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—Two months  
d St. Andrews

Guild. It started with 25 members. Its offices are divided into literary, temperance, willing-workers and charity branches, to work for the church. The pecuniary result of two months work has been \$36 already. On Wednesday, December the 7th, this parish was visited by the Lord Bishop of Ontario, who was most heartily welcomed by the parish. He was greeted by a congregation which more than filled the church, at eleven o'clock service. His Lordship's sermon was one of superlative excellence, pertinence and power, which drew tears from many eyes; especially from the candidates for the holy apostolic rite of confirmation, which numbered twenty-five, i.e., ten males and fifteen females, who had been carefully prepared by the incumbent, the Rev. W. H. Smythe, and who all took their first communion with some 60 others. His Lordship was celebrant, assisted by the Rev. J. A. Morris, of Carrying Place, as epistoler; the Rev. E. Loucks, of Picton, gospeler; together with the Revs. D. F. Bogert, of Belleville; F. W. Armstrong, of Trenton; and W. H. Smythe. The choir was full and discoursed excellent music, chanting all the "Amens" throughout. One feature of this service was singularly impressive. At the Bishop's suggestion, just before the "laying on of hands," five minutes silent prayer was observed for the candidates, at the close of which, while the congregation was still kneeling, the choir sang in softest accents the 207th hymn, beginning

"Our blest Redeemer, ere He breathed  
His tender last farewell," etc.

The effective power of *silence*, by a large congregation, almost compelled the undevout to unite in prayer for the youthful class about to seal their vows at the altar of God.

OTTAWA.—A general ordination was held in Christ church on Sunday, Dec. 11th, the 3rd in Advent. The examination of the candidates began on Tuesday morning, Dec. 6, inaugurated by a celebration of the Holy Communion. Archdeacon Lander was the celebrant, and at the request of the examining chaplain, gave a short but impressive address to the young men, reminding them of their responsibilities, and also of the many encouragements and blessings they were sure to receive if faithful to the discharge of their duties. The examination was conducted by the Ven. Archdeacon of Kingston, Dr. Bedford-Jones, and the Rev. E. P. Crawford, M.A., rector of Trinity church, Brockville, and was continued until Friday evening. Daily matins and evensong began and closed the work of each day. At noon on Saturday the result was handed to the bishop, ten out of the twelve candidates being recommended for ordination. It was greatly regretted that another candidate, Mr. Maurice Britton, the efficient and zealous lay reader at Carleton Place, was suddenly taken ill the Sunday before the examination, and was unable to present himself. The whole afternoon of Saturday was spent as a kind of "quiet day," the Archdeacon of Kingston addressing the candidates on their future life, professional and personal, and giving instructions to the young men about to be promoted to the higher office and to their priestly functions at the altar. A more impressive service than that of Sunday morning can scarcely be imagined. The church itself, so beautiful and stately, added materially to the solemn grandeur of the ritual, which was carried out with the utmost decorum and dignity. The procession was formed in the school room of Christ church. After prayer it was led by the Rev. W. Muckleston, curate, who had taken great pains to have all the details of the ceremony carefully looked after, then followed the candidate deacons, and with a space between, then came the candidate priests, then the visiting clergy, then the preacher, the Rev. W. Lewin, rector of Prescott, then the two Archdeacons, and then the Bishop's chaplain with the pastoral staff habited in his scarlet robes and bearing his mitre. Notwithstanding the unfavorable weather the church was well filled, and all joined heartily in singing the processional hymn, "Through the night of doubt and sorrow." The sermon was preached from Joshua vii. 22, "So Joshua sent messengers and they ran," and was chiefly directed to the great increase of the Anglican and American episcopate in the last half century, closing with a few words of exhortation to the candidates. These were presented by the Archdeacon of Kingston, who then sang the litany, the bishop kneeling at the faldstool with his chaplains, one at each side facing the altar. The Epistle was read by the Rev. E. P. Crawford, and the Gospel by the newly ordained deacon, Mr. Austin Smith. The music was the Communion Office by Berthold Tours, and was rendered admirably by the choir. Both organist, Mr. Dingley Brown, and choir deserve very special commendation for the reverent manner in which this important feature of the service was performed. While saying this it is impossible not to express a little regret that in such a noble church as Christ church the choir cannot be supplied. Men and boys in cassocks and surplices would have been far more in harmony with all the surroundings on

this occasion, than the young ladies in a variety of colors and costumes, and the gentlemen in their walking coats. But with this exception there was nothing to be desired. The Bishop took the eastward position throughout, the Rev. W. Read acted as server, and we were glad to notice that the ablutions were carefully made before the procession left the chancel singing *Nunc Dimittis*. Altogether it was a service for which to be devoutly thankful. When all had duly returned to the school room, and the closing prayers were said, the bishop standing robed and mitred at the top of the long lines at either side, called up the newly ordained one by one and shook each warmly by the hand, wishing him God speed. It remains to give the names and stations of the ordained:

Priests—Walter Henry Stiles, St. Aug. C., Missionary, South March; John Peter Smitheman, St. Aug. C., Missionary, Stafford; Robert Atkinson, St. Aug. C., Missionary, Marysburg; George Spooner Anderson, Trinity College, Toronto, curate, Maitland; James Robinson, St. Aug. C., Missionary, Combermere; David Jenkins, Theological College, Gloucester, Missionary, Newington. Deacons—Thomas Austin-Smith, St. Aug. C., Missionary, Madoc; Charles Palmerston Anderson, Literate, Missionary, Beachburg; Arthur Shaw, M.A., Lennoxville, Literate, Missionary, South Mountain; Richard Coleman, St. Aug. C., Baldersons and Lanark. Mr. Coleman was not examined, having passed the Cambridge Preliminary Theological Examinations before leaving England, whence he just arrived.

#### NIAGARA.

ST. CATHARINES.—St. George's Church.—Friday, Dec. 2, witnessed a very important event in the history of this Parish, being no less an occasion than the dedication of a beautiful chime of nine bells, procured from the firm of McShane & Co., Baltimore, Md., and presented to the church chiefly through the munificence of private individuals, who chose this method of memorializing their beloved dead, contributing thus to the glory of God in addition to the appointment of His House, and at the same time securing a powerful reminder to themselves and others of that blessed article in the creed, I believe in the communion of Saints, as no less than 5 bells speak of loved ones not lost but gone before, and bear inscriptions in their memory, while of the remaining four, one is the Jubilee bell, one replaces the old one that has stood in the tower for forty years, one is the gift of the Sunday school and the last a thankoffering for a child's money. The solemn service in connection with the dedication were commenced at 10.30 with shortened matins. The Bishop, attended by the Dean and some 16 of the neighboring clergy, entering the church in procession by the South transept door. The communion officer followed, and after the Nicene Creed the procession reformed and went up the gallery to the Belfry door, where they were grouped in full view of the congregation. The Rev. E. M. Bland then receiving the bell key from McShane & Co's representative, said, "we accept this chime of bells as good work and true, and worthy of our acceptance for the service of the House of God," then turning to the Bishop and handing him the key he added, "Right Rev. Father in God, in the name of the Chime Committee and on behalf of this congregation, I ask you to dedicate and set apart these bells to the honor and glory of God and for the use of His House." The Bishop responded briefly, joyfully accepting the invitation to perform the ceremony, and the beautiful form of dedication service provided for the occasion was proceeded with. At the conclusion of the prayers, the hymn "Who are these like saints appearing," was rung out on the chime, and then Bishop and clergy returning to the altar, the communion office (Choral Celebration) was completed.

At two o'clock a most elegant and substantial lunch was provided in the school house by the ladies of the Chime Committee, to which were invited as many representatives of the community as possible, the local clergy, who all came, the mayor, the members of parliament, architect, churchwarden, organist, chimier, &c., and we need hardly say the viands were done full justice to by all present. At 4.30 came the children's service, and a full church greeted the Bishop, who addressed a few light words to them. Then came chime-ringing, followed by these children's adjournment also to the school house, where by this time the congregation had assembled in goodly numbers for the afternoon reception. Cakes, and jellies, and oranges, and sweetmeats soon supplied the chattering merry crowd of children, and a bell-cake specially made for them, evoked loud enthusiasm. Festival Evensong was said at half past seven, the choir providing as in the morning, most excellent music, for which, we may add, they are famous, then came the Bishop's admirable address, founded on Job xxxviii 7, on the subject of joyful worship and the provision for musical rendering of our Service of Common Prayer. Barnby's exquisite Vesper "Now the day is o'er," fol-

lowed the benediction, and instead of an organ voluntary, the chimes sweet melodies sped the people on their homeward way. Then once more down to the school house, where with undiminished bounty we find supper spread for the refreshment of the willing choir and somewhat weary workers after the day's long toil, wherein, however, thanks to the planning and skilful management, everything had been brought to a most successful issue. The universal verdict appearing to be that everything in connection with the day's doings was most satisfactory; special allusion being made to the character of the service, the ritual of the dedication service being particularly noted as so solemn, appropriate and impressive, and well conducted in every particular.

May St. George's Bells sound many years to summon faithful worshippers to the House of Prayer.

#### ALGOMA.

The Rev. J. S. Cole thanks the Young Peoples' Mission Band of St. James', London, Ont., for a bale of things for distribution in his mission; for many valuable presents for himself and family, some greatly needed; forwarded by Miss Racey; and last, but not least, a letter that might have cheered the heart of any missionary. Also for a box from the young ladies bible class, St. Johns, Port Hope, through Miss A. R. Armstrong. Would that Bible classes generally added more of practice to theory, the only rightful method of study. However, there is evidence that some do not look on the labors of our missionaries as valueless themselves, to be treated with scorn, or their well-being with indifference; and who refuse to look on them as men to be hustled out of the world the more speedily the better.

#### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

#### THE CHURCH IN WALES.

SIR,—As you have done me the honor to make me the subject of editorial censure in your article under the above heading, I trust you will allow me the favor of replying to your attack. The brief report of the address I gave to the St. David's Society had been supplied by one of the members, and, although a faithful abstract of what had been spoken, it failed to state that I was simply presenting to the society the public opinion of the Welsh Nonconformists, expressed at a great public meeting held in Cardigan-shire. A brief letter was inserted in a daily paper by correcting the error, and the correction was understood and accepted by all who read it, and whose prejudices did not urge them to misconception and misrepresentation. The report of the opposition meeting held in defence of the Established Church, had not reached this country before my addresses were given, and the secretary of St. David's society is prepared to assure you that, having subsequently received the report of the later meeting, in which Lord Selbourne, certain bishops and others had spoken, the President sent him notice that, at the next meeting of the society, to be held in December, he would give a similar abstract of the speeches delivered in defence of the establishment.

When I used the term "tax" for "tithes," I quoted as I have stated the language used by the speakers at the great Nonconformist meeting. That application of the word is sanctioned in Stormont's dictionary, where amongst the other definitions of "tithes," he interprets it as "the tenth part of the produce of land and stock allotted to the clergy," and "to tax to the amount of a tenth." But the term "clergy" to whom such a tax was originally and for centuries allotted, in no wise, can be more claimed by the Anglican-Protestant Church than by Nonconformists, since it was before the Reformation, the legal title of the Roman Catholic hierarchy. The State took it from that body and gave it to the Anglican Church, and if the same power thinks it wise and just to apply such tithes to Nonconformists or to educational purposes, it only acts as the Reformation legislators acted. I, therefore, make no retraction, but maintain, even at the risk of being called, as your article suggests, an abettor of crime, that when the law enforces a people to pay from the wealth they create, a portion of that wealth for the support of a religious or a secular institution, it is a tax whether or not they belong to the favored church.

Lord Selborne with the skill of a special pleader, even as your article represents, indiscreetly admitted the claims of the majority to consideration, by asserting that there were more Churchmen than Metho-