisfied her that Tracy Harcourt was quietly waiting for the time of Raymond's absence in order to rob him, if by any means he could do so, of the beautiful heiress of Mr. Carlton's great wealth; and on one occasion she happened to hear some remarks passing between Mr. Harcourt and his host, which seemed to imply that his attempt would be made with the connivance and the cordial approval of Kathleen's own parents.

To Estelle, whose strong and steadfast heart was ready to hold by its one love, hopeless as it was, even unto the death, the bare idea of wavering from a pledge once given seemed almost inconceivable; but she saw that Kathleen was as weak and impressionable as Harcourt was clever and unscrupulous, and she trembled for the result. She longed to warn Raymond, but her natural delicacy shrank from seeming to imply the slightest doubt of one he trusted so implicitly as Kathleen, and she felt that it would be very hard indeed to shake his belief in the perfectly invulnerable fidelity of his idol.

Estelle let the days pass, one after another, without being able to bring herself to hazard a single word to him on the subject.

Independent of every other consideration, she felt very unwilling to cloud these last bright days before Raymond's departure with any painful suggestion, for bright and precious they were to all those who were sharing them together, though, as it ever is in life, with an under-current of pain, which each felt in different ways.

Hugh Carlton was perhaps the one amongst them all who was able to enjoy, with the most unalloyed pleasure, the merry riding-parties by day, and the evening meetings at Carlton Hall, where Estelle's charming voice riveted more and more firmly every hour the chains with which she had bound him to herself in the very first moment of her entrance within his sphere of life.

Kathleen had spoken truly when she told Raymond that her cousin had never as yet known what it was to feel a real or abiding love for any woman.

His poetic fancy had soared into the ideal visions of beauty and perfection, which he believed could never be realized on earth; and the very fact that his heart was empty of even a memory, made him give himself up with deeper passion to the intense fascination which Estelle exercised over him—her face, her voice, her merest presence, had for him a charm, which he felt and knew none other on this earth could ever wield; but her power over him soon rested on more solid foundations than could have been laid by any outward attraction—the rare qualities of her mind and character were gradually drawing him up into a higher range of thought than he had ever entered before, till he felt as if the contract with her pure nature had endowed him with a double life.

After that first night, when she had spoken to him of what she held to be the true vocation of a poet, he had told her of the gift which he himself possessed in this respect, and she had entered with interest into all his aspirations, and given him a sympathy such as he had often desired, but never before obtained; and all this was inexpressibly delightful to him.

Each moment spent in her society was, for Hugh, a rapture of pleasure, and all the passionate strength of his indomitable will was concen-

33,892 6s. 8d., is the subscriptions 3s. 9d., against nearly redressed £20,572 19s. 3d.

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trated on the determination to win her to himself forever; but he felt that Estelle was not one to be lightly or easily gained, and that his best chance lay in winning her regard by slow degrees, without attempting to tell her of his hopes too soon. So he contented himself, in the meantime, with enjoying to the uttermost the constant intercourse which he was able to maintain with her, while he silently noted her every word and look with an adoring affection which would have startled her had she been aware of it, but no suspicion of the truth ever entered her mind, simply because, though kind and considerate to Hugh—as it was her gracious nature to be to all—she never bestowed a thought on him when he was not actually present with her; the fullest affection and sympathy of which her being was capable had been unreservedly bestowed on Raymond, and all the world beside was utterly indifferent to her.

To a certain extent Hugh was aware of this; but it annoyed him that even her friendship should be given with so much fervour to any but himself, he naturally felt no jealousy of the man who was to be his cousin's husband.

For the first time, however, two days before Raymond's departure, he experienced a certain uneasiness as to the real nature of Estelle's feelings towards him.

They had all been out together, in the pretty little vessel which Mr. Carlton kept for pleasure excursions round the coast; they had landed, at a late hour, just below Highrock House, and as Estelle took leave of them at her own door, Raymond asked her if she was coming to the Hall next morning.

"No!" she answered, "not at all to-morrow. It is your last day, and Katie has a right to every moment of it—she should not be troubled by any visitors."

"You could never trouble me, Estelle," said Kathleen, "and Raymond would like to see you again before he goes."

Estelle only shook her head, and repeated, softly, "I shall not come to-morrow."

"Then I will come down here in the evening for a few minutes," said Raymond, "while Kathleen is with the ladies in the drawing-room, after dinner. I could not go away without wishing you good-bye."

Estelle merely bent her head, without speaking; but Kathleen, flinging her arms round her friend's neck, exclaimed, half crying, "Oh, it is so wretched for me that he is going away!—do you not pity me, dear?"

"Very much," said Estelle; but as he gently stroked back Kathleen's hair, with a caressing touch, Hugh saw a strange pathetic smile pass over her quivering lips, in which he read, as clear as in a written page, the expression of a hidden knowledge that there was an agony connected with Raymond's departure far deeper and more enduring than any which Kathleen Carlton could know.

Could it be that she loved him? he asked himself, with a sharp and sudden pang. If it were so, although she must know that such an attachment could only be hopeless now, it might, to one of her deep nature, be an effectual barrier against her ever being able to feel the least affection for any other man. The thought made him very uneasy, he felt that he must ascertain the truth; and, although Hugh would have rejected the contemptuous indignation the very idea that he could ever be capable of a dishonourable action, he was yet so completely dominated by his own imperious will, that he cared not by what means he attained its gratification.

He determined, therefore, at once that he would make his way to Highrock House on the following evening, when Raymond was there, in the hope that, if he could witness his parting with Estelle, he might be able, by her manner at such a moment, to detect what she really felt. "It was an unworthy scheme; but when the time came for him to put it in execution, he found that circumstances favoured him in it beyond his hopes.

The autumn day which was to witness the final parting between Raymond and her to whom he was so fatally dear had been brilliant with the brief return to warmth and cloudless skies that is known by the name of the Indian Summer, and it closed in a moonlit evening, clear and bright as

that which had first shown to Hugh Carlton the pure refined face of Estelle Lingard.

Everything reminded him of that momentous hour as he made his way stealthily along the woodland path which led to Highrock House a few minutes before the time when he knew Raymond meant to follow on the same road.

The soft light showed all the surrounding objects with perfect distinctness, just as it had done that night when the bright spiritual eyes first shone upon his life and he felt that a power had entered into his being from which he could never more be free, and now it might be that the same fair moonbeams would reveal to him the existence of an almost fatal enemy to his hopes, if Estelle had really in secret given all her love to Raymond.

Thinking of all this with almost fierce anxiety, Hugh reached the gate of Highrock House, which was divided only by a very short narrow path from the outer door, and as he glanced through the bars, he saw, to his infinite satisfaction, that Estelle was walking to and fro on the gravel path below the verandah, evidently with the intention of waiting to receive her expected visitor in the open air.

The truth was, Estelle dreaded that her own powers of self-control might possibly give way under the wrench of parting with Raymond, for his long sojourn in a disturbed and unhealthy country; and it would have been such a bitter pain and humiliation to her if she had betrayed to him the smallest token of the distress she really felt, that she determined, as the night was so warm and fine, to meet him only under its friendly shadow, where no glaring lamplight could show the unshed tears that dimmed her eyes. She had wrapped a white shawl over her dark dress, and Hugh watched her graceful figure, now coming towards him, now again receding—while he, hidden by the branching trees that overhung the gate, was himself quite unseen. Soon a firm quick step along the path told him that Raymond was at hand.

(To be continued.)

#### GOOD MANNERS.

We wish to say a few words to the boys and girls about manners. A great many children and young persons think it will be time enough to attend to manners when they are grown up and become young men and women. This is a mistake, and a mistake which does a great deal of mischief. No boy or girl is too young to attend to manners, and this is the reason why we wish to say something to the children on the subject.

By manners we mean conduct or behaviour of every kind, but more particularly in our intercourse with one another. Good or bad manners will show themselves first in our own homes. If we wish really to know what a boy or girl is made of, we must see them in their own homes, and then, not with their company manners on, but in their every-day manners. Many a boy and many a girl would be ashamed to speak and act in other people's houses as they do in their own. They can be respectful and polite when away from home, while to their own parents and to their brothers and sisters they are very disrespectful, unkind and rude. If a boy should speak to his friend's mother as he does to his own mother, or if he should be as surly and unkind to his friend's sisters as he is to his own sisters, we do not think he would be asked to visit that friend's home more than once. It is a shame for any body to behave better away from home than they do at home. Let the boys and girls know that bad manners at home will soon be known to all the neighbors and friends.

The very essence of good manners is to be found in a kind of thoughtfulness of others; while selfishness will always produce bad manners. Either of these traits will be sure to show itself. The boy who is thoughtful and considerate of his mother, and his brothers and sisters, is a gentleman, and everybody who knows him will find it out; while the selfish boy will sooner or later reveal his real character and everybody will dislike him. And again, the boy whose manners are good at home is sure to have good manners everywhere.

—Dr. Johnston used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarked: "For every bad there might be worse; and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "That it was not the dwelling of some poor man?" Resolve to see this world on the sunny side, and you have almost half won the battle of life at the outset.

#### AN OLD SAILOR'S REBUKE.

A merchant and shipowner stood at the entrance of his wharf conversing with a gentleman on business. A good old sailor, belonging to one of his vessels, approached the store with the intention of entering it; but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation.

As he stood waiting patiently an opportunity to pass, he overheard profane allusions made to Christ, and turning to look he perceived it was his employer who was speaking. Instantly he changed his position, and stood in front of the gentleman with his head uncovered, and his hat under his arm, and addressed his employer in the following language: "Sir, will you forgive me if I speak a word to you?" The gentleman recognizing in the sailor one of the crew of the vessel recently arrived, and supposing he might have something to communicate affecting his interests, kindly encouraged him to speak. Without further hesitation, the sailor proceeded: "You won't be offended then, sir, with a poor ignorant sailor, if he tells you his feelings?" The gentleman again assured him he had nothing to fear. "Well then, sir," said the honest-hearted sailor, with emotion, "will you be kind enough not to take the name of my Jesus in vain. He never did anyone harm, but is always doing poor sinners good." The rebuke was not lost upon him for whom it was intended; a tear suffused his eye, and he replied to his urgent request, "My good fellow, God helping me, I never will again take the name of your Saviour in vain." "Thank you, sir," said this faithful witness for Christ, and putting on his hat, he hastened off to his work.

"Wickedness," says Plutarch, "is a wonderfully diligent architect of misery; of shame, accompanied with terror and commotion, and remorse and endless perturbation." To be redeemed then, in the very lowest sense, is to be released from this degrading solitude. It is deliverance to the captive, health to the diseased, life to the dead. But the righteousness of God's Kingdom is no negative attainment. It is not merely the absence of evil, but the prevalence of good. Religion at the just height, and in its full proportion, is the source of all virtue. It possesses and animates the entire man. In the understanding, it is knowledge; in the life, it is obedience; in the affections, it is charity; in our conversation, it is modesty, calmness, gentleness, quietness, concord; in our scholar concerns, it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the harmonious union of "whatsoever things are true, honest, just, pure, lovely, and of good report." It is a partaking of Divine nature; a conformity to the image of God's Son; a putting on of the Lord Jesus Christ.—*Bishop Jebb.*

—Astronomers are getting into a tangle concerning the sun's distance from the earth. In 1875 the Astronomical Society awarded its gold medal to Mr. Stone, astronomer royal at the Cape, for researches resulting in an estimate of about 91,500,000 miles for the sun's mean distance. Now, however, he deduces from the British observations during the transit of 1874, a solar distance of nearly 92,000,000 miles. Captain Tufman considers that the observations show the distance to lie between 91,400,000 and 92,500,000 miles; whereas at Greenwich no distance much smaller than 92,790,000 miles is regarded as admissible. Amid these conflicting figures, Mr. Proctor seeks to assure the general public by stating that in all probability the sun's distance does not lie so much as 200,000 on either side of 92,800,000 miles.



We have here one secret of the demand for short services and sermons. Sermons are such dull essays, the less of them the better. There would be truth in this were it not for another fact, that to such persons the dulllest day of the week is the Lord's day, and the dulllest book in the world is the Bible.

**QUARRELING CHRISTIANS.**—No man will properly develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him he must secure peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best doctrine, he will stunt the word of divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God, while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

—It is a remarkable characteristic of Jesus that He never spoke an unnecessary word nor performed an unnecessary deed. He never did for another what that person could do for himself. There seemed to be omnipotence at His command. He claimed that there was. He performed acts which go as far as acts can go to prove the possession of limitless power. All disease was under his control. He could instantaneously heal lepers, open the eyes of the blind, unstop the ears of the deaf, and give tone and health to chronic paralytics. All nature seemed under His command. He could still storms, and multiply bread a thousandfold, even indefinitely, and change water into wine. He was the master of the grave. He sent His summons through its gate into eternity to call back the spirits of the long-departed to re-inhabit their former bodies. There was no perceptible limit to His power.

And yet he never performed a miracle to gratify his own passion or those of others. He never exerted His great power for display. If Jesus were a mere man to whom Almighty God had for a season delegated his almightiness, it is inconceivable that he should not at some time have put forth His hand to gratify the curiosity of His beloved friends, or to indulge His own desire for display, or bind the hands of His foes, or destroy them with His word of power. But he never did. I never knew a man, never heard of a man, find no record, in any history, of a man, so continent, so gloriously self-controlling, that he would not, at least once in his life time, break over the bounds and exert this delegated power selfishly. Jesus never did. Then God never does. It is the merest fanaticism to desire and pray that God will give us a sign, do a wonder, and set the universe agape at his monstrous power. He never did. He never will. If his power seem glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls "the hiding of His power." God does only what God cannot leave undone.

A parishioner came to Archbishop Whately complaining of his minister's preaching; he made him unhappy, and wanted the Archbishop to induce the presbyter to change his mode of preaching. The Archbishop suggested if it might not be better for the parishioner to change his mode of life!

—Every life is like a block of marble with a possible angel hidden in it. The difficulty is to cut the angel out and leave nothing but chips behind.

—It is the first little stop that loses all. After that the road is slippery, and we are down before we know it. Young says:—  
Let no man trust that first false step  
Of guilt; it hangs upon a precipice,  
Whose steep descent in lost perdition ends.

## Children's Department.

### TRUSTING.

When the night of sorrow falleth  
When the world looks cold and drear,  
Know that still a father watcheth:  
Trust thou Him, and banish fear.

When thy life is cold and weary,  
When grim famine's steps you hear,  
Think of Jesus thousands feeding;  
Trust thou Him, and banish fear.

When your griefs crowd fast and faster,  
Griefs but brings God's angels near,  
Laden with unlooked-for blessings:  
Trust His care, and banish fear.

Trust? "Aye, trust we human friendship,  
When the friend is tried and dear?"  
"Hold we less to God's good keeping?"  
No! *We trust and banish fear!*

### "HAVE SOMETHING TO DO."

"My dear children, *never be idle*: always have something to do." A good mother, who has now gone to heaven, was very particular in thus encouraging her children to help in household work. This she taught them to regard as a pleasure and not a task. Her little girls are now married and have children of their own. I have often heard them say, "Thank God for a good mother who taught us the duties of domestic life and the fear of God."

A newly-married lady called on one of these young mothers not long ago, and with tears exclaimed, "Oh, please do tell me *how* to manage my household affairs. My mother never taught me to *work*, and now I am reaping the sad fruit of my ignorance." Most children delight in helping in domestic matters if they are allowed to do so.

### THE MOTHERLESS.

Sitting in the school-room I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word: *Willie has no mother.*"

The brother's lips were silent, the rebuke came home to him, and, stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "Willie" compared with his own happy lot.

"*He has no mother.*"  
Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer *no mother* to listen to his little sorrows? Speak gently to him, then.

**METHODS OF REPROOF.**—As a clergyman was one Sunday afternoon returning home after divine service, he was accosted in the street by a man who asked, "Pray, sir, did you meet a boy on the road driving a cart with rakes and pitchforks in it?" "I think I did," the clergyman answered; "A boy with a short memory, wasn't he?" "Short memory, sir!" the man with surprise replied; what makes you think he had a short memory?" "I think too," added the clergyman, "he must belong to a family that have short memories." "What in the world can you mean?" asked the man, greatly puzzled. "Because," said the clergyman, in a serious tone, "God commanded, Remember the Sabbath-day; and that poor boy has forgotten all about it."

—Here is a bit of good advice which it were well to follow:—

When the weak man offends thee  
Spare him, and when  
The strong man offends thee,  
Spare thyself then.

**A DANISH HEROINE.**—Quite a romantic tale of reward for bravery comes from Copenhagen, of which a labourer's wife past fifty is the heroine. It seems that the poor woman, observing, a few months ago, three children who had fallen through the ice on a lake, rushed into the water, and at the imminent peril of her own life, rescued the children. His Majesty the King decided that this act of bravery should not pass unrewarded. The poor woman was sent up to town from the country; a room was prepared for her in the Royal Palace, where she staid a couple of days to see the sights of Copenhagen, and the other day she received from the hands of the King, in presence of the Royal Family, the medal and ribbon for civil acts of bravery, being the first woman in Denmark who received this honour.

—A little boy once asked his mother, after reading Pilgrim's Progress, which of the persons she liked best. She replied, "Christian, of course; he was the hero of the story." The little fellow stopped and scratched his head awhile, and said, "Mother, I like Christiana best." "Why so?" asked his mother. "Because," replied the boy, "when Christian set out on his pilgrimage he went alone by himself, but when Christiana started, she took the children with her." Wasn't that a good answer?

—Fuller said very beautifully, "He that spends all his life in sport is like one who wears nothing but fringe and eats nothing but sauces."

—The hardest thing to get a good hold on is your own tongue. If you could only keep still at the right time you would save yourselves many a headache. It is far better to live in a smoky house, to live on cheese and garlic, than to abide with a man or a woman whose tongue is in perpetual motion.

—A man may be in heaven long before he goes there; and a man may be perfectly sure that there is a hell here even when he is doubtful about the one hereafter.

### HAST THOU A CARE?

Hast thou within a care so deep,  
It chases from thine eyelids sleep?  
To thy Redeemer take that care,  
And change anxiety to prayer.

Hast thou a hope, with which thy heart  
Would feel it almost death to part?  
Entreat thy God that hope to crown,  
Or give thee strength to lay it down.

Whate'er the care which breaks thy rest,  
Whate'er the wish that swells thy breast,  
Spread before God that wish, that care,  
And change anxiety to prayer.

—"I query whether many young men might not be rescued from worldliness, were they collected together in guilds or societies for mental and moral culture, under the direction of the rector of their parish, and with the prudent and sympathetic aid and encouragement of Christian laymen. Their energies might, through this means, be directed to various forms of charitable work, within and without the Church. The reality and nobility of other interests than purely selfish and material ones might be practically enforced upon them. This method is successfully followed in some churches."

—Falsehood always endeavors to copy the main and attitude of truth.—*Jahson.*

—Activity in the affairs of life is to be preferred to dignity, and practical energy is premeditated composure.

### MARRIED

October 11th, at St. Jude's Church, Brantford, by the Rev. Rural Dean Holland and Rev. Canon Nelles, the Rev. Charles D. Martin, second son of Daniel Hyde Martin, Esq., to Sophie Charlotte, eldest daughter of the Rev. Canon Salter, Rector of St. Jude's Church, and granddaughter of the Rev. John Salter, late Vicar of Stratton, Wiltshire, England, and Canon of Salisbury Cathedral.



**Church Directory.**

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

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

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

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

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

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

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

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

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

**ST. ANNE'S.**—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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

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

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

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

**TRINITY COLLEGE CHAPEL.**—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

**THE MAGNETICON.**

Edgar Wetton's Celebrated

**ENGLISH MAGNETIC**

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