

The style is Gothic, and on the architect's plan looks exceedingly well. This, however, provides for a tower, which will at present be dispensed with. The size of the building is 86 x 76, the height of the walls 12 feet and the length of the rafters 34 feet. The walls will be of our common boulder stone, with free stone sills, facings, etc.

ALGOMA.

SAULT STE. MARIE.—The Bishop arrived here on the 30th of May, and on the 2nd of June consecrated the little cemetery belonging to the Shingwauk Home. It is sixty-six feet square, surrounded by a nice stone wall built by the Indian boys, with a very neat gate, surmounted by a cross, made in the carpenter's shop attached to the institution. His Lordship afterwards distributed the prizes and addressed the children. On Whit-Sunday, thirteen of the pupils, six males and seven females, were admitted into full communion with the church by the apostolic rite of Confirmation. After the third Collect at Morning Prayer, Hymn 127, A. and M., (*Veni Creator Spiritus*) was sung, and the candidates were presented to the Bishop by Rev. E. F. Wilson, in a manner similar to that of presenting candidates for ordination. His Lordship then reminded them of the great importance of the step they were about to take, and asked the congregation to spend a few moments in silent prayer on their behalf, after which the confirmation office was proceeded with. The Bishop preached from Exodus xii. 26, "What mean ye by this service?" and explained the nature of confirmation, concluding with some excellent practical advice to the newly confirmed. His sermon was listened to with great interest by the Indian children, who appeared thoroughly in earnest, and quite to realize the responsibility they were assuming, as they proved by all remaining to receive the Holy Communion. In the afternoon the Litany was said, and a child of Rev. E. F. Wilson was baptized by the Bishop.

The friends of our Diocese will, we are sure, excuse a little delay in the appearance of the *Algoma Quarterly*, when we say that a printing press has been procured for the Shingwauk Home, and that it will in future be printed by the pupils of that institution. We hope to issue it about the 1st of July.

The Rev. J. Widmer Rolph leaves here about the middle of June; he has been appointed to the temporary charge of Bowmanville, during the absence of the rector in England.

CHURCH DISCIPLINE.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—In your last paper you invite correspondence on this subject. I therefore send you the following extract from the editorial of the *New York Church Journal*, which is equally as applicable to Canada as to the Church in the United States.

P. T.

"For if we are to have discipline, 'the Rector' must discipline. And who is 'the Rector'? A clergyman who is allowed to officiate for a certain number of people as long as they like him.

"The poor man has a wife too, and children, perhaps half-a-dozen. It is very inconvenient to be obliged to remove. Then if he displeases his congregation, and they work the usual machinery to get him removed, he is an 'unsuccessful' man. The Church knows him as 'impractical,' or 'erectory,' or 'lacking in tact,' or hears that 'he did not succeed well at Smith-

town,' and it is hard lines thereafter for the poor man everywhere.

"Now we submit it is too much to ask a man in this situation, to offend Squire A, or drive the rich Mr. B. out of the Church; or make a deadly enemy of Col. C. whose family rent three pews.

"If these estimable gentlemen choose to live, as they very likely do, to the world, the flesh, and the devil, the parson must be content to smile upon them as supporters of the Church; above all, not to drive them away by lack of tact, lest the Church suffer.

"Naturally this rector and all like him, are very much opposed to any revival of discipline. He cannot see how discipline will fill his pews, how it will 'support the parish,' and pay his salary. And as 'filling the pews' 'supporting the parish,' and 'getting the salary paid,' are the purposes for which churches and parsons exist, he thinks discipline impertinent.

"His notion is to make the church 'successful,' and to this end one must be prudent, careful to give no offence, to obtrude no offensive opinions, to court especially the rich and the influential, and to have things go on quietly. He proposes, like a wise man, to butt out such brains as he is pleased with, against no stone wall of discipline.

"In other words the question of discipline touches at once on the inherent viciousness of our headless and helpless Congregationalism. Each man must fight his own battle alone, must sink or swim, 'succeed' or fail for himself. And the world's measures of 'success' are the Church's measures also at this time, sad to say, and a man protests against being legislated into a position where he may alienate some of his warmest supporters.

"That his alarm is groundless, we may believe. That really the thing he dreads is the way to give the Church respect and power, and to magnify his office, one may have insight to see, and faith to believe, but we cannot expect men to be greatly higher than their fellows and their circumstances.

"It is pretty certain that while 'the Parish' means anybody and everybody that choose to 'sustain the Church,' baptized or unbaptized, communicant or noncommunicant, 'Jew, Turk, or Infidel,' honest man or knave, discipline is in the nature of things impossible, and some other outlet must be found for that zeal for God's kingdom, which every Churchman naturally feels."

(FROM OUR HAMILTON CORRESPONDENT.)

NOTES OF A SERMON ON UNITY.

PREACHED AT THE OPENING OF THE SYNOD OF NIAGARA, BY THE REV. CANON HEDDEN, M.A., RECTOR OF THE CHURCH OF THE ASCENSION, HAMILTON.

Ephesians iv. 4-6.

The Rev. Canon introduced his subject in his own quiet and unpretending yet impressive manner.

The church, he said, had in her infancy to contend against the *civil power*—tolerant only of polytheism—against vice, enraged by her lofty purity—against infidelity, impatient with her calm dogmatism.

And there were foes more dangerous still, because more insidious—these were foes of her own household. Questions of doctrine, discipline and ritual were fiercely debated. The sacred writings themselves disclosed slumbering elements of discord, and proved to us how much needed, how little heeded, was the Saviour's dying prayer, "That they all may be one."

Yet the Scriptural theory of the church was "UNITY." One closely knit together

Body; One Head, the many members in perfect sympathy with one another. *One Building—A Temple*, Christ the Corner Stone—its component parts, living stones built up firmly upon Him—*One Tree*—The true Vine, with its fruit-bearing branches.

Everywhere in the Scriptures was the Church of Christ presented as a community, one and invisible—and therefore to preserve this unity was a principal duty of its members. Christian principles not only taught unity directly, but also indirectly promoted it. Where unity was broken some principles must have been laid aside. Further, the unity of which the Scriptures spoke was of so perfect a nature that it had no limits as to its extent, no qualifications as to its property. It admitted neither of abatement nor of restriction. For to constitute union with the church of Christ, apostolic doctrine must be held. "Though we or an angel from heaven preach any other gospel unto you than ye have received, let him be accursed." Apostolic fellowship must be maintained both in the government of the Church and in the mode of that Church's worship.

These divisions of the Rev. Canon's discourse were fairly placed before us founded on the direct statements of Holy Writ and supported by convincing arguments from "Ancient Authors."

He was careful, however, to guard against the idea that any Church, however Scripturally modelled, was gifted with infallibility. Along with the apostolic order there must ever be the apostolic doctrine. No promise of perpetuity or of infallibility was given to any particular national church. "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living but also in matters of faith." And he warned us that it was our duty as individuals to see that the faith be maintained and zealously held, lest we too should fall from our lofty position of unassailable truth and order.

With regard to the mode of worship, the rev. gentleman observed, that it was not probable that the Apostles left the infant churches without instruction as to the manner of conducting divine worship, and among the traditions which St. Paul gave to his disciples, there might have been directions more or less definite. He reminded his hearers of the liturgies bearing the names of St. James and St. Mark which were in use certainly in the second century, and with which our own is in the main consistent. He quoted Justin Martyr and the Council of Brittany as evidence of the same facts, and showed that the primitive worship, like our own was modelled upon that of the synagogue, being *liturgical* in its form.

After thanking his audience for their attention, the preacher concluded:—"In this day of enquiry, of restlessness, of change, and of a falsely called charity, it is well to have our attention directed to the good and the grand old paths, that we may feel the more courage and security in walking in them. We have cause to be thankful that we hold pure apostolic doctrine and apostolic order. Let us thankfully and contentedly abide in our belief of what constitutes apostolic doctrine and apostolic fellowship. The Articles of our Reformed Church, which set forth her doctrinal belief, are most purely evangelical—i.e. they set forth the cardinal truths of revealed religion. Let us hold fast to her teaching even if there be some few otherwise minded. Most Scriptural are her doctrines, most pure the morality she teaches, most mindful of us in our various states and conditions of life—thoughtful of us both in the days of our health and seasons of sickness—tenderly ministering to us in the hour of