

ORANGE ADDRESS.

The Rev. Canon Baldwin, accompanied by Mrs. Baldwin, left this city last Wednesday, on a six months tour through Europe. Before leaving, the Rev. Gentleman was waited upon by a deputation consisting of Lieut.-Col. Gowan, Alderman Medcalf, and R. Reynolds, Esq., and presented with the following address, which was voted at the last meeting of the District Lodge, and read by Col. Gowan:—

To the Rev. Edmund Baldwin, A. M., Canon of the Cathedral of St. James, in the City of Toronto, &c., &c., &c.

REV. SIR:—The Orangemen of the City of Toronto, would feel themselves wanting in gratitude to God, and in thanks to you, did they fail to express the heartfelt pleasure they derived, from hearing the truly Christian and Protestant Sermon, which fell from your lips, in the Cathedral Church of this City, on the late Twelfth of July.

In these days of open apostasy from the great principles of the Protestant Reformation—when False Teachers and especially professed Christian Ministers, do not hesitate to openly teach the superstitious and corrupt practices of the Church of Rome—it is refreshing to find, that faithful sentinels are still found upon the walls of Zion, to sound the trumpet of alarm, and to warn the little flock committed to their charge, that the wolf stands at the door, ready to enter the fold, if only the slightest opening perchance may be found.

Since the first introduction of Orangeism into Canada, now extending over a period of forty years, its members have proved true and faithful to the memorable motto, which was emblazoned on the standard of the great and good King William, when that pious and immortal deliverer visited Torbay in 1688—namely, "The Protestant Religion and the Liberties of England." And they have no reason to fear, but that under the guidance of the Almighty, and blessed by such spiritual guides as you, Rev. Sir, have proved yourself to be, they will continue faithful to the end—a blessing and security to their Queen and country, and a safe guide and example for their children and posterity.

The Orangemen of the District, have recently heard of your intended departure on a visit to the land of your fathers, and in parting, they can only express their thanks for your able and admirable sermon, and unite in prayer to Almighty God, that he will be pleased to vouchsafe to yourself and to Mrs. Baldwin, a pleasant voyage and a safe and happy return to home and duty.

On behalf of the District of Toronto, this 29th day of August, 1870.

James Bennett, Dis. Master. Alfred Medcalf, Dep. Dist. Master. W. J. Gibson, Dist. Sec. John Rogers, Dist. Treas.

The reverend gentleman made the following reply:—

To James Bennett, Alfred Medcalf, W. J. Gibson & John Rodgers, Esquires, officers of the District Lodge of Toronto, in behalf of the Orangemen of the Toronto District.

GENTLEMEN:—It is with feelings of very great satisfaction, that I have received the address with which you have just favoured me.

Let me assure you, that I regard it as an honour to have been asked to preach before the members of your Order on the 12th of July last, and I esteem it a great privilege, to have been permitted to set before the vast assemblage that gathered that day within St. James' Cathedral, what I felt to be a correct though a feeble exhibition, of the glorious Gospel of Jesus Christ.

As in every period of the Church's history, false teachers have abounded, it is no little satisfaction to myself, to be deemed, by you, faithful to those fundamental principles of the Gospel, which we are justified in calling Protestant.

I ask your prayers in my behalf, that I may be found faithful by Him who has entrusted me with the Gospel, and to whom alone, praise is due, for the fidelity of any of His servants.

I feel confident that your Order will in the future, as in the past, be faithful to their principles, and trust that the members, in discriminating between truth and error, may become more and more established in the faith, and present an insuper-

able barrier to the extension of superstition in religion, and of viciousness in life.

For your very kind remembrance of Mrs. Baldwin, and your prayer for a blessing upon us, in our contemplated journey, I am especially grateful.

Let me in return, ask that God's favour may rest upon each and every one of you, and allow me to subscribe myself,

Yours very faithfully and sincerely, EDMUND BALDWIN. Duke Street, 27th August 1870.

Vagaries.

The Church Chronicle allows space for "Baptisms," "Marriages" and "Deaths."

President McCosh preached in a church which has a very fussy quartette choir. The choir sang the opening piece in most finished and artistic style—so artistic that neither minister nor people could understand one word of what was sung. When it was ended the Doctor waited a moment, as if he expected the applause to come, but as it did not, he rose and gravely said, "And now we will commence the worship of God in the use of the 27th hymn."

THE VALUE OF TRIFLES.—Mr. James Hicks Smith writes to the Church Review:—I have been often shocked, at St. Barnabas, Pimlico, and sometimes, though less frequently, at St. Alban's, Holborn, to see communicants returning from the Altar brandishing a pocket-handkerchief wiping the consecrated wine from their lips and moustaches, and replacing the handkerchief in the pocket, to be done with—what? The use of the toothpick while kneeling at the Altar to ensure all the consecrated bread being swallowed is a very different thing.

—The N. Y. Episcopalian, in reply to the Church Weekly, which regrets that the former finds no warrant in God's Word for calling Saint Mary the Mother of God, says:

"Sorrow" for our ignorance ought to be a secondary consideration with "priests," whose business it is to teach and to enlighten. We repeat we can find no "warrant" for calling the Virgin "Mother of God,"

1st.—In the Holy Scriptures. 2d.—In the Thirty-nine Articles. 3d.—In the Creeds. 4th.—In the Book of Common Prayer. We think the Episcopalian may "pause for a reply"

—The Rev. J. L. Lyne (Father Ignatius) writes from New Llanthony Abbey complaining of the scanty assistance given to the Order of St. Benedict either in money or men. He complains of the scandals which bad novices, recommended to him by benefited clergymen, have brought upon the order, and laments that, owing to the want of gifts from the rich, no choir, refectory, kitchen, or guest-house, can be built in the abbey. In a month, Mr. Lyne says, he must leave the monastery and the novices to take care of themselves whilst he goes begging.

A RITUALIST'S PLAIN AND EASY METHOD WITH DISSENTERS.—A Dissenter, observes the Church Herald has absolutely no idea of the Catholic Church as the visible kingdom and body of Christ; his sole idea is of Christianity as a theological system; until he is disabused of this it is useless to argue with him, nay, worse than useless, for to begin upon disputed points of doctrine, as the matter of difference between the Church and the Sects, is to confirm him in his false impressions. Until the Dissenter can be made to see that the Church is the visible kingdom and body of Christ, it is better to abstain from argument on other points altogether. The answer of the Catholic should be like that of his Lord, "Except a man be born of the Spirit he cannot see the kingdom of God." The Catholic should insist wholly on the historical fact of the Church having been the visible kingdom of Christ since the day of Pentecost. There is another matter, too, on which it will be necessary to enlighten a Protestant, and that is as to the true meaning of the term "spiritual," as applied to the Church. The Protestant almost invariably uses this term as synonymous with "sentimental," and mostly connects it with the feelings. This should be corrected; the idea of the Church, the Sacraments, the Priest, being spiritual objectively, not necessarily subjectively, is one which the Dissenter never entertains; consequently very much of Church teaching is not only contrary to his notions, but positively incomprehensible to

him. Speaking generally, the Catholic should endeavour to make clear the idea of the kingdom of Christ, together with the proper notion of the spiritual as the sole authority to minister grace to individual members; that there are two distinct functions of the Holy Spirit in the Church, one of power, the other of grace; one to give divine authority to certain acts, the other to sanctify the recipient. Amid all the miserable divisions, and contentions about doctrine, strife about words, let the idea of the Catholic Church, the kingdom of Christ, be objectively brought before the eye of the Protestant. It will charm him with its beauty, as well as convince him by its truth; but avoid, nay refuse, to enter into any disputation on points of doctrine; hold up the beautiful and the true, and then minor points will follow.

HIGH CELEBRATION AT ST. ALBANS.—During the services in connection with the so-called association for the promotion of the unity of Christendom there was what is known as a "High Celebration." The attendance was not very numerous. The Lady Chapel was full of nuns of the Order of St. John the Baptist. Seven lights were burning in front of the altar. At 11 o'clock the members of the choir, about twenty in number, and the Revs. H. D. Ball, T. J. Howes, and A. H. Mackonochie, attired in the vestments peculiar to High Church ritual, passed from the vestry to the front of the "alter," and the service at once commenced, the Rev. Mr. Mackonochie taking the most prominent part. The three clergymen stood and knelt through nearly the whole service, with their faces to the "altar," and their backs to the congregation. The service lasted an hour. At night there was a special service of an extraordinary and imposing character at St. Albans on which occasion three young women were admitted to the Sisterhood of the Guild of the Blessed Virgin Mary, and took the veil of the order. The service commenced at nine o'clock, and was not concluded till half-past ten. At the commencement a procession of young women, numbering about eighty, all dressed in white veils and blue sashes, and proceeded by a banner, issued from the left side of the chancel, singing a processional hymn, "The Pilgrims of the Night." Following them were the choir and officiating clergy. The procession wended its way down the left aisle and up the centre, after which all took their respective places, and the service for the occasion commenced. The evening being also the Feast of the Nativity of the Blessed Virgin, the rules of the order were read over, and all renewed their vows. Among the rules to be observed were the receiving of the Communion once a month, confession, chastity, and obedience. The sermon was preached by Mr. Mackonochie, who took for his text the second verse of the second chapter of Solomon's Song, "As a lily among thorns, so is my love among the daughters." He said that the lily there spoken of was the small, modest lily only to be found in the quiet and shady places of the wood, and not the larger and more gaudy lily oftentimes, perhaps, more generally, admired. They should seek to emulate this little flower by seeking to bloom in the quiet paths of life. Others might be fond of the pleasures of the world, and love to stand in street-corners or visit places of gaiety and amusement; but the places allotted for them were the quiet family circle and the shady coverings of the church, where quietly and unostentatiously they could devote themselves to good and noble acts of mercy. At the conclusion of the sermon three probationary associates first received the consecrated veils, and were afterward crowned by Mr. Mackonochie with wreaths of roses and lilies. Lighted tapers were then handed to them, and they were again escorted to their places. After another prayer the procession was re-formed, and again marched round the aisles, the whole carrying bouquets of flowers.

[NOTE.—Some be so new-fangled that that they would innovate all things and so despise the old that nothing can like them but that is new.—Preface to Book of Common Prayer.]

THE JESUITS IN ENGLAND.—At the present moment it is no exaggeration to say that the Jesuits are the most powerful body of men in the world, and nowhere is their influence greater than in England. They have in their hands the whole education of the higher and middle classes; they are more wealthy than all the rest of

the religious bodies put together; their churches are crowded by the educated and the rich; and in a few years we shall probably see England a Jesuit province, governed by Jesuit Bishops, and ruled by Jesuit priests, with, perhaps some few seculars to aid them. Shortly, we understand, they will establish a higher school or college, where the sons of the Catholic nobility and gentry will pass the years that their equals spend in Oxford and Cambridge. This will be the beginning of a Catholic University in England, for which we foresee glorious results under men of intellect and learning such as the Jesuit order alone can provide. That the Jesuits should succeed in this manner, in the midst of a Protestant and hostile population, looked on with coldness by some Catholics, and with jealousy by others, is one of the greatest possible proofs of the wisdom of their constitution, and of the supernatural knowledge of God and the hearts of men possessed by their glorious founder.—Ignatious Loyala and the early Jesuits. By Stewart Rose.

A MEMORIAL is being prepared among the Roman Catholics in the South of England to the Pope praying that his Holiness, if driven from Italy, will set up his pontifical throne in Ireland.

The Way "to minister to a mind diseased" is to take Peruvian Syrup, a protected solution of the Protexide of iron which give strength and vigor to the whole system, restores the digestive organs to perfect health, thereby restoring the mind to its natural vigor.

Commercial.

STOCK AND SHARE LIST.

Table with columns: BANKS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank of Montreal, City Bank, etc.

Table with columns: BONDS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Government 5 per cents, Montreal Water Works, etc.

Table with columns: EXCHANGE, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank on London, Private, etc.

Table with columns: MONTREAL WHOLESALE PRODUCE MARKET, Oct. 4, 1870. Includes entries for Flour, Grain, Butter, etc.