

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, OCT. 5, 1876.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The first lessons are taken from the book of the weeping prophet, who bewails the calamities of Judea in language the most pathetic that the tongue of man ever uttered. He was contemporary with the prophets Zephaniah, Habakkuk, Ezekiel and Daniel. None of these however are in any particular way connected with him except Ezekiel. The writings and character of these two eminent prophets furnish many very interesting points both of comparison and contrast. Both during the same long series of years were laboring for the same object. The representations of both, far removed as they were from each other, are in substance singularly accordant; and yet there is a striking difference in the modes of statement, and a still more striking diversity in the character and natural disposition of the two. The mind of Jeremiah was of a softer and more delicate texture than that of his illustrious contemporary. He was evidently by nature mild and retiring, exceedingly sensitive, especially to sorrowful emotions; and we can well imagine that he was rather inclined to shrink from danger than to brave it. And yet he never shrank from publicity, when it was required; nor was he intimidated by reproach or insult, or even by actual punishment or threatened death. Indeed, he is as remarkable an instance, though in a different way, of the overpowering influence of divine energy, as Ezekiel. Jeremiah furnishes an example of moral courage sustained by divine inspiration against a natural love of retirement and deep impressions of outward evil; while Ezekiel presents a magnificent spectacle of the power of the same inspiration acting on a mind of the firmest texture, and bringing every element of the soul under its divine sway.

The lamentations of Jeremiah are astonishing exhibitions of his power to accumulate images of sorrow. The whole series of these elegies has but one object—the expression of sorrow for the forlorn condition of his country. He presents it in so many lights, alludes to it by so many figures, that his mournful strains are not felt to be tedious repetitions; but the reader is captivated by his plaintive melancholy. The key note to the book is contained in the first verse of the ninth chapter of his prophecy. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" With what a sore and sad

complaint does he begin the book of the Lamentations, suddenly introducing us to the very depths of the sorrow of his heart:—"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her." And again:—"Is it nothing to you all ye that pass by? Behold and see if there is any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Of the book of the Lamentations, a late writer remarks:—"Never was there a more rich and elegant variety of beautiful images and adjuncts, arranged together within so small a compass, nor more happily chosen and applied."

Jeremiah, from B. C. 628 to 586, was a priest set apart to the prophetic office from his birth, and was expressly addressed by the word of God at the early age of fourteen years. He was called to the office nearly at the same time as Zephaniah, in the thirteenth year of King Josiah, and continued to exercise it for more than forty years, during the reign of the wicked sons of that pious prince, to whom he fearlessly revealed the marks of the divine vengeance which their vacillating and rebellious conduct drew on themselves and their country. He was allowed to remain in Judea when Zedekiah and the greater part of the nation were carried captive by Nebuchadnezzar; but after the murder of Gedaliah, the governor whom Nebuchadnezzar had placed in Judea in place of Zedekiah, Jeremiah was forced by his countrymen to retire with them into Egypt; where, according to the account of St. Jerome, he was stoned to death, for his bold reproof of their iniquities. During his whole life indeed he appears to have been exposed to cruel persecutions from the Jews, and especially from those of his own village, Anathoth.

The fifth chapter of Jeremiah contains the threatenings of the prophet in the judgments of God upon the Jews for the sins of which they were specially guilty, and which the prophet enumerates with a graphic force we seldom meet with, beginning with such a picture of the general depravity of the capital city of the Jewish state, that he represents the state of the nation to be so abandoned as if one were to run to and fro through the streets of the city, over its length and breadth, and then be unable to find a solitary individual practising righteousness and seeking truth. For if such a one could, after the most patient and thorough search, be found, the Lord would reinstate the city in its former favor and regard. But after the most diligent search, as such an example could not be found, but the whole people were clearly revolted and gone, rebellious,

and with no fear of God before their eyes although he had given them the former and the latter rains in his season, and had reserved unto them the appointed weeks of harvest, therefore the question is asked:—"Shall I not visit for these things? and shall not my soul be avenged on such a nation as this?"

The twenty second chapter with singular force, denounces the judgments of the Lord upon Jehoiakim, eldest son of Josiah, after having in vain been exhorted to repentance, with the promise of a continuance of the house of David or the throne of Judah. Coniah, Jeconiah, or Jehoiachin seems to have been peculiarly obnoxious to the Divine displeasure, and therefore terrible judgments were proclaimed against him.

In the thirty-fifth chapter we have introduced to us that singular people called Rechabites, who were bound to the continued observance of the ancient usages which they had observed as the Kenites. Jonadab the son of Rechab bound them to this, in order to preserve them from becoming lost among the Jewish race. They found the benefit of attending to his instructions so great that for three hundred years they carefully observed them. Almighty God justly complained that these rules of Jonadab had been carefully observed by the Rechabites for several centuries; and yet, although the prophets he had sent to the men of Judah, and the inhabitants of Jerusalem, rising early and speaking faithfully delivered their message, yet the people would not listen to their voice, nor hearken to their instructions.

THE COLLECT, traced to the Sacramentary of St. Gregory, is one naturally suggested by that from last Sunday. One of the ways, we remarked on that Collect, which defile the church, being the unholy lives of her children, we prayed that she might be cleansed and defended: and now we ask that we, her members, may continually be giving to all good works, so that the individual members being made holy, the entire church shall be cleansed and purified. But forasmuch as we are not able to do good works by our own power, we pray that the Divine grace may always prevent (that is, go before to guide, and protect) and follow us. We especially require God's grace to go before us, when we have to decide upon a course of action, and to follow us when we have gone astray, or when having decided upon a course of action we proceed to carry it into effect in the daily concerns of life. The Collect is peculiarly applicable to the ministrations of the word and sacraments, that the grace of God may go before to prepare the hearts of his people to profit by them, and may follow after in order to render them effectual to the spiritual growth of his church, both individually and collectively. The good works spoken of include,

first of all, piety towards God, and the works of charity and kindness to mankind. We say first of all, piety towards God, for the first duty a man owes, must be to the God that made him; and we are to be given to these good works continually, for should we put our hand to the plow, and afterwards look back again to the world, we shall not be fit for the kingdom of God.

THE EPISTLE is an exhortation to unity, which is especially needed in the present day, when so many substitutes for unity, in the shape of alliances, empty compliments and a variety of other subterfuges, are resorted to. In opposition to all these human inventions, the apostle teaches us that, as there is "one Spirit, one hope, one Lord, one God and Father of all, who is above all, and through all, and in us all," so there is one body (not a multiplicity of bodies and denominations), one faith—that which was once delivered to the saints, and one baptism—that appointed by Christ Himself, and applied by the ministry He Himself ordained. And in order to secure this unity, we are urged to "lowliness of mind, meekness, long-suffering, forbearing one another in love," the want of which virtues being the cause of all the divisions and strifes existing in the church, and between the church and sectarian bodies.

THE GOSPEL contains first the miracle wrought on the Sabbath day upon the man who had the dropsy, in the presence of cavilling pharisees who were more intent on securing the observance of minute details of ceremony than of the higher duties of faith towards God, and judgment and mercy towards their fellow men. The parable which follows receives considerable illustration from the testimony given by the early writers of the haste with which those who were hidden to a feast, chose out the chief rooms. Theophrastus mentions this "snatching at the first places" as an example of littleness of soul in displaying a love of honor, petty ambition, (*mikrophilotimia*). In opposition to this, the Saviour exhorts to a cultivation of the truest dignity of spirit, which feels that its own proper position will be recognized by the host at whose entertainment the man has thought fit to be present. The parable is also a valuable counterpart to the instruction contained in the Epistle, which counsels lowliness, meekness, long suffering, and forbearance as essentially necessary to cultivate, in order to secure the maintenance of the unity of the Spirit in the bond of peace.

APPOINTMENTS.

The Lord Bishop of Toronto, has been pleased to make the following appointments:

The Reverend Henry Scadding, D.D., to be a Canon in St. James' Cathedral, vice the Reverend Dr. Beaven, deceased. The Rev. Walter Stennet, M.A., of the late King's College, Toronto, to be a Canon in said Cathedral, vice the Rev.

Edmund Baldwin, deceased. The Rev. Francis Tremayne, Incumbent of Newmarket, to be an Honorary Canon in the same, vice the Rev. Dr. Scadding, promoted.

Toronto, October 2nd, 1876.

In announcing these appointments, we are happy to observe that the connexion of St. James' Cathedral with the late King's College—temporarily severed by the lamented deaths of the Rev. Dr. Beaven, and the Rev. Edmund Baldwin—is maintained by the succession of the Rev. W. Stennett to the latter gentleman. The ministerial services gratuitously rendered by Mr. Stennett, in this city and its environs, during his long connexion with Upper Canada College, are widely remembered with pleasure and gratitude. The laborious services of the Rev. F. Tremayne as a travelling missionary, and his continuous ministry amongst an attached people at Milton for nearly twenty years, have had their due appreciation, and there are many who will rejoice that, in the dispensing of rewards and honors, those services have not been overlooked.

THE WIDOWS' AND ORPHANS' FUND.

In another column will be found a circular in reference to this very important Fund, which has been recently issued. We desire to call attention to its statements, which are somewhat appalling. From the circular we learn that in order to make the quarterly payments, of July and October in the Diocese of Toronto, some very extraordinary and dangerous means have been resorted to. It says: "As the amount required for the payments of the 1st July and the 1st October, has unavoidably been taken from the capital of the fund by special permission of the Synod, which, as representing the Church of the Diocese, pledged itself by unanimous vote to make good the sum so withdrawn, the committee express their hope that the members of the Church will see the urgent necessity for their contributing liberally to this Fund; its object being one which appeals at once to every sense of Christian duty, and about which no difference of opinion can possibly exist, and in which none of the great religious questions of the day are in the slightest degree involved."

Our readers are very well aware that this Fund is one of the most important in connection with the church; and surely it cannot be allowed to degenerate to such an extent as to permit an excuse for resorting to so very exceptionable an arrangement. The Circular concludes by a suggestion which we repeat, by way of procuring for it an attentive consideration:—"As it should be especially the care of the laity of the Church to see that the widows and orphans of their Clergy are furnished, at the least, with the means of decent maintenance, beyond which the present scale of pensions certainly does not reach, the Committee would suggest that in any case where the special

collection in church may have fallen short of the quota expected from the parish, the Churchwardens might be requested to collect the balance by personal application to the members of the congregation."

LORD BEACONSFIELD AND TURKEY.

The Earl of Beaconsfield made a speech in Aylesbury on the 20th ult. He denounced the conclusions to which the people of England had come; and spoke of the Servian war as wicked and outrageous, remarking that Servia, in its relations with the Porte, had violated every principle of honor and morality. He says that it was not Servia alone, but "Servia acting under the influence of the Secret Societies of Europe that declared war in Turkey. In conducting the government of the world, there are not only sovereigns and ministers, but secret societies to be considered, which have agents everywhere—reckless agents who countenance assassination, and if necessary, can produce a massacre." He still recommends reverting exactly to the previous position of the governments on the Turkish question; and indulges in his former flippant estimate of Turkish misdeeds, stigmatizing the enthusiasm in England as worse than the atrocities in Bulgaria!

As we understand the subject however, the people of England have had very little to say about the Servian war. Their indignation has been aroused on account of the unparalleled atrocities committed by the Turks on thousands upon thousands of inoffensive Bulgarians. And the savage barbarities that reached their climax in Bulgaria began to assume an unprecedented character in Bosnia in the month of May. For, more or less, Mohammedan Turks are never innocent of the commission of similar enormities. The "thrill of horror through the conscience of Europe" and of the civilized world, only takes place when the victims are to be counted by thousands. The lamented George Smith furnished his dying testimony as an independent witness to the fact, that the brutality of the Ottomans is incurable, and to the undeniable truth that the Bulgarian massacres differ from the ordinary administration of the government in peaceable provinces, only by degree, and not in kind; and that they differ also by their compression into a brief convulsion of agony, instead of the protracted torture of a lingering disease.

Lord Beaconsfield has written a letter to the *Times*, intended to convey the impression that he was not joking or humorous (although his statement caused a laugh) when he said he was sceptical as to the truth of the statement that ten thousand Bulgarians had been tortured; because he did not think there would be prison accommodation for so many, and he thought the custom of oriental countries was massacre, not torture. His Lordship need not have resorted to a quibble like that in order to palliate his culpable indifference at

this monstrous consummation of Turkish crime, for which England is in part responsible. The ten thousand Bulgarians were tortured, outraged, barbarously mutilated, and then massacred—some hundreds of them being burnt alive.

ORDERS AND MISSION.

Far too much has been made of the continuity of Holy Orders, commonly called the Apostolic Succession. The statements in the Preface to the English Ordinal are plain matters of history, and anybody undertaking to act as Bishop, presbyter or deacon, without Episcopal ordination, is simply doing in the Church the same sort of thing as the Council of Trent did in the Bible by declaring Apocryphal books to be Canonical. The Wisdom of Solomon is, or seems to be, a much more generally profitable book than Solomon's Song; and doubtless there are men without Episcopal ordination who are, in many respects, better and more useful than; but Episcopal ordination is, nevertheless, like the observation of Sunday, the baptism of infants, and many other things, including the Canon of Scripture itself, one of those great Christian institutions which it is the height of presumption for any individual or any local church to do away with or alter. But when this is said and believed, we are a long way from finding in Episcopal ordination a license to commit schism; and it is not very wise, on the part of the Church folk, to rest their case against Dissenters solely on the ground of deficient ordination. Mr. Wesley was very angry with his preachers when they began to administer Sacraments, and so "sought the Priesthood;" they were, in his opinion, "Korahs, Dathas, and Abirams," deserving of the strongest reprobation. But suppose they had all received, as some of them, it is alleged, did receive, Episcopal ordination from an Oriental prelate who happened to be in England; would that have freed their priestly functions from all blame? Nay, Mr. Wesley himself was almost as much a Korah as any of his followers, for he presumed to exercise the office of priest within the dioceses of various Bishops without their licence. We do not mean that he went about talking and forming societies; that is no more than a layman may do; but Mr. Wesley took upon himself to administer Sacraments in his unlicensed chapels, thereby breaking all distinction between Orders and Mission. If all the Methodist preachers to day were Episcopally ordained, nay, if they were all consecrated Bishops, their Ministry would remain just the schismatical thing which it is now, and questions as to its "validity" would be as unpractical as the mediaeval inquiry about how many angels could stand on a needle's point. The Roman schism in England possesses the continuous ministry; but it is not therefore a true Church of God, nor would it be if in other respects it were clear of error.

That Churchmen will soon have to take account of this matter we have often thought; and that we have

thought rightly is pretty plain from two small paragraphs in very small print which we have just seen under the heading "Free Church of England" in the *Christian World*: "The Rt. Rev. Bishop Cridge, late Dean of British Columbia, has just arrived from America on an official visit from the Reformed Episcopal Church to the Free Church of England. The Bishop is, next Sunday, to preach at Feddington and New Malden. . . . At the adjourned convocation to be held next week an additional Bishop is to be elected, who will be consecrated during the stay of Bishop Cridge in England."

This "Rt. Rev. Bishop" was, no doubt, once really a Dean in the Diocese of British Columbia, but left the Church to join the American schism of the late Bishop Cummins, and from that unhappy prelate received consecration as Bishop. He is, it appears, about to confer the Episcopal character upon a schismatic in England; and if this sort of thing takes, there is nothing, so far as we can see, to prevent Bishops in England from becoming as plentiful as blackberries. But, we must ask very seriously, what is the real spiritual value of "Holy" Orders conferred in opposition to *Holy Order*? What would be the value of knight-hood if some modern knight-errant were to break loose from the established restraints of his order, and to go up and down the country with a drawn sword to lay upon the shoulders of all the Smiths, Joneses and Robinsons who came in his way?

Should these lines meet the eyes of Bishop Cridge, we would implore him to pause before he puts the seal of Episcopal "order" to what an Apostle would certainly have denounced as an unpardonable disorder. Spiritual gifts are serious things to trifle with; but if it happens in a few years' time that various Dissenting sects have by this or similar means possessed themselves of Episcopal ordination, good may come out of the evil, if thoughtful Church folk are led thereby to think less exclusively of the "continuity" of the Church—we mean in that bare and defective sense on which we have been animadverting. At present the theory of many seems to be that a part is greater than the whole, and it may be that Dissenters as well as Churchmen may be led, by this change of front, to a more primitive and more Scriptural apprehension of the duty and means of Christian unity.—*J. F. in Church Bells.*

MYSTERY OF THE EUCHARIST.

On the deeper questions connected with the mystery of the Holy Eucharist, we have long since abandoned the search for "clear ideas." On this subject we can adopt words which we once heard applied by a very eminent English Prelate to the doctrine of the Blessed Trinity; "I hope," he said, addressing a class of theological students, "no one here has clear ideas on the mystery of the Trinity; for, if he has, he is sure to have wrong ideas." Beyond the merest outline, neither from Scripture nor the

Fathers can a consistent and definite theory of the Eucharist be extracted. And, accordingly, to impose any theory of the Real Presence, or of the Sacrifice, as *de jure*, we hold, would be in a high degree culpable. The Sacrifice and the Real Presence are both asserted by our Church, and we believe it would be unwise and uncharitable to urge farther definition where the Church has not defined. That certain views of the subject are less agreeable than others to Scripture, to antiquity and to the formularies and great divines of our own Church is, of course, obvious. But we maintain that the truth will be helped not by legal enactments against ritual, but by the revival, among our clergy, of the study of Scripture and Christian antiquity.—*Scottish Guardian.*

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 13 continued.

The Communion of Saints, that is, the union in Christ of all who are one with Him, whether they be in the number of the living yet in the church militant here below, or the departed in the faith of Jesus Christ. "Giving thanks unto the Father, which hath made us meet, to be the partakers of the inheritance of the saints in life. Who hath delivered us from the powers of darkness, and hath translated us into the kingdom of His dear Son," 1 Col. i. 12, 13.

The forgiveness of sins. Oh! how important is this article of faith. It is belief in two truths. 1st. That we have sins. 2nd. That there is forgiveness with God.

That we have sins, *original and actual.* In the first generation of man, the Almighty God of Truth, declared "The imagination of man's heart was evil from his youth," Gen. viii. 21. David acknowledges that "he was shapen in iniquity, and in sin did his mother conceive him." And Isaiah, in chapter liii, v. 6, gives us as a reason for the wondrous sacrifice of the Lord from heaven, "All we like sheep have gone astray, we have turned every one to his own way." And when a brighter light had risen upon the world, by the teaching of Jesus Christ, and of His chosen messengers, we find the Lord declaring, "There is none good but one," (Matt. xix. 17) for as He said in another place, "He knew what was in man," (John i. 24-25.)

Then hear also the Apostles—the great teachers after Christ Jesus of Christian doctrine, the amanuenses of the Holy Spirit. St Paul tells us "All have sinned and come short of the glory of God," (Rom. iii. 9) "Death hath passed upon all men, for all have sinned," (Rom. v. 12,) and again how impossible to be misunderstood, except those who make scripture words fit their preconceived ideas, are the same apostles' words in Rom. vii. 18, "I know that in me that is in my flesh, dwelleth no good thing," or when he speaks of "the Scriptures having concluded all under sin."

Need I quote from Holy Scripture as to the actual sins of men. We, churchmen, have confessed our sins this night, and if truly penitent and contrite of heart, we have, I doubt not, according to promise, received forgiveness therefor from our merciful Father, not for our own merit in confession, but for our Faith that Almighty God will for his dear Son's sake, impute Christ's righteousness to us, for whom he died. "Who can say," saith the wise man, "I have made my heart clean, I am pure from my sin," (Prov. xx. 9.) "In many things we offend all" is the testimony of the Apostle St. James (iii. 2.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us," said the gentle loving disciple St. John, (1 John i. 8.)

All Scriptures and not portions only, are given for instruction.

Let us examine a case in point. In St. Luke i. 6, we find "Zacharias and Elizabeth spoken of as "both righteous before God, walking in all the commandments and ordinances of the Lord, blameless," but in verse 20 we find that the same Zacharias was certainly *not perfect*, or he would not have disbelieved the angel and have been smitten dumb for his want of faith.

So St. Paul speaks of himself as having "lived in all good conscience before God to this day (Acts xxiii. 1) as "exercising himself to have a good conscience void of offence towards God and man," and yet he tells the Corinthians that he "was sensible of infirmities," (1 Cor. xii. 10,) that he felt it necessary "to keep under his body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Ah! but says one, we are bid to be "holy as Christ is holy," (1 Peter i. 15) to "be perfect as our Father which is in heaven is perfect," (Matt. v. 48.)

We certainly cannot here take *holiness, perfectness* in the sense of being absolutely without sin, for if we do, then we must cut out from Holy Scripture the many exhortations to "grow in grace and in the knowledge of the Lord Jesus," for were any "without sin" then were he at the height of all grace, and there could be no longer a need for growth in the knowledge of the Lord Jesus.

Let us conclude, as did the Reformers, "All mankind, Christ in his human nature alone excepted, are stained with sin, original or actual, or original and actual, and are liable to offend in many things."

But—consoling thought! There is a fountain to satisfy the thirsty; there is a smooth haven for the mariner, tempest tossed upon the troublous waters of a wicked generation; there is a refuge to the weary and heavy laden; there is a Rock, "a rock of ages cleft for me, let me hide myself in Thee."

First. There is provided by God a means for the remission of original sin in all, man and woman, boy and girl, infant. Forgiveness of sins was promised to all who were baptized in the name of Christ Jesus, and it is certain from Holy Scripture, that all those pow-

ers, who did first do all things necessary for the receiving of that ordinance of baptism did also receive the benefit of that ordinance of God, which is "remission of sins."

Did I say that those who were not baptized, did not, or do not obtain forgiveness of sins upon the conditions of faith and repentance—God forbid, that I should put that into the mouth of God, which His Holy Spirit does not record in Holy Scripture.

But what I did say was, that those who are baptized, all infants, and all adults exercising faith and repentance (two things of which I cannot judge, they are matters between the individual and his own Master, to whom he stands or falls) do receive remission of sins—not because the minister uses water, not because the name of the Holy Trinity is invoked, not for the value of a minister's hand or voice, or person or office, but because God has said, that those who believe in his promises shall receive His promises, because God instituted Holy baptism, and promised certain outpouring of His grace upon those who do what he has ordered in strict reliance that God will "perform that which He has promised." St. Peter said, "Repent and be baptized, in the name of Jesus Christ, for the remission of sins." Did the Holy Ghost speak here by the mouth of St. Peter? If so, then there is a promise of God. "Repent and be baptized" said the Holy Ghost—for what? says the believer; "for the remission of sins," says the Holy Ghost in the Bible. "Arise," said Ananias, after he had by the power of God restored the eyesight of the persecutor Saul. "Arise, why tarriest thou." "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." "Arise," said the Holy Ghost, speaking by Ananias, "and be baptized." For what? asks the enquiring Christian, "and wash away thy sins" says the Holy Ghost in the Bible, "calling on the name of the Lord." Ah! there is the work of baptism; not the work of a minister alone; not the work of water alone; but the work of faith in those who present, and those who receive—calling on the name of the Lord.

The more I study the word of God, the more clearly I see the justice of the teaching of Christian writers up to the last few years. That baptism, since it was instituted by Jesus Christ, where-soever it be received with all qualifications necessary in the person receiving (repentance and faith—"Repent and be baptized," said St. Peter—"be baptized calling on the name of the Lord," said Ananias—"I believe that Jesus Christ is the Son of God," said the Ethiopian) and when conferred as our Lord commanded his ministers, with water and in the name of the Holy Trinity, it is, by the promise of Christ, effectual to the remission of all original sin, and of all actual sins committed previously. But in the adult person there must be Repentance and Faith—the judge of which is God who knoweth the heart. But alas; such is the frailty of weak humanity that after Baptism

man will sin—but thank him for his love and mercy: even yet there is forgiveness in and by Jesus Christ—Christ gave his disciples a prayer, "Forgive us our trespasses," "suffer us not to be led into temptation," "deliver us from the evil one"—Those disciples were baptized members of his former church—St. Peter was one of them—after baptism, he fell—but he repented and was forgiven. "Repent ye therefore and be converted" said he in his sermon, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Repent first and then 'conversion'—not 'conversion' first and then 'repentance,'—Repentance—change of mind, sorrow for past sins, an earnest desire for amendment,—Conversion—change of life. Convert, I turn back from my sins, forward towards God.—Not I have arrived at the end of the race and am perfect—but I turn towards God and begin to press forward. Repentance, change of mind, and Conversion, change of life, will be followed,—not because man has changed his mind and life, but because God has promised—will be followed by the cancelling of sin, the putting of it out of sight—and then the seasons of refreshing will come from the presence of the Lord.

CALENDAR.

Oct. 8th.—	Seventeenth Sunday after Trinity.
	Jer. v; Phil. ii.
	xxli; St. Luke viii. 26.
	xxxv.
" 9th.—	St. Denys, Bp.
	Micah v; Phil. iii.
	vi; St. Luke ix. 1-28.
" 10th.—	" vii; Phil. iv.
	Nahum i; St. Luke ix. 28-51.
" 11th.—	" ii; Col. i. 1-21
	iii; St. Luke ix. 51-x. 17.
" 12th.—	Hab. i; Col. i. 21-ii. 9.
	ii; St. Luke x. 17.
" 18th.—	Trans. K. Ed.
	Hab. iii; Col. ii. 8.
	Zeph. i. 1-14; St. Luke xi. 1-29.
" 14th.—	" i. 14-ii. 4; Col. iii. 1-18.
	ii. 4; St. Luke xi. 29.

RECEIVED.—Rockton Festival.

NEWFOUNDLAND.

THE Rev. Alfred C. Warren, of St. George's Bay, has been appointed to the mission of Upper Island Cove, vacated by the removal of the Rev. John M. Noel, to Harbour Grace.

NOVA SCOTIA.

LUNENBURG RURAL DEANERY.—The next meeting of this Chapter will be held at New Ross, on Wednesday, October 4th. Members of the Chapter are requested to acquaint the Incumbent, Rev. J. W. Norwood, whether or not they will be able to attend. By order, W. E. Gelling, Secretary.

NEW BRUNSWICK.

PERNFIELD.—A service was held in Christ Church, on September 6th, by the Rector, the Rev. Ranald E. Smith, rural Dean, for the purpose of Baptism. There had been a backwardness, shown up to the people on

Sunday previous, on the text, "Is it well with the child?" and the following Wednesday appointed for the purpose of baptising children in the church. To the joy of the Rector's heart, 19 children were admitted into Christ's Church, through the gate of baptism, aged from 14 years downwards. Two girls were 14 years of age, and another 12; others were 10, 8, 7, and 4, years old, down to infants of a few months.—*Halifax Church Chronicle.*

FREDERICTON.

PORTLAND.—The ladies of St. Luke's Church, who have been busy for the past few months in preparing for their bazaar, must have been greatly pleased at their success. On the first evening, the 19th, Portland Temperance Hall, where the bazaar was held, was crowded with spectators, and it is doubtful if there would have been room for all if the weather had not been so disagreeable. The hall was beautifully decorated with flags and flowers, and for this the Committee consider themselves indebted to Mr. Thomas Hilyard. The following mottoes are displayed on the walls: "The Glory of His House," "God Loveth the Cheerful Giver," "Honor my Sanctuary," "Build us a Temple," "Be not weary in well Doing," "Give Alms of thy Goods." The following were the committee of management: Mrs. Hilyard, Mrs. Beazley, Mrs. J. Horncastle, Mrs. David Tapley, Mrs. Thos. Dale, Mrs. R. A. Gregory, Mrs. John Tapley, Mrs. Thomas Hilyard, Mrs. W. H. Smith, Mrs. Daniel Tapley, Mrs. Shives, Mrs. Archibald Tapley, Mrs. S. Holly, Mrs. Lewis Rivers, Mrs. Stephen E. Stevens, Miss Hilyard, Mrs. Tobin, Mrs. John Eagles, Sec'y.-Treasurer; Mrs. Hilyard and Mrs. Beazley being General Superintendents. One of the best pieces of work shown was the "Centennial Saw Horse, presented to St. Luke's Church Bazaar, by John S. Brown, Esq., being the work of his own hands." Mr. Brown is 92 years of age. The City Cornet Band furnished the music. The fancy articles were in excellent abundance. "Rebecca's Well," surmounted by a portrait of Governor Tilley, with Miss Dale as Rebecca, was a great centre of attraction, as was the Ice Cream Depot by Miss Rivers. The "Magic Lake" was well patronized under the influence of Miss Alice Horncastle, Miss Vila Stevens and Miss Bessie Rivers; as was also the "Old Woman in the Shoe." The "Flower Arbor," the work of Messrs. Thos. and Arthur Hilyard, was much resorted to, and was in charge of Miss Bella Leonard, Miss Annie Harrison, and Miss Maria Holly. The Moss Cross, by Mrs. J. Hilyard was excellent. The Skeleton Leaves arranged by Mrs. Beazley, the Cross of Autumn Leaves by Miss Orchard, a Sofa Pillow by Mrs. Almon, others by Mrs. Tapley and Miss Alice Horncastle, Wax Flowers by Miss Jennie Horncastle and Miss Knight, Rug by Miss Dale, "A Country Scene," in oil, painted by Miss Holly, attracted much attention. The Bazaar has created considerable excitement in the town and neighborhood; and we doubt not the result has turned out to be as successful in a financial point of view as it has in other respects.

MONTREAL.

ORMSTOWN.—A very pleasant and successful Harvest Home Festival was held on Wednesday, at St. James' Church. The proceedings of the day commenced with a thanksgiving service in the church, which was beautifully decorated for the occasion by the young ladies of the congregation, under the superintendence of Mrs. Lockhart, the wife of the incumbent, with flowers,

and first fruits of the harvest. The following clergymen were present and took part in the services: The Rev. A. D. Lockhart, incumbent, Rev. James Fulton, Rural Dean Franklin, Rev. A. A. Allen, Huntingdon, and Rev. J. H. Dixon, of St. Jude's, Montreal, who preached the sermon. After the service there was dinner, provided by the ladies of the congregation, of which a large number partook. The presence of the Ormstown String Band and Mr. Munro, of Allan's Corners, with the bagpipes, during the afternoon, added greatly to the pleasures of the day by their excellent music. A handsome sum was realized, sufficient to pay off the debt on the church and parsonage. Much credit is due to the congregation for the liberal manner in which they contributed the good things with which the tables were loaded, and which were enjoyed by all present.

ONTARIO.

NEWBORO'.—The Lord Bishop of Ontario visited Newboro' on the 14th inst., for the purpose of holding a confirmation. Morning prayer was read by the Archdeacon of Ottawa, the lesson by Rev. A. H. Coleman. Twenty-one candidates were presented by the Rev. S. Tighe, A.B., Incumbent. The Holy communion was administered, of which seventy persons partook. There are evidences of much church life in the parish, this being the second confirmation held during the present year, making a total number of 109 admitted to confirmation, of which number 17 had belonged to other religious bodies. The candidates presented at the present confirmation were for the most part persons advanced in life. During the past sixteen months 63 persons have been baptized, 12 of whom were adults.

BELLVILLE WEST, ST JOHN'S CHURCH.—The adjourned meeting for the formation of this church into a separate and independent charge was held according to notice on Wednesday evening last. The report of the committee appointed to ascertain what amount could be raised in the neighborhood for the support of clergymen, was very gratifying. The sum of \$800 per annum had been subscribed, and the unanimous desire had been expressed that the Rev. R. S. Forneri should be appointed. An address was accordingly drawn up by the meeting, together with a guarantee for the above amount, and a deputation appointed to present it to the above named gentleman. The deputation waited upon him on Monday evening last for the purpose, and received the gratifying response that he would accept the charge if the Lord Bishop of the Diocese would be pleased to appoint him to it. The address and reply have been forwarded to the Bishop.

BURRITT'S RAPIDS.—The annual Sunday School picnic of Christ Church, was held on Wednesday, Sept. 20th, at the drill shed. The Sunday School of St. James Church, Kemptville, was also present by invitation, having been brought over in waggons kindly furnished by the farmers of the vicinity. After divine service in Christ church, the children were catechised by the Rev. G. J. Low, Incumbent of the parish, and were also addressed briefly by the Rev. A. Spencer, Curate of Kemptville. From the church, the two schools went in procession to the drill shed, where long tables loaded with good things stood ready to receive an unlimited number of guests, the bountiful provision of the good ladies of Burritt's Rapids. After dinner the guests dispersed themselves over the beautiful island on which the village is built, the children amusing themselves at various games, their elders sauntering up and

down the shore of the Rideau canal and enjoying the beautiful autumnal scenery stretched out before them. A little before 5 p.m. a general muster was again made at the drill shed, when after a mutual interchange of courtesies between the two schools and raising cheers for the Queen, the Kemptville waggons were again loaded up with their precious human freight, and a most joyous and happy festival was brought to a close.

LANARK AND BATHURST.—On Friday last the Lord Bishop of Ontario, accompanied by the venerable Archdeacon Lauder, drove from Newboro' to Rokeby Church for the purpose of holding confirmation service. On Saturday, the day being all that could be desired, the people flocked into the church from all directions, and the candidates seemed fully impressed with the solemnity of the sacred service in which they were about to engage. His Lordship confirmed 21 in this section of the mission. The Bishop and Archdeacon Lauder, accompanied by the Rev. Thos. Hudson, drove to St. Stephen's Church, Bathurst, and consecrated it to the service of God. On Sunday His Lordship, assisted by Archdeacon Lauder, held divine service in St. Paul's Church, Lanark, and administered the Apostolic rite to 21 persons, and afterwards proceeded to St. John's Church, Balderson, and confirmed 13, making 55 persons confirmed by the Bishop. The members collected together at Lanark and Balderson's strained the utmost capacity of the church to contain them, and the soul stirring addresses delivered at all the churches, we believe, will long be remembered not only by the candidates themselves but also by those who had the pleasure of hearing them. The holy communion was administered to the candidates and a large proportion of the people. His Lordship expressed himself as highly gratified with the intelligence, attention and deportment of the candidates. Those persons most concerned in the spiritual welfare of the mission, were very much pleased at his Lordship's approbation.

NIAGARA.

THE Rev. William Green of Hagersville, paid a visit to Onondaga last week, and upon his return found a very nice carpet had been put down in the sitting room of his lodging, by some kind members of the church congregation.

HUSTON.—A very successful Harvest Home Festival was held at St. John's Church, Huston, on Wednesday, the 27th inst. The church was very tastefully decorated with grain, fruit and flowers, interspersed with autumn leaves, presenting a most pleasing appearance as well as reflecting great credit upon the taste and industry of the ladies of the congregation. Over the chancel was placed the text "Thou crownest the year with Thy goodness," beautifully worked in straw, and eliciting universal admiration; while opposite to it over the entrance door were worked in moss the words, "Lord of the harvest, once again we thank thee for the ripened grain." Divine service began at 11 o'clock, the church being well filled, the Rev. W. Macaulay Tooka, Incumbent, officiating. The responses and singing were both exceedingly good, and entirely congregational; the choir, which consists of between thirty and forty, acting as leaders to the congregation. The hymns were from the S. P. O. K. Hymn-book. The preacher was the Rev. Robt. Corder, of Harriston, who chose for his text Joel iii. 13, and preached a most excellent and impressive sermon. After service a substan-

tial dinner was served, consisting of every variety of eatables, to which between two and three hundred people sat down. A collection was taken at the table amounting to about \$50.00, which goes towards the parsonage; speeches were then delivered by the Rev. Messrs. Caswall, Corder, and Tcoke, and by W. E. Walker, Esq., the intervals being enlivened by music and singing. A considerable number afterwards adjourned to the parsonage to dispose of the fragments, and engaged in much merriment, till about ten o'clock, when they dispersed, all well pleased with the day's proceedings.

WOODBURN.—On the 26th inst. a Harvest Home Thanksgiving service and festival were held at Woodburn. The church was suitably decorated with prints and serials, and looked remarkably well. The Clergy present were the Rev. Rural Dean G. A. Bull of Barton; the Rev. W. S. Speirs, asst. minister of Christ Church Cathedral, Hamilton; and the incumbent, the Rev. C. E. Whitcomb. The Church was filled to its utmost capacity by an intelligent and attentive congregation. The service was largely choral, the Psalms being chanted as well as the responses to the Litany and the Commandments. The singing of the Hymns was congregational and hearty. The organ was presided over by Miss Hayden, and ably so. The choir did their part well indeed. The Rev. the Rural Dean opened the service and read to the Litany, also the ante-communion, with the exception of the Epistle, which was read by the Rev. Mr. Whitcomb. It was decided to read the Litany although it was not Litany day, and that portion of the service was read by the Rev. W. S. Speirs, who also preached the sermon, which was appropriate to the occasion, and was listened to attentively by an interested congregation. An offertory was taken up, and after the benediction was pronounced by the Rev. the Rural Dean, the congregation dispersed to meet again in a grove adjoining, where the ladies, after Church, had provided a substantial dinner, which was a free offering, no charge being made to the grounds or for the dinner. A band was also in attendance, and what, with games and other amusements, the day was spent most happily by all. The Rev. Mr. Whitcomb is doing a good work here, and is deservedly popular: so also is his help mate Mrs. Whitcomb: all seemed peace and happiness. Long may it so remain.

TORONTO.

PETERBOROUGH.—**ST. JOHN'S CHURCH.**—At a vestry meeting on Monday evening, the 25th ult., the Rev. W. C. Allen mentioned his resignation as Curate of this Parish, having accepted the second mastership of Trinity College School, Port Hope, in the place of the Rev. F. A. Bethune, who has been obliged to resign on account of ill-health. Regret at his departure was expressed by the meeting.

ORANGEVILLE.—**A SPLENDID STEEPLE.**—The new steeple on the English Church here is about completed. It is certainly a very fine one, and would be a credit to metropolitan churches. The steeple, counting brick, frame and iron work, is about 132 feet in height. The contractors for the frame work were Messrs. Wallace and McNab, and for the brick work, Mr. Robert Hewett, all of whom have fulfilled the original agreements with the committee to the letter. The congregation of St. Mark's have exhibited praiseworthy religious zeal in making their church second to none in Orangeville in appearance, neatness and comfort.—*Sun.*

THE next regular quarterly meeting of the Ruri-decanal chapter of the Northumberland Rural-Deanery, will (D.V.), be held in the town of Cobourg, on Tuesday, 17th day of October, 1876. Morning prayer with the Holy Communion in the Parish Church at 10.30 a.m. Preacher, the Rev. C. W. Allen, B.A., Curate of Peterboro'.—Essayist, the Rev. T. W. R. Beck, M.A. Subject—"Preaching." The clergy of the Deanery are requested to notify the Rev. Walter Stennett, M.A., Cobourg, of their intention to be present, and also to bring with them their Surplices and Stoles, &c.—H. D. COOPER, B.D., Sec. Treas. N. R. D. Colborne, Sept. 27th, 1876.

NORTHUMBERLAND RURAL DEANERY.—The following missionary meetings will (D.V.) be held during the latter part of October, 1876:—

Oct. 18th—Wednesday—Grafton—7 p. m.
 " 19th—Thursday—Colborne— " " "
 " 20th—Friday—Brighton— " " "
 " 23rd—Monday—Seymour— " " "
 " 24th—Tuesday—Percy— " " "
 " 25th—Wednesday—Hastings— " " "
 " 26th—Thursday—Alnwick— " " "
 " 27th—Friday—Gore's Landing— " " "
 " 30th—Monday—Peterboro'— " " "
 " 31st—Tuesday—Otonabee 11 a. m.
 " " " Ashburnham 7 p. m.

Nov. 1st—Wednesday—Lakefield " " "
 The clergymen are respectfully requested to procure the assistance of the neighbouring clergy for their respective meetings, and also to give due notice as to the time and place of meeting to their several congregations on the two Sundays preceeding their meetings.

TULLAMORE.—The new brick church of St. Mary's, which has lately been built on a plot of ground immediately contiguous to the old church, was formally opened, and with the burying ground was consecrated on Thursday, the 28th, by the Lord Bishop of the Diocese. His Lordship was assisted on the occasion by the Rev. W. F. Swallow, Incumbent of Mono Mills; the Rev. W. H. Clark, B.A., Incumbent of Bolton; and the Rev. W. Grant, M.A., Incumbent of the Parish. The morning was propitious, and the church was well attended by a devout congregation, who appeared fully to appreciate the impressiveness of a service which most of them had never joined in or seen before. Many of them remarked afterwards that they could not have imagined the consecration of a church and churchyard would have been so solemn and so imposing. Morning prayer was said as usual, Gregorian chants being exclusively used for the canticles. The Bishop preached an admirable sermon from Acts xvi. 30, which made a deep impression on the congregation; and it is hoped the effect will not soon pass away. The contrast between the old church and the new one is so great that his Lordship could not refrain from pointing out how much more suitable is the present structure as a Temple of God, whether considered as an offering to the Divine Majesty, or a building in which His worship is conducted. The Holy Communion was celebrated by the Bishop, the clergy present assisting. This parish has been considerably depressed for some time, in consequence of the numerous changes that have taken place—more than forty families belonging to the three congregations having removed from the neighbourhood within a comparatively short period. The building of a new church, which is very nicely finished, bids fair, however, to give fresh stimulus to the congregation of St. Mary's.

BOBCAYGEON.—Christ Church Sunday

School. The teachers, children, and friends of the above Sunday school held their yearly picnic on Thursday, the 21st, being the festival of St. Matthew. There was a short service held in the church at twelve o'clock, to return thanks to Almighty God for mercies received; during the past year, and to ask God's blessing on the coming year. Hymns 229, and 385 were sung. The incumbent, the Rev. George Horlock, gave a short address to the children, urging them always to try to do something for Jesus, who delights in the prayers, praises and good works of His dear little ones. He hoped there would be no child there who would think he, or she, was too young to work for Jesus, or for Him to take notice of: and the reason that we have a service of prayer and praise at the commencement of our picnic is that we may give our first thoughts to God, for we must not think that by going out for pleasure we are to forget all about our religion. Our religion must sanctify our pleasure.

After the hymn, "Onward Christian Soldiers," had been very heartily sung, and the blessing given, a procession was formed, and all marched as soldiers of the cross. The steamer "Ontario" being reached, all went on board for Sandy Point. During the passage across the lake, hymns 229 and 325 A. and M. were sung, and the effect on the water was delightful. After reaching the place for the picnic, games were commenced at once, while some of the ladies prepared tea. All thoroughly enjoyed themselves, and when the steamer called in the evening, all were quite ready to return home. On the way home, all joined together on deck, and evensong was sung together with the hymns, 229, 325, and 17, the last one, especially was very effective, and all seemed to feel every word of it. "Great Saviour bless us ere we go," seemed to bring us all so near to Him whom we all love and strive to serve.

Among those present we noticed Rev. Geo. Horlock the incumbent, Miss White representing her sister, Mrs. Horlock, who was detained at home by a sick baby. Mrs. M. Boyd, Miss Boyd, Mrs. Bonnell, Mrs. W. B. Read, Mrs. McCamus, Mrs. Carter, Col. Blackall, Mr. Hall, the superintendent of the Sunday School, Mr. G. O. Read, who very ably presided at the Melodion, and several others.

THE WIDOWS' AND ORPHANS' FUND.—The Committee for the management of this Fund, in making their annual appeal to the Members of the Church preliminary to the general October collection, desire to draw particular attention to the present condition and requirements of the Fund. The payment of the quarter's pensions on the 1st July last, left an overdrawn balance of \$1080. Six widows and one family of orphans having been placed upon the Fund of the Diocese of Niagara, there still remain upon this Diocese fourteen widows and five families of orphans, for whose pensions and other charges, and the re-payment of the above debt of \$1080, a sum of \$4750 will be required during the twelve months from the 30th September of this year, to the 30th September, 1877; and as the ordinary income of the same period cannot be estimated at more than about \$1450, a sum of \$3300 is left to be raised by the October collection. The quota required from the several parishes is based upon the Synod assessment of the year 1875, on which all other assessments for special purposes are framed; and the Committee find that the general collection of this year requires an increase of one-fourth upon last year's assessment of the parishes in the present Diocese of Toronto. In the above assessment of \$3300, the annual subscriptions of

the Clergy are not included, but are set down in the estimate of income of which they form an important item, amounting in the aggregate to about \$550. As the amount required for the payments of the 1st July and the 1st October, has unavoidably been taken from the capital of the Fund by special permission of the Synod, which, as representing the Church of the Diocese, pledged itself by unanimous vote to make good the sum so withdrawn, the Committee express their hope that the members of the Church will see the urgent necessity for their contributing liberally to this Fund; its object being one which appeals at once to every sense of Christian duty; and about which no difference of opinion can possibly exist, and in which none of the great religious questions of the day are in the slightest degree involved.

As it should be especially the care of the laity of the Church to see that the widows and orphans of their Clergy are furnished, at the least, with the means of decent maintenance, beyond which the present scale of pensions certainly does not reach, the Committee would suggest that in any case where the special collection in church may have fallen short of the quota expected from the parish, the Churchwardens might be requested to collect the balance by personal application to the members of the congregation.

H. C. COOPER, Chairman.
Synod Office, Toronto, Sept. 22, 1876.

BOLTON.—CHRIST CHURCH.—On Tuesday, 26th inst., the annual Harvest Festival was held in this village. The handsome little church was tastefully decorated for the occasion by the young people, assisted by their clergyman. In the nave and chancel scrolls with suitable texts were placed upon the walls—"The earth is the Lord's and the fulness thereof," "Man shall not live by bread alone," etc., the altar being made to look beautiful by flowers and fruits. The service, considering the state of the weather, was well-attended, and consisted of Morning Prayer and Holy Communion. The Rev. Mr. Swallow, of Mono Mills, was the celebrant, and preached in a very impressive manner a very appropriate sermon. It was a delightful sight to see so large a number seeking for the spiritual refreshment of the Body and Blood of their Redeemer, and in this the highest act of Christian worship offering their thanksgivings, presenting unto their Lord themselves "their souls and bodies to be a reasonable, holy, and lively sacrifice" unto Him.

During the afternoon and evening the ladies held a sale of needle-work and refreshments, their desire being to raise the first funds towards the erection of a parsonage in this parish. Their efforts were quite successful, the proceeds amounting to over \$90. In the evening the Rev. Mr. Clarke was presented with an address and some gifts in the shape of a very beautiful clock and a what-not. The address was as follows: "The members of the Girl's Church Sewing Society beg Mr. Clarke's acceptance of the accompanying trifles as a slight token of their love and respect, earnestly hoping that when he is called to account for his labours, bringing his sheaves with him, he may joyfully behold a goodly harvest of souls, and hear the blessed words, 'Well done good and faithful servant.'"—Signed, Laura Martin, Georgina Robinson, Sarah Boothe, Clara Jones, Maggie Hacking, Sarah Lougheed, Eliza McKee, M. L. Mondelet.

Mr. Clarke, who was altogether taken by surprise, so quietly had the secret been kept, in a few words earnestly thanked them for their beautiful gifts, hoping that their prayer may, in the great day of har-

vest, be fully realized. The "Girls' Sewing Society" is composed of the scholars of Mrs. Mondelet's class in the Sunday-school—a lady who is untiring in her efforts to do good. The society is now working to obtain sufficient money to place in the church an altar, to take the place of a temporary one used at present. Already \$50 have been raised for the purpose, and the girls hope that before long they may be enabled by their earnings and the assistance of Christian friends, to accomplish their design of thus testifying their love for their Lord. The ladies deserve great praise for their zealous labours on bringing the festival to so successful a conclusion.

HURON.

We have received a report of the Harvest Home Festival at Strathroy, but too late for this number of the Churchman.

TRINITY CHURCH, DURHAM.—This church was burned to the ground on the 5th instant—a sad blow to minister and congregation. The church was a frame building, erected sixteen years since through the exertions of Rev. Mr. Haynes. Rev. J. Magahy is at present the incumbent, and also of Christ Church, Allan Park, accommodating respectively 300 and 120 worshippers. The Church was insured for \$1000. The congregation have subscribed over \$1100, the utmost they can do; and \$1000 are necessary to build a brick church, such as is needed. For this purpose the incumbent is now soliciting subscriptions.

MUNCHEY.—On Friday last the Bishop of Huron, assisted by the Ven. Archdeacon J. W. Marsh, London, Rev. J. W. P. Smith, Rural Dean, London, Rev. H. P. Chase, incumbent, and other clergymen, laid the corner stone of the new Episcopalian church for the Chippewa Indians at Munchey. Rev. Mr. Chase having exerted himself very successfully in procuring funds for the erection of a new church for the Indians under his charge, the contract was let to Mr. W. F. Faucett, Strathroy, who is making rapid progress in its erection. In the corner stone was deposited a beautiful glass jar presented to Rev. Mr. Chase by a celebrated glass-manufacturing company, Glasgow, containing specimens of the principal current coins of the country, Church documentary papers, and various periodicals. The church will be built of brick, and will cost about \$3,000.

LONDON.—ORDINATION OF THE CHAPTER HOUSE OF THE CATHEDRAL.—Friday, the 27th instant, the Right Reverend the Bishop of Huron held an ordination service in the Chapter, when three Deacons were admitted to the Priesthood: Revs. L. Destrisay, Curate of St. James', Stratford; H. Bland, Missionary, St. Paul's, Dungannon; and G. Channer, Curate, St. George's, Goderich. But few members of the Chapter House were present; there was, however, a goodly number of clergymen. Ven. Archdeacon Sandys, D.D., of Chatham presented the candidates for ordination. Rev. W. T. Young, Huron College, preached the sermon. There were also present Rev. E. Grasset, Rans, Cannons, Irwin and Caulfield, T. H. Lilly, H. W. Halpin, W. Davie and others. Rev. L. Delray goes to Chicago, Ill., assistant minister to Rev. E. Sullivan, Rector of Trinity Church. M. Bland continues his connection with the Dungannon mission, and Mr. Channer is to remain at present assistant minister to Rev. Canon Elwood, who, we are sorry to learn, has been unable, from the state of his health, to perform any parochial duties.

BERVIE.—On Wednesday, the 20th inst., a concert was given in this place in aid of

the parsonage, at which there was a very large attendance, the Rev. Mr. Barrett, the Incumbent, presiding. Mr. Barrett stated that his people have already raised and expended over six thousand dollars, besides the stipend fund, which he thought exceedingly creditable, and showed the interest they took in their Church. He welcomed the Rev. G. M. McKenzie, Rector of Kincairdine, who was present, and addressed the entire company in a very hearty manner. The Warden of the County and the agent of the Merchants' Bank were also present. Miss Bessie Hewitt led off with an instrumental medley executed with taste and ability. Miss Hayes sang beautifully "Nellie of the wild woods," accompanied by the Misses M'Kenney. Song and chorus by the Misses Peters and Mr. Vanstone, "Gathering up the shells from the sea shore." Mr. Beaton humorously lamented the loss of his "Thomas Cat." Duet by the Misses M'Kenney, with chorus. Song and chorus by the Misses Peters accompanied by the Messrs Vanstone, followed by a song entitled "Moses,"—which was followed by an amusing scene, as an encore. A reading by Miss M'Lennan deputed the misery of a deserted wife. R. Baird, Esq., warden, in an address, congratulated the Church on its progress. The Misses M'Kenney sang "Wake, Lady, Wake." The Rector of Kincairdine then made a few happy remarks. Mr. John Benton followed with a song, which was encored. Then Miss A. Dagg with an instrumental piece, and Mr. Parsons with a song expressing entire independence. The Misses M'Kenney sang "The Minute Gun at sea," accompanied by Mrs. Ralston; and a duet and chorus by Misses Peters and Vanstone. Mr. Hayes, the Misses M'Kennys and Mr. Colwell gave a song. Mr. Benton sang "Over the Hill to the Poorhouse." Mr. Ralston read "How the Shoemaker stole the calf." Mr. Henderson then made a few instructive and amusing remarks. The Misses M'Kenney, Messrs. Brown and Benton, Messrs. Ralston and Boyd, Misses Peters, Mr. Abell, Mr. Colwell, Mrs. Hayes gave songs and readings. The National Anthem closed the exceedingly interesting proceedings.

ALGOMA.

OUR BISHOP'S MOVEMENTS.—During the months of July and August our Bishop has visited and held services as well as meetings at the Indian missions at Garden River and Shequiandah on the great Manitoulin;—also at Prince Arthur's Landing, and Kaministiquia Station, 20 miles back from the Landing, on the line of the Pacific Railway, from which place he returned on the 2nd Sept.

After a stay of two weeks, his next engagement will take him to the Bruce Mines, and thence to St. Joseph's Island, where he purposes holding a series of Mission Services, in the houses of the settlers, who, like many in other parts of this spiritually destitute portion of the Lord's vineyard, are anxiously desiring the ministrations of the Church.

MARY LAKE MISSION.—The report of work in a mission must, of necessity, have a great deal of sameness with those which have gone before. We can however, affirm from the experience of the last few months that the last visitation of our Bishop has been the cause of much progress. Perhaps not so much as our hopes would lead us to expect, but amply sufficient to make us thank God and take courage. The lay readers appointed are working zealously, and their labors are being met with corresponding success. Mr. Knowles at Ufford holds three services every Sunday, and has on an average, from

20 to 30 for a congregation. Mr. Tipper at Ravenscliffe has three and two services on alternate Sundays, with about the same attendance. Mr. J. Coulson in Stisted, holds two services every Sunday on opposite sides of his District, his congregations varying from ten to forty. Mr. W. Ditchburn at Rosseau holds two services there, and has very good attendance. The offertory is here maintained with great regularity, and realizes a fair sum weekly. On Sunday, May 14th, a new building was used for the first time, by the Rev. W. Crompton, for Divine service at Beatrice. This building was erected entirely by the settlers themselves as they are too poor to pay for work being done. It is built on land presented to the church by Mr. George O'Hara, and is a neat little building. Mr. Crompton has here a congregation averaging some forty in regular attendance; they have a hearty service, and there is a deep mutual love between them and their clergyman. They have however been able to do no more than build the outside case, and have no prospect of being able to raise the necessary funds, wherewith to complete it; and unless assistance is given, we fear the place must be closed when winter comes. About forty dollars would enable them to fix the place for the winter, and then a Sunday School could, and would at once be organized. God grant the help may come in time.

At Port Sydney, (Mary Lake) the members of the church are erecting a parsonage in hopes that the Bishop will soon be able to send them a resident clergyman. On Sunday, July 16, there was service, for the first time, in the Church Hall, erected at Huntsville. Much preparation had been made for this event, and the success vouchsafed to those efforts was in every way satisfactory. The Hall is forty feet by twenty inside, with platform at one end. It is also well lighted, and the members of our church at Huntsville are justly proud of it. The church owes much to the energy, skill and liberality of Mr. John Scarlett, the churchwarden. He has met the wishes and work of the Pastor, Mr. Crompton, in every possible way, and it is to the labors of Mr. Scarlett much of the success is due.

The Church having used the Orange Hall some years for service without acknowledgement, Mr. Crompton suggested that the first offertory in the new Church Hall should be presented to the Orange Society. This was done,—said offertory amounting to \$6. The members of the Orange Society attended service in their regalia, and altogether we had over two hundred of a congregation.

Mr. Crompton has determined to start a Young Men's Society at Huntsville in the new hall, which will be open every night for reading and recreation, and he would be grateful to any of our friends, who would forward to him at Huntsville P. O., books, pamphlets, newspapers, chess, dominos, Chequers, or anything they think will promote the object in view. All however, it is hoped, will be sent free of expense.

Land has been offered, and steps taken towards the building of a church at Ullswater, on the Parry Sound Road, where Mr. Crompton holds a week-day service once in three weeks. A congregation of about 50 meets at this place. Mr. Crompton has arranged to visit all the settlers here, spending a day and a half every visit, with them, and form a confirmation and singing class.

In obedience to repeated solicitations Mr. Crompton has consented to give a week-day service at Raymond, once every three weeks, on his way to Ullswater. He has also formed a congregation of about thirty in the township of Brunel, in a most out of the way place; land has been offered, and

a meeting is to be held at Mr. King's house, on Monday, Sept. 4th, (D.V.) for the purpose of arranging the erection of a log church, and organizing a Sunday School. Perhaps it may interest some of our readers just to mention an incident which occurred to Mr. Crompton when on his way into Brunel; it will show some of the trials of the travelling missionary. Brunel not being an organized township is notorious for its wretched roads, apart from the Government colonization roads.

Without going too much into particulars, Mr. Crompton says: "I had got safely some two miles beyond King's when I came to an unusually long mud-hole—some 50 yards long—with what looked as a nasty broken causeway at the end. At the first step my horse sank to his knees, but we pushed on getting deeper and deeper every moment. I was just beginning to hope however that I was to get safely over, when down went the hind-quarters of my horse, and there he remained fast. Of course he began to plunge and struggle, but I jumped off the buckboard (by the bye, sinking up to my thighs in mud) and by patting and speaking, prevailed upon him to lie still until I had unhitched the harness. Then leaving the buckboard and harness to their fate, I set off on the horse's back towards the nearest settler's house. This happened to be a Swiss and a Roman Catholic, who could speak little or no English. However the plight of man and horse spoke in a language understood of any people. I left my horse in his care, and taking my surplice, Bible, and prayer book, I set off on foot the remainder of my journey, about three miles. As there had been a fall of rain and some very high winds, I had reason to be grateful for my mishap, and all its dangers and disagreeables,—for what with deeper mud-holes and trees fallen, I never could have got along with my horse. However, thank God, I arrived safely at my destination, held service, and had a church meeting afterwards. Several of the settlers most kindly came back with me, bringing their axes, &c. We found our Swiss friend had groomed the horse, so he was all right. My friends extricated the buckboard, some of them came another mile with me, just to see me over the worst, and, after a ride of some 28 miles, I got home and groomed myself. I am truly happy to say, I have had no ill effects from wearing so many hours my wet muddy clothes.—*Algoma Missionary News.*

Correspondence.

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

MR. FOREST'S SERMON,

Editor of the DOMINION CHURCHMAN.

SIR,—You did a good thing in calling the attention of the public to certain letters addressed by Mr. Forest to the Bishop of Ontario, respecting "Lay Baptism." On the strength of your suggestion I procured the work, and was much pleased with the plain and terse way in which the matter was put. I was pleased to find that my ideas, drawn from years of careful study, were so well sustained by the able writer. I must confess considerable surprise at not finding further notice taken of the subject, either in the form of letters or editorials in your valuable paper. The only satisfactory comments I have as yet seen were in a brief notice of the said work in a late number of the *Toronto Mail*, which readily acknowledged the force of Mr. Forest's arguments, but finished by saying that they hinged on "Apostolic succession," and

treated the well ascertained and necessary fact, as though it were a matter of doubt in the church, simply because some clergymen and laymen, in connection with the English portion, had rejected the doctrine. Of course the whole argument depends upon Apostolic succession; otherwise there would be nothing but lay baptism; for what other than lay authority can any man adduce, who is not ordained by a Bishop of the Apostolic line? Yours, ALPH.

APPEAL FOR BOBCAYGEON.

SIR,—It is with reluctance that I crave space to appeal to the sympathies of your readers, but the urgency of the good cause, in behalf of which I plead, must be my excuse.

I was appointed to this charge on July the 1st, and found a debt of one thousand, three hundred and fifty dollars—\$1,350—on the Church. It had been my intention to open a subscription list for the purpose of raising the money to pay off the debt; this would, of course, take some time to do, but now the Church Wardens are sued for seven hundred dollars—\$700—which has to be paid within ten days in order to save further expense. I therefore, most earnestly ask your readers to send me at once something, however small, towards making up the amount. We are doing all we possibly can, but our efforts fall very far short of the requirements.

It has been a hard struggle to keep things together for a long time, but if this heavy debt could be paid, there will then be no difficulty whatever. I entreat all those who love our blessed Lord and His Church, to come to our rescue, assuring them that they shall be remembered at the throne of Grace, and that He who "loveth a cheerful giver" will pour His blessing down on them. Contributions may be sent to W. B. Read, Esq., or to me, by whom they will be acknowledged. I am, Sir, yours, &c.,

GEORGE HORLOCK,

Incumbent of Bobcaygeon.

September 29th, 1876.

CHURCHES HUNG IN BLACK.

Editor of the DOMINION CHURCHMAN.

SIR,—Will you be good enough to tell me what is the law and what is the ecclesiastical custom concerning churches being "hung in black?" In the first place, is such a mark of sympathy usually exhibited only on the death of the clergyman, or is its use extended to the case of parochial officers, or, finally, to that of any parishioners of note? In the second place, on what parts of the church should the black hangings be placed? I am led to ask you, or some of your readers, to answer these questions, by what has occurred in a church in this city. The occasion has been one to elicit the deepest sympathy with an afflicted family, and what was done, was no doubt done with the best motives, and the kindest intentions. As far as I can learn, the reading-desk, which is also the pulpit, and the altar, were both entirely covered with black hangings. To me such demonstration seems unusual, except possibly on the demise of the rector of the parish or the Bishop of the Diocese, and, in every case, I doubt the taste or the correct ecclesiasticism of covering the Communion Table with black.

We are all keenly on to the watch to catch each other tripping, in showing too great or too little outward reverence for the feasts and festivals of the church, and there are some men who apparently make it their business to denounce, or to advocate the adoption of hangings, adapted to symbolize the teachings of the several seasons. From such men, of one side or

the other, one may surely expect to receive some dogmatical declaration as to what usage, in cases such as that to which I have alluded, is sanctioned by law or by custom.

ENQUIRER.

LOOK BEFORE YOU—READ.

The Editor of the DOMINION CHURCHMAN.

That much ridiculed and now happily obsolete personage, the parish clerk, had at least one thing that was useful among his ordinary duties—he found the lessons for the day and put a mark in the book. Clergymen now-a-days are often too busy or too late in arriving at Church to do this for themselves before the service commences; and this is the more to be regretted, because so very many of these never seem to take the trouble to find out before coming to Church what the lessons are. To the congregation it appears somewhat unseemly to see the clergyman on going to the lectern turn hurriedly to the calendar for information which he surely might have acquired before coming to church; and what is the obvious result? Very often in his hurry his eye rests on the wrong line and he consequently reads the wrong lesson. This is in some churches a very common occurrence indeed. But if this mistake is avoided, how many men are there who are so conversant with all the Bible that they can off hand read at random any chapter with the same accuracy of pronunciation and intonation as they could do if they had looked it over previously? From this slipshod habit come the stammering, the mistakes, the false quantities which annoy and provoke the mirth of the congregation. In a useful little book, "Hints to Young Clergymen" there occurs the following paragraph, which old as well as young might lay to heart. "Let me recommend you always to read the lessons before you go to church, that you may read them with understanding and correctness, and to prepare yourself by the help of commentaries, so that you may not be at a loss should any one ask you the meaning of any passage in them afterwards. This method will also save you from difficulty in regard to proper names and the few passages which are commonly omitted." This is all very well, it will be said, for those who have services only on Sunday, but to prepare himself, to answer questions on every lesson would press heavily on the time of a clergyman who has daily service. Granted; but it is supposed that most clergy devote some portion of each day to private study of the Bible, and it would be neither very difficult nor very uninteresting for them to follow the church's calendar in their course of reading: a practice which many of them do, in fact pursue. As, however, in Canada one generally has to do with clergymen who do not have daily service, it is hardly necessary to consider what exceptions should be made in favour of those who do; and one object will have been gained if these remarks contribute in any way to a more intelligent and careful reading of the Bible in any of our churches.

LAYMAN.

THE CHURCH CATECHISM.

The Editor of the DOMINION CHURCHMAN.

In two former communications, I pointed out two grievous errors taught to our youth in "An Explanation of the Church Catechism," published in London, Ont. I have lately found out that the same, "An Explanation, etc.," has been reprinted by Bowsell & Hutebison, Toronto, from an English edition, No. 28, Church of England Tract Society, instituted in Bristol, A.D. 1811. I beg to draw the attention of your read-

ers, clerical and lay, to the unscriptural tenets taught in the Bristol Explanation of the Catechism.

The young member baptized in infancy is taught therein to say, "In baptism I received the outward sign of union with Christ." (page 5.)

The same young member is just before (page 4) taught to say in the words of the Church Catechism, "In my baptism I was made a member of Christ, the child of God, etc."

Need I say that these two assertions are contradictory; indeed the contradiction is put beyond doubt, when we look to page 6, wherein the young member is unmistakably taught that he or she received in baptism the sign only and not the grace.

Also, in the Bristol Explanation it is taught (pages 6, 9, 23, 24, 49,) that there are two baptisms, and two churches. This expressly contradicts the Holy Ghost, who says there is "One Baptism," "One Body," Ephes. iv. 4-5. Had the compiler of the Bristol Explanation kept in mind the plain statement of Christ—a statement so plain that it is impossible to misunderstand it—"I am the vine, ye are the branches," and every branch in me that beareth not fruit He taketh away," John xv. 2; thereby showing plainly that there are bad and good in "Him"—the "Vine"—the "Body"—the "Church;" he would not have taught that there are two churches. And if but one church, it follows there is only one baptism, in which "by one Spirit (as the agent, and by the water as the means) are we all baptized into one body," 1 Cor. xii. 13.

Is it any wonder that the multitudes of those who have forsaken us, by reason of such teaching as that of the Bristol Explanation of the Church Catechism, point the finger of scorn at us as the church of forms? Need we be surprised to see so many of our people cold and lifeless in confessing their sins and praying to God during Divine Service—looking upon all as mere forms—but alert and eager to hear the sermon? Is it possible, humanly speaking, for the church to prosper while our youth are imbibing such poisonous doctrine at the most susceptible time of their life? I implore the Bishops to remember the Apostolic injunction to their predecessors, Timothy and Titus—to "charge some that they teach no other doctrine"—to "stop the mouths of those who subvert whole houses." And I earnestly beg of every true Churchman, to see that no such book as the Bristol false explanation of our Catechism be used in our Sunday Schools, or at home.

Good explanations of the Church Catechism are plentiful, such as those of Beaven, Mant, Sinclair, etc., especially that of Sinclair, which is No. 578, S.P.C.K.

ISAAC WOOD.

CHESTER CATHEDRAL.

(Address to children.)

THE services at Chester Cathedral, in celebration of its re-opening, after its magnificent restoration, were continued throughout the octave with great success; the preachers being the Bishops of Chester, Manchester, Salisbury, and St. Andrew's; and the Deans of York and Chester. The services were brought to a bright and happy conclusion on Wednesday evening by a special service for children, at 7 o'clock, commencing with singing the familiar Old Hundredth Psalm. There was a large congregation present, and the service was not the least interesting of those which have celebrated the re-opening of Chester Cathedral. The service was a short one, including two hymns—"Jesu meek and gentle," and "We are but little children weak;" after which the Dean of Chester delivered the following short address. The Dean

had a small palm tree by the side of the lectern from which he preached, and had a palm branch across the cushion; and he used these leaves as his text:—

"My dear Children.—We have been improving the Cathedral. We have been making it more beautiful. We have more room in it than we had before. We thought you would like to see. We thought we should like to see you here, so we brought you. Look all around, it is your own Cathedral. When you grow up to be men and women, you will always have a right to come here to church on Sundays, and other days too. I hope you will always take an interest in this large and beautiful Cathedral. I hope you will always be ready to do anything to help those who have the charge of it. You are growing older, but the Cathedral is always young. Children used to come here, as you are here now, more than 700 years ago. Then they became men and women; and new children used to come and look at the building, as you are looking now. Then they grew up, and so on continually. And when you are grown up, as many of you as live to be men and women, other children will come, who are not yet born; and the cathedral will, most likely look very near the same as it does now. I am not going to preach a sermon; I am only going to talk to you for a few moments, and then you will sing another hymn, and we shall finish our service. I am not going to read a text to you out of the Bible. This is my text. Do you know what it is? I mean this plant which is standing by my side. This is a young palm tree, and I will now tell you why I take these palm leaves for my text. You all remember, I am sure, the entry of our Saviour into Jerusalem, not long before His crucifixion—how a great multitude of people crowded around Him, praising Him, and rejoicing, shouting 'Hosanna, hosanna,'—spreading garments in the way, and waving branches of green leaves. I dare say there were branches of many kinds of trees; but St. John says that some of them were 'branches of palm trees.' They were just like these leaves which you see, only this is very small palm tree, and very large palm trees grew on the Mount of Olives then. They are all gone now, but there were plenty of them in those days, and the people tore the branches off and waved them, and cried 'Hosanna, hosanna,' when Jesus came. In fact, I believe the children used to call these leaves themselves 'Hosannas.' I have no doubt there were many children like yourselves in the crowd on the Mount of Olives, waving these palm leaves and shouting, because we find that when Jesus arrived at Jerusalem, and came into the Temple, the children cried out the same words, saying, 'Hosanna.' The scribes found fault with the children for this. But Jesus Christ was not at all displeased with them. Jesus Christ was always fond of taking notice of children. He said to those unkind and hard-hearted scribes, 'Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?' Now, my dear children, while you are looking at these palm leaves, ask yourselves two questions, and when you have gone home from church think quietly what answer you will give to them. These children were very glad to see Jesus Christ, and shouted for joy, and made Him very welcome. Now, do you make Jesus Christ very welcome? He certainly is glad to take notice of you. Do you like to think of Him? Do you wish to know more of Him? Do you rejoice in the thought of His goodness and mercy? Do you go, as it were, with a palm branch in your hand to meet Him? Children who do wrong don't go with palm branches in their hands, they do not wish to know

the Lord Jesus, they don't like even to hear of Him, they keep themselves away from Him as far as they can. I hope this is not the case with you. And do you cry 'Hosanna?' Do you know what that word means? I dare say it has often been explained to you at school, but I will explain it to you again. It is a prayer, it means, 'Save Lord, we beseech Thee!' Do you go to Christ with this prayer on your lips and in your hearts? Do you ask Him to save you? You won't ask Him to save you unless you feel you want saving. People don't ask for what they don't want. Do you know anything about your sins? Do they make you unhappy? Do you want to get rid of them? Do you want to be forgiven? Do you want to be made better? Then you will go to the Lord Jesus Christ, like the children at Jerusalem with 'Hosanna, hosanna,' many times repeated, and He will listen to you, for He is a very gracious Saviour. He will take kind notice of you, as he did of them; He will be pleased with that cry 'Hosanna,' and He will encourage you, as He encouraged them. Ask yourselves those questions, and think about them very often; and you will learn to join those children in praising Christ. God desires to have your praises. The praise that goes up to God from this world is not perfect without the praise of children. We have been praising God in this place for more than a week. But we desired to have you too in this happy work. We felt that our praises would not be perfect without you. But now look again at this Cathedral, where we are assembled. Look up yonder at that roof, look all about you, perhaps this will help you to remember what I have been saying with those palm leaves before me. And I have one more thing to say to you, and a very serious thing, before I stop. This Cathedral was here long before you were in the world, and it will be here long after you leave the world. Some of you will die while you are quite young. Some of you will grow up to be men and women. A few of you will live on till your hair is grey, and till you walk with tottering step; but after the oldest of you has died, the Cathedral will be still standing. So you see, the Cathedral makes us think of God, and of eternity, and of heaven."

It is better to find out one of our own faults than ten of our neighbors.

By what means may we always retain the joy which is designed to be the privilege of the justified? Only one answer can be given to this enquiry, and it is simply this: by keeping at all times near to the cross. Calvary's fountain is a fountain that is ever open; and as often as our peace is disturbed by the consciousness of sin, or our joy impaired by the prevalence of unbelief, the remedy lies there. We are not to live on spiritual attainments, nor on past experiences. Our comfort is not to be derived from personal virtues, nor our confidence to be built on the fervency of religious affections. To lean on these, is to lean on a broken reed.

It is very hard to stand with our Saviour at the grave of loved ones, and say, "Father, I thank Thee!" Yet how many rounded graves will appear in the light of eternity, not as Bochim, places for weeping, but mounts of Beatitudes, whereon God has laid a blessing. Children saved from the paw of the lion, and gathered through the grave with the Shepherd's arm, to be laid away safe on His bosom! Saved ones, bitterly mourned for, sheltered from the storms that would have wrecked them, in the peaceful tomb! But even if not so, how very much there is over which, through our tears, we can say at many grave-sides, "Father, I thank thee!"

"TWO POUNDS REWARD!"

BY THE HON. ISABEL PLUNKET.

"Mother, mother! have you heard the news?" exclaimed Stephen Radnor, tumbling almost head-foremost into the cottage, where his mother sat beside the hearth, with her foot on the cradle-rocker, and her anxious eyes fixed on the flushed baby-face that lay within.

"Grand news, mother?" exclaimed another and louder voice, as Bruce, Stephen's elder brother, hurried into the cottage after him, pushing Stephen aside.

"Hush, hush, boys! quit talking every one of you, and 'be quiet!' poor Mrs. Radnor exclaimed; but not before the little one in the cradle had roused, with a sharp cry, from her short feverish sleep.

"There, I knew you would! you've been and wakened her," the poor mother added, in a kind of despair. "Since ever she dozed off I've been dreading the very minute you'd come in;" and as Mrs. Radnor spoke tears of weariness and vexation fell from her eyes.

"But, mother, listen; it's grand!" Stephen exclaimed again, taking little note of his mother's trouble, and rather glad of the two that the baby was awake now, so that he might tell his news as noisily as he would.

"Miss Ethel has lost her gold watch and chain, with the diamond seal hanging to it, somewhere between the church and Bullfinch Lane."

"And the rector has offered two pounds reward to any one who finds it," Bruce burst in again, determined to have his share in the story somehow. "The rector was down at the school himself to-day."

"There, I knew you would; it's unfair, I say it's awfully unfair. That was the very part I wanted to tell," Stephen muttered, indignantly, and the flush of excitement deepened into passionate red upon his cheek.

"And, mother, listen—listen, mother, I want to tell you something," said little Dick, in a quiet voice, edging up beside his mother, and trying to draw down her ear on a level with his mouth; but Mrs. Radnor must have been sorely tried to-day, for she shook off the gentle little hand that rested on her arm, and withdrew her head from Dick's confidence, whatever it may have been.

"I don't want to hear what one of ye's got to say. Get away to the dresser there and eat the bit that's left for you, and quit talking, for the child's sick, I tell you, and who knows when she'll sleep again now." As she spoke, poor Mrs. Radnor rose, and walked up and down the kitchen flags with the wailing child in her arms, whilst for a moment the boys' mouths were closed with the wedges of thick cake-bread and the tins of buttermilk provided for them on the dresser.

But in another moment the storm of young voices rose again, for Stephen had swallowed his meal almost at one bolt, Bruce had stuffed half of his into his pocket, and Dick was too eager and hopeful to do more than taste his own, and stood with his large patient blue eyes steadfastly fixed on his elder brothers, awaiting their word of command.

"Now then, let's off!" exclaimed Bruce, drawing the sleeve of his coat hastily across his well-stuffed mouth. "I'm to take the lead, of course, because I'm the eldest, and then Stephen, and then Dick."

"All right!" Dick answered, quite happily, with a great belief in his big brothers, and an innocent readiness to do anything that he was told; but Stephen did not seem at all so willing to agree to Bruce's suggestion.

"I'm not going with you at all, I can

tell you; I'm just going on my own hook. I'll start at the very top of the lane, and turn over every inch of grass, and I'll bet you sixpence I'll find it."

"Find what, boys? Is it a goat you're talking about?" Mrs. Radnor asked, as the wailing cry ceased for a moment in her ear, and she caught some hint of the boys' meaning now.

"The goat, mother; why, whatever put old Jenny into your head!" Stephen exclaimed with a splutter of almost rude merriment, which even his present undisguised excitement could scarcely excuse.

"It's Miss Ethel's gold watch and chain with the diamond seal, that's what we were telling you of all the time. The rector has offered two pounds reward, and we're going off now to look for it."

"Then there's one of you will have to go and look for the goat, for all that," his mother answered, quietly; for it's loosed its tether since morning, and there's no saying where it's off to by this time. I was only waiting till you'd come home, to send one of you off to find her."

"Oh, but we couldn't go now, mother!" both the boys exclaimed almost at once, whilst a shade of disappointment and doubt passed over Dick's face.

"She'll be sure to come home before evening; and there's a lot of boys off this minute to Bullfinch Lane, I'll be bound," Stephen added, as he shot out through the open door to join a crew of his school-fellows who had hurried past the window in the very direction upon which his own heart was bent.

"I'll come back and look for the goat before tea, mother," Bruce said more calmly, with better feelings struggling at heart, but no resolution, no sudden heaven-sent prayer to give them strength and purpose. "Won't that do?" he added, coming to his mother, and kissing her before he left the house.

"Then I'd rather you went now," Mrs. Radnor answered, not returning his kiss; "for I'll want to milk her for the child's supper, and dear knows what mischief she's up to!"

"All right, mother, you needn't be afraid; I'll be back in lots of time," Bruce replied, confidently. So saying, he left the house, only a little more quietly than Stephen had done, and little Dick followed, as ever, close at his heel.

Poor Mrs. Radnor shook her head sorrowfully as the three children left the house, leaving her to her trouble again alone. She laid the child down in its cradle once more, and began an almost desperate movement of the rockers to and fro, whilst with the other hand she hid her face in her apron, and cried.

This was the way—this was the way of them all. She had worked, and watched, and wept for each one of them—Bruce, and Stephen, and Dick—in turn through twelve long years to this very hour and day, and yet they'd go off on their own pleasuring, and mind her bidding never a word; with the child sick and the goat strayed, and no one to do a hand's turn for her good or bad.

Poor Mrs. Radnor! Her husband had died only a few short months ago. She had not slept these two nights, nor was it likely she could sleep to-night either, with that child's ceaseless cry in her ears; and it was not strange that, in this moment of fresh disappointment and pain, the sad tears should overflow with the sadder thoughts that had wakened them.

There was a slight stir, a slight whiff of summer air in the cottage, as the half-door which Bruce had closed after him opened again; but Mrs. Radnor did not lift her bowed head from her hands, or stay the restless tread of her foot upon the rocker

—she was not expecting help or comfort now, whatever fresh sorrow might come.

And yet it was help and comfort too, though Mrs. Radnor's faint heart had not prayed or waited for it.

"Mother, listen! listen, mother! I want to tell you something," a low child's voice whispered in her ear, and the touch of a child's hand rested upon her own.

It was Dick, and this time his mother did not shake him off, though neither did she answer him until he spoke again.

"Listen, mother!" Dick whispered, still more faintly in her ear, though the baby's wail had ceased, the elder boys were already past the entrance to Bullfinch Lane, and there was no other human voice in the quiet cottage to hear. Dick always whispered when his little heart was full; he whispered when he said his prayers to God at night beside his mother's knee; and he whispered in her ear now.

"Listen, mother, I'm going to look for the goat for you; don't cry, mother," he added, as his mother's silent tears gave way to a loud sob now, and almost frightened him.

But Mrs. Radnor's arms quickly closed round his neck and gathering him up into her bosom, as she had rarely done since the little sickly sister had come to take his old place there, she kissed him many times.

"God bless you, darling," she said, "God bless you; who'd ever have thought of you coming back, poor little lad, all that way; but where's the good of your going away after the goat; how can you bring her home, when it's dead may-be, she is by this time, or down in the gravel-pits, just as likely as not."

For a moment Dick looked troubled, but his sweet childish face soon brightened again.

"Never mind, mother, I'll go and look for her, and I'll bring her home, never fear but I will," and Dick almost withdrew himself from his mother's arms, so eager was he, in the strength of his childish faith, to start on his new errand at once.

"Then, God bless you again for a good boy," his mother said, as she put him down, and with her blessing in his ear, and a happy sense of right-doing in his heart, little Dick stepped out of the cottage again.

Mrs. Radnor wiped the last tears away from her eyes now; the baby was unexpectedly asleep, and she drew the cradle out of the sun, into a cooler corner of the house. There was other work to be done, and she felt the courage for it now. God's little messenger had done his work bravely and well, and although Mrs. Radnor had small hopes that he would succeed in bringing back the truant goat she was comforted.

PART II.

Poor little Dick! in those few minutes, from the time he left the cottage with his two brothers until he returned alone, a hard battle had been fought and won. Many thoughts had chased each other through the little pure heart that desired so earnestly to do right.

First—yes, first—the thought of the summer afternoon with Bruce and Stephen in Bullfinch Lane, the search, the excitement, the delight, the gold watch and chain with its diamond seal, the reward, the Belgian canary in a new green cage that Stephen had settled upon buying when the two pounds were his own, the bat and ball and wickets upon which Bruce's heart was set, the shawl for mother, and the red hood for baby, which he had thought of himself—all this passed swiftly through Dick's mind, and then the thought of his mother, and of his little sister's wailing cry, made him lag a few steps behind the other boys,

and kick up the dust with his feet; and then another thought came with great power into his heart, which brought him quite to a standstill, and lifted his eyes to the blue sky overhead—the thought of some words which he had heard from the rector in the school to-day, not about Miss Ethel's watch, or the diamond seal, but about the good brave life that a little boy had once lived long ago in a quiet village home, not pleasing himself, but a help to others, and obedient to his mother.

Dick knew that this little boy when He grew up had been called the Lord Christ, the Saviour of the world, and that afterwards He had died a cruel death for sinners, upon a "green hill far away" from His village home. And Dick knew that he could not be quite like Him, but he had determined in school to-day that he would try, and it was this last thought that had made him climb up the stile over which his brothers had disappeared as quickly as he could, and call after them that they were not to wait for him, because he wanted to speak to mother. It was this that had brought him back so lovingly to her side, and it was this thought, too, that made his heart so glad, as he went out amongst the tall ragworts and purple mallows in the paddock behind the house, to search for the straying goat.

But, of course, she was not there, only the deep hole in the centre of the field from which her tether had been dragged; and when Dick looked a little further, a few more loose stones, fallen from the old gap in the wall to the road beneath, showed by what means her escape had been made. Dick climbed through the gap too, and let himself cautiously down, raising a thick white cloud of dust about him as his feet touched the road. But as the dust cleared away, Dick saw, to his joy, that the heavy iron spike and long thick rope of the tether had left a straggling track for some distance, at least, along the white road ahead of him.

Dick went on, brave in the consciousness that he was doing right, and that God was with him. He knew that if Jenny were there she would prove a much more mischievous trespasser than he was, and so he did not care if he met old Farmer Ellis himself face to face; and he wanted to cut right across this angle of the field to widow Marsden's cottage, for from there Jenny had been bought some time ago, and Dick thought she might have made her way back there; if not, he must only try in the gravel-pits another mile away.

It was a good steep pull through the thick grass to the small white cottage at the other side of the field; but there was something in Dick's heart that made it seem short to-day, and as he knocked at Mrs. Marsden's door he felt almost a certainty of hearing good news from her.

A shrill "come in!" answered his knock, and upon his entering, he found the old woman alone and in bed, with an eager thirsty look in her eyes, and one long thin arm outstretched on the quilt.

"Come in, Dick Radnor, and welcome. And it will be the Lord that has sent you here."

"No," Dick answered, simply. "I came myself, to look for our goat that's been lost since morning, and I thought she might have come here."

"Then I haven't seen her; and it's I that's lost myself for want of a drink of water. Martha's that careless, she left it just out of my reach when she went out this morning, and she'll not cross the threshold again until evening." As she spoke, Mrs. Marsden stretched out her hand again towards a cracked cup in the window, but even the points of the long

thin fingers could not reach it and she sank back exhausted again.

Dick climbed up on the foot of the bed, forgetting his purpose for a moment in the sight of the old woman's distress; but the sun was glaring hotly in at the window, and even the outside of the cup was quite warm. That water could not do much towards cooling the poor parched lips.

"This is not fresh," he said, "the well's just here to the back, I will run out and fill it," and without waiting for a reply, Dick hastened round to the rear of the house, and leaning over the little dark well, which was so cool and clear he could almost see the smile on his own happy face reflected in it, he filled a brimming cup for the old woman, and soon placed it with his own hands to her lips.

"Thank God! and thank you, Dick Radnor, and God bless you!" Mrs. Marsden said, as she took a long drink from the cup, and lay back on the pillow again.

"And whilst you were away at the well I was thinking, that an hour or more ago I heard a knock at the door, that I thought might have been a neighbor, and I was real glad, for the sun was all a-blaze, and I wanted the drink badly; but though I sat up in the bed and roared as loud as I could at them, not one lifted the latch, and I'm thinking now 'twas old Jenny herself, for 'twas her knock, if I'd had the sense to remember it."

"And where do you think she's gone now?" Dick asked, eagerly, awaking to hope again at Mrs. Marsden's words, and pushing back the thick fair hair from his heated brow.

"It's 'mazing fond of the church was Jenny," the old woman answered, half to herself, as it seemed; "the rector's got a young plantation up there, and I'd no peace between him and her till I parted her. You'd best look after her there, Dick Radnor, I'm thinking; and God bless you for coming, my boy, whether he sent you or no!"

So saying, the old woman turned sleepily round on her side, and Dick left the cottage quietly, making straight across the fields for the rector's plantation, with fresh courage at heart, and a double blessing in his ear.

If it had been only for this—only for poor old widow Marsden in her loneliness—he was glad he had given up the expedition to Bullfinch Lane; he was glad, even if old Jenny could not be found, that he had come this way.

But "this way" was the hardest bit of it all, for the fields were full of prickly thistles, and Dick's stockings were short, not like the other boys, and he had to skirt all round three sides of the two large fields where the thistles did not grow, or at least, not so thickly, and very tired and almost disheartened he was before he reached the little brown brook across which there was a short cut by stepping-stones into the rector's plantation.

Once indeed, it must be told, our little hero sat down on the very edge of the thistles, with the sun and dust in his eyes, and prickles in his bare legs, and a great fear in his heart that he was going to give it up and take to crying instead; but only two large tears rolled out of his eyes, carrying away the dust and weariness with them; a kind black cloud passed over the sun, making the whole air in a moment pleasant and cool, and Dick took heart again, as a distant sound of plaintive bleating fell upon his ear.

He sprang up. It was Jenny! he knew it was, their own Jenny, though the sound of her voice was more sad and troubled than it was wont to be.

"Jenny, I'm coming to you; here I

am!" Dick exclaimed, plunging first through the water, and then through the thick uncut grass of the plantation towards the church in pursuit of her.

There she was, indeed, poor Jenny, in her old and favourite haunt among the young spruce fir trees close to the porch, but she could not reach the pale green shoots or pink tassels to-day, for her long tether was twisted in hopeless tangles about a fallen stump, and poor Jenny was prancing around on her hind-legs, butting at it with her horns in vain efforts to be free, and uttering every now and then the plaintive bleat which had guided Dick through the plantation to her side.

"Poor Jenny, poor old Jenny!" he exclaimed, throwing his arms round her neck in the first impulse of his excitement and delight, and kissing her brown cheek; but Jenny was in no mood for coaxing just yet, and butted at him severely. It was not until Dick began working at the other end of her chain that she seemed to understand that he had come to her help, and then she danced eagerly towards him on her hind legs again, and rubbed her brown nose in turn against the child's fair cheek.

It was some time before Dick's anxious fingers could untwist the tangled chain, and then the heavy stake had to be pulled with quite a wrench from under the fallen wood; and then—what then? What was it that danced and sparkled and burned in the sunlight under Dick's eyes, sending the crimson colour to his cheeks and a rush of glad startled thoughts to his heart? What was it set his hands trembling with almost a sense of fear as the heavy stake fell from them and he stooped towards the ground? Was it possible—was it right—could it be, that such happiness had fallen to his share?

Yes, there it lay, just where it had fallen in the long uncut grass—Miss Ethel's gold watch and chain, with the diamond seal almost concealed by the fallen wood, just under old Jenny's brown nose, which must have grazed it at least a hundred times.

Dick could scarcely believe it; he lifted up the unlooked-for golden treasure with doubt and trembling and joy; he heard, in a kind of dream, the sound of boy's voices—loud-raised, passionate voices—drawing near, and he stuffed watch and chain and all inside the breast of his little holland waistcoat, with almost the air of a thief.

He did not want to meet them just now; he did not want them to know yet; he could not feel quite sure, quite happy about it all, until he had run home by the way he had come, until he had climbed up into his mother's arm's again, and laid his treasure there.

Already Jenny was far ahead of him, dragging her chain and heavy stake after her. She had had enough of wandering for to-day; she was tired of pulling and twisting, and running round and round on her hind legs ceaselessly. She was just as anxious as Dick to get home; indeed it was all he could do to get up to her, and lay hold of the iron stake, to prevent its catching in the underwood, and causing fresh delay.

Then on they went together, Jenny frisking along like quite a young goat, in all the gladness of freedom, Dick following, almost breathless, behind, one hand holding her chain, the other tightly held inside his holland waistcoat over the hidden treasure.

Oh, what a happy triumphal procession it was—splash through the cool brown stream again, on through the prickly thistles, in for one moment to Mrs. Marsden's cottage to shout "all right!" into her poor bewildered ears, on through the pasture, and down through the dusty road almost at a canter, faster and faster as Dick drew near to his mother, and Jenny drew near to the quiet paddock which she had forsaken that morning,

Baby was still asleep; Mrs. Randor was in the doorway, knitting a pair of long grey hose which were to cover Dick's legs in the winter. In a moment he was in her arms, with his mouth close to her ear, and his hot flushed cheek against hers.

"Listen, mother! Mother, listen! I've found it!" Mrs. Radnor was proud and well pleased with her boy, as old Jenny clattered round to the paddock, and one heavy burden of doubt and fear rolled off from her troubled spirit; she thanked and blessed him many times in an instant, and scolded him almost as quickly, as her lips touched his burning cheeks, and her cool hand pushed back the mats of fair hair from his forehead.

But when he drew out his folded hand from his bosom, and showed Miss Ethel's watch and chain, and the diamond seal hanging to it, Mrs. Radnor was silent. She, too, felt as if it were almost too much, too great good fortune to have come in their way, too great a blessing to have fallen to their share. It was not for some time that she seemed quite to understand it, and then Dick's simple story and child-like faith brought back strength to her own weary and heavy-laden heart, beyond the worth of gold; and she and Dick had a happy hour together, before the other boys came in, white with heat and dust, and churlish with disappointment.

"It's unfair; I say it's awfully unfair!" Stephen muttered, angrily, striding out of the cottage again, as the whole truth broke upon him; and as he spoke, the gold of Miss Ethel's watch and chain dimmed under little Dick's eyes, as he stared down at them.

But the cloud soon passed away, for Bruce, who was older and braver than Stephen, drew near to Dick, and, putting his arms round his little brother's neck asked him, coaxingly,

"What will you do with the money, Dick—with the grand two pounds, old boy?" And then poor little Dick had his first sweet taste of pure unalloyed pleasure as he told Bruce that mother had said that she thought the two pounds would buy the Belgian bird in the new cage, and the bat and ball, and the red hood for baby, and pay next week's rent, and have a good many shillings over; and Dick whispered to Bruce, though he did not tell his mother, that with these good shillings he intended to buy the nice grey knitted shawl for her that he had seen in the village shop window.

Bruce was greatly pleased; and Stephen—who was not half such a bad fellow after all, and really fond of his little brother—came in soon, with his temper greatly improved, and an armful of ivy for Jenny. Baby woke up from her sleep in a good temper, too, as if she knew all about it; and that was a very happy night in the cottage, and Dick was the happiest there, with a pure unselfish smile on his face, and a pure unselfish joy in his heart, for although the rector lived five miles away, and the two pounds could not be claimed until to-morrow, already Dick had his reward, for he had done the thing that was right; he had not pleased himself, but he had helped others, and been obedient to his mother, and Dick felt as if he wanted nothing more, for "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."

THE most natural beauty in the world is honest and moral truth. True features make the beauty of a face, and true proportions the beauty of architecture; as true measure that of harmony and music. In poetry which is all fable, truth is still the perfection.—*Shaftesbury.*

THREE ANGELS.

They say this life is barren, drear, and cold,
Ever the same sad song was sung of old,
Ever the same long weary tale is told,
And to our lips is held the cup of strife;
And yet—a little LOVE can brighten life.

They say our hands may grasp but joys destroyed,
Youth has but dreams and age an aching void,
Which Dead Sea fruit long, long ago has cloyed,
Whose night with wild, tempestuous storms is rife;
And yet—a little HOPE can brighten life.

They say we fling ourselves in wild despair!
Amid the broken treasures scattered there
Where all is wrecked, where all once promised fair,
And stab ourselves with sorrow's two-edged knife:
And yet—a little PATIENCE strengthens life.

Is it then true, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the winter shines the laurel leaf;
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope, and Patience cheer us on our way;
Love, Hope, and Patience form our spirit's stay;
Love, Hope, and Patience watch us day by day,
And bid the desert bloom with beauty vernal,
Until the earthly fades in the eternal.

—*Fraser's Magazine.*

CLEARNESS.

The capital defect of the writers and speakers of the present day is a want of clearness, method, and power in dealing with matters which daily come to hand. Education has come to be a mere thing of bulk or quantity. It consists of accumulation. Men are losing their mental as well as physical digestive functions. Confusion, intellectual lassitude, and a want of method and of power to grasp the core of a subject are the consequences.

It is true that men always see the beauty and value of clearness of conception and strive after them. But too many labor at expression alone or chiefly. They whine about their want of utterance. They labor at parterre, as they suppose; and the result is a minimum quantity and a maximum of weakness and deformity in quality. Such people have no clear ideas. Instead of putting their minds in order and laboring for clear ideas first, they strive for clearness of expression. It is pitiable to see one of these people struggling and writhing to say what he has not got to say. Yet their lips go and they make a sound—"ephemeral sound of a sound." If any one who has clear ideas himself has any doubt as to the truthfulness of this criticism, let him listen to the halting, inconclusive, rambling sermons which he can hear from many of our popular extemporaneous pulpit orators. Let him hear and carefully analyze the confused, misty, frothy discourses which too often fall from some pulpits, and which the young women cannot too much bepraise, because "the language was so beautiful," and his doubts will soon vanish.

Now, what is the remedy? Simply let us give up the hallucination that we have anything worthy of the name of ideas, except those which are sufficiently clear to be expressed in clear language. Style is the mere skin of thought, and will be radiant and precise as thought is bright and well defined. All matured ideas which one has, he can express. Clearness of thought and distinctness of enunciation will secure any of our preachers large and attentive audiences. The reason that people go to sleep in the morning service and stay at home in the evening, is because the preacher has either a muddy mind, or a thick tongue.

To watch without prayer is to presume upon our own strength; to pray without watching is to presume upon the grace of God.