

which exist between pastor and people. We think that in all country parishes the people should see to it that the parson's horse or horses are well taken care of.

THE Church day-school lately opened in the Rev. Dr. Armstrong's parish, a notice of which appeared lately, is a great success, and the numbers in attendance much greater than at first expected. There is a Litany service every Wednesday and Friday, and the "saints-days" are strictly observed, so that the parishioners have now increased privileges. The teacher is a lady sound in the faith, of long experience in teaching, and a great acquisition in every way. Why cannot other parishes follow suit, and rescue our children from the semi-infidel schools so thoroughly upheld by the State?

LONDON TOWNSHIP.—The Church members of Hyde have purchased a new organ for their use in the church at Hyde Park. This is the little place of worship that the Church folk have rented from the Methodists. Service is held on alternate Sundays by the Rev. Mr. Sage, of the city.

WOODSTOCK.—On the 11th inst., the Rev. John Gemley, rector of Simcoe, delivered two eloquent sermons to crowded audiences in old St. Paul's church, of this place. On the following Monday evening, the rev. gentleman was greeted with a large and appreciative audience, to listen to one of his popular lectures, which was well received, and worthy of the reputation of this eloquent divine.

SOMERSET.—A correspondent writes us as follows:—"Our mission has now a fair prospect of regaining its former self. The church has been opened informally, and the congregations are simply extraordinary. A Sunday-school is to be opened (D.V.) in a few weeks, and as the people seem determined to rally around the Rev. Dr. Armstrong, who is giving us "grace" services, and coming at great inconvenience every fortnight, we are all hopeful. We are strong numerically, but being disorganized we cannot do much. Never, however, were our hopes stronger or brighter than at present."

DORCHESTER.—Rev. H. D. Steele has delivered a very forcible lecture in St. Peter's church, Dorchester, on "The Early British Church" to a large and highly appreciative audience. This is one of a series of lectures being delivered by Mr. Steele on the Church of England, Holy Catholic and Apostolic. Mr. Steele had been, till within a short time, a Presbyterian, and became convinced that the old Church of old England is the historic Church and truly apostolic. He has lately been appointed incumbent of the extensive parish mission of Dorchester township, comprising Belmont, Harrietsville, and Dorchester churches.

The following notice appears in the Synod circular, referred by the Standing Committee:—Amendments to the canon on Discipline, as prepared by the special committee appointed by the Standing Committee for submission to the Synod. [N.B. The amendments are printed within quotation marks.]

2. "The clerical members of the Standing Committee shall be the committee of discipline for the purposes of this Canon."

3. Every clergyman shall be liable to trial for any crime or immorality, or for any scandalous or disorderly conduct, "or for publishing or circulating, either directly or indirectly, documents whether anonymous or otherwise, calculated to defame or injure the Church in this diocese or elsewhere, or unjustly reflecting upon the character of its duly constituted authorities," or for teaching or maintaining doctrines contrary to the teaching of Holy Scripture, etc. . . . "or who may otherwise act in a way inconsistent with his position as a clergyman; or who becomes from any cause unfit or unable to discharge the duties of his office, or unable to keep together any congregation over which he may be appointed incumbent," or for the violation of the Constitution or canons of this diocese.

4. When the Bishop shall be informed by three members of the Church, or by three presbyters, that a clergyman is liable to trial under clause 3, "or whenever the Synod, or the Standing Committee of Synod, shall by resolution passed by two-thirds vote of the members present, declare that in their opinion a clergyman named in the motion is liable to trial under said clause 3;" or whenever the Bishop shall think that the interests of the Church require it, he shall give a commission under his hand and seal, directed to three members of the committee of discipline, "and naming one of them chairman," for the purpose of making inquiry as to the grounds of such charge or report. "For all or any of the purposes of the said investigation, the committee shall have the right to

enter the parish or mission of such clergyman, and there or elsewhere in their discretion, prosecute such enquiry, and upon at least six days previous notice in writing to him, or left at his residence, signed by the chairman of the committee, specifying such charge or report, summon such clergyman to appear before the committee at the time and place mentioned in the notice to answer such charge or report; and if he neglect or refuse to attend before the committee upon such summons (without assigning any cause or without reasonable cause to be judged of by them) or if he attend and will not answer any question put to him by any member of the committee touching such charge or report, they shall forthwith report him for contumacy, but such sentence may be subsequently reversed by the Bishop in his discretion. In all respects other than in this canon provided, the mode of conducting the preliminary investigation shall be entirely in the discretion of the committee. After investigation held, the committee, or a majority of them, shall forthwith report to the Bishop the result of such investigation, together with the evidence taken therein, and they shall state whether in their opinion the accused should or should not be brought to trial on such charge or report."

6. "The Bishop shall nominate five members of the committee of discipline as a board of Triers, and shall cause a copy of the charges and the names of the said Triers to be served on the accused, who shall within seven days after such service have the privilege to object to any one or more, not exceeding three, of such members. In case of such objection, the Bishop shall forthwith nominate the requisite number to complete the board of Triers." The said five clergymen shall form a board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, "and shall elect their own chairman," and shall have power to adjourn from time to time, (not extending over more than six months in all) and from place to place, (but always within the diocese) as they shall think necessary.

GRACE CHURCH, 4th Line, East Warwick, was opened with appropriate services on Sunday last. The weather was all that could be desired, and the congregations at both services were very large. It is estimated that 400 persons attended each service. The offerings on both occasions surpassed the highest expectations of the churchwardens. The building is neat and churchly in all its appointments. When the subscriptions due in the fall are paid the church will be free from debt. The choir of Trinity church, Watford, aided by members of the Harwick choir, did good and acceptable service. The Rev. Mr. Campbell, of London, preached at both services. His sermons were heard with pleasure. He also preached an able discourse in Trinity church, Watford, in the evening, to a large congregation.

ALGOMA.

From Our own Correspondent.

DUNCHURCH.—Mr. Thomas Butler desires to gratefully acknowledge at various times from Christmas six packages of Sunday-school papers from the Rev. H. B. Owens, of West Hill, Scarborough, parsonage. They have been of great help in securing the attention of the children, and in correcting erroneous impressions respecting our Church.

GRAVENHURST MISSION.—The wardens of St. John's church, Northwood, acknowledge with hearty thanks the generous gift of an altar cloth from C. W. M. A., per Rev. Thos. Lloyd.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. Is there any other reason?
A. Yes: St. Paul says, "The cup of blessing which we bless, is it not the Communion (or participation) of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? 1 Cor. x. 16."

Q. Any other reason?
A. Yes. 1 Cor. xi. 27-29.

Q. If Christ, who is the Truth, has given us a sign, may we doubt that He gives the Thing Signified?

A. No; it would be profane to doubt; and the Church declares that the Body and the Blood of Christ "are verily and indeed taken and received by the faithful in the Lord's Supper."

Q. Do these words "verily and indeed" refer to the manner of the Presence?

A. No: but to its reality. The Presence is real, but the mode a Mystery. "He hath instituted and

ordained Holy Mysteries." "We who have duly received these Holy Mysteries".

Q. After what manner is the Body and Blood of Christ so present as to be "given, taken, and eaten" in the Lord's Supper?

A. After a heavenly and spiritual manner; i. e. they are present by the power and working of God's Holy Spirit, and for the highest spiritual ends.

Q. Are the bread and wine so changed into the Body and Blood of Christ as to lose their own proper nature?

A. Our Church maintains the very contrary, and expressly denies such change, as destructive of the idea of a Sacrament; for so there would be no outward part.

Q. Is the outward part merely a sign of the Body and Blood of Christ really absent?

A. No: for in that case the nature of the Sacrament would be equally overthrown, as there would be no inward part.

Q. Is our faith the cause of this Presence?

A. No: "faith is the evidence of things not seen" (Heb. vi. 1), not their cause.

Q. With what special faith should a communicant "draw near?"

A. Faith in the promises of God made to us in the Sacrament.

Q. What are those promises?

A. That if we eat and drink in penitence and faith, we shall "spiritually eat the flesh of Christ and drink His Blood; we shall dwell in Christ and Christ in us; we shall be one with Christ and Christ with us."

Q. Where in Scripture are we encouraged to look for such wonderful gifts?

A. In St. John vi. 53-56.

Q. What assures us that these words refer to the Holy Communion?

A. Because our Lord's promises contain extraordinary benefits to those who eat His Flesh and drink His Blood; and in the Holy Eucharist alone does He offer to us His Body and His Blood; and these terms are never used by our Lord or His Apostles except when they are speaking of the Holy Eucharist.

Biblical Notes and Queries.

Answer.

TO LAYMAN.—There is no authority for a lay-server.

Questions.

WHAT authority is there for the priests and ministers turning their backs on anything or saying the prayers in any direction? C.E.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

BISHOP FAUQUIER MEMORIAL CHAPEL.

DEAR SIR,—I am exceedingly disappointed that there has been so little response to my—not appeal—but proposal to build a memorial chapel to the late Bishop and Mrs. Fauquier. Out of the \$3,000 asked, \$1,535 only is as yet contributed, and the bulk of this, as usual, from England. Unless the purses of those who profess to have felt such great regard for the late Bishop are opened immediately building operations must be deferred until next year.

I remain, yours faithfully,

E. F. WILSON,
Commissary Diocese of Algoma.

SIR,—Allow me, if you please, a word in reference to the strong charge of inconsistency brought against me, in his last letter, by Rev. J. T. Wright. I apologise for the little inaccuracy which forms his only ground for this charge. I ought to have said, "the subject was referred to a committee," but unfortunately said "it was referred, etc.," and Mr. Wright inferred at once that the pronoun "it" referred to the canon which had been discussed but did not meet the views of the standing committee. Unless Mr. Wright is prepared to maintain that every society or corporate body which appoints a committee is bound to accept the work of that committee, he must agree with me that the standing committee is not, by its action at the March meeting, committed, either to any new canon of discipline, or to such amendment of the present canon as its sub-committee may propose.

Yours very truly,
FREEMAN HARDING.