

remarks he said: postolic Society," the living God," abilities towards ars. The faithful, must sometimes it meeting of our ing session of the aturally turn our

you are thinking boycotts which Cathedral Church this exclusion we en of marked ab- ervice of this dis- is an honor to be u ask what you s your souls and agly for Christ's a and all other thing had occur- harshly the rank wrong. Remem- as it can. Many in a few years ocharitable prin- ciples at all, almost defunct

The majority ve become half- uly Evangelical y herself are tak- spread and un- a notable events y, proclaim- tion in which moving. This pt-minded per- al and kindly d watch hope- ut of evil. But which you can- can exercise a- rs. This leads no party spiri- s of opinion and urch like our, f thought and- ation, but such I do not com- vertheless, you nce your own d co-operation may often act- be totally free nize that those- are entitled to d justice. As- istance, nurture ry churchman in his sprin- ing God." The ts of worldly is. He is not d bullies his iye them from uch what the work recog- ode of party anguage. On ayed against- be "one," world might Holy Ghost having party- one" in the t that divine he most elot- ter than a In Galatians ions." "par- works of the- us "that- t inherits the- and unloving- ional reave- for per- reasons will- mination. I- us to 1885, pt in check- schools of- ach other a- mber in the- of church- n Synod in- rred. The- icket above- nt language- ot of injus- which had- nt sections

of the Synod with respect to representation. Mr. White, then a delegate for St. George's Church, appealed to the Bishop to censure from the chair the use of "party tickets" as prejudicial to the best interests of the Church, and His Lordship did so. But Mr. White's pre-eminent ability and wise influence was soon removed from our diocese, and matters became rapidly worse. Now in 1889 canvassing and party voting have become so familiar to us that they hardly excite comment. A grave, middle-aged clergyman coolly walks up and down the benches, from one end of the Synod Hall to the other, distributing printed caucus tickets, and giving audible instruction as to their use, notwithstanding that he is repeatedly called to order, and even named by the Bishop for disturbing the debate. Presently the same reverend gentleman appears as an honored and trusted servant of the Synod in charge of a ballot box, receiving the votes which he had previously manipulated. The majority evidently think it all right, and the minority, for the sake of peace, allow it to pass. Nay, more, I hear from various reliable sources that even young deacons ordained to the sacred ministry on Trinity Sunday were immediately, torn, so to speak, by their reverend seniors from the ordaining hands of the Bishop and immersed in the mud baptism of a party caucus. Such was their miserable initiation in the most solemn hours of their lives into the spiritual, loving and holy work of the Christian ministry! I mention these facts without comment that you may meditate upon them and see how bold and remorseless party spirit has become. It is but just to mention that the eloquent and devoted evangelical rector of an important church in this city, who has not been very long amongst us, was, I am informed, invited, and pressed to attend that caucus meeting; but he indignantly refused to do so, and deplored in strong language that such meetings should be held. May God bless him, and send other clergymen of like spirit to our city. Although I was unable to concur in some of the acts of the last Synod, I gladly bear witness that it was the most happy, kindly tempered, and fair Synod that I have ever taken part in here. The only serious blot upon its fair fame was the miserable remnant of "party spirit." The general tone of the debates was so excellent that I feel certain that a large majority of both the clergy and lay delegates would rejoice to treat the minority with Christian charity, justice and generosity, if only their leaders would allow them to do so. A great improvement was manifest. Let us thank God and take courage. By personal holiness, by personal exertion, by unfailing large-hearted love and charity, and, above all, by earnest, believing, persevering prayer on our part, the true light of Christ Himself will shine brighter and brighter, and the darkness will vanish before it. The decay of party spirit in almost all the Anglican dioceses of the Mother Country has been the result of a marked revival of religious faith and earnestness, due largely to the influence of eminent mission preachers. When the Holy Ghost is richly outpoured upon Christian people they see with new eyes, and regard with shame and sorrow their former ambitions and jealousies and contentions. May he bow the heavens and come down in our midst, as a spirit of true holiness, peace and brotherly love."

Errata et corrigenda.—In your issue of 4 July, it is reported, that Bishop Bond administered the communion to 829 persons during the year—surely this must be the number of persons confirmed! *e.g.*, 97 were confirmed in St. Jude's alone!

Is it correct that Ladies were given the power to vote at vestries by the Synod? No, the vote was against them. They may doubtless however decide the vote by their potent influence in the home.

One of the most refreshing events to be chronicled in the heat of Dominion Day was the auspicious union of Rev. Mr. Dewey, M.A., and Miss Coull. Could anything be more propitious for our Presbyterian brethren? their adjoining parishes being respectively ministered to by the Reverend Messrs. Jordan and Wells—may the happy couple have a long and characteristic career in their well-watered land of promise! Though their "fleece" may ne'er be dry, may blessings also be overflowing all around.

ONTARIO.

PARHAM.—The congregation of St. James' Church held their annual picnic on the 20th June, and a very pleasant and enjoyable day was spent in Mr. George Howse's grove, about one mile from the village. A more favorable day could not have been selected, the weather being exceptionally fine. There was a good gathering of Churchmen and their friends. Those interested in the mission will be glad to learn that about \$100 were realized during the day. The Rev.

J. W. Weatherdon is the missionary in charge. The mission is a hard one owing to the roughness and poverty of the country, but the people are warm hearted and do as well as they can to second the efforts of their genial and energetic clergyman. They hope ere long to clear their parish of debt, and then to push on further endeavours in the path of progress.

TORONTO.

PORT HOPE.—Trinity College School.—Speech Day, July 10th, was brilliant in all its circumstances, glorious weather, a throng of visitors and the utmost enthusiasm at the success of the School. We regret that we can only give a portion of the report this week, as we go to press early. The following is the prize list:—

PRIZES FOR GENERAL PROFICIENCY.

- 6th Form, the Chancellor's prize, A. F. R. Martin.
- 4th Form, W. E. Tucker.
- 3rd Form, J. G. Brown.
- 2nd Form, Upper, P. C. H. Papps.
- 2nd Form, Lower, D. Mc G. Rogers.
- 1st Form, Upper, E. S. Senkler.
- 1st Form, Lower, C. W. Gamble.

SECOND PRIZES FOR GENERAL PROFICIENCY.

- 2nd Form, Upper, J. W. Osborne.
- 2nd Form, Lower, D. F. Campbell.
- 1st Form, Upper, M. G. Lottridge.
- 1st Form, Lower, A. L. Ireland.

DIVINITY.

- 6th Form, the Lord Bishop of Toronto's prize, A. F. R. Martin.
- 4th Form, the Rev. Canon DuMoulin's prize H. G. Kingstone.
- 3rd Form, (not awarded).
- 2nd Form, Upper, H. C. Osborne.
- 2nd Form, Lower, G. L. Francis.
- 1st Form, N. C. Jones.

MATHEMATICS.

- 6th Form, the Governor-General's medal, A. F. R. Martin.
- 4th Form, the Rev. Professor Jones' prize, W. E. Tucker.
- 3rd Form, P. C. H. Papps.
- 2nd Form, Upper, G. S. Wilkes.
- 2nd Form Lower, G. H. Coen.
- 1st Form, Upper, H. H. Syer.
- 1st Form, Lower, Arithmetic, Rev. Professor Jones' prize, T. W. B. Marling.

CLASSICS.

- 5th Form, Mr. E. Martins' prize, not awarded.
- 4th Form, Rev. R. T. Nichol's prize, W. E. Tucker.

GREEK GRAMMAR.

- Rev. A. J. Broughall's prize, A. F. R. Martin.
- 3rd Form, Rev. Dr. Mortimer's prize, H. M. Killaly.
- 2nd Form, Head Master's prize, H. E. S. Asbury.

LATIN GRAMMAR.

- Rev. Professor Boys' prize, A. F. R. Martin.
- 1st Form, Upper, Mr. Nightingale's prize, H. J. Helliwell.
- 1st Form, Lower, Mr. Marling's prize, W. W. Francis.

LATIN COMPOSITION.

- Mr. Worrell's prize, A. F. R. Martin.

LATIN REPETITION.

- Mr. Curry's prize, G. M. Bedford-Jones.

FRENCH.

- 1st prize, Mr. Elmes Henderson's prize, O. D. Parfitt.
- 2nd prize, Mr. Elmes Henderson's prize, D. W. Ogilvie.
- 3rd prize, Mr. Sutherland Macklem's prize, R. J. Renison.
- 4th prize, G. S. Wilkes.

HISTORY AND GEOGRAPHY.

- 1st prize, Rev. Professor Clark's prize, J. W. Osborne.
- 2nd prize, G. Warren.

ENGLISH.

- 1st prize, Mr. James Henderson's prize M. G. Lottridge.
- 2nd prize, W. W. Francis.
- 3rd prize, C. W. Gamble.

NATURAL SCIENCE.

- 3rd Form (Physiology), E. M. Counsell.
- Modern Form (Natural Philosophy), Rev. Provost Body's prize, C. Wood.

WRITING AND DRAWING.

- Writing, W. R. Ferguson.
- 1st Drawing, Mr. Sutherland Macklem's prize, E. B. Daykin.
- 2nd Drawing, Mr. Sutherland Macklem's prize, T. H. Plummer.

BOOKKEEPING.

Modern Form prize, J. G. Battell.

BOOK OF COMMON PRAYER.

Rev. W. E. Cooper's prize, G. M. Bedford-Jones.
2nd Form, R. J. Renison.

CHURCH HISTORY.

Rev. J. D. Cayley's prize, J. G. Browne.

COOKESTOWN.—St. John's.—On Sunday, 7th inst., the Orangemen from five lodges assembled to Divine service. Rev. Bro. French delivered a strong discourse from Judges iv., 20, 21, 22. Speaking words of warning and encouragement in connexion with the leading question of the day. He was listened to with marked attention, although the church was so warm that several became ill, and had to leave the service. It was estimated that nearly six hundred attended service. The collection which was devoted to the Protestant Orphans' Home was liberal.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, July 10th.—The proposed form of Evensong to be submitted to the General Convention embodies the additional pieces and responses which are to appear in that part of Matins, and makes the same provisions for shortening it as are in general use at present. But there have been added two offices to be used at discretion "at late Evensong," in churches where Evensong has already been said. The first consists of quite a number of pieces, versicles and responses, introduced by "Let us pray." In lieu of a confession is said by the "minister," who may or may not be a priest,—in fact may be a lay reader for all there is of priestly in the office,—the petition from the Litany, "Remember not, Lord our offences, &c.," the people answering, "Spare us, Good Lord." The Minister, then prays, "The Almighty and merciful God grant us pardon and remission of all our sins, through Jesus Christ our Lord," followed by the versicle "The Almighty and merciful God bless and preserve us," and the response, "Amen." Then follow sundry petitions and responses for the Church and her members, for her peace, the bishop of the diocese, all in authority, all Christian people, benefactors, travellers by land or by water, those at variance, penitents, those sore troubled, sick and absent. The saying of these is optional. They are followed by the bidding to prayer, the collect for the day, and other collects from the Prayer Book or "this book," i.e., that presented as a report and sanctioned by the General Convention, at the discretion of the minister,—who is thereby cut off from all vagaries in the way of extempore prayer or prayers from any unauthorized manuals. The office concluding with the collect "Lighten our darkness," and the benediction, "The Lord bless us" &c.

Such a service would do very well under certain circumstances, as, for instance, when a lecturer or sermon was to be delivered on some special occasion, in the evening or when a mission is being preached. But as it omits altogether the recitation of the Lord's Prayer and the Creed, and has in it no semblance of praise, nor includes even the minimum of recognition of the Holy Scriptures, it would hardly seem of a sort to satisfy the conditions of a reasonable sacrifice of prayer and thanksgiving. It is likewise open to the very grave objection that those who do not look upon the Holy Eucharist as the service of the Church Catholic, which all who profess and call themselves Christians are bound if possible, to attend, and those who are too slothful to be present at Matins or Evensong would frequent, and thereby satisfy their consciences by giving Almighty God the rag end of a day spent in idleness or pleasure—perhaps in actual sin and rendering unto Him the most infinitesimal service, as a composition for the debt of honor due to His Name at least every seventh day.

A much better substitute is the "Compline Office," which begins with the Lord's Prayer and including the Creed, which includes the *Nunc Dimittis* with the *Kyrie pieces*, the Lord's Prayer, some versicles, a form of confession and absolution—precatory,—in its turn succeeded by suitable versicles and responses, is very similar to the primitive office of Compline. The portions of the Psalter are Ps. iv., part of Ps. xxxi., Ps. xci., and Ps. cxxxiv. These are introduced by the first two words of the Antiphon "Save us," and concluded by the Antiphon in all its beautiful integrity, "Save us, O Lord, waking, guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace." After this may be sung the old compline or some other evening hymn, at the discretion of the minister, which may be followed by a Scripture Lesson. Then shall the minister say the Compline verse (Jer. xiv. 9), "Thou, O Lord, art in the midst of us, and we are called by Thy Name; leave us not." To this succeed the versicles: