

**PAGES
MISSING**

Dominion Churchman.

WE have much pleasure in stating that Lachlan H. McIntosh, Esq., is Agent for the DOMINION CHURCHMAN, and is authorized to solicit subscriptions and collect all accounts.

THURSDAY, SEP. 7, 1876.

THIRTEENTH SUNDAY AFTER TRINITY.

In the first lessons for the services of this Sunday, the 5th, 6th, and 7th Chapters of the second book of Kings, we have a rich collection of those graphic as well as instructive pictures of the life of the ancient world, for which the Old Testament Scriptures are so famous. In the fifth chapter is given the beautiful account of the way in which the little captive Jewess was instrumental in obtaining the cure of Naaman, captain of the Syrian host. The date given in the margin of our Bibles is B.C. 834, four or five years after the death of Ahab, and two or three years after the death of Ahaziah; the King of Israel at that time being Joram, brother of Ahaziah, and son of Ahab. Benhadad the 2nd, was King of Syria, and it was about this time that Homer and Hesiod are supposed to have lived. Three or four years before this occurred that remarkable rebellion of Mesha, King of Moab, against Israel, given in the third chapter, and which is referred to in the Archaic inscription on the celebrated *Moabite stone*, discovered in the land of Moab a few years ago. The King of Assyria at this time was named Vulmirari the 2nd.

Naaman, whose name means *pleasantness*, had attained a high position in the army of Benhadad. But he was a leper, a dire calamity, although it does not appear to have operated as a disqualification for public employment. The little Hebrew slave girl, by her kindly suggestion, showed that usefulness in the cause of religion is not confined to loftiness of station, or to maturity of years; but that the humblest position and the youngest disciple of the truth can promote the cause of God, and oftentimes, in a way that is denied to others. In consequence of the little girl's statement about the prophet Elisha, Benhadad gave Naaman a letter to his old enemy, King Joram; but as the letter merely stated that Naaman had been sent for him to cure, the King of Israel rent his clothes in astonishment and anger, suspecting that a quarrel was designed by this extraordinary proceeding. Elisha hearing of the circumstance, desired the stranger to be sent to him. Forthwith Naaman went, attended by a splendid retinue of horses, chariots, camels, and servants, which filled the open space in front of the prophet's house. Elisha took no further notice of all this show, than to send his servant and direct Naaman to wash in the Jordan seven times, which, so enraged him that he turned away in disgust. The Pharpar mentioned

by Naaman, runs into the Amana or Abana, now called El-Burada; the main stream flows through Damascus, and helps to give this city of gardens the most enchanted appearance. The appeal the servants made to Naaman is peculiarly touching, and full of meaning: "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" His heart was subdued. He bent himself seven times beneath the waters of the sacred river, and rose from them free from all leprous stain. His gratitude led him to desire to worship the God of Israel, although the way in which he expressed his intention showed that the notions he entertained of the duties of that worship were exceedingly imperfect. The punishment of Gehazi for his worldliness on an occasion which might have led him to exert himself more purely for the honor of his God, was a just retribution for his selfishness and lying.

The King of Syria appears to have shown very little gratitude for the benefit done to the chief captain of his army by the prophet Elisha, for he was soon again in the field warring against Israel. And even after a great part of the Syrian army was at the mercy of Israel, and was allowed to depart unhurt, and fed at the request of the prophet, Benhadad continued his incursions in the land; and at last gathered all the host of his troops together, and so effectually besieged Samaria as to cause a great famine in the city. The wonderful deliverance announced to the besieged by four leprosy men who went out to the camp of the Syrians in order to avoid starvation, and found no men there, but a great stock of provisions, furnishes a number of lessons of the most striking character for our edification, among which may be particularly mentioned, the remark of the lepers:—"We do not well. This day is a day of good tidings, and we hold our peace." Another remarkable circumstance mentioned is the condign punishment of the lord on whose hand the King leaned, for his contemptuous unbelief when the prophet had announced the deliverance of the city from famine just a day before it came to pass in so miraculous a manner.

THE COLLECT, like so many others—each in its own peculiar way—teaches the necessity of good works, here called *faithfully serving God in this life*, and *doing true and laudable service*; at the same time that this service is the gift of God alone, in full agreement with St. Paul's words, 1 Cor. iv. 7:—"Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?" There are also unequivocally taught in this collect, the doctrine that it is possible to receive

the gift from God of performing in this life, service which is worthy of being characterized as "true and laudable;" that the attainment of the heavenly promises, will be the result of faithful service; and that if faithful, or true and laudable service be neglected in life, we may certainly expect to fail in the realization of those heavenly promises hereafter.

THE EPISTLE, from Gal. iii. 16, etc., shows the connection of the faith of Christ with the promise made to Abraham, and the subserviency of the law to the system propounded to him, which was fulfilled in Christ; and its consequent temporary character. In order to understand the Apostle's meaning, and to appreciate the force and beauty of his reasoning, we must bear in mind that by the faith of Jesus Christ, St. Paul does not merely mean the exercise of faith in Christ as an act of reliance, and nothing further, as some seem to imagine. The expression includes the whole of the Christian system, of which, faith as a simple exercise of an act of reliance on Christ is a part, and only an elementary part.

IN THE GOSPEL, the superiority of the Christian dispensation is again brought forward; and is confirmed by the desire which prophets and kings of a former dispensation entertained to view its manifold blessings more closely and more completely than the glimmering light of former revelations allowed them. Christ's assertion to this effect afforded a certain lawyer an opportunity of trying Him, by asking how eternal life was to be obtained. The lawyer probably had no malicious intention, he would fain make proof of the skill of this famous Galilean teacher, he would measure His depths, and for this purpose, rather than from a pure love of the truth and a desire to be instructed in it, he brought forward the most weighty question a man could ask. Our Lord's reply indicates that the question has already been answered; and the lawyer's quotation of the two passages our Lord had Himself referred to, showed that he was in advance of most of his countrymen; he quotes very properly Deut vii. 5, in connection with Lev. xix. 18, as embodying the essence of the law. Thereupon, the Lord bears his testimony that he had answered well. Let this be put into practice and all will be well. These words appear to have touched the lawyer's conscience, for he doubtless felt he had not been living in obedience to the law of love. He would however justify himself if possible; and as he is to love his neighbor, he asks: Who is my neighbor? This had been a disputed point among them. They all agreed that the Gentile was not the neighbor referred to, nor was the Samaritan the neighbor. These were settled decisions with the Jews. The Lord however determined the question

in the beautiful parable he now uttered of the man who went down to Jericho, by the rough and wild road which was for a long time infested with robbers. The moral of the parable is that we are neighbors to every man in distress; we are very near to him in his misfortunes, which we know not how soon will be actually and identically ours; and to him, the law which is equally the law of Moses and of Christ, says:—Thou shalt love him as thyself.

Jericho was the second city in Judea, and was distant from Jerusalem about seventeen or eighteen miles. The plain of Jericho was remarkable for its fertility and beauty, and for the number of its palm trees, which are not very plentiful in Judea. The road between the two cities was called the red or bloody road, because so much blood had been shed there by robbers. All who travelled that road in those days were liable to the same dangers, and in this respect they were all very near neighbors to each other, whatever may have been the race from which they had sprung. The Samaritan, who manifested the best and most correct impression of the obligations of neighborhood or nearness to the same dangers, was altogether foreign to the Israelite in lineage. His countrymen were descendants from the Assyrian races planted there by Shalmaneser at the time when the Ten tribes were carried captive. There is every reason to suppose that they were in no way mixed up with the Ten tribes, but always remained perfectly distinct from them. They had the Pentateuch translated into their own language, but received no other portion of the sacred writings. The Samaritans now existing at Nablous (the ancient Neapolis) possess a very ancient copy of their translation of the Pentateuch, which is very rarely shown to strangers.

On the application of this parable, Abp. Trench remarks:—The traveller, then, is the personified human nature, or Adam, as he is the representative and head of the race. He has left Jerusalem, the heavenly city, the city of the vision of peace, and is travelling towards Jericho, he is going down toward it, the profane city, the city which was under a curse. Josh. vi. 26; 1 Kings xvi. 34. But no sooner has he forsaken the holy city and the presence of his God, and turned his desires towards the world, than he falls under the power of him who is at once a robber and a murderer; and by him and his evil angels is stripped of the robe of his original righteousness; nor this only, but grievously wounded, left full of wounds and almost mortal stripes, every sin a gash from which the life-blood of his soul is copiously flowing. Yet is he at the same time not altogether dead; for as all the cares of the good Samaritan would have been expended in vain upon the poor traveller, had the spark of life been wholly extinct, so a recovery for man would have been impossible if there had been nothing to recover, no spark of Divine life, which, by a heavenly breath, might again be fanned into flame—no truth which, though detained in un-

righteousness, might yet be delivered and extricated from it. When the angels fell, as it was by a free self-determining act of their own will, with no solicitation from without, from that moment they were not as one half-dead, but altogether so, and no redemption was possible for them. But man is "half dead;" he has still a conscience witnessing for God; evil is not his good, however little he may be able to resist its temptations; he has still the sense that he has lost something, and at times a longing for the restoration of the lost. His case is desperate as concerns himself and his own power to restore himself, but not desperate if taken in hand by an Almighty and All-merciful Physician. Maldonatus says the parable is a reply to the spirit out of which the question proceeded. It says, "You ask who is your neighbor? I will show you a man who asked not that question, and then your own heart shall be judge between you and him, which had most of the mind of God, which was most truly the doer of His will, the imitator of His perfections."

BISHOP WHIPPLE'S SECOND LETTER.

The Bishop of Minnesota, from his well-known interest in the welfare of the Indians, from his familiarity with the subject, is entitled to a considerate hearing upon the subject of the treatment the Indians have received at the hands of the United States Government. In his letter to President Grant, he reiterates his former assertions to the effect that for every life lost in such a war, as that now being carried on, "the nation is guilty, which for one hundred years has persisted in a policy, which always ends in a massacre and war." He says the peace policy, when adopted, has always done more for the civilization of the Indians, than all which the Government had ever done before; only that the new work was fettered by all the faults and traditions of the old policy.

In reference to treaties made with the Indians, he quotes General Sherman's report, stating that "Civilization made its own compact with the weaker party; IT WAS VIOLATED; but not by the savage. "It was done," says the Bishop, "by a civilized nation. The treaty was approved of by the whole nation, the people and the press approved of it, because it ended a shameful Indian war, which had cost us thirty millions of dollars, and the lives of ten white men for every Indian slain. The whole world knew that we violated the treaty. The peace policy did not fail; it was a success until our faith was broken."

The Bishop contrasts the condition of the Indian in Canada, where not one dollar is spent in Indian wars, and his position in the United States, where five hundred million dollars have been spent in Indian wars; and then the Bishop closes with the following practical suggestions for solving the Indian problem, which deserve the most attentive consideration;

First. Concentrate the Indian tribes, viz.: Place all the Indians in Minnesota on the White Earth Reservation; the Indians of New Mexico, Colorado, and Sioux in the Indian Territory; the Indians on the Pacific coast upon two reserves. The Sioux cannot be removed at once, but probably twenty bands would consent to go at once, and their prosperity would draw others. If the Government adopt the plan the end can be reached.

Second. Wherever an Indian in good faith gives up his wild life, and begins to live by labor, give him an honest title, by patent, of one hundred and sixty acres of land, and make it inalienable. So long as the reserve is held by the tribe it offers a premium to the greed of white men. The certificates of occupancy are not, as titles, worth the paper upon which they are printed.

Third. Provide government for every Indian tribe placed upon a reservation. Congress might authorize the President to appoint any Indian Agent *ex officio* a United States Commissioner, with full power to administer law on the reservation. The United States Marshal, in whose district this reservation is, might be authorized to appoint the requisite number of civilized Indians, or men of mixed blood, to act as a constabulary force; the United States Judge might be required to hold one session of his court on the reserve each year.

FREE THOUGHT.

"Freedom of Thought" is a term which expresses great exaltation of mind; but it is one too under which have been covered some of the darkest and most malignant dispositions that have ever debased the character of man. In the one case it has ministered to the progress, wealth, and happiness of society. By giving to the world the arts and sciences, it has dispelled the darkness of ignorance and prejudice, and extended the limits of human knowledge, and raised the contemplation of man to "Him that inhabiteth eternity." On the other hand, by it the most sacred principles of religion and virtue have been undermined, and under its sacred name have been cloaked the basest maliciousness of which the human heart is capable.

It is then a question of no mean importance when "Freedom of Thought" ceases to be virtuous, and begins to be criminal, for it is employed by every one who exercises it, either as a means or as an end; either for the purpose for which the Author of nature bestowed it, or as an end which man creates for himself, independent of the purpose for which it was bestowed.

"Freedom of Thought" has been given to man for the discovery of that Truth which leads men to love God with all the heart, and their neighbour as themselves. When thus employed it is a noble and virtuous principle, and he who thus employs it is a minister of wisdom and happiness to his fellow-men.

But "freedom of thought," when otherwise employed, is productive of

very different effects. That strength and independence of mind, which is able to detect error, is everywhere admired. In this admiration the danger consists, inasmuch as it is not bestowed on the effects produced, so much as on the strength and energy of mind that produced them. Many admire the talents without considering the ends to which they are directed, or the consequences to which their employment leads. And many see no reputation worth having except in novelty of opinion, and for a momentary fame prostitute their talents, regardless of the admonitions of God or the benefits of men.

Under the garb of "Freedom of Thought" there exists a malignity of which we would be glad to believe the human heart incapable. But this "evil heart of unbelief" deliberately perverts the powers of the understanding for the creation of doubt, and the spread of infidelity. It is the business of true philosophy to counteract those vain and presumptuous speculations which are the results of misapplied "Freedom of Thought." For opinions are not valuable simply because they are the result of "freedom of thought," but because they are the deductions of Truth. He, then, who employs the powers of his understanding for the discovering and investigation of those truths, by which God is glorified, and man made wiser and better, is being fitted to be a companion "of the just made perfect;" but of the prospect of those who wilfully and knowingly take a contrary part, we desire not to speak.

APPEAL FROM ALGOMA.

The letter from Mr. Crompton which we give in another column contains a very touching appeal to the sympathy and benevolence of churchmen in the Dominion; at the same time that it indicates rather a sad feature in the treatment we accord to our New Missionary Diocese. It cannot be that we have forgotten our obligations, so often acknowledged, and still less is it possible that we contemplate repudiating them altogether; but we must remember that our help may be delayed too long for the purpose it may be intended to serve; and as the season advances, the time will soon have passed away for the special object referred to in Mr. Crompton's letter. Nor should we forget another important aspect of the case. The indifference we show to this important field, or shall we say the delay we manifest in sending on our contributions where they are so much needed, must be "a heavy blow and great discouragement" to those noble pioneers of the gospel, the zealous and self-denying Missionaries who are planting the standard of the Redeemer's cross in those new and almost untrodden regions. And may we not ask ourselves whether we have any right to cause this depression of spirits in those who are working so earnestly in the cause of Christ and His Church, to damp their energies, and to make their labors so much less effectual than they would otherwise be?

The amount asked for this special object is but small. The most trifling effort imaginable would suffice to secure it. Let it be sent on immediately. We shall be happy to forward at once any thing sent to us for this purpose.

MR. E. W. LANE.

This distinguished Oriental scholar died on the 10th ult., at the age of seventy-five. He was born at Hereford. His mother was niece of the painter Gainsborough, and his brother was A. R. A. In 1825, on account of ill health, he went to Egypt; and his great work on that country is well known. In 1838, he undertook a translation of the *Thousand and one nights*. Discarding the idea of Galland, that Oriental tales should be Europeanized, he endeavored to render them as if they had been written in English by an Oriental. His translation will therefore be the only recognized form of the Arabian nights. The greatest enterprise of Mr. Lane, his life-work, the construction of a classical Arabic-English Lexicon, was begun in 1842, upon the advice of the then Duke of Northumberland. In that year, he visited Egypt for the third time, and spent seven years there in consulting Lexicons and Manuscripts, in preparing materials for the accomplishment of his vast undertaking. In this visit, he was accompanied by his wife, a Greek lady whom he had married in 1840; his sister, Mrs. Poole, author of the *Englishman in Egypt*; and her two sons. In the most difficult form he grappled with the task he had set before him, appending the authority to every signification of a word, and giving his own opinion only between brackets. Of this great work, five volumes have already appeared, a sixth is in the press, and two more remain in manuscript. The *Daily News* remarks that "whatever Mr. Lane did was done with all his might, and the same unselfishness and devotion which produced his public work endeared him to his family and the few friends he could see in his leisure moments. The grace of his youth was never effaced, but was rather refined in a face that would have been all intellect had it not been sweetened by tender affection and dignified by a piety no less modest than earnest."

THE EARL OF BEACONSFIELD.

The elevation of Mr. Disraeli to the peerage as Earl of Beaconsfield, has furnished occasion for all parties to form an estimate of his character and acts as a statesman. The *Times* in a considerable editorial on the subject reminds him of his own remark on Sir Robert Peel and considers it quite as applicable to himself. He said Sir Robert was neither a great orator nor a great statesman, but he was the greatest member of Parliament that ever lived. Mr. Disraeli has never been equalled in withering sarcasm and bitter recrimination. His talents in this direction, no doubt had much to do in bringing him to the elevated position he has occupied of late.

Like Sir Robert Peel his abilities were at first employed in defending the main doctrines and positions of the old Tory party, until the coveted prize was secured; and then the same abilities were quite as successful in betraying one position after the other, until it became a doubtful question, whether himself or his opponent in politics, was the greater enemy of Tory principles. The elevation to the peerage indicates a weakness in his declining years, of which Sir Robert Peel showed no indications; and he most likely would have remained equally free from them had he lived to be as old as Disraeli. His ambition was of a different stamp altogether. And it is remarkable how anxious the descendant of Israel is to identify himself with the nation where his lot has been cast, so little cosmopolitan does he become by the dispersion of his race over the world. The *Guardian* views the matter as an oddity. Not but that it is conceded that the distinction at the age of seventy-two of the brilliant politician has been well earned, if he likes it. Our contemporary seems scarcely able to analyze the sensation, but feels there is something comical about it; perhaps because Disraeli has been a novelist and has in an unusual manner projected himself into his novels. He was always fond of glitter, and as a politician has certainly been most adventurous and most adroit, as well as not a little unscrupulous. His management of the Turkish question is scarcely calculated to add to his reputation. Nor has the Church much to thank him for. His notions on the subject are so thoroughly Erastian; as might be expected from the man who declared some time ago, that the Church being so powerful a corporation in England, the state could never afford to disestablish it.

HALIFAX, THE WINTER PORT.

And what other port can be used in winter? Halifax is in the Dominion, which has no other port that will answer the purpose. Confederation was obtained in order that the interests of all the different provinces might be cemented together and bound up into one interest; and surely we have no desire to look beyond the limits of the Dominion in order to obtain what we can get just as well, perhaps better, within our own borders. No man will do that who claims to be a loyal man; and by the term *loyal* we mean devoted to the welfare of our own country, in contra-distinction to the propensity some people cultivate of building up a foreign State at the expense of our own. One thing is very certain, which is that if there is any truth in what our neighbours say about themselves, the more we depend upon our own resources, and use our own energies, the better. And then again, most of us in these upper provinces, have been given to understand that the Intercolonial Railway was built chiefly for the purpose of facilitating the use of Halifax in winter, and no reason has been given why it should not answer the purpose. It could

hardly have been supposed possible that Portland is the natural winter port for this country. And, therefore, we know not what objection can be raised to the remarks of a contemporary, which says that:—"Portland is not the natural winter port for the upper provinces, if, as is the case, passengers, mails, and freight can be carried between the cities of the upper provinces and the British ports of Queenstown and Liverpool in a shorter time, *via* Halifax than *via* Portland. For passengers and mails especially, every hour of time saved is a valuable consideration. It is all nonsense to talk about passengers by the Intercolonial running any greater risk of being shut up in a wild country by snowstorms, than passengers by the Grand Trunk." Mr. Brydges has conclusively shown that nothing stands in the way of making the capital of Nova Scotia a winter port; and he emphatically asserts that the Intercolonial Railway both can and will be kept in successful operation. "Halifax has the advantage of being a Canadian port, on Canadian territory, and at the end of a long line of railway owned by the Canadian people and not by foreign capitalists." It was also promised that the Intercolonial would confer upon Halifax facilities for obtaining some of the carrying trade of the Western States, which has done so much to build up the commerce of New York.

The contract with Sir Hugh Allan provides "that the said steamers shall terminate their winter voyage at Portland, or such other port as the Postmaster-General may from time to time designate for that purpose, and shall call at Halifax on those voyages should the Postmaster-General so require."

DR. JAMES HENRY.

A very remarkable man, Dr. James Henry, died July 14th, at the age of seventy-eight years. He was born in Dublin, educated at Trinity College, and attained great eminence in the medical profession. Among other heresies for which he became remarkable, he entertained the idea that no doctor's opinion was worth a guinea, and accordingly set the example of charging five shilling fees. About the year 1848 he began to travel through Europe with his wife and daughter, to make researches on his favorite author, Virgil, which occupation became an absorbing passion with him to the end of his life. After the death of his wife (whose ashes, after cremation, he preserved) he wandered with his daughter on foot for a quarter of a century, through all parts of Europe, in search of manuscripts of Virgil's *Æneid*. They crossed the Alps seventeen times on foot; and more than once they were obliged to show an abundance of the money they carried, before they were received into the inns where they sought shelter from night, snow, and rain. His wonderful commentary on his favorite author is described as being like the work of a sixteenth century scholar, of a man who studied and thought, and wrote without

hurry or care, who loved his subject and scorned the applause of the vulgar crowd. As such it is said to be the fullest and best exegesis of Virgil ever attempted, and to be absolutely unapproachable.

CALENDAR.

- Sept. 10rd.—*Thirteenth Sunday after Trinity.*
2 Kings v; 2 Cor. i. 23-ii. 14.
" vi. 1-24; St. Mark x. 1-32.
" vii; St. Mark x. 1-32.
" 11th.—Ezek. xxxiv. 17; 2 Cor. ii. 14 & iii.
" xxxvi. 16-33; St. Mark x. 32.
" 12th.— " xxxvii. 1-15; 2 Cor. iv.
" xxxvii. 15; St. Mark xi. 1-27.
" 13th.— " xlvii. 1-13; 2 Cor. v. Dan. i; St. Mark xi. 27-xii. 13.
" 14th.—*Holy Cross Day.*
Dan. ii. 1-24; 2 Cor. vi. and vii. 1.
" ii. 24; St. Mark xii. 13-35.
" 15th.— " iii; 2 Cor. vii. 2.
" iv. 1-19; St. Mark xii. 35-xiii. 14.
" 16th.— " iv. 19; 2 Cor. viii. v. 1-17; St. Mark. xiii. 14.

ORDINATION.

The Lord Bishop of Toronto will hold (D. V.) his Annual Ordination in St. John's Church, Peterboro', on Sunday, October 15. The examination of candidates for both Priest's and Deacon's Orders, will take place in St. Peter's School-house, Cobourg, beginning on Wednesday, Oct. 11, at 9.30 a. m.

Candidates are requested to notify without delay the undersigned, of their intention to present themselves; and to come provided with the usual *Si Quis* and *Testamur*.

WALTER STENNETT, M.A.,
Examining Chaplain.

Cobourg, July 26, 1876.

NEWFOUNDLAND.

THE following account of the late Bishop is taken from the *Guardian*:—"Bishop Field's consecration took place at Lambeth on Sunday, April 28, 1844, at the hands of Archbishop Howley, of Canterbury, assisted by the Bishops of London and Worcester. His Lordship arrived at St. John's during the summer of the same year, the greater part of which was spent in making himself acquainted with the needs of the Diocese, and in the performance of duties in St. John's and its neighborhood. Next year the Bishop entered upon the first of those visitation voyages, in prosecution of which, with few exceptions, the summer seasons of his wide episcopate were occupied, and continued to be occupied, till the appointment of a coadjutor-Bishop, in the year 1867. His first voyage was along the south-west shore of Newfoundland, and he was accompanied as chaplain by the late Archdeacon Bridge, then rector of St. John's. For several years, his voyages in the well-known Church ship *Hawk*, given him by the present Bishop of Moray, in Scotland, then rector of Leigh, in Essex, were literally voyages of discovery—not indeed in the ordinary sense of the term, but voyages which led to the revelation of much spiritual destitution, and resulted in the discovery of the means of lessening, if not entirely re-

moving the wants disclosed. To give anything like a complete record of what was done by the late Bishop would be impossible. This will be never known till the day that shall discover and make all things known. When the writer of this record first came to the colony there were on the long coast range, west of Cape Race, but three clergymen, where now there are thirteen. On the Labrador shore, the French shore, and in White Bay there were none, nor was anything then known about those places. On the northern coast, which alone remains unmentioned, clergy have likewise been increased and multiplied. In St. John's, during the same time, a cathedral has been built, which, though yet unfinished, is even now second to no ecclesiastical edifice on this side of the Atlantic. During the same time a theological college has been established, good schools for girls and boys in St. John's, and orphanages for destitute children of both sexes, have been founded and set up on a secure basis. Endowment funds have been obtained for the perpetuation of the Episcopate, and for the Theological College, and many other works of a religious character, in connection with the church, established. It would not be easy to ascertain how many churches and parsonages have been built during Bishop Field's Episcopate, but it may be stated that of the number of ninety-four churches returned at the time of his last visitation voyage, as distributed among the seven deaneries of the diocese, and six additional ones on the coast of Labrador, undoubtedly a very large number were consecrated by him. Under his auspices also, the very important step has been taken, within the last five years, of establishing a diocesan synod, and we doubt not, very beneficial results will follow to the church in Newfoundland, from this measure, of which in fact, the benefits are already beginning to make themselves felt in the increased interest taken by the laity in the affairs of their church. The character of the late Bishop, we need hardly say, has been such, and the energy displayed by him so great, as to have left a marked and indelible impression on the diocese, in which his name has become a household word, and where assuredly he has left a memory that will not be soon forgotten. The writer of this unworthy tribute to the devotedness of a great and good Bishop, has journeyed with him on many occasions, by land and by sea, and has been an eye-witness of his work during almost all the years of his very long and laborious episcopate. He knows, therefore, the nature of that work, and the value set upon it by both clergy and laity, for whom and among whom the Bishop toiled in the labors so abundant, and may not also without presumption add, so fruitful. A tribute to his memory will, no doubt, be enterprised in Newfoundland, and, perhaps also elsewhere, by admirers of his noble and devoted zeal for the Church he ruled over so faithfully and so long. No unworthy memorial of him must his noble cathedral ever be, even in its present state. Why should not an appeal be made, which might result in its completion, as the most fitting testimony of the appreciation generally by the Churchmen of the value of his life and rule over the Church in Newfoundland for a period during which a whole generation has been born, and in which another has passed away? The portion already built could then stand forth as a memento of the commencement of his labors, and the yet unfinished part might be a memorial of the close of his long and arduous career. As long as the cathedral might remain, it would worthily carry on the recollection of Bishop Field to succeeding generations. This suggestion has also the advantage of the assured sanction of the

Bishop himself, a "Cathedral Completion Fund" having been originated with his entire approval in consequence of the strongly expressed wish for the establishment of such a fund during the late session of the Synod which took place just a year ago. As was the Bishop's life so also was his death—the last long illness, to which he has at length succumbed, having been apparently brought on through exposure during the long and unusually severe winter of 1874-5, while engaged in the performance of the duties, while absent in England, of the Society for the Propagation of the Gospel missionary at Port de Grave, in Conception Bay—duties which the Bishop had voluntarily undertaken, although very unfit, by reason of age and previous sickness, for such a charge, and the hardship it involved. The result was that the Bishop, upon his return to St. John's, was seized with a very serious and painful illness, from which he had by no means entirely recovered when he left St. John's for Bermuda at the end of last October. Few, however, realized when he went away that they would never again see the much loved Bishop. All hoped the change would lead to at least sufficient recovery of strength to enable him to return once more to Newfoundland. This, however, was not to be. He seems to have declined slowly and surely from the time of his arrival in Bermuda till in the good providence of God he was finally released from all his painful sufferings, and, as we may well feel assured, permitted to enter into rest.—G. M. J.

NOVA SCOTIA.

THE Lord Bishop of the Diocese sailed for England on Tuesday, the 22nd, in the *Nova Scotian*. He will probably be absent about four months. He will be remembered, we hope, on Sunday next in our prayers for "all who travel by land or by water," and he will be followed with the best wishes of the faithful in this Diocese for his welfare whilst abroad, and for his safe return to this portion of the Lord's vineyard over which the Holy Ghost hath made him an overseer. The Venerable the Archdeacon has been appointed Ecclesiastical Commissary during the absence of the Bishop in England.

REV. ISAAC BROCK, M.A., of the Diocese of Quebec, preached on Sunday morning the 27th, at St. Luke's Cathedral.—*Haltifax Church Chronicle*.

ONTARIO.

MADOC.—From Belleville to Madoc is as pretty a drive as one could desire to take on a summer day, plains and hills, fields of various crops, and woods, successfully come into view, and make the distance of 26 miles appear much shorter. Two or three miles from the village, a beautiful little lake comes into view, as you turn a corner of the road, which you cross by bridge where it contracts to a narrow neck. Here you see a number of men and horses at work on the line of the North Hastings Railway, and pass under the long bridge which crosses the lake. Wishing success to this enterprise, you travel on, and at last, upon ascending a hill, see the village before you. Upon the left hand, on an eminence at a distance, you see a stone church of rich design, which you learn is the Presbyterian kirk. Another stone church comes into view as you drive on, upon the brow of a steep hill right in front, which you are told is the English church. This edifice, not so pretentious as the Presbyterian, has a modest and rural air about it, which makes it more attractive than its prouder right neighbor. It is said to be of the early English style and has a correct ecclesiastical ap-

pearance. Having stabled our horse, we thought we should step up and take a closer look at this church. Finding the door of the south porch open, we entered, and as we advanced up the aisle were met by the Incumbent, the Rev. Mr. Echlin, a young gentleman who has been in orders not quite a year yet. He courteously pointed out to us the various attractions of the little edifice. The inside had a new appearance, which, he informed us, was due to the fact that it had been entirely renovated and refitted since his appointment to the parish. The temporary seats had been replaced with handsome pews. These as well as the open timber roof were stained and varnished. The wood-work of the east window was entirely new, and was filled with coloured glass. Appropriate texts adorned the door and window arches. We learned that the congregations, the singing, and responding were good, and that the people took a lively interest in Church work, and aided the Incumbent in his improvements most liberally. Mr. Echlin accompanied us outside and detailed to us his plans for furnishing the church-yard. He hoped shortly to have the slope to the gate terraced, and the whole surrounded by a low stone wall surmounted by a neat picket fence. We learned that Mr. Echlin's duties were not confined to Madoc, but embraced a large circuit of country north, south, east and west. He spoke of a tour he had lately taken many miles northward, holding service and administering the rite of baptism at several points of his journey. He said there was a great number of Church people settled in the country to the rear of Madoc, who earnestly longed for the ministration of the Church, and that he had felt constrained to write to the Bishop to pray him to send among them a travelling missionary, which he had great hopes his Lordship would do. We parted from the young Incumbent very favourably impressed with his earnestness. We cordially congratulated him upon his extraordinary success in so short a time in a seemingly discouraging field, and wished him every prosperity for the future. We shall ever turn with interest to the columns of the DOMINION CHURCHMAN for any news which it contains of the Church of St. John the Baptist, Madoc. VISITOR.

ORDINATION.—The Lord Bishop of Ontario will (D.V.) hold his next General Ordination in St. George's Cathedral, Kingston, on Friday, Sept. 29th (Festival of St. Michael and All Angels).

The examinations for Deacon's and Priest's Orders will commence in the Synod Hall, Kingston, on Monday, 25th of Sept., at 9 a.m.

Candidates are requested to notify the undersigned, without delay, of their intention to present themselves; and to transmit their *Si Quis* and *Ordination Testimonials* to the same as soon as may be.

WM. BLEASDELL, M.A.,
Examining Chaplain.

Trenton, Aug. 28th, 1876.

A VERY successful Sunday school festival was held in connection with St. John's Church, Smith's Falls, on Wednesday, August 23rd, when a large number of children, amounting to 123, were regaled with the usual fare of plum cake, etc. All sorts of games were entered into with that zest peculiar to children. Croquet, ball, swings, round-the-ring, and races for sweeties, formed the order of the day. All went to their homes about 7 p.m., pronouncing that they had greatly enjoyed themselves, looking forward to another gala day. It is proposed to have a grand Harvest Home Festival sometime during September, to which

the senior portion of the congregation will look forward with great expectations for a happy reunion of friends.

THE Rev. W. J. Muckleston, incumbent of Vankleek Hill, has completed arrangements for the building of a brick church at Fenaghvale, in the township of Caledonia.

THE Lord Bishop has returned from Lachine, with health much improved, and gone on a tour of duty in the eastern portion of his diocese, which will occupy three weeks.

NIAGARA.

[FROM AN OCCASIONAL CORRESPONDENT.]

DEAR MR. EDITOR,—As I said in my last letter, I shall now proceed to speak in a casual way, of the services of the different churches in the City of Hamilton. Last Sunday I visited the Church of the Ascension. The Rector is the Rev. Mr. Hebden, M.A., Canon of the Cathedral, who at present is in England on account of his health; in the meantime he leaves the Rev. Mr. Hoimes, who, as I understand, is filling the Rev. Canon's place well, working hard, and looking up all the people, which is a great thing for a pastor to do, to become thoroughly acquainted with his flock, and they with him. I do not think too much stress can be laid upon this very essential point, with regard to priest and people, for should not the former try to imitate the great High Priest, the blessed Master, and like Him go into the world as much as possible, but without being of the world? In this way he may become the friend and spiritual father of his people, may give them counsel in time of need, may heal the spiritually blind, halt, and lame, and cast out evil spirits; but, as our Saviour says, this kind cometh not out but by prayer and fasting. By these means we shall see clergy and people more united, the latter having more faith in those whom Christ through his servants, the Right Rev. Fathers in God, has put over them, not as a mere ruler, but as a tried friend, and such a friend, that when either joy or heaviness comes, will be welcome within the threshold of every house in the parish. God grant that this state of things may prevail in every Diocese in Canada and elsewhere, and then indeed may our Lord's words come doubly true. "Those which thou hast given me have I lost none." At 11 o'clock I was put into a seat in the Church of the Ascension by the sexton. The church outside looks very pretty, with its spire just put up, given by some kind friend in England. The inside also looks well, the painted windows all round the church are good, the organ is in a gallery on the north side of the church; the Beredos of, I believe, oak, looked very well, although the middle panel is filled in with an arrangement of a very queer shape, and which would look infinitely better with I.H.S. or some sort of cross; the Chancel is small, and the sanctuary part is quite long enough, but not broad enough; the Altar is of box shape, the panels filled in with scarlet cloth, which has a good effect; the Pulpit is handsome, the reading desk also is nice. Sharp at 11 o'clock the organ, under the control of Mr. Geddes, a young organist of promise in this city, struck up a voluntary, and Rev. Mr. Holmes entered from the vestry. The Rev. gentleman performed all the service himself; his sermon was an earnest well delivered discourse which could not fail to touch the hearts of its hearers. We cannot afford, however, to fling stones at other men's glass houses, but say like our blessed Lord:—"He that is not against us is on our part." Oh, may we be at unity in essentials. The singing was good, but not

congregational, which is much to be deplored, although the hymn tunes were easy, yet custom has taught the people to leave all to the choir. The church is a very pretty one, and with congregational singing instead of a quartette choir, this church would have a very nice service. The Rev. Canon Hebden seems loved by all his flock, as well as his assistant the Rev. Mr. Holmes, by his Christian zeal. Your correspondent feels satisfied that our holy church is making rapid strides in Canada.

Yours very truly

OCCASIONAL CORRESPONDENT.

THE Bishop of Niagara having appointed the following missionary meetings in his Diocese, and the following clergymen to attend them, as deputations, requests the attention of the Churchmen of the Diocese thereto:—

Oakville, Monday Oct. 2nd, 7 p.m.; Deputations.

Palermo, Tuesday, Oct. 3rd, 7 p.m.

Omagh, Wednesday Oct. 4th, 7 p.m.; Ven. Archdeacon.

Thornby, Thursday, Oct. 5th, 7 p.m.; Rev. W. S. Spiers.

Milton, Friday, Oct. 6th, 7 p.m.

Dundas, Monday, Oct. 2nd, 7 p.m.; Rev. Dr. Reed.

Flamboro, Tuesday Oct. 3rd, 7 p.m.

Sheffield, Wednesday, Oct. 4th, 8 p.m.

Rockton, " " 7 "

Copetown, Thursday, Oct. 5th, 8 p.m.; Rev. C. E. Whitcombe.

Ancaster, Thursday, Oct. 5th, 7 p.m.

St. Peter's, Barton, Friday, Oct. 6th, 7 p.m.

St. George's, St. Catharines, Monday, Oct. 2nd, 7 p.m.; Rev. C. Ethorson and Rev. S. Houston.

Merriton, Tuesday, Oct. 3rd, 7 p.m.

Thorold, Wednesday, Oct. 4th, 7 p.m.

Port Robinson, Thursday 5th, 7 p.m.

Fort Hill, Friday, Oct. 6th, 8 p.m.

Welland, " " 7 "

Port Colborne, Monday, Oct. 2nd, 7 p.m.; Rev. E. J. Fissenden.

Marshville, Tuesday, Oct. 3rd, 7 p.m.; Rev. W. Percy Smith.

Dunville, Wednesday, Oct. 4th, 7 p.m.

Cayuga, Thursday, Oct. 5th, 7 p.m.

York, Friday, Oct. 6th, 7 p.m.

Niagara, Monday, Oct. 23rd, 7 p.m.; Rev. J. B. Worrell.

Queenston, Tuesday, Oct. 24th, 7 p.m.

Virgil, Wednesday, Oct. 25th, 8 p.m.; Rev. Wm. Belt.

Grantham, Wednesday, Oct. 25th, 7 p.m.

Port Dalhousie, Thursday, Oct. 26th, 7 p.m.

Jordan, Friday, Oct. 27th, 8 p.m.

Christ Church, St. Catharines, Friday, Oct. 27th, 7 p.m.

Lowville, Monday, Oct. 23rd, 7 p.m.; Rev. W. J. Mackenzie.

Nassagawa, Tuesday, Oct. 24th, 2 p.m.

Carlisle, Tuesday, Oct. 24th, 7 p.m.

Plain's Church, Wednesday, Oct. 25th, 8 p.m.; Rev. H. L. Yewens.

Waterdown, Wednesday, Oct. 25th, 7 p.m.

Wellington Square, Thursday, Oct. 26th, 7 p.m.

Nelson, Friday, Oct. 27th, 7 p.m.

Drummondville, Monday, Oct. 30th, 7 p.m.; Rev. Geo. A. Bull and Rev. T. T. Roberts.

Stamford, Tuesday, Oct. 31st, 7 p.m.

Clifton, Wednesday, Nov. 1st, 7 p.m.

Chippawa, Thursday, Nov. 2nd, 7 p.m.

Berties, Friday, Nov. 3rd, 2 p.m.

Fort Erie, " " 7 p.m.

Caledonia, Monday, Oct. 30th, 7 p.m.; Ven.

Archdeacon and Rev. T. Gribble.

Hagersville, Tuesday, Oct. 31st, 7 p.m.

Nanticoke, Wednesday, Nov. 1st, 7 p.m.

Cheapside, Thursday, Nov. 2nd, 7 p.m.

Jarvis, Friday, Nov. 3rd, 7 p.m.

Glandford, Monday, Oct. 30th, 7 p.m.; Rev.

J. Bell Worrell and Rev. H. L. Yewens.

St. George's, Barton, Tuesday, Oct. 31st, 7 p.m.

Woodburn, Wednesday, Nov. 1st, 7 p.m.

Tappleytown, Thursday, Nov. 2nd, 2 p.m.

Stoney Creek, " " 7 "

Grimsby, Friday Nov. 3rd, 7 p.m.

Georgetown, Monday, Oct. 30th, 7 p.m.;

Rev. F. L. Osler and S. Houston.

Stewarttown, Tuesday, Oct. 31st, 8 p.m.

Norval, " " 7 "

Acton, Wednesday, Nov. 1st, 7 p.m.

Ascension, Eramosa, Thursday, Nov. 2nd,

8 p.m.

Rockwood, Thursday, Nov. 2nd, 7 p.m.

As the mission fund of the Diocese is very low, and unless larger sums are contributed to that fund this year, than were contributed last year, the Mission Board will be compelled either to reduce the number of missions or to reduce the grants to the Missions, neither of which can be done without serious injury to the cause, the Bishop earnestly requests his brethren of the clergy, to use every exertion possible, to receive a good attendance at the above meetings. In order thereto he would suggest that they should avail themselves of every opportunity, in their daily intercourse with their people, to bring this important subject before them; and specially would he recommend them to have sermons preached in their churches on the subject of Missions the Sunday before the meetings are to be held; either by themselves or by clerical neighbours, with whom they could exchange for that purpose. The Bishop also requests the church wardens to see that the churches are duly prepared for the meetings, the clergy to invite their clerical neighbors to attend the meeting, to assist the deputations if need be, and he would request the clergy and church wardens to make such arrangements for conveying the deputations from place to place, as will save the mission fund as far as possible. By order of

J. J. MASON, Sec. Treas.

Hamilton, Aug. 31, 1876.

ON Sunday, 27th August, the Lord Bishop of Niagara held Confirmation services in the mission of Erin and Garafraxa, when the Apostolic Rite was administered to twenty-three candidates. This was His Lordship's first visit to this Mission, and he was much pleased with the fine farming country and evidences of prosperity generally which he saw when being conveyed to the several stations by the incumbent, Rev. W. E. Grahame. Unfortunately, however, comfortable homesteads and wide stretching fertile fields cannot in this case be taken as a criterion of the prosperous position of the Church in a material point of view, as in common with many another missions in Canada, the want of some means of keeping our people together as a distinct religious community during their early pioneer struggles, has resulted in a numerically weak Church membership, while those we have lost have gone to swell the ranks of the sects around us. The services were very numerously attended, especially that at Reading, that of Garafraxa, where many failed to obtain admittance. The Bishop's address at this place occupied one hour, and was listened to very attentively, as his remarks were also at Erin Village and at Hillsburgh.

ORDINATION.—The Lord Bishop of Niagara will (D. V.) hold an ordination on Sept. 24th (the 15th Sunday after Trinity) in Christ's Church Cathedral, Hamilton. The examinations will take place in the Cathedral school house, commencing at 10 a.m., on the preceding Thursday. Candidates are requested to give notice to the undersigned without delay, and to come provided with the usual testimonials. ALEX. DIXON B.A., Examining Chaplain. Rosehurst, Guelph, Aug. 16th, 1876.

TORONTO.

COLBORNE AND BRIGHTON.—His Lordship the Bishop of the Diocese administered the apostolic rite of confirmation in this parish, on Monday, 21st August, in Trinity Church, Colborne, at 11 a.m., when 18 were confirmed, 4 of whom, at the same time, were admitted into the Church by the sacrament of Baptism; in St. Paul's Church, Brighton, at 7 p.m., when 7 were confirmed. The congregations were large and attentive, and the Bishop's addresses warm and effective. His Lordship was assisted in the services of the day by the Incumbent, and the Venerable Archdeacon Wilson.

A MEETING of the Rural Deanery of Durham, Victoria, will be held at the Rectory, Millbrook, on Thursday, 14th Sept., 1876, at noon. Scripture subject for discussion, Heb. 3rd chapter; service at 7.30 p.m. Preacher, R. H. Haines, B.A.

The Editor is not responsible for the opinions expressed by correspondents.

RITUALISM AMONG DISSENTERS.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—I take the liberty of asking you to insert the following extract from a letter I received lately from England, in your paper, as I feel sure it will be a matter of interest to many of your readers to see that, even in England, so-called Ritualistic practices are making headway among dissenting bodies; are furthered by no less a person than the Rev. Morley Punshon, late President of the Wesleyan Conference in Canada.

"The way in which our dear Dissenting brethren are adopting the rays of popery is wonderful. While in London, I wanted to see All Saint's, Lambeth, and accordingly wended my way across Westminster Bridge. I caught sight of a most elegant spire, and following it up, I came to a handsome gothic building; to Protestant eyes, it would have been exceedingly Popish, it fairly bristled with crosses. In the interior was an apse chancel raised by seven steps; the altar table was of carved oak, and upon it were several bouquets of flowers. The prayer desk was turned side-ways; the pulpit was at the proper place; the only departure from ordinary church usage was, that the choir sat on one side only, but I have become so used to see differences that that did not strike me much. Some of the windows were stained, and I noticed that the one next the Holy Table contained the crucifixion. Upon enquiry I found that this ecclesiastical building was a new Dissenting chapel, and was erected to perpetuate the labors of the Rev. Rowland Hill. I feel sure, however, that his spirit must groan within him as he sees his labors perpetuated in such a way. At the opening, six preachers took part, arrayed in surplices, among them was Morley Punshon. I forgot to say they have dropped the name chapel and call it Christ Church."

Thanking you for your space, I am yours, etc.,
C.

Drummondville, Aug. 31st, 1876.

The EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Some time ago you did me the favor of admitting a letter of mine in your paper, in which I mentioned, incidentally, the wants of this Mission. I have seen those wants also plainly stated in other communications. I confess to possessing a rather sanguine temperament, and could not help thinking the appeals made in your paper would have some effect upon the minds of our brethren at The Front. Sir, there has been an effect—an effect I hasten to state through you to the public—an effect I am positively ashamed of writing.

I could not state more explicitly than I did, that the means of many of our members here were exhausted by the efforts put forth. I will not repeat what I then said, merely drawing attention to the fact "when the disciples heard that they of Judea were likely to be in distress, every man according to his ability, determined to send relief, which they also did." (Acts xi. 257-30.) But in these wiser (?) days it appears the duty of giving "for the love of Jesus," is put into the back-ground. The people at one of my stations, Beatrice, with their own hands have erected for themselves the case of a building to use as a church, because they are too poor to pay for the work to be done. This room has answered well during summer. A Sunday school is very much wanted for our children there, too many of whom get to the meeting house. But unless we can get our building ready, not only our Sunday school, but even our Church services must be given up during the winter, unless we can, somehow, raise fifty dollars. I never beg for that which ought to be given spontaneously. If we cannot get the money we bow our heads, and wait our Good Father's pleasure to provide it. I told my trouble to the world in your paper—cause. Now mark, Sir, the effect,—go where I will, I am inundated with papers! At Rosseau I found several awaiting me, three and four at a time come to Port Sydney, etc., etc. Had these papers come in the form of dollar bills, my heart would have rejoiced, and prayer would have been offered for the donors. As it is, I ask bread, and my so called brethren give me (literally) a stone; my heart is grieved, yet prayer is offered that the senders of the papers may have a right spirit put within them. I have so little time at home (frequently only two days in three weeks) that, I beg to inform those who are so ready to "give the Lord that which does cost them nought," I have no time to spend on their papers. In grief, believe me, Yours, etc.,

WILLIAM UROMPTON,
Curate in charge, Mary Lake Mission.
Port Sydney, Aug. 25th, 1876.

Editor of the DOMINION CHURCHMAN.

SIR,—The clergy are constantly being invited to attend church ceremonies where a procession is involved. They generally take their surplice, stole and hood, and so far appear "decently and in order." If they would always add the college cap, the uniformity would be much more complete. It is very much out of place for men to wear all kinds of head gear, from a stove pipe to a wide awake, on such an occasion. Faithfully yours,
UNIFORMITY.

ENGLAND.

In a newspaper, called the *English Laborer*, which is chiefly devoted to articles against the clergy and aristocracy, appears the following paragraph:—"There never was a time when the clergy could be less trusted than now. When the mass of them were cold, careless, and indifferent, their apathy was the people's safety. But now

they are for the most part terribly in earnest, working with the utmost zeal and diligence." If the clergy had been indolent, the writer would have said that the State Church was simply a useless and expensive incumbrance, instead of being, as it is now, a mighty power.

The Bishop of London has addressed a letter to the beneficed clergy of his diocese, in which he draws special attention to the section of the Act of Parliament (37 and 38 Vict., c. 77) respecting the penalty incurred for allowing clergymen, ordained by bishops, not being bishops of a diocese in the Church of England or Ireland, to officiate in any church in England, without the consent in writing of the bishop of the diocese in which such church is situated.

The prize of ten guineas, offered by the Chester Diocesan Open Church Association, for the best tract on "What is public worship, and how is it affected by the pew system?" has just been awarded to the Rev. J. Sidney Boucher, M.A., of the Carnarvon Training College. Although out of the 109 competitive manuscripts sent in, many were of considerable ability, such were the superior merits of Mr. Boucher's paper that the adjudicators, viz., the Duke of Westminster, the Earl Nelson, and Chancellor Espin, had no hesitation in at once and unanimously assigning the prize to that gentleman.

The foundation stone of the Church of St. Mary Magdalene, Manningham, was laid with due and fitting ceremony on Saturday, the 22nd ult. The church is intended to meet the wants of the populous district lying between Manningham lane and Westgate, and forming part of St. Jude's parish. The population of the parish is about 10,000, and of the proposed new district, 4,500. In 1871 the vicar of St. Jude's opened a Mission-room in Golden-Square, and placed it under the superintendence of the Rev. G. E. Redhead. Mr. Redhead's labours during the last five years in this, perhaps one of the poorest districts, have been as zealous as they have been markedly successful.

ARCHDEACON WRIGHT, Chaplain of the forces at Portsmouth, has been appointed Archdeacon of Vancouver's Island.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Ven. James Hunter, M.A., sometime Archdeacon in the Diocese of Rupert's Land, and now Vicar of St. Matthew, Bayswater, in consideration of services, linguistic and missionary, tendered by him to the Church of England in Rupert's Land.

A LADY has presented the Rev. Flavel Cook, late Incumbent of Christ Church, Clifton, with £2,000 st. Altogether, more than £6,000 have been given him, independent of law costs, which have also been paid.

IRELAND.

The funeral of the Bishop of Meath (Dr. Butcher) took place on Thursday, 8rd inst., at the parish church of Ardbraccan, which adjoins the palace of the See of Meath. The morning train from Dublin brought down a large number of former college friends and colleagues of the deceased prelate; and at twelve o'clock the long funeral procession emerged from the gate, headed by the clergy of the diocese in their robes. At the church, there was a large assemblage, and the Rev. Dr. Bell (rector of Kells), and the Dean of Cork (formerly Chaplain to the deceased prelate), read the burial service and

the lessons. After this, Archdeacon Reichel gave the following address:—

"Under ordinary circumstances, I do not think it advisable to add anything to the Burial Office of our Church. But the circumstances here are not ordinary. We have lost our friend, our father in God—a title never more deserved than it was by him. We have lost him by a blow, sudden, unexpected, appalling. To himself the manner of his death can make no difference, for he was as much struck down by the visitation of God, as little responsible for his own death, as if his life had been terminated by the attack of apoplexy, which might, probably, have otherwise supervened. The only difference it can make is to his family and friends. Their anguish is naturally increased by the way in which he was summoned hence. Yet it must be a consolation to them and to the whole Church, which has been profoundly affected by his irreparable loss, that he recovered his reason through the relief which the very act by which he died brought with it, and departed with the smile of perfect peace to his great reward. He has left behind him the inheritance of his actions and his character. Of his actions I need say nothing. They belong to the history of the Church, which owes to him, in a great measure, her recovery from the blows inflicted by the Act of Disestablishment. But of that character let me say a very few words, well weighed and not conceived in flattery. Our deceased Bishop seems to me to have been pre-eminently distinguished by one quality—absolute singleness of purpose, entire devotion to duty. As far as I knew him, and could observe him—and I have known him, in some degree, for four-and-thirty years, observed him closely during his episcopate, and especially since the disestablishment of the Church of Ireland—I think he was more entirely swayed by the one motive of duty than anyone else I ever knew. He seemed to act from no other motive; but of this he made no parade. It was his principle and his practice, but not his profession; and in thus acting he never spared himself. He was quite willing to spend himself, and be spent, in his Master's service. No labor was too much for him. He was never absent when it was possible to be present. Acting always from a sense of duty himself, he never resented conscientious differences of opinion and action in others. I had many opportunities of seeing and feeling this when sitting with him, sometimes for weeks together, in the counsels of the Church, especially when working with him on that committee to which was intrusted the task of revising our formularies. The inevitable change in the management of the Church, produced by its establishment, he accepted calmly, and at once threw himself with his whole heart, and mind and strength into the laborious work of reorganization, without after-thought, and without complaint. And in the progress of this work, no one ever heard one word of bitterness or unfairness from his lips. In heated debate he was always listened to, not only with the respect due to his position, his learning, and his ability, but the deeper feeling which arose from this—very one knew he spoke out of the depth of convictions not lightly formed, and with perfect fairness, with gentle firmness. No one had ever to complain of an unkind word or deed from him, whilst yet he never shrank from speaking out and rebuking, when rebuke was called for. But his whole worth appeared to those who knew him best. Persons at a distance might possibly misjudge him; but no one could do this who saw him in his home. Here I must stop, for I feel that I shall not be able to say more. May God in his infinite mercy comfort those he has left be-

hind him with the comfort which He can give, and enable us all so to follow the good example of His departed servant, that with Him we may be partakers of His everlasting kingdom, through Jesus Christ our Lord."

WEST INDIES.

NEVIS.—After the endurance of a long interval of intense religious dearth and painful suspense by the members of the Anglican Church of St. Paul, we are glad at last to report the return of the Rev. Dr. Bovell, the highly esteemed, much beloved, and popular Rector of this parish, from Canada, via St. Thomas, by the R. M. S. of the 18th inst. The Rev. gentleman left this island on sick leave some fifteen months since, and we feel great pleasure now, in bearing testimony to the very improved appearance of the Dr. especially as it is in harmony with the report that his health has been benefited by his sojourn abroad. During the whole of Monday Charlestown was on the tip-toe of expectation for the steamer, and when on Tuesday morning it became current that she was in sight, the stores were all closed, and a feverish excitement took possession of the inhabitants of town and country which culminated in an assemblage witnessed only on the memorable occasion of the visit of Prince Alfred in 1861, and on the return of the late lamented Sir Arthur Rumbold to his government in the latter part of the same year. When the boat with the Rev. Doctor and his lady approached the shore, some of the people on the beach actually rushed into the sea to vociferate their welcomes, and on landing he received most unfeigned tokens of the esteem so deservedly cherished for him by the community at large. The North and South sides of the pier were thronged with adult spectators of every class, from the steps to the Flag Staff; and thence to the street were Mr. Delvin and the scholars of the Church School, and Mr. Richard Herbert, the Superintendent of the Sunday School, and the ladies who teach, and the children who are taught, together with their bandsmen and standard bearers; further on were the carriages with their full freight of beauty and loveliness, and still further on the crowd extended until it reached the platform of the Treasury Department. At a few feet distance from the crane, Mr. Liburd approached the Doctor, and read with great pathos a very touching welcome address, which so completely overcame Dr. Bovell as to render a reply thrice essayed, an impossibility for several seconds. As he passed down the avenue of spectators, there was a shake of the hand for the rich and the poor, the adult and the juvenile; on reaching the Flag Staff the children sang him a Song of Welcome; on reaching the carriages, the ladies greeted him with a shower of flowers. Between the buildings of Sir Graham Briggs and Messrs. A. A. Van Romondt & Co., there was an arch tastefully decorated with branches and flowers, on which were the words in front, "Nevis welcomes Dr. Bovell," and on the back, "We all hail thee." At the church gate leading to the School-room, there was another pretty little arch spanning the entrance, and at the gate leading to the church were two other elegant arches, one over the gate-way, the other stretched across the street to Mr. Archibald's gallery, with its covering of crimson decked with floral festoons, bearing the inscription, in large, white letters, "Welcome to our Rector." There can be no denying, even by the most sceptical, after such an ovation, and one so spontaneous on the part of the public, irrespective of class, creed, or complexional hue, that the Rev. Dr. has succeeded in ob-

taining a very exalted niche in the temple of the public mind, and although the gods may not have condescended to exempt him by a special edict from that universal ban of terrestrial beings *Vitiis nemo sine nascitur* (no man is without his faults); yet, by his zeal and devotedness to the Church, by his indomitable perseverance in the performance of his sacred duties, amidst adverse circumstances, conflicting opinions, and ill health, by his constant willingness to render to the sick the advantages of an experience acquired by a long career of medical practice, and to the dying that spiritual comfort which assuages the terrors of death at the hour of dissolution, by his exemplary charity to the poor, by his urbanity, and by abnegation of self,—he has most undoubtedly built for himself a monument that will be more lasting than brass. As an exponent of public opinion we congratulate the Dr. on his restoration to health, and wish him a long career of that usefulness for which he is so justly and deservedly appreciated and esteemed by the inhabitants generally. For our part we most emphatically endorse the generous feelings which prompted the manifestations on the occasion under review, knowing as we do, that it was not an ephemeral demonstration based on a sandy foundation, and got up specially by placemen to ignite popular feeling, for the purposes of political capital, but a genuine one, to do honor to one to whom honor was due from his own intrinsic merit; we therefore the more willingly embrace the opportunity to proffer our quota of respectful tribute to the Dr., by giving him a most hearty and affectionate welcome back to Nevis.—*Times.*

UNITED STATES.

THE first edifice erected to the service of God in Portsmouth, N.H., was an English Church, completed before the year 1638. This church was burned down, however, about the beginning of this century, but many of the old relics, in the way of furniture, were saved, and are kept in good preservation, and very highly valued on account of old associations, and the persons whose gifts they were to the church. The present church was erected on the site of the old one—it is of brick, with tower in front, after the old style of English churches. It has an immense gallery extending round two sides and the front, and the lofty organ with the choir, are still perched on high, over the entrance gates. The old high box pews are still retained on the gallery, but the body of the church has now a more modern style. The rector told me that it had been quite a struggle to have the change made, as many of the elderly people dearly loved their old boxes, and did not want to part with them. The Rev. Richard Gibson was the first minister of the old church. He remained in charge till 1642, when he was summoned to Boston to give an account before a court of justice for marrying and baptizing on the Isles of Shoals, which at that time were under the government of Massachusetts, and it was contrary to law for a clergymen of the English Church to perform such official acts in that State. His trial, however, seems to have been lightly passed over, with the understanding that he would leave the country, which he did soon after, by returning to England. The font of St. John's Church is an object of curiosity, and has a history. It was taken by Col. John Tufton Mason, at the capture of Senegal (Africa), from the French, in the year 1758, and in the year 1761 it was presented to this church by his two daughters, Sarah Catherine and Anna Elizabeth. It is of porphyritic marble, brown color, blotched with grayish spots. Its shape is oval, divided

in the middle, has brazen covers,* and is twelve inches deep. The christening basin is another specimen of curiosity to modern eyes—very plain, but an enormous weight of silver to be thus stowed away when much less would do. It was the gift of the queen of George II. of England, and the silver alms plate, the gift of George himself, is also a monster for size and weight. The tablets in the chancel containing the Creed and the Lord's Prayer are also the gifts of royalty, and I noticed with surprise that the article in the Creed "Descended into hell," is left out, and for what reason I could not ascertain. A set of old service books is laid by with much care, as relics of the past. They, too, came from a royal donor, and many other things that I cannot now bring to mind. In connection with this church, too, is the *Dole of Bread*, provided by some one far back in its history, when it belonged to the English, and it is still faithfully administered, weekly, to the poor. The Governor's pew is referred to with much pride, and the place where it stood pointed out, and its two mahogany chairs, the gifts of one of our pious Queens, in which sat the Governor and his private Secretary beneath a gorgeous canopy of silks and velvets, and just here the face of your Yankee friend lights up, and a star twinkles in his eye as he goes on to tell you how George Washington afterwards, with his private Secretary, occupied the same pew and the same chairs, and how noble and eloquent Washington looked in a full suit of black silk velvet, with black silk stockings, silver buckles, etc., and what a good churchman he was, using his prayer-book (much to his credit), and joining in the service most heartily. Benjamin Franklin's pew, or rather the place where it stood, is also pointed out, though he could hardly be called a churchman, yet he owned a pew in this old church, and regularly attended the services, and a house near by is shown that has the very same lightning-rods on it that Franklin put up with his own hands. And the great Daniel Webster worshipped God here in his own pew, and of him it can be said that he was a churchman, and like many other New Englanders, the church was his own choice, for when in the zenith of his glory he became a candidate for confirmation, was confirmed and became a regular communicant, and continued such till his death, which was an hour of triumph to the renowned statesman. When about dying he said to his attendants, "Hold me up, I do not wish to pray with a fainting voice." He was carefully bolstered up with loving hands, and then devoutly he repeated the Lord's prayer, to which he solemnly added the gloria, and concluded with the words of the angels, "Peace on earth, good will toward men." This old church is truly a landmark of much value in the history of Christ's kingdom. Though belonging to another nation, she loves her fatherland. Though she lives under Republican government, she honors royalty and teaches her children to love and respect it, by her old relics that she prizes and holds dearer than we often find them at home. A century has passed away, but she still is her former self—one with us answering the blessed words of our Saviour—"That they may be one, even as we are one."—J. W. GARLAND.

Two of the largest photographs in the world have been produced in Australia. One measures on the negative plate, five feet by three, the other four feet six inches square. Both pictures are clear, sharp, and more distinct than any ever before obtained. The perspective can be distinctly seen in the glass far better than by the naked eye.

THE CRY OF RITUALISM.

IN reading the secular newspapers one can hardly fail to notice how frequently this cry is raised, how incessantly we are furnished with news of the "Ritualistic" doings of some Anglican clergyman or other. Judging from the telegraphic and other reports of the secular press, one would think that this fearful epidemic of which we get such accounts from the old country had—like the Colorado beetle—spread over all Canada. We are continually agitated by reading of the "great commotion in the parish of A, owing to the 'Ritualistic' practises of the Rev. X." But when we come to investigate the matter, to enquire of friend or eye-witness, we are surprised to find that the whole of this "commotion" resolves itself into some petty squabble between the clergyman and a parishioner about the position of the melodeon, or the shape of the pulpit, or some equally silly matter.

Of course no one can tell who is responsible for these absurd cries—probably some irresponsible individual—but my present object in writing is to urge on all churchmen, "High" and "Low" alike, to unite in discountenancing this very foolish and mischievous proceeding. And I say this, not in the interest of the High Church school alone, but of the church at large. My sincerity may be questioned, but I think all candid minds will see the reasonableness of this appeal; for we may all be sure of this, that false alarms invariably tend to defeat their own object.

I do not mean to say that there is no such thing as an excessive and pernicious Ritualism. I should be extremely grieved to see reproduced in this country the Mariolatry, the worship or "cultus" as they call it of the Saints, the worship of the Host, for such I fear it practically is in some churches of the old country. That there are such dangers I fully admit; but I repeat, *The very worst way to meet such dangers is to raise false alarms.*

We all know, or ought to know, that very suggestive story of the Shepherd boy, who, for mere amusement, would rush to the neighbours every now and then crying, "Wolf! Wolf!" and when a crowd would gather to assist him in attacking the terror of the flock, he would laugh at them for being what is vulgarly called "sold." By and bye, however, when the wolf *did* come in reality, he appealed to his friends in vain; "No," said they "you have deceived us with that cry too often." And so, for his folly in raising false alarms, the poor lad had to suffer the destruction of his flock by the dreaded beast. Just as it will be with the cry of "Ritualism!" That I may not seem to exaggerate I will instance two out of several which have lately appeared in the papers. It was only last week that we read in the DOMINION CHURCHMAN, of an application by the Rector of Wood Church, near Birkenhead, England, "to decorate the ceiling and walls of the said church and chancel with chosen texts of Scripture," being opposed by the churchwardens on the ground that it was a move in the direction of Ritualism, and would raise an outcry among the parishioners. The Chancellor was surprised, as well he might be, at texts of Scripture being denounced as the beginning of Ritualism.

Christ Church, Belleville, has been in a fearful state of ferment. Piteous appeals to "Wake up for God's sake!" are scattered broadcast among the members; because of the "Ritualistic" leanings of the Incumbent, the Rev. R. S. Forneri. Now, I happen to know Mr. F. personally, and have a high regard for him as a God-fearing, Christ-loving man, and an energetic and useful clergyman. His views too, on

controverted points, are most decidedly "Evangelical," and opposed to my own. *He* Ritualistic? Well, it turns out that this "Ritualism" cry is raised because he has furnished the Mission Chapel after the pattern of churches in Toronto served by *Church Associationists*!! Is it not too bad that a devoted and spiritually-minded clergyman should be harried and worried, and his usefulness hampered, by such silly nonsense? (See Mr. F's published sermon, "Wake up.")

Now let me, as I said before, appeal to all parties in the church, "High" and "Low." What will be the ultimate effect of such constant cries of "Ritualism" on the general public? We may be sure a revulsion of feeling will certainly come some day, when men will say: "Well, if this is Ritualism, what a fuss about nothing!"

It is all very well to guard the flock from the wolf; but our neighbours will be disgusted if, every time they run to our assistance, they find our wolf to be only a hedge-hog. It is a thing to be thankful for, that our "faithful laity" are ever on the alert to "nip in the bud" aught that is evil—that we have faithful watch-men on the walls of our Zion. But those very watch-men will be voted a nuisance by and bye, if the citizens are continually aroused from their beds with the cry of "Wake up for God's sake before it is too late!" and when they assemble on the battlements to rapel the enemy, lo! they find that the watch-dogs have been barking at their own shadows! G. J. Low.

BAPTISM, ITS MODE, SUBJECTS, AND GRACE.

BY J. WALWORTH DAVIS, CURATE OF CAVAN.

(Continued.)

The first passage is that which occurs in St. Matt. xix. 13-14, St. Mark x. 13-14, and St. Luke xviii. 15-16, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Now this term Kingdom of Heaven, although used with reference to the church triumphant in glory in some places, is also used by our Lord, as denoting the "Church militant here in earth," the gospel dispensation, *e: gr:* The Kingdom of Heaven is like unto a net cast into the sea, which gathered fish of all kinds, good and bad; to a field which grows both wheat and tares, etc. In this sense it is used here, and our Lord after rebuking those who would keep back children from coming to Him, declared that they (little children) belong to his kingdom or church. This expression means not merely that the members of his kingdom must be like little children in their dispositions, though that is true, but that little children are members of His church, the original word is *toiotoun*, not merely those of similar dispositions, but of such, referring to what has gone before, viz., little children. Now if little children belong to the Kingdom of Heaven, they have a right to the rite of initiation. If the covenant include them, they have a right to the seal of the covenant. The next place that we will draw your attention to, is in the 28th of St. Matthew. "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." These words contain our Lord's institution of the sacrament of holy baptism, and deserve our closest attention. In the authorized version, the word *teach* is used twice in this passage; it seems that our translators here followed the vulgate, which reads, "*Euntes ergo docete omnes gentes baptizantes eos:*" "and from this translation," says

Bp. Beveridge, "I verily believe the error of the Anabaptists and Antipædobaptists took its first rise. For apprehending our Saviour to say, according to this translation, 'Go ye and teach all nations, and then baptise them.' They presently inferred that persons ought first to be taught and then baptised, and in consequence that children not being capable of the former cannot be so of the latter. But if they had understood and consulted the original they would have found no such thing, for *matheteou* never signifies to teach, but only to make a disciple. And the Syriac and other oriental translations constantly render the word. And, therefore, it is observable that in all the Eastern Churches this heresy was never heard of, nor anywhere else, but only in such places where the vulgar Latin prevailed, which plainly shows that it was grounded at first only upon that false translation of the word, *matheteusate*, by *docete*. The passage reads then, 'Go ye therefore and make disciples of all nations, etc.' Now all nations were to be discipled, therefore infants are included, as they form a large, if not the largest part of all nations, and how are they to be made disciples? By baptising them, then they were to be taught the doctrines of Christianity and those moral duties that became their calling: and the comforting assurance of Christ's continual presence in his Church, is added to stir up the zeal and increase the devotion of his Apostles. But that this command of our Lord includes infants, is further seen if we consider the persons to whom it was addressed. Our Lord here spake to his Apostles who were all Jews, and therefore accustomed to view infants as capable of being taken into covenant with God, in the rite of circumcision. To them our Lord says, 'make disciples of all nations.' Now, I ask any thinking man, how would the Apostles understand this command? would they not with all their previous knowledge of God's gracious dealings with infants, under the Mosaic economy, with all their preconceived notions of the mercy of God extending to his people, and to their seed after them, interpret this command in its widest sense, as including infants? And would not our Lord, had he meant to exclude infants, have said, 'baptise all nations, but be sure you exclude those in infancy.' But no such hint of a limitation of God's mercy is to be found; we may therefore safely conclude (which is the only rational conclusion to be drawn from the word) that our Lord intended his church to be as comprehensive under the new, as it had been under the old dispensation. One other point of importance is, this baptism was not a new ordinance peculiar to Christianity, but one that had been practised in the Jewish Church for many years. When a Heathen became a proselyte to Judaism, he was baptised, and not only he, but all his family participated in this ordinance. Now with this fact in their minds, is it possible that our Lord's Apostles could misunderstand his words, as though he meant to exclude infants when he uses the most comprehensive term possible, 'all nations,' and they had always viewed infants as forming a part of the church of God. Would our Lord not, I ask again, have dropped some hint if he had intended so entirely, as these fanatics pretend, to alter his plan of dealing with mankind? The next passage that demands our attention is in the 16th of St. Mark, and the 16th verse. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." I shall not enter into the question as to the genuineness of this passage, though the best MSS. do not contain it, and the best critics have decided both on internal and external evi-

dence, that it has been added by a later hand than S. Mark. But whether it is genuine or not, if it proves anything, it proves too much for the Anabaptist cause. "He that believeth and is baptised shall be saved." Here, says the Anabaptist, belief is put before baptism, therefore as infants are not capable of faith, they ought not to be baptised. Let us apply the same line of argument to the second part of the passage, and see to what a horrible conclusion it will lead us, "He that believeth not shall be damned." Infants cannot believe, therefore all children dying in infancy are damned!!! I know the more respectable and intelligent of the Anabaptists will shrink from such a conclusion as this; but I myself heard many years ago, a *particular Baptist preacher* in England, say, "there were infants in Hell a span long." And many of them led on by ultra Calvinistic and Antinomian views, do teach this awful and God dishonouring heresy, though some of them have invented the doctrine of elect infants, in contradistinction to reprobated infants, in order to admit the salvation of some in infancy, though if their view of this text be correct, no infant elect or non-elect can be saved, because they all alike lack faith.

The Anabaptists loudly call for some example of infant baptism, for some command for it. I have already shown how S. Peter in Acts ii. 39, included infants when he said "repent and be baptised every one of you—for the promise is to you and to your children;" and that S. Paul in 1 Cor. vii. 14, calls the children of believers "holy;" that our Lord in S. Matt. xxviii. 20, commands it when he says "disciple all nations baptising them." I proceed now to show you instances of household baptisms, in which there were probably infants, and although we cannot prove that they did contain infants, our adversaries cannot prove that they did not, and as no hint was dropped that infants were excluded, and the writer of the account was a Jew, who always was accustomed to view infants as capable of being admitted into church fellowship, the probability is that there were infants in those households, or supposing there were none, yet that had there been, they would have baptised them, for how could the apostle be said to have baptised the "jailor and all his house," or "Lydia and all her house, etc.,"—if he left any of the family unbaptised?

The first case that demands our attention, is that of the Philippian jailor. The jailor asks, "What must I do to be saved," the answer is "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 30.) Now, here the jailor and his household are joined together; this salvation is promised on condition of his faith. Not let it be understood their final salvation at the day of judgment, but they are said on his faith to be placed in a state of salvation, in which state, if they continue, they will undoubtedly be saved hereafter. Then comes the statement that the Apostle baptised "him and all his straight-way." Now here is a case of household baptism, and that on the faith of the head of the household. Now how would a Jew with his knowledge of the rite of circumcision, and of proselyte baptism understand this? There can be no doubt on the matter, that he would view it as a case entirely analogous to a Heathen family proselyted to Judaism, and receiving the initial rite of proselyte baptism, which as we have seen was administered to all the members of the family, infants included.

The next case I shall cite is that of Lydia and her household, Acts xvi. 13 15. Here is another instance of household baptism, and mark here, nothing is said of the faith of any but Lydia. The Lord opened her

heart, she attended to the things S. Paul said. She besought S. Paul to accept her hospitality. The word oikos family or household including all of every age and sex, and of course infants and even slaves. There are other instances of household baptism, but these two will suffice for our present purpose.

Many other arguments might be adduced in favour of our practice of infant baptism, such as the analogy between the ruin wrought by the first Adam, and the restoration effected by the second Adam. "That as in Adam all die, even so in Christ shall all be made alive."

The Epistles are all written on the supposition that those to whom they are addressed are already baptised and members of Christ, yet we find S. Paul warning the Corinthians against the grossest vices, and we find him also exhorting the Ephesians' (Chap. vi.) children to obey their parents in the Lord. Now compare this with Col. iii. 20, and I think these two passages are decisive in favour of infant baptism. They are found among precepts addressed to the members of Christ's body as such, and assume that all to whom they are addressed are already in Christ. Not a word is said about bringing the children to Christ then, but they are exhorted to obedience, because this is the motive, they are already in Christ.

THE HOME OF SHAY-DAY-ENCE.

(Extract from a Pamphlet recently published by the Indian Commission, No. 30 Bible House, New York.)

AND that home is a centre whence the Gospel radiates over this Reservation. The words of Joshua are truly fulfilled in this case; "As for me and my house, we will serve the Lord." There the voice of morning and evening prayer and praise never ceases to rise. I remember visiting him one evening late last fall while he was still living in a birch bark wigwam, before he had moved into his present log house. Raising the blanket hung in front of the opening which served for a door, a curious but interesting scene was disclosed to me. A bright fire was blazing in the centre of the wigwam. On one side, on a mat spread on the ground, sat two very old blind women, sisters (who have been blind for thirty years), holding up their withered arms to catch the genial warmth of the fire, and turning their wrinkled faces, furrowed by the sorrows of more than a century, and their sightless eyes, towards each other in loving converse. One is The Little Pelican's mother-in-law. With the greatest humanity, he and his wife, though poor themselves, support and take care of them. They are the oldest Indians in the settlement—so old that, if the Indians are to be believed, they were running wild in the woods of the North-west when General Washington drew his sword on Boston Common to take command of the armies. On the other side, opposite them, lies on his back, on a mat, with his feet close to the fire, an Indian young man, holding up an open Prayer Book in front of his face, out of which he sings, or rather shouts, Ojibway hymns at the very top of his voice, in a manner that would be to us ear-splitting, but which to them is most delicious music. Beside him sits on a mat the patriarch of the establishment, the Little Pelican, and beyond him reclines on her mat his aged, grey-haired wife. The faces of all the group are turned toward the fire in the centre, and the young man—the singer—is discoursing the music they love so much. After sitting with them a few hours, and talking with the master of the household as usual on the subject of religion—as that is the subject of which he is full, and to which the conversation is sure to

come if he is anywhere in the company—a mention of the lateness of the hour and the approaching time of departure brought all to their accustomed evening Family Prayers. The Little Pelican, as priest in his own house, begins; and when he ends, the young man takes it up. And such a prayer! I was astonished at the fervor and the heart-searching character of the petitions. He prayed for their Bishop, that he might be preserved and strengthened to do God's work, and to lead them to Paradise; for their Missionaries, that God might give them grace to break to the people the Bread of Life aright, and for themselves that they might have grace to listen to the instruction of their Missionaries, and to frame their lives according to their preaching; for the poor heathen Indians among them; that God would be pleased to convert them, and shed His light upon their blinded hearts that they might be brought into the fold of Christ's sheep; for the sick, and for the poor; for religion, that it might soon go forward and spread over all the earth.

It was a touching and comprehensive prayer, not one for themselves merely, or their own wants, but taking in all the wants of all who needed prayer.

I rose from my knees in wonder, profoundly impressed at hearing such a prayer in an Indian's wigwam. Expressing my surprise to The Little Pelican—"Everyone of the young men can pray as earnestly," was his reply. At another time he remarked, "They are taught of God Himself. See these young men; they were never at school, and no one ever taught them to read; and yet, looking on the book when they were singing hymns, they learned: for why? They were taught of God to read." At other times he has said, "I think that I, old as I am, if I had the new Prayer Book, could learn to read. I meet with the class who are being taught the Responses by the students—Candidates for Orders—and I learn two or three responses in an evening; but when I try to recel them the next morning, I cannot—they are gone. I am too old, and my memory is too short. I think," he has added, "if I knew all the Responses in the Service by heart, I would not be afraid to die, not in the least afraid."

THE BRIDGE BETWEEN.

CHAPTER XXXIII.—AFTER THEY HAD LEFT HAMPSTEAD.

"Doll, whatever shall we do? The dad wants change of air, and better living, and lots of good things."

"He must have it too," she answered. "Let us all gather round and hold a council of war." Then Tom and Will and Sally clustered close to her. They were still in the shabby lodgings Dorothy had found for him six months before, and things had gone their very worst with Mr. Woodward; and, lastly, his health had failed, and a long illness had kept him in his bed nearly all the winter. Then it was that the children showed that, indolent and lazy and fun-loving as they had been in the old days, they could work when the time came.

Tom had retrieved his position and paid his debts, and shown such a disposition to work, that his former shortcomings had been overlooked; and, careful and generous, he regularly brought his money to his sister. Will had got into an office, but had no salary as yet, though he hoped soon to gain one; and Sally had earned a little money once, for the grotesque figures she had loved to draw had proved useful as designs for Christmas cards, and now she was studying hard to improve herself in the art she loved so that she might gain constant employment. But it was Dorothy

who had been the mainstay of the family when the day of sorrow came. She put away her story-books and poetry-books, and forgot her dreams, and left off building castles, and worked in earnest, teaching Mrs. Gibson's children in the morning, and writing from Miss Josephine's dictation in the afternoon, and sometimes till late in the evening, until her hand ached and the lines danced before her eyes. She had thought it would be so difficult to go and see the three old ladies, to ask for work. But she found it less so than she had imagined, for kind thoughtful George Blakesley had made all things smooth before her, and she had been received kindly for his sake; and as the months went on they learnt to like the girl who tried so hard to work and to win bread for her sick father and broken-down mother.

Dorothy's labours did not end with the putting away of Miss Josephine's pens and paper, for of an evening she had to read the paper to her father, and to sit by his side and cheer him up as best she could. Sometimes, too, she used to play to him, for George Blakesley bought in the piano and sent it as a present to Sally, but at last he got too ill to listen to her.

"The doctor says he must have a complete change," repeated Tom.

"He and mamma must go somewhere, and we must give up these rooms and take just two little bed-rooms, one for you and Will, and one for me and Sally, and we'll live upon as little as we can." And she stopped to consider how that plan would work, while Sally and Will nestled up closer to her, and Tom looked at her with all his old boyish admiration.

"I don't know what we should have done without you, Dolly," he said; "I was an awfully selfish fellow till you stirred me up by your example"—Tom was always frank, and never ashamed to own his faults—"I don't wonder Blakesley was so spoony on you."

"But he liked me before I ever tried to work," she answered; "he doesn't care for me now," and her face flushed as she spoke of him, and hid for the moment the careworn expression which had lately crept over it.

"I think he cares for us all now as much as he does for you," said Sally, looking up and kissing her sister's cheek; and the innocent words had a sting in them the child never dreamt.

"I don't see where we can send papa," she said; "it is so difficult to move him, and we have so little money; I think we had better consult Mr. Blakesley." And when he came that evening (he had returned a week before) they called him into the sitting-room (for he was going straight up to Mr. Woodward), and asked him how he thought it could be managed. They all had faith in George Blakesley.

"I think you had better wait a bit," he said, "and let him get stronger before you try to move him. By the way, a friend of mine has bought the lease of the old house at Hampstead, but he is not going to live in it just yet."

"I hate him!" said Tom.

"Why, pray?"

"Because we all must hate any one who lives in our dear old house," said Dorothy, the tears rushing to her eyes.

"Now, I have some more news for you, Dorothy. Your friend, Mr. Fuller, has returned, and called on me to ask your address. He is coming to see you." The children brightened up at the news, but Dorothy turned away and looked quietly out of the window. George Blakesley followed her up. "I thought you would be pleased to see your old friend again," he said; "and he was quite anxious to hear all about you."

"Yes!" she said.

"You won't see me so often when he comes, for I am going to get a friend to live with me, and I have a great deal of work also, and have little time."

"I see," she answered; and she thought. "He does not care to come now. He only does it out of kindness."

"You are not looking well lately, Dorothy. What is the matter?"

"Nothing much," she answered, "only papa's being ill worries me of course. Mr. Blakesley, is there anything else, excepting work and helping others, for which we may live—any happiness we may distinctly try to gain? Do you know," she went on, looking up into his face, "I get so tired sometimes, and feel as if I want some grand mental rest and sunshine."

"Talk to Aunt Milly, Dorothy; she will tell you better than I can." And he turned away coldly, and went up-stairs.

"Ah," thought Dorothy, bitterly, "once, when I did not value it, I had his love, but now that I would give my life for it, he does not care for me a bit!" And so it was in the long winter months, when sorrow came to her and she had no one else on whom to lean, Dorothy had learnt to see and to recognize all the nobleness in George Blakesley's character, to see and feel how kind and thoughtful and loving he could be, and to give him that thorough respect which is the foundation of all thorough love. He was no dreamer, who lived in long dreams of which he made himself the hero, no sluggard, pining for ease, and without ambition save to earn enough to maintain himself, content to die without leaving the world one whit better for his life having been in it. No selfish weak man was George Blakesley, but a noble, upright, God-fearing one, whom to know thoroughly, and to love as Dorothy in these her days of sorrow and striving was learning to love him, was in itself an incentive to well-doing. And this is in a measure a test of all our characters, the effect which we have on those who love us; for as we are, so, in a measure, we make those who lean upon us; and a woman who cares for a man greater and better than herself cannot love vainly, for even if she does gain his love in return, yet in the mere effort to become worthy of him, she loses a part of her old self in his nobler nature, and turns away from all baser lower ones to struggle towards the height he has gained.

It seemed to Dorothy as if all George Blakesley's love for her went with his engagement to her. At any rate he had shown no sign of it since, and he had often almost pointedly spoken of Adrian Fuller, till she wondered if he knew or guessed of her old fancy for him. His manner piqued her sometimes. He could not have had a very strong regard for her, she thought, if he could so soon forget the old footing and be content with the new. "When I did not want his love, and did nothing to deserve it, I had it," she said to herself that evening. "And now that I have at any rate tried to be more worthy of it, it is out of my reach."

"My dear," said Miss Milly, the next day, "Josephine is not well enough to write to-day. She is ill and feverish, and obliged to keep to her room. Sit down and talk to me a little while, will you. I am all alone." Dorothy was fonder of her than of either of her sisters, and sat contentedly down at her feet. "Would you mind telling about yourself and George, Dorothy?" she asked; "I never liked to ask you, but I have so often wondered why it was broken off!"

Then, without any reserve, Dorothy told her the entire story. "Strange," said the old lady, when it was finished, "that he

should have got over it so completely as he seems to have done. He told me this morning that you had an old friend returned from abroad, and that he thought you and he liked each other."

"Oh no, Miss Milly!" Yet the crimson color in her face deceived the old lady. "I think you are right, George," she told her nephew next time he came, "Dorothy is in love with the artist." He made no answer, but his visits to his old friends ceased almost altogether as soon as Mr. Woodward was sufficiently recovered to be down-stairs again.

Miss Josephine was very ill—obliged to keep her bed for days, and unable to see any one. At last, when she partly recovered, she sent for Dorothy.

"I should like you to read to me," she said; and from that day, instead of writing, Dorothy sat by her side every afternoon, and read aloud.

"My dear Dorothy," she said, one evening, "I have often heard about you from my nephew, but I don't know much about your religious opinions; I should like to hear what they are."

"Oh, Miss Josephine," she answered, "I could not really explain them."

"Is religion a comfort to you? for that is what it should be."

"I don't know, Miss Josephine. I don't think I trouble very much about it, to tell the truth."

"But you should, my dear. I fancy you want a secret friend, some one to go to for counsel and help, and sympathy and love; this has often struck me. Go to your Saviour and your Bible, dear; there is no friend like Him, no comforter like His Word; all others may fail, but these never. Don't let your religion or your love for your God be a task or a mere matter of duty; make it the thing nearest and dearest to your heart, until it becomes your staff and support and strength in everything and through anything. There is no happiness like this, my dear. It takes the bitterness from every sorrow, and gives you hope no mortal has power to dim or deprive you of, and it gives you not merely something to live for but to die for. I don't think I shall get well again, Dorothy; my strength seems failing daily, and I wanted to say this to you. Now kiss me, dear." And for the first time Dorothy kissed Miss Josephine's handsome face. "I wish you had married George, dear. He will never have any one now—he seems to have given up all idea of it." From that time she failed; Dorothy never had another talk with her, though day after day she sat by her side reading to her or watching.

"Dorothy," she said one evening, "are you here?"

"Yes, Miss Josephine."

"I want my sisters."

"We are here," they answered; and she held out her hands, but could not speak.

"Dorothy," she called, faintly, an hour later, "tell George I told you of the best friend for you, your Saviour. Make Him your friend, dear."

"Yes, Miss Josephine," said Dorothy, awed, and her heart solemnly repeating the promise.

"There is none other like Him," she murmured, and then Tortoiseshell turned her face to the wall and died royally.

CHAPTER XXXIV.—NETTA'S LETTER.

Dorothy never forgot those dying words of Tortoiseshell's as long as she lived. Out of love for the kind old lady at first and for His own sake at last, she thought of that friend who "never failed," and so gradually the gap in the girl's life filled up, and new and holier thoughts took the place of the old ones, and Dorothy was no longer lonely, and would never be so again. She had

found something now to dream about and think of, something which neither spoilt her life nor stayed her energies, but which made all labour easy and all self-sacrifice sweet.

"Do you know, Dorothy, you have grown so pretty lately," Sally said one day, as she looked up into her sister's truthful brown eyes, that had sometimes a far-off look in them, which the child only dimly understood then. "You are far prettier than Netta."

"Oh no, Sally," she said, "Netta was a beauty."

"Well, so are you; and Mr. Fuller thinks so too now." The quick colour came to Dorothy's face. Adrian Fuller was always at her side again. He resumed his old footing in the family, even in the shabby lodging. His old footing with all but Dorothy. She was never the same, and never could be again. She always remembered the summer days which had been so bright, and those dreary ones that followed, and above all the terrible day, in which he had all but accused her of the feeling he had himself fanned and encouraged, and that still more terrible evening when she had flung his meanness in his teeth. No, she could never be the same again. Her heart beat quicker when he came, the color rushed to her face when he entered a room where she was, and her eyes drooped beneath his gaze. The fearless, frank little Dolly, who liked him in former days, and felt no shame in owning it, had vanished, and the Dorothy he knew now was a shy sweet maiden, who worked hard and laboured, not for her own happiness but for the happiness of those around her, and who seemed to have some world of her own far away from his, and which raised her above and beyond him. She had a fascination now for him that Netta in all her glorious beauty had never possessed—a beauty which is as different as that which appeals to the senses only as is the flash of diamonds from the light of stars, a beauty which we feel rather than behold, and which brings all our better nobler feelings into play, until in struggling towards the light we long to reach we leave our baser selves behind. So gradually Adrian Fuller learned to love Dorothy Woodward. But she never guessed it. She was too much engrossed with the work her hands had found to do, and the new happiness her heart had found to dwell upon. And yet there was something still wanting in the girl's life, something that made her creep away sometimes, and sob and fret, and pray that she might have strength to put away all longings from her heart, and be content with that happiness only which is to be found in the happiness of others.

They had not been many months in the shabby rooms before Dorothy received a characteristic letter from Netta in answer to the one she had written telling her of the family misfortunes. The Beauty was vexed. "I am very sorry for you all," she wrote; "but it is of no use telling me these things. It only makes me unhappy, and I did not at all like my husband knowing that my people were obliged to go into lodgings, and my sister to teach the children of an obscure doctor. Now, I have a good bit of news for you: Robert (Robert was the elder brother, who was stationed within a few miles of the Beauty) seemed quite touched with the account of the family troubles, and is going to write by this mail, making over the interest of the thousand pounds left him by grandpapa to you until better days shall dawn. This is very generous of him, though of course he is well off, and can afford it. I wish I could have done the same, but have too many things to buy, for in this place one is obliged to dress so much, and my husband is so ab-

surd, and never understands this. I hope you will get one, and soon get into a house again. We must be in England again next year, for this climate does not agree with me at all. I wish you were here, Dorothy; you would soon get off. You will believe this when I tell you that a girl who came out in the same steamer as ourselves, not at all pretty, and with very provincial manners, has already had four offers of marriage. This will show you what an excellent hunting-ground there is here, and how different is the conduct of the men from the indifference which they sometimes exhibit in England."

CHARTER XXXV.—CHANGES.

She was sitting talking with George Blakesley about the old house at Hampstead.

"My friend wants to let it," he said, "and wants hardly any rent for it, merely a nominal one, so that his house is taken care of, and the garden—he likes your garden, Dorothy—is left undisturbed. It will be the best thing you can do to take it. I will manage the getting it entirely for you." She almost trembled with emotion. The happiness of going back into the old house seemed too great a one to bear.

"But we have no furniture now," she said.

"I know; I thought of that," he answered. "But I have given up the actuary business, and think of going abroad for two or three years."

"Two or three years?"

"Five or six perhaps. I want change, and rest and time to work." There was such a weary tone in his voice, it made Dorothy's heart ache, and yet her lips were tied, and he did not notice how pale she had grown when he told her of his intention to go away, and never even guessed how much he was unconsciously throwing from him. "I am going away," he continued, "and I thought that perhaps you would not mind taking charge of my furniture. It could be moved immediately, if you wouldn't mind this. It would save me the trouble and expense of warehousing it, and be really a kindness;" and he looked as if he were asking a favour at her hands. She understood him though, and her eyes filled with tears. "It would make me so happy if you would, Dorothy," he added, in his quiet pleading voice.

She understood him, and answered, simply, "Very well, Mr. Blakesley," and so it was arranged.

Then an idea occurred to him.

"Suppose," he said, "we kept this little affair to ourselves, and got the house ready, and then pretended to take them out one fine afternoon, and drove them back to the old house."

She clapped her hands with glee.

"Oh yes!" she exclaimed. "Oh yes! only let's tell Tom!" So Tom was told, and made joyful demonstrations thereupon.

"He's a regular brick," he said to Dorothy, when they were alone. "Can't think what he sees in us to be so good. Why, he's the sort of fellow who does things not merely because it pleases him, but because he thinks he ought to be good to his fellow-creatures." The color went slowly out of Dorothy's face, and then came rushing back.

"Tom," she said, "do you think that is why he has done this? If so, I would a thousand times rather —"

"No, don't be a donkey," said Tom. "But he is an awfully good fellow. Why, last year, Doll, I got into no end of a mess about that beast of a boat, and was awfully in debt, and at last I told Blakesley, and asked him to lend me some tin, and he

wouldn't."

"Well?" asked Dorothy, not seeing that this story was redounding to the honour and glory of the once interloping Blakesley.

"He said it would ruin me if I began borrowing money; it ruined almost every fellow who tried it on; and so he wouldn't unless he found I absolutely couldn't pull through without; then he investigated everything, and bullied me well, and helped me, and got me all straight again, and went down to the office, and made them keep me on. Blakesley's an awful brick, I mean to say, and I shall be as glad as possible to see his old spider-leg chairs and crockery about the place."

"Yes," she said; "but if he only does it

"Now, look here, Doll, I think you ought to know him well enough to leave his motives alone, and trust to their being all right, I do, at any rate. Besides, think how the old folks will kick with delight at going back to the old place; you have no business to do them out of that pleasure, just because you have taken an idiotic notion into your head."

"No," she said, after a pause, "you are right, I haven't." And so the matter was settled; but Dorothy was not happy about it. The fact is, Dorothy was not happy at all; the long strain on her energies had tired her, and her face was getting worn and thin. George Blakesley noticed the difference.

"You want rest," he said; "rest, and quiet, and freedom from care, and I think you work too hard."

"Oh no," she said; "I shall be well again soon."

"You must try," he said, cheerily, "and now I want to tell you something. I go out of my house to-morrow, so you can have the things moved in. My servants will help you, and Tom says he means to work hard at it, because, of course, you have your teaching to do in the day. Then when all is ready you can give every one a surprise; and, Dorothy, make your father and mother understand that they are really doing me a kindness in taking charge of the things. And I don't think I shall be round again, for I am going down to Oxford to visit some old friends in the morning, and I shall not be back till the day before I start for America."

"Not be back! Shan't see you again, then?" Her face was blanched with a sudden fear, and her heart stood still with a faint sick feeling.

"In a year or two."

"Yes, but come and see us before you go," she pleaded.

"No," he answered, so coldly that she felt her pride coming to the rescue, and could not ask again. "I shall have so little time, and must say good-bye to my aunts. I wish you would go and see them sometimes," he added, as if asking a favor at her hands.

"Yes," she answered, "I will."

"I shall come and see you all as soon as I come back, from America I mean. I am only going for a few years, you know. I shall find you all in the old house, I hope," he said this when he was taking a final leave; "or, at least, most of you. Perhaps you will be married."

"I'll no, never."

"Ah! that is what they all say," he answered, with a wintry sort of smile. "But I hope you do not mean it, more than the rest. I should like to see you happy, Dorothy."

She understood him now. He wanted her to understand that he no longer took an interest in her.

"Thank you," she answered, almost haughtily; "I will let you know when the event is likely to take place."

(To be Continued.)