

Dominion Churchman.

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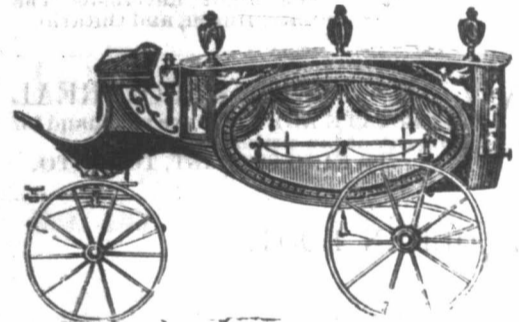
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Dominion Churchman.

THURSDAY, AUG. 16, 1877.

THE WEEK.

THE obstructive Irishmen in the English House of Commons have had their day, and that longsuffering Assembly has taken measures to prevent that day returning. Of course with so heavy and unexpected a drag put upon the wheels of public business at the close of the Session, a more than usually large number of Bills have had to be abandoned. Amongst them we much regret to find that the measure for establishing four new Dioceses has been sacrificed, but we may feel sure that Mr. Cross, who is a good Churchman and knows well the needs of the Church in the North of England, will re-introduce the Bill early next Session.

Among the important measures that were pushed through in spite of the "repeated instances of stubborn insensibility to the sentiments by which gentlemen in the House had almost invariably been actuated," are the Universities Bill, and the South African Confederation Bill. In the discussion on the former the attack on clerical fellowships was renewed, but the Government stood firm, and declined to fetter the Commissioners to whom the reforms contemplated by the Act or wished for by the colleges are to be entrusted, with any instructions on the subject. Amongst churchmen themselves very different views are held upon this subject; the one party looking upon the appropriation of certain fellowships by those who are in Holy Orders as a vested right, a kind of property of the Church, as well as an important bulwark in her defence; whilst others regard the restriction as both unfair and unwise, and, as the *Times* puts it, "accidental in its origin, precarious in its application, and very often mischievous in its effects." As to the assertion that such a regulation induces men unfit for the work, and who otherwise would not think of entering the Ministry, to do so, we think that the instances of such being the case are very rare indeed; but it is true that, by the operation of this rule, not infrequently the ablest men leave the university without the fellowship which they would otherwise have obtained, whilst many of those who do obtain clerical fellowships do not add strength to the Church in the university itself, but carry their own talents and their college endowments to, it may be, some chance country curacy. The question is a many-sided one, and whilst we must all be anxious to see the religious and Churchly character of the great universities fully maintained in the future, still we must bear it in mind that churchmen who have had experience of the system in the past are far from unanimous in the wish to preserve for the future the existing restrictions as to clerical fellowships.

It is satisfactory to learn that the Trans-

vaal will not have become British territory for many months before it also has its own Anglican Bishop. An endowment fund has been started and already amounts to £6000, while the S. P. G. have set apart £300 a year towards the same object. Before the Union Jack was first hoisted at Pretoria, as a visible emblem of the sovereignty of England, a short service was held by the English chaplain, anent which *Church Bells* says, "Though we do not think that the reference to Joshua and the children of Israel in Mr. Law's prayer was a happy one, we yet hope that the short religious service betokened a still more important event than that the Transvaal has become British territory. We trust that it and its large native population will by earnest and prompt missionary work, well supported by alms and prayer from England, be annexed to the kingdom of the Lord."

The Dunkin Act campaign has been vigorously prosecuted for some weeks, and will apparently be kept up with unabated vigor for some weeks more, in Toronto. The opponents of the measure had yesterday a majority of votes. When both sides are so confident of victory, it is not for us to attempt to predict the result. The question at issue is one on which it is possible for conscientious men to hold, and on which such men do hold, very different opinions. Setting aside these whose pockets and whose appetites are interested and speaking only of those who are alive to the evils of intemperance and desirous of mitigating and if possible preventing its effect, we find many warmly in favor of any plan that will close the taverns and thus remove temptation from at least some men's paths; whilst others, looking at the question from more sides than one, find a difficulty in bringing themselves to decide that, in the first instance, the measure is a strictly just one, and also that the advantages, palpable and great as they are expected to be from its adoption, are yet likely, on the whole, to outweigh the evils which undoubtedly will accompany its enforcement. And this hesitation is not, we are afraid, likely to be removed by anything that has been said by those who have made speeches in favor of the Act, for they have usually addressed themselves to the evils of intemperance in the abstract, without grappling with the objections, practical and theoretical, which are urged against such a measure as the Dunkin Act. Whichever way the polling terminates, we may confidently hope that, after the rancour excited by such a contest subsides and the offensive personalities indulged in have been forgotten, good may be proved to have resulted from this agitation. Upon many a man the question must have forced itself: Would it not be wise and right that for my pocket's sake, for my health's sake, or—deepest conviction of all—for the sake of my brother's soul and body, that I should abstain from intoxicating drinks? If the Act is put in force, its advocates must see that

it is firmly and impartially administered; whilst if the proposal is defeated, its defeat is bound to attempt to prove that other measures than coercion are really effective in checking the flood of intemperance which is causing such disastrous havoc to bodies and souls in this Canada of ours.

Late despatches seem to show that the trouble which caused the great Strike a week or two ago in the States is not yet altogether over. In the Pennsylvania coal districts a spirit of lawlessness is still rampant and the authorities seem unable to cope with it, while indications are not wanting that in other districts disappointed labourers and mechanic are forming organizations, nominally for their own protection, but, if recent occurrences throw any light on the subject, it may be feared that their objects are not quite so simple or so legitimate. The Canadian Minister of the Interior has been to Washington to consult with the American Government on Indian affairs, and more especially with regard to Sitting Bull, whose retreat to Canadian Soil is rather perplexing. Of course Americans may fairly object to the braves making our territory a base from which they may carry on hostilities and to which they may at their option retreat for safety. But still we must be careful neither to embroil ourselves with the Indians, nor to depart one jot from that line of scrupulous justice which Canada has always followed in her dealings with the red men. Another encounter has taken place between the U. S. troops and the Indians in Montana, which seems to have resulted rather disastrously for the former. President Hayes has doubtless already found that it is not only heads wearing an hereditary crown that 'lie uneasy.'

THE TWELFTH SUNDAY AFTER TRINITY.

THAT was a dispensation of abundant glory which had a ministration and a ritual of so gorgeous a character that it was the pride of the descendants of Jacob and the admiration of surrounding nations; but it had to give place to the ministration of a still more excellent glory. Three of its greatest heroes, Moses, Elijah, and Daniel, might well present themselves as the grandest and the most faultless characters of the age in which each of them lived; but they must stand aside while we gaze on the unparalleled labors and devotion of St. Paul, on the pure, heavenly love and the fuller visions of St. John, and on the unquenchable zeal and ardor of St. Peter—not to mention Him who came from the bosom of the Father, as the glorious beaming forth of Divine resplendence, and the exact impress of His Hypostasis, who was the end in which every particle of the Law culminated, and the great Anti-type in comparison with whom the most glorious displays of the dispensation of Moses was but the feeblest shadows of the manifestations

of His eternal power and Godhead. The Priesthood of the Law with its expressive ritual had a significance and a meaning far beyond anything that Paganism could boast of; but what were all its expressiveness, its beauty, and its glory, compared with the whole system introduced by our High Priest who has passed into the Heavens, and who before His departure to occupy His seat on the right hand of the Father instituted a perpetual succession of those who should wield the mightiest powers that had ever been committed to man, and who should through all time, until His Second Coming, continually offer the representative, commemorative, and eucharistic sacrifice of the Christian Church? The Temple of God at Jerusalem was the result of the votive offerings of many an age, of several climes, and as contributions from more nations than one. It was the joy of the land of Israel, it was the admiration of neighboring countries, it embodied the science, the art, and the skill of the age, as far at least as the two great empires, Egypt and Assyria could supply them, through the hands of Phœnician artists. But compared with the splendid structures of Milan, Strasbourg and Cologne, of Canterbury and Westminster, or even of St. Peter's, Rome, or St. Paul's, London, it was rather a monument of barbaric splendor than of either classic elegance or of architectural beauty. The Mosaic Dispensation too was the ministration of condemnation, because mere Law never rewards—it only punishes; whereas the ministration that exceeds in glory is the ministration of righteousness, which is the production of grace and mercy by Jesus Christ. The ministration of condemnation had its sacrifices of atonement, but it had no sacraments of life. The incarnation of the Son of God was the origin of a spiritual life which the world had not before known since the Fall. The Church of God had become deaf, and from her lips went not forth the word of God in prophecy. “The Son of God came down on earth and touched her by making himself one with her through his human nature; the sigh of His Passion was followed by the ‘Ephphatha’ of the Resurrection; and as soon as His work was perfected, by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the inspiration of Pentecost, and the tongue of the dumb loosed, so that their sound is gone out into all lands, and their words unto the ends of the world.” The same touch of Christ and communication of Grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained; and He Who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His presence is continued in the Church, is making the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.”

THE CHURCH IN AUSTRALIA.

FROM a batch of the *Australian Churchman* we gather that the Church in that distant colony is making some progress towards consolidation preparatory to further organization. Perhaps the most important document forwarded is the address of the Bishop of Adelaide, at the close of the meeting of his Synod. The Address is so remarkable and contains so many points of general interest that we must defer the consideration of it till our next issue. The portion of it which was merely local referred chiefly to the Metropolitan character of the Diocese of Sidney, to which we referred in the *DOMINION CHURCHMAN* about a year ago. The question was referred to the Archbishop of Canterbury, who again referred it to his legal adviser, “the official Principal:” whose answer contained the statement that the original grant of Metropolitan authority to the Bishop of Sidney, by Letters Patent, was *ultra vires*. So that in all probability the act of the general Synod, appointing the Bishop of Melbourne to the office of Metropolitan, will ultimately be acquiesced in.

The Synod of the Diocese of Grafton and Armidale has also been held. The Bishop's address also dealt considerably on the last meeting of the Provincial Synod and the power of the Metropolitan, especially in reference to interposing a veto to the consecration of a Bishop in his Metropolitanate. The Bishop also expressed a hope that a General Fund would be established for the Widows and Orphans of the Clergy in the whole ecclesiastical Province; and he expressed the strongest objection to continuing isolated, diocese by diocese, so as to show a want of appreciation of the real oneness of our Body. The greater part of his Lordship's address referred to the general character of the Liturgy of the Church and the mode of using it. Some of his remarks were of an exceedingly interesting character, and on a future occasion, if we can possibly find room for them, we shall be very glad to do so.

The general proceedings of the Synod had principal reference to the great difficulty in providing clergymen; and the Synod unanimously agreed that the minimum stipend of a clergymen in all cases should be £250 per annum.

THE RELATION OF VOLUNTARY SOCIETIES TO THE CHURCH.

THIS question has, as our readers are aware, obtained considerable prominence by the recent action of the Church Missionary Society in the Island of Ceylon—the society having supported its missionaries there in setting the Bishops at defiance and having itself assumed the entire control of the clergy and the congregations that have been connected with themselves. In order to gather as much information as possible upon the action of the different voluntary societies in connection with the Church, the Bishop of Calcutta has addressed a communication to the Committee of the Society for the Propagation of the Gospel in Foreign Parts. The Bishop makes inquiry in reference to the

permanency of Bishop Caldwell's stipend, and also with regard to the relation of the society to diocesan organization. The former of these subjects does not now concern us. The Committee of the Society replies, through its Secretary, Mr. Bullock, that from the beginning of the existence of the Society in 1701, it has instructed the missionaries to consider themselves as “a body of brethren of one and the same church, united under the superior episcopal order.” All the missionaries were ordained and licensed by a Bishop; and the same principle has been subsequently affirmed in the society's by-law that “every missionary be subject to the Bishop or other ecclesiastical authority in the land in which he is employed.”

For our present purpose, namely, to show the way in which such a society may nobly and efficiently work for the church and yet not interfere with the organization in any way whatever, and also for her object the Bishop of Calcutta had in view, it would have sufficed to consider the society a purely voluntary one. But the Committee states that it is not merely a voluntary society; and this makes the argument so much the stronger, and the illustration so much the better. The Committee says that “After prolonged consideration, by convocation, of the state of religion abroad, and on request of the Primate of all England, the Society was called into existence by the sovereign, and its power, objects, duties, and responsibility are defined by charter.” And further, they go on to say:—“It is accountable directly to the highest authorities in Church and State; and, as such, it has been chosen at various times to be the organ of official communication with the clergy in foreign parts. It is constituted on the basis of authority, not subscription. No person can enter the society merely of his own will, nor can any member quit it when he chooses. And its work, in like manner, was not left to the arbitrary selection of the corporate society, but was committed to it by that combined authority of Church and State which all Christians are taught to obey, and which in fact assigns position and duty to many other delegated authorities throughout the empire.”

And, clothed with as much authority as this, it instructs its missionaries to submit themselves absolutely and entirely to the ecclesiastical authorities in the respective localities where they may be placed.

In 1825, at the instance of Bishop Heber, a “Diocesan Committee of the Society for the Propagation of the Gospel” was formed in Calcutta, and the Society's grants to the Society were made to that Committee; it being at the same time arranged that when questions of ritual or discipline might occur, the missionary and his congregation should always be referred to the Bishops. In the colonial dioceses where the corporate life of the church and diocesan organization have been more fully developed than is at present the case in India, the Society places its grants for those dioceses at the disposal jointly of the Bishops and a committee appointed by the Diocesan Synod. “If they fail to agree

on any point the question is sent home and settled by the Society. But the influence of the Society in a fully organized diocese on those rare occasions when it is exerted, is simply that of friendly suggestion or moral suasion, not of authority."

The Committee also say that "they know no reason why the Church in India should not be subject to the wholesome English rule, whereby no clergyman is allowed to use habitually any place for the celebration of Holy Communion without a license for that place from the Bishop." They likewise add that like the Bishop of Calcutta, *feeling strongly the necessity of bringing the Missions of the Church more directly and more effectually under Episcopal influence, in order to the advancement of the Kingdom of Christ*, the Society last year expressed its desire that "as a rule, each of the large and flourishing missions should have at its head a Bishop conversant with the vernacular tongue and the habits of the people, subordinate as a suffragan to the Metropolitan, having an independent salary and a diocese co-extensive with the mission."

We are satisfied that the principles on which this Society conducts its operations are those which must commend themselves to every sound churchman; and that they are such as should regulate every similar association, whether entirely voluntary in its origin or not.

THE LATE MR. SAMUEL WARREN.

THE death of this gentleman is announced as having taken place on the 29th ult. He was in his seventieth year, and was son of the late Rev. Dr. Warren, whose secession a number of years ago from the Methodist body occasioned considerable commotion in that community, besides several law suits; and who was afterwards ordained to the Ministry by the late Bishop Sumner, at that time of Chester. Mr. Warren was born in Denbighshire in 1807, was educated at Edinburgh for the medical profession, but afterwards became a barrister. He was called to the bar at the Inner Temple in 1837, was made Q.C. in 1851, and Recorder of Hull in 1852. He contributed to Blackwood's Magazine, while studying for the bar, his most celebrated production, entitled "Leaves from the Diary of a Late Physician." In 1841 he published another remarkable book, "Ten Thousand a Year," which also became very popular. This was followed by another novel, "Now and Then," in 1847, and an unrhymed poem, "The Lily and the Bee," in 1851. He also published several legal works. In 1853 the honorary degree of D.C.L. was conferred on him by the University of Oxford. In February, 1856, he was returned to the House of Commons for Midhurst, and held that seat till 1859, when he was appointed by Lord Chelmsford a Master in Lunacy.

THE FIRE AT ST. JOHN.

WE are fortunate in being able to present to our readers the admirable sermon, of the Lord Bishop of Fredericton, preached in his Cathedral Church at Freder-

icton, and also in St. John's Church, St. John, on the occasion of the great fire at the latter city. The sermon will be read with much interest, coming from one on the spot, so well able to dilate upon the subject.

SERMON.

PREACHED BY THE LORD BISHOP OF FREDERICTON ON THE OCCASION OF THE LATE CALAMITOUS FIRE AT ST. JOHN.

St. Luke xiii: 2, 3.—"And Jesus answering said, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but except ye repent, ye shall all likewise perish."

WHAT are the lessons, my brethren, which God intends us to learn from the great and unexpected calamity which has befallen us? The text implies that all such evils are permitted by God, but it shows a clear distinction between the Providence of God and the agency of man. There is a disposition, at such times, to throw everything on Providence, and to forget how free is our choice of good or evil, and how largely we are dependent on the conduct of those around us. Few misfortunes are so strictly accidental, or providential, that the misconduct or the negligence of man is not, in some way, concerned with them. But while the text leads us to see how entirely we are in the hands of God, though, at the same time, our own errors are often the cause of our misfortunes, it speaks also in the interest of charity towards sufferers. It forbids us to speak of those who are the victims of great calamities as necessarily the most guilty of mankind. This would repeat the error of the friends of Job. It cautions us not to profess to know the reasons of the divine judgments, and not to connect heavy calamities with the sins of individual sufferers. For even when a special punishment was foretold by the prophets of old for special national sin, the righteous suffered with the wicked. Jeremiah, Ezekiel, and Daniel went into captivity, and lost all they possessed, together with the guilty Israelites who had neglected or mocked at their predictions. Thus, the chief caution of the passage is a warning against self-righteousness; and we are reminded that our duty lies in doing all in our power to mitigate the evil under which others are suffering, without attempting to penetrate into the counsels of the Almighty, or to pronounce judgment, individually, on our fellow-creatures. At the same time it is no part of Christian charity to deny the existence of crimes in a community, which may bring upon us divine chastisement; and our utter powerlessness in the presence of any great visitation, whenever God permits a particular concurrence of circumstances to arise, shows us our feeble, helpless condition in the hands of God. Men have boasted that they were entire masters of the element of fire, —so perfect their mechanical skill, so thorough their organization, that they could always stay its progress; but now, in broad daylight, they are made to feel how little their boasted skill avails them against the natural forces opposed to them, and that they lie helpless under the mighty hand of God. Our first lesson, then, is that of the deepest

humility. "We brought nothing into the world, and it is certain we can carry nothing out." Even if we admit that we cannot carry our possessions with us, we feel confident of being able to bequeath them. But God steps in, and shows us that not even this is always permitted. When the sense of possession is strongest; when the produce of our labor in our gold and our silver is multiplied; when our houses are enriched with costly ornaments; when banks are laden with our accumulations; when private citizens and corporations spend as if there were no end to riches, and the world lay at their feet; when men cry "Peace and safety," then "sudden destruction cometh upon them," and there is no escape. All is levelled with the ground. Then the truth of the inspired maxim is pressed home upon us, "It is certain we can carry nothing out." The solid walls, the costly furniture, the tasteful paintings, the admired plate, the jewels, and gay clothing, the abundance of provision for the future, all is dust within one hour. It is as if we had never possessed it; and the very use of it seems to embitter our loss, for if it had never been ours, we should have less to regret. What a call is here to remember that our true life does not consist in the abundance of our possessions! What a terrible reflection comes home to us, that we shall have to give a strict account of those riches which are gone, and which we are not now permitted to enjoy! A humble submission to the will of God will do much to mitigate the loss, and soften the blow. There is much suffering, but the great hope remains. This fire is an anticipation of what will happen to us at the end of life, when everything will be gone but hope in the life of the world to come. But if we face this great sorrow manfully and resolutely, God may yet raise our city from the dust. Industry and perseverance will do much to restore our ruined walls, but humility will do more: it will promote our moral and religious improvement; it will teach us lessons of good, which nations and communities in general are too slow to learn. The Scripture teaches us, that the best and holiest men humbled themselves to the dust, in national calamities, although they had not been partakers in the sins which had brought down divine judgments on their fellow-countrymen. We see a special instance of this in the confessions of the ninth chapter of the Book of Daniel. And if the present calamity lead us all to acknowledge our part in the general evil, and to say, "To us belongeth confusion of face, as at this day," this suffering would be of essential benefit to our souls, and would help us in many ways that, perhaps, we know not of. And it would increase our trust in God, for no man can have faith who is not humble. We may also learn from this calamity the utter worthlessness of mere external show, and prodigal expense in selfish objects, especially when it is incurred at the expense of others. Surely it is not uncharitable to say, that this has increased, within our memory, to an alarming extent. In former days the New Brunswick farmers were content to live frugally on the old homesteads, which their fathers had built on land

reclaimed from the wilderness. Their manners were simple, and their dress was plain. And one esteemed them the more for that plain living. But this simplicity does not satisfy their sons and daughters. They must be dressed in the gayest and most expensive fashions, and this costs more in a month, than their fathers spent on themselves in a year, which the land will not pay for. They attempt to grow rich suddenly by rash speculations, or dishonesty, or by leaving their country for more favoured climes, in search of wealth. But they soon find that, among speculators everywhere, only the few succeed, and the great majority fail; and so, they who might have been the strength of the Province, pass out of it to bankruptcy, bringing misery on themselves and on their families. They, too, "brought nothing into the world, and it is certain that they carry nothing out," not even character, faith, and hope, and love.

Alas! what a strange mixture of good and evil do we see in every large community. How imperfectly is the Christian life understood and practised? How truly may we be said to live in civilized heathendom! On the one side is sin, flaunting and triumphant; unbelief and godless infidelity; not a prayer ever offered in the family; enormous waste, prodigality, and luxury; exceeding selfishness, and forgetfulness of God; profanity, intemperance, licentiousness; dishonesty in public and private acts; constant neglect of religious duty; a secret Universalism tainting the faith of thousands, and hiding from them the judgment that is to come;—and on the other, how are our eyes gladdened by the sight of daily endeavours to do good, of holy watchfulness, purity of life, sobriety of manners, frugality in expenses, uprightness in all the transactions of business, constant attendance at public worship, holy communion with God in prayer, and all the means of grace! Here, in the selfsame field are the tares and the wheat growing up side by side—the one preparing for the heavenly garner, the other for everlasting "shame and contempt."

How loud a call is upon us for religious and moral improvement! How earnest should we all be to "strengthen the things that remain, that are ready to die!" How deeply should we lay to heart, that it is "righteousness," not wealth, which "exalteth" a city, as well as a nation; and that selfish luxury, and careless living, "lay the lofty city low, and bring it even to the dust."

Now is the time for plainer living, and higher thinking; for contracting no debts we cannot in reason hope to pay; for remembering, that to give orders for goods which fill the merchant with dread, because he knows we cannot pay for them, is as great a robbery, only more genteelly executed, as that which was committed in the squares of St. John, when the goods rescued from the flames, and deposited there for safety, were secretly stolen by base plunderers. Till Christians come to understand that debts thus ill-contracted and undischarged, are ill-disguised robbery, and that the practice is entirely inconsistent with the Christian char-

acter, they have not learned the elements of the religion they profess. Their prayers, their alms, and their communions are of no value in the sight of God.

Nor is it dishonesty only which is to be eschewed. Carelessness is commonly regarded as a venial fault; but it is far otherwise, when it involves the destruction of the property, perhaps of the lives, of our neighbors. It is a want of love, as well as of prudence and consideration. It is commonly met by the confident statement, that if our houses are burned, we are, at all events, well insured; which is a piece of daring villany, if we wilfully set them on fire; and of gross unfairness, if we take from a society, formed for the common protection, what, with a little careful management, we need not have required. Robbery of an insurance company is as bad as any other robbery; and I fear it is a proof of the deterioration of public morals, that in suits between individuals and corporations, the verdict is almost always given against the company, as if there were a foregone conclusion in men's minds, that, right or wrong, the richer party must pay; against which unrighteous feeling we may set the inspired sentence, "Thou shalt not countenance a poor man's cause"; that is, I presume, to do an unjust act. It is his justice, not his poverty, that entitles him to a verdict in his favor.

Nor ought we to forget the lesson, that sentiment without reason, and mere excitement, are of little value, either in our temporal misfortunes or in our spiritual progress. We have all been terribly excited by this raging fire. Terror and confusion have strained our nerves to the utmost. Yet of what avail was the sensation? Now it is all over, and the results are to be seen, and are yet to come,—we want the calmest and the soundest judgment, the manliest resolution, the most untiring perseverance; and the power to discriminate, even in our charity, between what may satisfy greedy and importunate claimants, or may permanently benefit suffering thousands, and subserve the welfare of the whole community. If this be plain wholesome truth in a crisis of our temporal fortunes, why should it be otherwise in concerns of higher moment? "Why should we place the loftiest interests of man at the mercy of a fierce and uncontrollable sensation, which is certain to recede, as the waters of a tide which ebbs and flows, and which, when receding, may carry us along with it, far from the shore on which we hope to land.

But for our comfort under this calamity, we may remember that punishment is always intended by God as a remedy. The sinful heart of man requires to be taught by pain. Unchecked prosperity corrupts and enfeebles the mind, as surely as a constantly hot climate enervates the body. Sin needs to be burned out, and grace to be burned into the soul; and we are braced and invigorated by chastisement. "I will show him how great things he must suffer," contains a principle not applicable to St. Paul only. If you will read the hand of God aright, you will see in it as much tenderness and mercy, as severity.

You all feel, that if this evil had occurred on a stormy night of winter, many hundreds must have been frozen to death, and the awful account of the inspired historian would have been fulfilled in our streets: "When men arose early in the morning, behold they were all dead corpses." Think of the readiness with which you have been assisted from all quarters; the spirit of Christian charity which has been called forth; the union of many hearts and hands, in untiring and unselfish labor; the eager desire to benefit, without any expectation of a return; the happy forgetfulness of old rivalries, and differences of race, government, and religion, folded together in the embrace of a universal charity; and you will see that, probably, more real and substantial good may result, than if the evil had never been permitted. It only requires that the good feeling should be permanent, and that brotherly love should continue, when the need for aid shall have ceased to exist. And the aid we can give, should be offered in a Christian temper and manner, as an offering to the people of God. For all frivolous methods of getting money, even for charitable purposes, in the face of so serious a calamity, are inconsistent with the spirit of the Gospel, unworthy the dignity of Christians, and the respect we owe to Christian companions in misfortune.

And what heavenly consolation does Christianity suggest, even to the greatest sufferers. As one sadly gazes on the wide waste of ruins, at first sight, one may be led to exclaim, What irretrievable destruction is here; what laborious industry rewarded with ruinous loss; how many desolate hearts are sorrowing over the labor of past years; over remembrances that can never be restored, the bridal presents, and the gifts of long-lost friends; the comforts of a small but happy home,—all gone to dust within one luckless hour! Yet, surely, here are jewels which no fire can burn, stones of inestimable value, and meet for the Redeemer's Crown. The precious things of earth can be consumed, the thief can steal them, and the moth corrupt and destroy. But Christian love and truth and hope, are all the more precious for passing through the fire. Their lustre is ever fresh, and their joy unutterable.

How can those be called possessions which the fire can rid us of, which perish in the using? How can those be called possessions, which are accompanied with so many alloys, thorns, and inconveniences? If our speculations fail, we are pressed down by debt; if we suddenly grow rich, we are besieged with a multitude of greedy, importunate applicants; if we have many children, they all expect to be maintained in idleness, and to begin life where their fathers ended it; if we have no family, we seem to be toiling for some distant heir, who loves us not; if our riches are unjustly gotten, our pillow is strewn with thorns, and our conscience laden with reproaches; and if we have no solid and refined education, unmeaning luxury and vulgar waste are neither a benefit to the mind, nor a comfort to the body.

O! the heavenly blessing of contentment

in every station in which God has placed us; the blessing of imparting to the honest poor, what is in our power to give; of not hasting to be rich, by any means, good or evil; of being able to lie down in peace and say, Thanks to my Heavenly Father, I owe no man anything but to love him. I need never meet my creditor in the street, and run to the opposite side because I cannot discharge my just debts. If I had all some men have, or are supposed to have, I might be no happier than I may be now, and should have more to answer for. Soon shall I have nothing left but a shroud—my coverlet will be a narrow bed of earth; therefore, O my God, make me satisfied with the portion thou allottest me; give me a calm and thankful heart—religious and reasonable desires—honesty, prudence, and simplicity—a guileless soul—a quiet, trusting spirit, that I may find all I need, desire, and hope for, in Thee.

If these heavenly riches go with us out of the world, then shall we be rich "beyond the dreams of avarice." No earthly pomp may follow us to the grave, no laboured inscription may record our virtues; but those precious words, "To day shalt thou be with me in Paradise," will reveal our everlasting wealth. All that is pure and lovely, kind and generous and noble, will be there: all the dear lost ones, by whose bedsides, we have watched and wept; mourners, whose tears we have dried; children, in whose hearts we sowed good seed, and strengthened the rising plant of righteousness; our companions in travail, and in the patient endurance of sorrow,—all these possessions will be there, and will be ours. Will they not be true, lasting riches? Will they ever "make themselves wings, and fly away?" All will be rich in themselves, and in each other, and in Christ, who became poor that we might inherit his eternal riches.

If, then, God has allowed many of our perishable goods to be consumed, he calls to us out of the midst of the flames, from the very ashes where our homes lie low: "Lay not up for yourselves treasures upon earth, where the moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven," for there is your "better, there is your enduring substance."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

CHESTER.—This parish is under the temporary charge of Rev. Professor Wilson, M. A., of King's College, Windsor—the Rector, Rev. C. I. Shreve being absent (on leave of absence) in Halifax, his health having failed.

AMHERST.—The work on the new chancel is going on rapidly to completion—we understand Mr. Landry will have a new organ ready in the spring to replace that destroyed in the St. John fire—by which the Church congregation lost \$500 above the insurance.

PICTON.—Rev. W. Cruden, of Derby, N.B., is, we hear, to be the new Rector, vice Rev. J. Sheraton. The bazaar recently held for the projected new church realized \$850.

RIVER JOHN.—The new church on Vatanagouche Road is nearly ready for occupation. The windows by Wailes, of Newcastle-on-Tyne are most satisfactory.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

NEW DENMARK.—The Deanery of Woodstock met at New Denmark on St. James' Day. Service was held in the temporary chapel at 11:30 a. m. The Litany was said in the Danish language by the missionary, Rev. N. M. Hansen, himself a Dane. The Holy Communion was celebrated (in English) by the Rural Dean, Rev. T. Neales, of Woodstock, assisted by Rev. LeB. W. Fowler, of Prince William. Rev. A. H. Weeks, of Queensbury, preached from the text 1 Cor. iv. 1, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." Rev. Leo. A. Hoyt, of Andover, and Rev. R. M. Edwards, of Fort Fairfield, Maine, were also present. About 50 Danes attended the service, many of whom were able to understand the English sermon more or less fully. In the singing of the hymns every Dane joined. The offertory collection was for the "Kirken," now in course of construction, and amounted to \$4.00.

After service the chapter held a pleasant and profitable meeting, when the Rev. R. M. Edwards was made an Honorary Member of the Deanery. The next meeting will be held at Esdraelon, on Wednesday, October 24th.

LEB. W. FOWLER,
Secretary.

New Denmark, July 25, 1877.

Some account was given in a recent number of the DOMINION CHURCHMAN of the interesting work going on in the Danish settlement of New Denmark. It was then stated that the people hoped soon to worship in a church of their own. It appears from the above report that the frame of the new church, which is to be called "St. Ansgars," is already up; and Mr. Fowler writes that it is intended to have the church ready for occupation next spring. The Princess of Wales has kindly sent £20 towards its erection, and the Danes are doing all they can. But more is needed to accomplish the work. Will not Churchmen, of New Brunswick especially, welcome and encourage these strangers in a new land, these new members of our Communion, by sending Mr. Hansen something towards the house he is building for God?

"**BEAR YE ONE ANOTHER'S BURDENS.**"—Amongst the many spontaneous answers to the cries of suffering from St. John, generous contributions have been forwarded to the Bishop of Fredericton from churchmen in the Diocese of Toronto and Pennsylvania through their respective Bishops.

CONFIRMATIONS.—Confirmation services have been held recently in Woodstock and Oromocto. In Woodstock the Rector, the Rev. T. Neales presented a class of ten, for "the laying on of hands;" and the Rev. Mr. Simonds presented the same number of candidates in Oromocto. On both occasions His Lordship also preached. On Monday, the 30th July, the Bishop administered the rite of Confirmation in the Cathedral to ten candidates. The Rt. Rev. Dr. Neely, Bishop of Maine, who has been visiting this diocese, took part in the service, and gave an address on the duties of the Christian Life to those who then renewed their baptismal vows.

ST. JOHN.—The congregations of Trinity and St. James' churches which were destroyed by the recent fire, are now worshipping in the parishes of St. Mark, St. John, and St. Paul, Portland. It is the intention of the St. James' people to build a school room for the present. The corporation of Trinity Church is already taking similar steps. Immediately after the Synod meetings the Bishop visited St. John and preached on the subject of the fire in St. John's church. The sermon, which has been published by general request, is admirably suited to the present circumstances, not only of St. John, but of the country at large, and should have the widest circulation.

"**GOD'S ACRE.**"—Fredericton has at last a Rural cemetery, which reverent care and devotion to the memory of those "gone before" will soon make worthy the name of "God's Acre." It is about a mile below the town, and lies on a hillside overlooking the St. John River. So extensive is the view that one with the naked eye can follow the course of the river for about fifteen miles below, and for a considerable distance above; while around is a wide stretch of picturesque country, with Fredericton, St. Mary's, Gibson, and the village of Marysville in the distance. The cemetery contains altogether one hundred acres, twenty-five of which have been set apart for burial purposes and properly laid out, that the work of ornamentation may be proceeded with at once. A distinct portion has been assigned to the members of the Church, and has been consecrated by the Bishop. One look from this part towards the town sees first of all the spire of the cathedral whose chimes are heard daily amidst its solitude, making it like "the Green Churchyard" of a living Bishop's song:

"Oh, bury me, then, in the green churchyard,
As my old forefathers rest,
Nor lay me in the cold necropolis
Mid many a grave unblest;
I would sleep where the church bells, aye, ring out;
I would rise by the house of prayer,
And feel me a moment at home, on earth,
For the Christian's home is there."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

ST. VINCENT DE PAUL PENITENTIARY.—Confirmation of Five Convicts.—On Monday, the 30th July last, the Lord Bishop of Montreal held a Confirmation at the Penitentiary for the Province of Quebec, at St. Vincent de Paul, in the County of Laval. His Lordship, who the previous day had consecrated a church at Kilkenny in the morning, held a Confirmation at New Glasgow in the afternoon, and taken part in the service at Mascouche in the evening, was accompanied by the Very Reverend the Dean of Montreal.

The Chaplain, who is at present in England, was represented by his son, the Rev. George Allan, M. A., Incumbent of Mascouche and Terrebonne, and by W. D. Mercer, Esq., student in Divinity, who, in connection with the Rev. Geo. Allan, is acting for the Chaplain during his absence.

On the arrival of the Bishop and Dean, accompanied by the Acting Chaplains, at the Prison, they were received by the Warden, Dr. J. A. Duchesneau, and the Deputy Warden, H. B. Macbay, Esq., and were immediately conducted through the different departments of the prison. The Warden, it may be mentioned, had caused the Union Jack to be raised in honour of the Bishop's visit.

After inspecting the different workshops, cells, etc., the party adjourned to the dining hall, where the convicts having been assembled for dinner, the Bishop, at the Warden's request, said grace both before and after the meal. The Bishop and clergy then proceeded to robe for the service.

The chapel, which presented a very beautiful appearance, had been decorated by the prisoners themselves. At the end over the altar were three scrolls given by Mr. Mercer, and the sides of the chapel were decorated with long festoons, etc.

On the arrival of the Bishop and clergy at the door of the chapel, the organ, presided over by Miss Jane Allan, the Chaplain's second daughter, gave the key-note, when the men immediately rose, and, as the procession advanced up the aisle, sang the well-known hymn, "The Son of God goes forth to War." The organ, a splendid instrument, with two banks of keys and eight stops, was presented by several citizens of Montreal, foremost among whom was William Workman, Esq., who headed the list with the munificent sum of \$50. This gentleman, who is well known to take a deep interest in prison matters, was the first to suggest that an organ should be placed in the chapel, as a grand step towards engaging the attention of the prisoners in the services. The effect is already visible, for the men sing with soul and voice, and by their uniformly good behaviour put to shame many a city congregation.

After the opening hymn the Rev. Geo. Allan said the Litany. The hymn, "Witness ye Men

and Angels now" was then sung, at the close of which the Bishop rose and informed the prisoners that the Dean of Montreal would address them before the service.

The Dean in a most impressive and earnest manner spoke to them of the solemn obligations they were about to take upon themselves, speaking kindly yet firmly, and deeply affecting the men, some of them even to tears.

As soon as the Dean had finished his address, the Bishop began the Confirmation Service, when, after the prescribed versicles, responses, and prayers, Mr. Mercer brought the candidates, five in number, one by one up to the altar rails, for the laying on of hands. At the close of the service the hymn "Soldiers of Christ, Arise" was sung.

The Bishop then began his sermon. He expressed his great gratification at seeing them not ashamed to come forward to renew their baptismal vows, and spoke to them affectionately and earnestly of the causes of their incarceration. He hoped that they would always love to come to the house of God, as indeed he believed they did from the manner in which they had that day decorated it. He besought them when they went forth from the prison to become good and useful members of society and ever to remember the vows they had that day taken on themselves, reminding them of the powerful arm of God always outstretched to aid and assist them. The beautiful hymn:

O Jesus I have promised
To serve Thee to the end
Be thou for ever near me
My Saviour and my friend.

was then sung, after which the Rev. Geo. Allan gave notice that the Sacrament of the Lord's supper would be celebrated on the next Thursday, whereupon the Bishop rose and requested the newly confirmed in especial to avail themselves of the opportunity thus offered. The organ then played a voluntary and the convicts dispersed to their respective duties.

The warden, who was present in the chapel and also lunched with the clergy at the chaplain's house, was congratulated by both the Bishop and Dean upon the cleanliness, good discipline, and order of the prison and also upon the conduct of the prisoners detained under his charge. By his unremitting attention to his duties, his urbanity, the politeness of his manner towards both officers and prisoners, he has gained their confidence, and the improvements now being made both in the prison and its surroundings reflect the greatest credit on his management. Much regret was felt that the Bishop and Dean were obliged to leave early, as their presence was required at a meeting in town, since this prevented their having any but a cursory view of the prison.

J. H. Pangman Esq the seigneur of Mascouche, who had driven over with the Bishop, was afterwards conducted by the warden through the different works and over the farm, where a large barn and root-house are being erected by the prisoners themselves. The farm and kitchen garden are under the management of Mr. Kenny who by his large experience in England and Canada is well qualified for the post he holds, as the crops raised and the fine condition of the live stock show. The brickyard where many of the convicts are employed was also visited. Thus ended a day memorable in the annals of the prison, and, it is hoped, never to be forgotten by those concerned.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA CLERICAL UNION.—The quarterly meeting of this Union, comprising most of the clergy whose parishes lie in the Ottawa valley, was held at Smith's Falls on the 7th inst. There was not a large attendance, only one clergyman of the Diocese of Montreal, Dr. Clarke, being present; besides whom there were Canon Bedford Jones, Revds. C. P. Emery, E. W. Beaven, A. W. Cooke, and Herbert Patton. Letters of apology were read from fifteen other members, some of whom were absent from home, and others had special engagements just at the time. Nevertheless, this meeting was for those who attended pleasant and profitable. On the evenings of the 7th and 8th

August the congregation of St. John's, Smith's Falls, were invited to hear addresses on special subjects from the visiting clergymen.

On Wednesday there was an early celebration of Holy Communion at 8 a.m., and the business of the meeting began at 10. Rev. Messrs. A. W. Cooke, H. E. Ples, and Herbert Patton were elected members of the Union.

An interesting discussion took place on the second subject on the Agenda paper, (the first, referring to the Disestablishment of the Church of England, having been voted unprofitable,) viz.: "In the present condition of the Church in Canada, is it advisable to establish Churches on the Free Offertory System?" The following resolutions were unanimously adopted:—

I. "1st. That in the opinion of this meeting pews or seats in all Churches should be free and unappropriated. 2nd. That, in regard to the offertory system, we think that congregations in this country are not yet in a condition in which the Church can depend financially on the weekly free will offerings only; and, as the best expedient under the circumstances, we recommend the adoption of the envelope system, with annual subscription in cases of necessity; but we feel that these are merely expedients to be got rid of as soon as possible. We also are of opinion that the Church will never be in a healthy financial position until (1st) Churchmen are taught to believe, and to act on the belief, that at least *one-tenth* of their incomes is due to God, and belongs to the Church for its support; and (2ndly) until clergymen are altogether removed from any direct pecuniary dealings with the people by the clerical stipend being paid from a central fund, sustained by the Diocese at large."

II. It was further resolved, "That a Committee of this Union be appointed to procure or prepare leaflets on the subject of Free Churches, Open Offertory, and the Divinely appointed system of devoting the tenth of income to the support of the Church, and report at the next meeting of this Union."

Rev. Messrs. Beaven, Cooke, and Ples to be the committee.

III. It was also resolved, "That a Memorial be presented to the Provincial Synod at its ensuing meeting asking the Synod to recommend by resolution or otherwise the support of the Church in this Province by the offertory of the tenth, as being the proportion of income due to God and as being the law of the Church, sanctioned by the Word of God and the canons and practise of the primitive Church." The Revs. Canon Jones and C. P. Emery to be a committee to draw up the Memorial.

IV. The following resolution was also unanimously passed.

"That hereafter no clergyman shall be a member of the O. C. U. unless he be engaged in the active discharge of pastoral work, and whenever any member gives up such work he ceases *ipso facto* to be a member of the O. C. U. provided always that the O. C. U. may elect any clergyman in good standing as an honorary member."

The rest of the day was occupied with very interesting discussions on the following passage of Scripture:—1. Cor. iii. 10-15; Gen. xxii. 14; St. John xvii. 17. St. Pet. iii. 15.

It was agreed that the next meeting should be held in Christ Church Parish, City of Ottawa, when the following subjects are proposed for discussion:

1. How best to retain our newly confirmed—the confirmed as regular communicants.
 2. The dissemination of church literature.
1. Cor. xv. 29; Rom. viii. 13-25; 1. Sam. xv. 20, cf. chap. xxvii. 8; Heb. ix. 15-17.

NORTH MARYSBURG.—The corner stone of St. John's Church, North Marysburg, was laid on Thursday last, August 2nd., by the Rev. E. A. W. Hanington, the clergyman in charge. at 3 o'clock in the afternoon. There were present, the Revs. R. Harding, E. H. M. Baker, J. J. Bogert, E. Loucks, J. W. Burke and E. Sills, besides a large number of people from Picton and the neighbouring places. The compiled service was used, each person present being provided with a copy.

Speeches were made by Reverends E. H. M. Baker, and J. W. Burke. Mr Baker congratulated the people on the prospect of a new church, he

said it was what they long needed, and what he had upon more than one occasion told them they needed. He was glad and thankful to learn that they had made such a spirited commencement and trusted that before many months he might have the pleasure of rejoicing with them in the completion of the new work now begun. He trusted that this would be to them none other than the House of God, the Gate of Heaven, and that here they might love to bring the offerings of their souls and bodies, and to receive the spiritual helps, we all so constantly need. Mr. Baker said he could not cease without saying a word of welcome to their Pastor. Mr. Hanington was a comparative stranger to them all, yet from his short acquaintance with the Reverend gentleman, he believed him worthy of every confidence and one whom we may naturally expect to take an honourable position in the diocese.

Mr. Burke also made an able and stirring address. He did not know much about the financial state of the parish, but he trusted that in making their offerings toward the erection of this church, every one would remember they were made not to men but to Almighty God, from whose hand we receive our every blessing. He had come to-day prepared to offer what he was able toward the good work, as had all his reverend brethren, and though their united offerings would indeed be a small part of the money required for the construction of this church, yet he trusted that their presence would be a token of their sympathy and goodwill. He had seen the "elevation" of the church, and thought that when the building was completed it would be a creditable offering to make to Almighty God. Mr. Burke also spoke many words of welcome to Mr. Hanington. He said that though Mr. Hanington had come into the Diocese a stranger to most of them, yet the good and faithful work done by that gentleman in a distant part of the Dominion was not unknown. His good report had followed him, and we both heartily welcome him into this part of the Lord's vineyard and wish every success may attend his pastoral labour in our Province.

Rev. Mr. Hanington, in rising to thank his reverend brethren and other friends for their presence and sympathy, said that he was sorry that the Lord Bishop was unable to be present and lay the cornerstone for us. He had also hoped to have had the Venerable Archdeacon Parnell with us to-day, but trusted that in a few months when the church is completed and paid for, His Lordship and the Venerable Archdeacon may both cheer and gladden our hearts by their presence. He said the words of welcome from his brother clergymen were most refreshing, and he offered them and all the reverend brethren present his warmest thanks for their kind sympathy and support. Although a stranger, he could not long feel like a stranger when such friendly hands and hearts were ready to welcome and assist him. The many friends from Picton and other places, he also (in the name of the building committee) thanked most heartily for the proof of their sympathy given by their presence here to-day.

As to the financial state of the parish, Mr. Hanington would like every one to know that the parish was deeply indebted. It had been in debt for ten or fifteen years; but we intend to liquidate this debt." To complete the Church and pay off our debts we will require \$3,000, and this sum, I believe, we will raise, with God's blessing. To-day we duly ask you for \$500. We require this amount to meet our engagements to the builders. \$500 is not a large sum, and I will make you a promise that if you give \$500 to-day we will (with the blessing of God) have our Church completed and paid for, and ready for consecration by our good Bishop during this coming autumn." He believed that he saw friends in the congregation who would largely assist in raising the amount required, and he had no doubt that the Church would be completed in the time named. Mr. Hanington then read the document to be placed beneath the corner stone, and some newspapers of the day and coinage of the period being also placed in the receptacle, the service proceeded. I may also add the same gentleman read letters from Sir John A. Macdonald and Lady Macdonald, expressing their deep regret at not being able to be present at the services on account of their absence at the sea side with an invalid child. The

day was very fine. Although it was in the midst of harvest time, a large number of people were present at the service. After the service was ended, the ladies provided dinner, to which all were invited, and few refused to remain; and amidst pleasant festivities the day was brought to a close.

The collections and contributions amounted to \$260.

The church is to be built of brick and stone, with a south entrance through the tower. There is to be a spire rising about sixty feet, also a chancel and vestry room. It is to be Gothic in form, with buttresses between each window and at the corners. The inside is to be plain unpainted wood, with an open roof, finished on the rafters; and the seats are to be free to all.

TORONTO.

CONFIRMATIONS.—The Bishop of Toronto will D. V., hold Confirmations during the months of August, and September, as follows:

- Collingwood, Sunday August 19, 11 a. m.
- Batteaux, Sunday August 19, 3 1/2 p. m.
- Stayner, Monday August 20, 7 1/2 p. m.
- Creemore, Tuesday August 21, 10 1/2 a. m.
- Bradford, Wednesday August 22, 7 1/2 p. m.
- Coulson's Corners, Wednesday 22, 10 1/2 a. m.
- Tecumseth, Thursday August 23, 4 p. m.
- Cannington, Sunday Sept. 2, 10 1/2 a. m.
- Sunderland, Sunday Sept. 2, 3 p. m.
- Uxbridge, Monday Sept. 3, 11 a. m.
- Markham Village, Monday Sept. 3, 7 1/2 p. m.
- Unionville, Tuesday Sept. 4, 10 1/2 a. m.
- Scarborough, St. Paul's, Tuesday Sept. 4, 3 1/2 p. m.
- Christ Church, Wednesday Sept. 5, 10 1/2 a. m.
- St. Jude's, Wednesday Sept. 5, 3 p. m.

SYNOD OFFICE.—Collections, etc., received during the week ending August 11th, 1877:

MISSION FUND.—July Collection.—Orillia, \$13.75; Cameron, 53 cents; Cobocok, 75 cents; East Ops, 25 cents; Rosedale, 25 cents; Newmarket, \$6.50; Toronto, Holy Trinity, \$29.00; Newcastle, \$15.42; Ashburnham and Otonabee (additional) \$2.00; Georgina, St. George's, \$3.58; St. James', \$1.63; Etobicoke, St. George's, \$3.16; Christ Church, \$5.24; North Essa, Christ's Church, \$1.49; St. Jude's, \$1.13; Grafton (additional) \$2.50; Campbellford, \$4.00; Warkworth, \$1.00; Tecumseth, Trinity Church, \$2.24; Christ Church, 56 cents; Clarksville, 37 cents; Tecumseth (1876) Trinity Church, \$2.25; St. John's, \$2.73; Christ Church, \$2.05; Clarksville, \$1.26; St. Thomas' Church, Millbrook, \$5.00; St. John's, Cavan, \$1.61; Holy Trinity, Cavan, \$2.96; Christ Church, Bloomfield, \$1.70.

Special Appeal.—Beverly Jones, on account of subscription, \$25.00.

January Collection.—Tecumseth, Trinity Church, \$1.84; St. John's, 80 cents; Christ Church, \$1.16; Clarksville, 67 cents.

Parochial Collections.—Tecumseth, \$81.92; Batteaux, \$18.72; Emily and Omeme (additional) \$6.00.

Missionary Meetings.—Apsley, St. George's, \$6.02; Chandos East (1 and 2) 73 cents; Chandos North, 66 cents; Tecumseth, Trinity Church, \$1.65; St. John's, \$1.68; Clarksville, \$2.30; Christ Church, \$1.61.

WIDOWS' AND ORPHANS' FUND.—October Collections.—Tecumseth, Trinity Church, \$3.24; St. John's, \$2.35; Christ Church, \$1.06; Clarksville, \$1.30.

On Account of Mrs. Hill.—Tecumseth, Trinity Church, \$3.65; St. John's, 87 cents; Christ Church, 79 cents; Clarksville, 67 cents.

DIVINITY STUDENTS' FUND.—April Collection.—Tecumseth, Trinity Church, \$1.04; St. John's, 57 cents; Christ Church, 69 cents; Clarksville, 72 cents.

FIRE RELIEF FUND, ST. JOHN, N. B.—Tecumseth, Trinity Church, \$8.96; St. John's, \$5.59; Christ Church, 66 cents; Clarksville, \$2.84; Uxbridge, St. Paul's, \$35.55; Goodwood, \$10.60; Greenbank, \$5.85.

Shingvank Home.—Tecumseth, \$25.00.

CONFIRMATION.—On Sunday, 5th instant, the Lord Bishop of Toronto administered the Holy

Rite of Confirmation to a goodly number of candidates in Christ's Church, Yonge Street, and at York Mills and Thornhill. Crowded congregations witnessed the solemn services and manifested great pleasure in seeing their aged prelate in health, and hearing his words of counsel and fatherly advice, addressed especially to the newly confirmed.

The handsome church at Richmond Hill was filled to excess on Monday evening, when a considerable number of young people openly made their profession of faith in Christ their Lord.

Bright and early next morning his Lordship was on his way to Spring Hill, King, whence, after Confirmation and celebration of the Blessed Sacrament of the Holy Eucharist, he proceeded to Oakridges and there admitted to the full privileges of the Church, for the first time, a fair addition to the previously existing membership.

Wednesday's services at Aurora in the morning, and Newmarket in the evening, where there was an immense congregation, finished the work for the week, as next morning his Lordship returned to Toronto to attend the Committee meetings of Synod.

During this tour 100 persons, many of them fathers and mothers, were confirmed, and the souls of very many were refreshed.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON. The Vestry of St. Thomas's Church have agreed to give Rev. Mr. Wingate \$150 per month, for two months, if the Bishop should give his consent.

St. Mark's. The Churchwardens appointed are Messrs. J. J. Mason and J. F. Harper. Delegates to Synod:—Messrs. J. J. Mason, N. Hammond, and G. S. Paps. The Parochial Council, to assist the incumbent and wardens, consists of Messrs. J. C. Kemp, Dr. Locke, S. G. Treble, N. Hammond, J. Sickling, J. Bicknell, and G. Mainwaring. The churchwardens and Messrs. E. Martin, Q.C.; H. C. Boker, and W. Hancock, constitute the Building Committee, who were authorized to sign the contract for the building of the new church edifice. The seats in the church are to be free and unappropriated. It is expected that the new church will cost about \$3,000, more than \$1,300 of which has already been subscribed, and the guarantee fund amounts to \$2,000 a year.

We hear that a Pastoral staff has been offered to and accepted by the Bishop. The staff is to be of black oak in keeping as near as possible with the wood of his Lordship's throne in his Cathedral. It is now being made and is expected to be finished by October at the latest. It is being presented by a Trinity College Divinity student.

CHIPPewa.—On Sunday last the new organ of Trinity Church was used for the first time in Divine Service. A sermon suitable for the occasion was preached by the Rev. I. H. M. Bartlett, of Drummondville, in which he clearly pointed out the place that music, both vocal and instrumental, has in Divine worship; and at the conclusion of his discourse, gracefully alluded to the fact that a year or two ago the interior of the church had been greatly improved and beautified, and was now furnished with the beautiful organ, the sweet and powerful tones of which the congregation heard for the first time that day, and upon which they might well be congratulated.

The organ which for many years had been used in the church was a very inferior instrument, but would no doubt have remained in its place for some time to come had it not been for the energetic exertions of Mr. Sutherland Macklem, the efficient organist of the church, to whom the congregation owe a deep debt of gratitude, both for being chiefly instrumental in procuring the new organ and also for the marked improvement which has been accomplished in the singing of the choir since Mr. Macklem assumed the management of it.

A specification of the organ may be interesting to any contemplating the purchase of an instrument. The stops and mechanical attachments are as follows: 1. Open diapason; 2. Stopped diapason, treble; 3. Stopped diapason, bass; 4. Flute; 5. Dulciana; 6. Prin-

cipal; 7. Piccolo; 8. Bourdon; 9. Tremolo; 10. Pedal coupler; and 11. Bellows signal.

There is an Octave and a-half of pedals, commencing with C.C. The case is of chestnut, with black walnut key board cover, and across the upper part of the front, metal pipes are exposed to view, arranged in three groups with gothic elevations, the case with which the bellows is worked is wonderful, for although double the power of the old organ the physical exertion required to blow it is less. The organ was built by Mr. E. Lye, of Toronto, who has given the greatest satisfaction in the way he has performed his work.

It may be added that two clergymen recently arrived from England, were present at the morning service, and both expressed their surprise and satisfaction on hearing that so fine an instrument was the manufacture of this province. After the evening service which was unusually well attended, Mr. Markham played several beautiful selections, to the great delight of a few who happened to remain, and who thus had an excellent opportunity of forming an opinion as to the merits of the new organ, which we trust, may long resound to the praise and glory of God.

UURON.

(FROM OUR OWN CORRESPONDENT.)

PETERVILLE.—Sunday School of St. George's Church.—In no place has the truth of the trite saying, "The Sunday School is the nursery of the church" been more fully proved than in this, the Forest City. In the seven churches in city and suburbs, six have had their direct origin in Sunday Schools. It is true from the church St. Pauls, the mother of churches, all the others have proceeded, but through the agency of Sunday Schools the work was carried out to successful fulfilment. As the church, clergy and laity, we do not attach too much importance to this powerful auxiliary to clerical work. There is no other way in which the sons and daughters of the church can render effectual service than in actively and faithfully assisting in the Sunday School of the parish.

Our seven schools are all prosperous and the several congregations take a lively interest in their welfare. This is evinced especially at the Mid-summer and Christmas tide festivals. On these occasions, we experience the pleasing advantages of a more intimate acquaintance and fellowship of the members of the church, differ as they may in age and social position.

Last Thursday, (Aug 9) was the appointed day for the midsummer festival of St. George's Sunday School and in true holiday style was it kept. The school marched in regular procession from the school to the grounds of Mrs. Peters of Grosvenor house, each teacher with her class, and with the superintendent and some friends. They were at camping place a little after one o'clock p.m. In the usual style the schools enjoyed the sports of a Sunday School, when a gipsying, while the teachers and friends made ready the feast of good things. In a short time ninety happy boys and girls seated on the green sward beneath the spreading branches of an old monarch of the forest were waited on by their very kind friends and teachers of the classes. Few whose names are on the roll are absent on the Sunday School holiday, some however were absent. And then with merry hearts and nimble feet, they are back to the croquet, the race, the swing. And then the teachers and friends had their picnic; although the clouds that had been something threatening, let fall through their pent up stores on the merry gipsy party, and damped, though it could not do away with the pleasures of the day.

All the teachers of St. George's Sunday School, twelve in number, are ladies, not one male teacher in the school, and all are communicants. The Rector of the parish and the superintendent may be thankful that they have such a staff of teachers in St. George's.

AYLMER.—The Rev. T. B. Davis, Incumbent of Trinity Church, Aylmer, writes to say that our correspondent was incorrect in stating that he had been appointed to the parish of Seaforth. No such appointment having been made, or contemplated, so far as he was aware.

British News.

ENGLAND.

A petition to Her Majesty has been adopted by the town council of St. Albans, to make the borough a city, now that it has become the seat of a bishopric.

Compulsory vaccination has been defeated by the inhabitants of Banbury by a vote of 957 to 109, 407 being neutral.

A church, built at the sole expense of the Rev. F. G. Burnaby, at a cost of £12000, was consecrated lately by the Bishop of Rochester in the presence of nearly fifty clergymen of Diocese and a large congregation.

At the late Diocesan Conference at Canterbury it was resolved that in order to meet the present want of candidates for Holy Orders, the requirements for Deacons' orders should be relaxed, and that Deacons should not in all cases be required to proceed to the priesthood.

The New Forest Bill has passed through Committee and therefore likely to become law.

There are now and then alarming rumours about the arrival of the Colorado beetle which have hitherto proved groundless.

The Irish Peerage Bill passed the House of Lords without a division. If the Bill should become law it will limit still farther the prerogation of the Crown, which has now the right to create honours without the consent of Parliament.

The discussion of the Queens Bench, to stay proceedings in the case of Mr. Dale, has been followed by the same rule being granted in the case of Mr. Tooth puts his own interpretation on the law and pays obedience when he sees fit. As the resolutions passed by the convocation in 1867 do not coincide with his view of the law, he pays no attention to them.

The members of the Association for Promoting the Unity of Christendom have held a meeting at which many clergymen were present. A long discussion took place, and it was unanimously resolved that the Association should continue on its old basis.

The opinion of counsel has been sought whether under the 9th Sec. of the Public Worship Act the Bishop has an absolute discretion to stop all proceedings relating to a representation, subject to the one condition of stating his reasons in writing. After the consideration of the whole circumstances of the case, the answer is in the affirmative, showing that the working of the Act is entirely in the hands of the Bishop.

The society for the propagation of the gospel in foreign parts thankfully acknowledges the receipt of a large number of new subscriptions, donations and legacies during the year, the largest of which is £3777. 17 7, from the Rev. J. Miles. The society at present employs 528 ordained missionaries, 866 Catechists and lay teachers to Africa, Asia, America and Australia, and about 187 students in colleges abroad. These are all under the Episcopal supervision of the Bishops of the Dioceses in which they may be and without any interference on the part of the society.

At a meeting "privately convened" of "influential gentlemen," at Lord Harroby's house, a proposition was considered for the establishment at Oxford and Cambridge of Theological Halls for the training of candidates for Holy Orders. Such organizations are much needed at both Universities. It is much to be regretted, however, that the measure partakes of a party character. The founders are not content with the security that those who administer their new foundations shall be loyal churchmen, but they must be what is known as "Evangelical" and nothing else. A new set of articles formed for principals and tutors to sign is to accomplish this end. To give character to

these articles a few are from the Thirty-nine Articles. The others are new and novel in their demands upon the submission of those to whom they are tendered. The promoters of this scheme cannot be satisfied with the doctrinal basis of their own Church, otherwise they would not seek to devise and enforce new and other standards narrower in their character than the national Church has set forth.

It is difficult to see why a selection should be made from the Thirty-nine Articles to be made more binding than the rest. A declaration is put forward that "the bread and wine are only the sign or sacrament of the body and blood of Christ." This is not the doctrine of the Articles of the Church, but rather a species of Zwinglianism. The test is like that of the Lambeth Articles without the Calvinism. It is to be hoped that the new articles will be abandoned.

TRAVELER'S SKETCHES, No. 5.—*Sir*,—The extremes as represented by *The Church Union* and *The Church Association* are still employed in passing counter resolutions on church questions.

Ultra Ritualists as well as ultra Protestants, by their constant appearance before the public appear to have great influence and appear strong numerically but when one sits down and picks out their names from the clergy list, they form a very tiny minority amongst our thousands of clergy of the Church of England. I do not mean to say that the number of the clergy whom some fanatics dub high-Churchmen form a small minority I am happy to believe that 'high-churchmen' as the word is very often understood form the majority of the present clergy list.

The revival in church work in England is something wonderful. The Lord hath indeed put zeal into the hearts of our clergy. I see great changes in the church here since I last visited England in 1870. In every town, churches are multiplied—in every church services are hearty—in the overwhelming majority of cases, the old droned out service, a duet between the parson and the parish clerk, has given place to hearty services, with full choirs to lead the people and congregations following heartily such a lead.

Passing from town to town along the railways or high-roads, one is struck by the fact, that in every village, one sees or hears of the restoration of the old churches.

But there is yet a brighter side to this restoration, viz., The restoration of the church to her place in the affections of the people. I do not mean to say that she has ever lost that position entirely, but there had grown up a coolness most fatal to friendly relationship. Now the churches are filled with earnest, and attentive worshippers drawn from every class in life.

I have wandered into many churches, since I arrived here, and I have not yet been at a service which was not well attended—on the contrary, full churches greeted me wherever I have been, either as a member of the congregation or as an officiating minister—A few evenings ago, I was invited by a clergyman, to assist at a week day service, at a church in Gloucester. Accordingly on Monday evening, I walked down to the church "All Saints"—I entered the vestry, and there found several of the clergy, and a full choir of men and boys, vesting for an evening service.

On entering the church my eye rested on a sight most cheering to the heart of an ambassador of Christ. With one accord the immense congregation, over a thousand, in a church capable of seating about 800 (ordinarily) rose to their feet, and then as the clergy and surpliced choir, knelt in silent prayer, the whole congregation joined upon their knees, and perfect silence reigned until broken by the thunder of the organ playing the prelude of the opening hymn. A most delightful and impressive service followed. The congregation were seated in every conceivable space,—but one sight made a great impression on your correspondent—On the steps at the altar rails, sat a number of workmen in their fustian jackets—most reverent in behaviour, joining audibly in prayer and praise, they formed to my eye the most attractive group in that large congregation of worshippers. The sermon, preached by the Rev. Pennfather a missionary, was an impressive address from the text "Abide with us, for the day

is far spent and the night is at hand" and was listened to with wrapt attention.

With this hastily drawn sketch of a week day service, in a church where the service (choral) is most heartily rendered by choir and joined in by people as one instance of many such in every town,

I subscribe myself,

Yours, W.

Gloucester, England, 24th. July 1877.

FOREIGN MISSIONARY NOTES.

CHINA.—General poverty is affecting all departments of the imperial and provincial governments. Government works are stopped for want of funds.

JAPAN.—An insurrection is going on in this country, by which much life has been lost and property destroyed.

INDIA.—The death of Sir Jamsetjer Jejeebhoy is announced. He was the head of the Parsee community. His father was the first native Indian honoured with the title of baronet. Like his father he was a man of great liberality, and loyal to the British Crown.

ITALY.—The chief topic of conversation is the proceedings arising out of the claim of the Countess Lambritini to the property of the late Cardinal Autonelli on the ground that she is his daughter. The claim is resisted by his three brothers.

GERMANY.—The Roman Catholic Church has lost its most able defender in the death of Baron Von Kettler Bishop of Mainz. He had contracted fever at Rome where he had been on occasion of the jubilee and died on his way home. He was an anti-infallibilist, at the Vatican Council, but submitted immediately after the publication of the decrees.

RUSSIA.—In Moscow, the stronghold of the old Russian party, and foremost in the agitations for commencing the war, anxiety (from recent reverses seems to have taken the deepest root. Barbarities of the most horrible kind continue to be inflicted by the Russians and Turks on each other, as the fortunes of the most barbarous war that the world has ever seen, determine.

The Government Commissioner was doubtful about the effect of petroleum and fire for the destruction of the Colorado Beetle which were tried in a field at Mulheim. He therefore ordered the field to be dug up and carefully examined "when about sixty of the insects in a pupa state, were discovered four feet below the surface." The digging of the field was a government job, much needed, and sure pay, and we are inclined to think, that if found at all, they were put in before they were taken out.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

DOUBLE DEALING.

MY DEAR SIR,—During last week there was some one, whose name I did not get, with letters of introduction from the Rev. Mr. Tilley, canvassing in my parish on behalf of your religious contemporary. He pursued very opposite tactics in my presence to those he used with my parishioners, proving what I extremely regret to think is the course desired by the promoters of that paper, viz.: the breeding dissension and trouble, and endeavoring to stir up strife between pastor and people. He said to me, (when I complained of the partizan spirit of the paper), "Oh such was its character but it is now moderate, not so bitter." To others he said "The people will have to take things in their own hands soon, the clergy are not to be trusted"—and other expressions personal to myself—and raved away about auricular confession and all such humbug &c. Comment on such shameful proceedings is needless. This agent and so-called christian (?) gentleman (?) (shall I put another " ? ") said he belonged to the

congregation of All Saints', Toronto. I could heartily wish he would listen more to the sound counsel and advice of his highly esteemed pastor. But I suppose I must say "in omnibus caritas!"

Yours, &c.,

CHAS. INGLES.

Drummondville, Aug. 6, 1877.

IS THE DIOCESAN SYNOD A FAILURE.

MY DEAR SIR,—In your issue of the 19th ult., I notice an editorial under the above caption. On taking a calm review of the action of the Toronto Synod since its first inception I regret to say that, as far as it is concerned, I fully agree with you "that of all the miserable failures that have ever taken place that your Diocesan Synods must take a foremost rank." I have been present at every meeting of the Synod of this Diocese since 1851, with only two exceptions; and have closely watched the proceedings of each session. At first I formed a high estimate of the benefits that would accrue to the Church through the annual assemblage of those who love her prosperity, when, by interchange of opinions expressed in a christian spirit, differences might be smoothed down, and all schools in the Church enabled to work together in harmony and love; but I acknowledge that I have been grievously disappointed. Instead of harmony and love, we have scarcely anything but strife and confusion; and instead of cordial co-operation in promoting the work of God in the Diocese, we have a petty section taking steps, which can only be characterized as schismatical, because the majority of the Synod cannot be induced to see everything in the same light which they do. Free expressions of opinion, instead of bringing those who differ to brotherly union and concord, has caused those differences to be magnified a hundred fold; and two rival parties, determined to maintain their own positions even at the risk of the ruin of the Church, have caused the floor of our Synod hall to become the arena of continual disputes to such an extent as to make our Synods a byword and reproach in the land; for, in the columns of the secular press, boisterous public meetings are sometimes described as almost as bad as Church of England Synods. Those two parties, if united, would constitute but a miserable minority of the members of the Synod, for on the one side we find a few, not more than half-a-dozen, who desire a more advanced ritual than is agreeable to the vast body of the members of the Church, and on the other a clique of about the same number, who hesitate not to designate all who will not unite with them in opposition to their rivals as Ritualists and Romanists in disguise. As this clique has slandered the Missionaries of the Church, and libelled her University, and as it has started a rival Missionary Society and a rival Theological School in opposition to those which have the sanction of the Diocese at large, moderate men have generally united with the other party on the principle that of two evils they should choose the least; but I think that it is now full time that those who love the Church and are not actuated by a partizan spirit, should waken up from their lethargy, and, putting forth their strength, should stamp out this spirit of rivalry and strife, and boldly declare that they will no longer suffer either Ritualist or Associationist to obstruct the Church in her onward progress. I therefore strongly recommend that the leading moderate men in the Diocese should at once take into their serious consideration the great danger we are in through those personal strifes, and and devise some scheme whereby the control of the Synod shall be taken out of the hands of those who persist in disturbing its peace.

I am, my dear sir,
Yours &c.,

JOHN FLETCHER.

Unionville, Aug. 10th, 1877.

DEAN BOND'S NON-ELECTION.

DEAR SIR,—You will no doubt have an additional surprise in hearing that the Metropolitan has espoused the cause of what is now known as the Chapter-House Meeting, in the matter of Dean Bond's non-election to the Prov. Synod. The Bishop says that the exclusion of one of the

leading dignitaries of the church from the list of delegates to Prov. Synod has naturally caused much irritation. That it has so done beyond the parties interested remains to be seen. But the point is that the Bishop thinks that the dignitaries should, because they are such, be sent to Synod. As these dignitaries are of the Bishop's own creation if the Synod is to send them up as a matter of course, it will be necessary for the Synod to claim a right to the confirmation of such as his lordship nominates. This however has not been done. It is well known that there are clergy in Montreal, young in years, who have been created Canons, certainly not for their abilities or for their period of service, but simple because they are in Montreal. Men who have toiled in the field, probably since the formation of the Diocese, (e. g., Canon Johnson of Hull), were passed over for years. Are we then obliged to send such men to Synod. If so, the going through a form of election is a mere sham. As you in one of your leading articles stated, most of us have always thought that it was a clergyman's ecclesiastical legislative abilities that qualified him for election to the Provincial Synod.

That the Bishop should undertake the grievance of a party, by making it the most important part of a pastoral, I fancy is something remarkable. Had some others been excluded, a solitary word would not have been uttered; there would have been no Chapter House offered for a meeting of remonstrance; there would have been no circulars; all would be deemed right and just. Will the Diocese of Montreal stand this injustice?

INDIGNANS.

THE DIGNITARIES' QUESTION.

DEAR EDITOR,—May I ask for information through your columns as to the position in Canada, and their rights, of those who are known as Dignitaries of the Church. We are clearly not a State Church and equally the supreme authority in all things ecclesiastical rests in the Provincial and Diocesan Synods. Has our free and independent church ever considered these peculiar offices or granted them anything more than mere courteous sanction? Readers of Ecclesiastical History find the origin of Arch-presbyters or Deans, and Archdeacons to date from the time of Constantine when corruption began to advance like a flood; and to be purely of a State origin and policy. Are we going to repeat history and renew or perpetuate offices which never accompanied the primitive and Apostolic Episcopate? This question is becoming a vital one. The amiable and confiding were ready to bow their heads in honor, not only to the veteran recipients of Episcopal favor, but even to those less wise nominations of some of the youngest in the ranks, by which superiority was assumed over their spiritual Fathers in the Ministry. But all this was when nothing more was supposed than that whether by right or favour, the decked wearers claimed only nominal privileges—which the workers of the church had too much else to do, even to discuss. Your editorial, querying whether synods have not been a failure, points to a crisis in the church as to their offices which certain other utterances in the hierarchical circle tend vastly to intensify. Are we living, or are we going to live under a pure, divinely constituted Episcopate or are we already or about to be, subjected to under an oligarchy of most tyrannical pretensions.

Yours,
Inquirer.

Family Reading.

THE CATHOLIC FAITH.

Faith of our fathers! living still
In spite of dungeon fire and sword,
Oh, how our hearts beat high with joy,
Whene'er we hear that glorious word.
Faith of our fathers! Holy Faith
We will be true to thee till death.

Our fathers chained in prisons drear,
Were still in heart and conscience free;

How sweet would be their children's fate,
If they like them could die for thee.
Faith of our fathers! Holy Faith
We will be true to thee till death.

Faith of our fathers! faith and prayer,
Shall win our Country back to thee;
And through the truth that comes from God,
England shall then indeed be free.
Faith of our fathers! Holy Faith,
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee too, as love knows how
By kindly words and virtuous life.
Faith of our fathers! Holy Faith,
We will be true to thee till death.

HINTS TO YOUNG HUSBANDS.

Love and appreciation are to a woman what dew and sunshine are to a flower. They refresh and brighten her whole life. They make her strong-hearted and keen-sighted in everything affecting her home. They enable her to cheer her husband when the cares of life press heavily upon him, and to be a very providence to her children. To know that her husband loves her, and is proud of her, and believes in her; that even her faults are looked upon with tenderness; that her face, to one at least, is the fairest face in all the world; that the heart which to her is the greatest and the noblest holds her sacred in its inmost recesses above all women, gives her strength, and courage, and sweetness, and vivacity which all the wealth of the world could not bestow. Let a woman's life be pervaded with such an influence, and her heart and mind will never grow old, but will blossom and sweeten and brighten in perpetual youth.

WHO HAVE HELPED THE TURKS?

The best Generals and Ministers, who under Suliman and Selim, raised the empire to the height of its prosperity were Christian renegades. Out of ten Grand Viziers of this time eight were renegades—Greeks, Albanians, Croats, Bosnians. If the Ottoman Power was able to trample under foot so many nations, it is not to be ascribed to the coarse and stolidly indifferent Turkish nature, but to Greek and Slavonic subtlety and cunning, to the daring and perfidly of Albanians and Dalmatians, to the resolution and doggedness of Bosnians and Croats. It was the combined valour and unscrupulousness of these renegades, the ability and commanding qualities of the natives of these lands, which enabled the Colossal Empire to fix its yoke on the neck of the nations, whose vitals were torn by their own children with the spirit of slaves and apostates.—Von Hammer. Where do the Turks' advisers and officers now come from? Many from Western Christendom. More than one Englishman is a Pasha—not afraid or ashamed to serve the debased and pitiless enemy of Christ.

A BOOK FOR THE UNLEARNED.

A poor old woman was constantly to be seen at Church, always carrying her book with her and drinking in the services with fixed attention. But as I was told she could not read, I wondered what use a book could be to her. Accordingly one day I accosted her, and asked if I might see the book she seemed to love so much. She handed it to me. It had four pages, one black, the second red, the third white, the fourth gold. I then asked her to read the book to me, and she said: "I open it at the first leaf (the black) and then I think of my sins: that is the first part of the service. Then on turning to the second page (the red), I think of Christ's Precious Blood that was shed for me, and which washes me from all sin. At the third page (the white) I think of the Great White Throne before which I shall have to stand, and shall be judged for what is written in the Books; and then the fourth page (the gold) reminds me of the Crown I hope to obtain."—Told in a Sermon as a fact.

MIRAGE IN THE DESERTS OF AFRICA.

A PARABLE.

Many years ago, when the Egyptian troops first conquered Nubia, a regiment was destroyed by thirst in crossing this desert. The men, being upon a limited allowance of water, suffered from extreme thirst, and deceived by the appearance of a mirage that exactly resembled a beautiful lake, they insisted upon being taken to its banks by the Arab guide. It was in vain that the guide assured them that the lake was unreal, and that he refused to waste the precious time by wandering from his course. Words led to blows, and he was killed by the soldiers, whose lives depended upon his guidance.

The whole regiment then turned from the track, and rushed towards the welcome waters. Thirsty and faint, over the burning sands they hurried; heavier and heavier their footsteps became—hotter and hotter their breath, as deeper they pushed into the desert farther and farther from the lost track, where the pilot lay in his blood; and still the mocking spirits of the desert, the *afreets* of the mirage, led them on, and the lake glistening in the sunshine tempted them to bathe in its cool waters, close to their eyes, but never at their lips.

At length the delusion vanished—the fatal lake had turned to burning sand! Raging thirst and horrible despair! The pathless desert and the murdered guide! Lost! lost! all lost! Not a man ever left the desert, but they were subsequently discovered, parched and withered corpses, by the Arabs sent upon the search.—*Vide Baker's "Nile Tributaries of Abyssinia."*

OUR NEW VICAR.

CHAPTER XXVII.

It is long since you heard from me; but, knowing that I have been abroad for the last year, you could not have wondered. I came home just before Christmas. Gladly would I have lingered out another winter in summer climes; but hearing from home that our new church was to be consecrated on St. Thomas's Day—just in time to give us the full use of it at Christmas—I could not be absent. I had heard regularly of its progress, and rejoiced to think that in every way it was likely to be all that our hearts could wish. But when at last I saw it for myself, I was delighted beyond measure, and felt that "the half was not told me."

I enjoyed the solemnity of its Gothic architecture the more for the contrast between it and the churches with which I had become familiar in France and Italy. Just on going out, we had spent a night at Rouen, and there had visited both the Cathedral and St. Ouen's. Their lofty and uplifting beauty had penetrated our very souls and had helped, not a little, to raise them nearer heaven; as kneeling within those sacred walls, the first night of our departure from our own land, we asked God's blessing on our wanderings.

But almost all we saw afterwards failed to affect us in a similar way. Even that glorious St. Peter's at Rome—the grandest temple in the world—did not appeal to our hearts' devotion, did not touch and awaken the sacred portions of our inner being, as did those two beautiful Norman churches; or as do, thank God! many cathedrals and churches in our own land.

For functions, and grand processions, and ceremonials, there could not be found aught in the world equal to St. Peter's. But I have often thought that in Rouen, or Milan, or such like cathedrals, the Pope could not permit himself to be borne about on men's shoulders, such a grand and imposing spectacle as he is, the beheld of all beholders—more like a great heathen idol, sitting in solemn beauty, crowned with his triple tiara; his peacock's feathers, in Eastern-like fashion, carried before him, and thousands kneeling round him, as if he were of all, the centre, the god. In St. Peter's he seems in his own house, come to receive a homage, which, if it be not worship, almost borders upon it. When seated between the two altars, hand, or knee, or foot, according to the grades of those approaching, are kissed; and the knees of all bent in God's house before him who is a man. In such

cathedrals as Rouen or Milan, a sense of God's presence would be too great and overwhelming to let any many permit himself to be thus bowed down to and exalted. He who, from old habit, does not, I am certain, perceive aught that is unseemly in the position which custom has assigned him in St. Peter's, could not, I am equally certain, in a more church-like church, resist the impulse to glide down from his throne of state to that level which is the proper place of all men in God's house—the level of his knees. In no position, certainly, have I ever seen him in which he seemed to me greater, or in which my whole soul went out to him so truly, as when, after all this painful adulation in so holy a place, putting off crown and mitre, he bowed himself in silent prayer, bareheaded, and, I am quite sure, humble-hearted as man could be; princes, cardinals, nobles, bishops, priests, thousands, kneeling around him, and not even a rustle in that great cathedral, so solemn was the silence of its sympathy.

But I must not let even St. Peter's draw me away from the completion and dedication of our parish church. You must come over and see it for yourself. I shall not attempt to describe it. All I speak of is the general effect produced by itself, and its solemn ceremonial.

Our choir was in the chancel, and surpliced. Their position in the church the Vicar had already settled; but surplices, he had said, should not be used until they were given by the flock, and consented to with hearty good will. The giving of them was an easy matter. The moment the Vicar's wishes on the subject were known, the material was bought, and the dresses made, by the ready hands of many a mother and maiden in the parish; but until the parish churchwarden came, and, as the people's representative, said that they would be welcome, they lay by in the Vicarage unused. Thus there was nothing that could lessen the solemnity, or mar the happiness of those joyous festivals.

Our communicants were many and devout, not on Christmas Day only, but on St. Thomas's Day, and on each of the three festivals immediately after Christmas; and lastly at midnight, or rather, in the first young hour of the new year, we had the largest attendance I have ever seen in the parish at the Lord's Supper.

The long-deferred midnight service, which had been hindered so strangely the previous year, was now celebrated.

We met at seven o'clock, and had full Evensong; then a pause for silent prayer, in the midst of which the clock struck twelve, and the bells rang out immediately their peals of gladness. At the same moment the choir rose from their knees, as did all the congregation, and chanted the "Te Deum,"—a thrilling anthem! as purely helpful of the soul up to God as we ever sung.

At its close the Communion Service began; and after the Nicene Creed, the Vicar spoke, rather than preached, from the chancel, deep, low thrilling words of gratitude and hope; of love to God in Christ, of good will to men, of duty, of perseverance, of triumph!

Not only were the communicants most numerous, but of those who did not communicate, the greater number remained in their places and on their knees in prayer, as if loth to leave the holy spot, or part without the Benediction.

No words were ever felt to be more appropriate than those with which the Church dismissed her children after such solemn service, each to his several home. For surely a peace passing all understanding had entered that morning into every soul, keeping every heart and mind in the knowledge and love of God, and of His Son Jesus Christ our Lord. The thought of all that had been done for us, and in us, in the space of little more than three short years, was overwhelming—"It was the Lord's doing, and marvellous in our eyes."

The next day the Vicar circulated through the parish a short address; the following is the substance:

"My dear Friends,—Little more than three years have passed since I first came amongst you. We were then strangers to each other, and possibly looked on each other with some suspicion:

you dreading from me novelties, and I dreading from you opposition.

We have found ourselves partly right and partly wrong in our anticipations, and have thus learnt that all the right and all the wrong lay not exclusively on either side. We both shared them.

You found me anxious to introduce what to you were novelties. But I have shown you that to the Church they were no novelties, and, as her dutiful children, you have accepted them.

I found you ready to resist everything that was, in your estimation, likely to bring back error into our Reformed Church, and I honoured you for such resolve. I felt I had but to prove that what I wished you to adopt had no such tendency, but would only draw us back closer to the old Church of the Reformation; and that once settled in your minds, that you would be as true to the new interpretation of what was really old, as you ever had been to your old preference for what was in reality new.

Now let us mark on this momentous day the progress we have made.

We have had received or established amongst us the following blessings and usages:—

Daily Prayer; Weekly Communion; The Solemn Observance of our Church Fasts and Feasts; The Offertory; Close adherence to the Order of our Book of Common Prayer; A brighter Service; A Surpliced Choir; An English Sisterhood. Let me say a few words about each of these, that I may impress upon you more fully their use and meaning.

DAILY PRAYER I do not expect to find popular in these over-busy days, so different from those in which it was appointed. But I hope that we may live to see a shorter form from both authorized and made obligatory on all the clergy.

WEEKLY COMMUNION has tended largely to increase the number and devotion of our communicants. It meets every case of personal feeling, or domestic difficulty. It is a weekly pleading with God of the Atonement on behalf of our parish, making no doubt, though to them unconsciously, even their devotions more acceptable and easy, who are praying without at the time of incense.

CHURCH FASTS are less likely to become popular than any of our observances, owing to the little acts of self-denial which they demand. However, we have already proved that they can be made wholesome realities; helping us to meet times of sickness or distress amongst ourselves or others, with those gifts which are the result of voluntary and systematic self-denial.

I do not think that any of us, who have tried them, have found that self-righteousness, or dependence on good works, has been the result; or that we are a whit more inclined to become Papists than they are who eat and work, while we fast and pray.

CHURCH FESTIVALS have assumed among us a bright and hopeful character. The holiday features which have been brought out through the solemnity of the *Holy day*, have encouraged many to their observance; and I trust the mirth has been rather chastened by the solemnity, than the solemnity degraded by the mirth.

THE OFFERTORY became, as you are aware, a necessity. You had given up Church-rates and the blessings of it we feel daily.

CLOSER ADHERENCE TO THE ORDER OF OUR BOOK OF COMMON PRAYER:—the most important being the use of the Prayer for the Church Militant, and the surplice. These were at one time unfortunately identified in the minds of the people with very extreme opinions and practices; that time, however, has passed quite away, and few are now so weak or ill-informed as to look upon either with alarm.

THE USE OF THE PRAYER FOR THE CHURCH MILITANT is as much enjoined upon us as the use of the Confession, or Lord's Prayer; the first rubric at the close of the Communion Office directing that it shall be read on Sundays and Holy days, even "if there be no Communion." And its fitness is as clear as the obligation to use it, it being the only form prescribed by which the alms gathered during the reading of the Offertory Sentences can be dedicated to God.

THE USE OF THE SURPLICE IN THE PULPIT is a matter of caprice. It is one of strict Church order. The surplice, stole, and hood constitute

the only dress recognized by the Canon, and the introduction of a gown into any part of the service has only the warranty of custom. There is no claim of a rubric for it, as there is for the vestments at the Eucharist; and they who protest against the latter have no plea on which the use of the former can be defended. The change of dress also breaks the unity of the Communion Office, of which the sermon is a part. There is therefore no sounder and safer course which the Church can adopt in these days of what is called Ultra-Ritualism, than the universal use of the surplice, stole, and hood, as the only dress of the clergy.

THE HYMN BEFORE THE SERMON has been given up for one of the reasons assigned for giving up the gown. We have no authority for it.

THE PRAYER IN THE PULPIT BEFORE THE SERMON is also dropped for the same reason,—there is no authority for it.

THE CHANTING OF THE PSALMS has become, I trust and believe, a help and a pleasure to us all, since our choir became fit to lead us well in this joyous portion of our service. So long as we wanted a good and easy lead the chanting would have been a hindrance to devotion. Now I am sure it is a help. It makes that portion of our service so much more elevating, so much more what praise should be.

If we sing the Psalms and Canticles, then praise has its proper place and proportion in our service of prayer. Otherwise it forms but a small part of it, for there is no rubric for any other hymn in the morning than that which is called the anthem after the third Collect. The hymn sung after the Litany is a kind of interlude between two services.

A SURPLICED CHOIR has been the natural consequence of a good and earnest band of singers, and of a church-like church. In the old church it would have been unnatural and unseemly to have had a surpliced choir singing from a western gallery. In the new church it would be as unnatural not to place the choir in the choir, when such has been provided.

The Sisterhood now settled amongst us requires little commendation from me. The practical blessing of that work is felt daily. There are few houses in the parish that have not in some way experienced, either in sickness, or sorrow, or misfortune, the healing of their touch, the elevation of sanctity, the comfort of their kindness. Our village hospital is now the centre of their operations, and from that, as light and heat radiate from the sun, so their love and care pervade us all. We learnt their value first in those times when men are most candid, when sorrow and death stared them in the face, and will not let them be unreal. Lessons learnt in the presence of such teachers are rarely forgotten.

Thus has God led us on step by step, trying and proving each other,—learning that to unlearn self, and to learn Christ, is our one great life-lesson upon earth. We can now trust each other thoroughly—thank God for this; and though it would be unnatural to suppose that things will flow on as smoothly to the end of our days, still if we all, owning one rule of life—His Word,—acknowledging one rule of faith and conduct—our Book of Common Prayer,—and guided by one rule of spirit—love to Christ,—strive to walk worthy of the vocation wherewith we are called. He Whom we are, and Whom we serve, will keep us close to Himself, and therefore not far from each other.

CHAPTER XXIX.
REPLY.

Delightful, indeed, are your details of the new church; its consecration; your Christmas services; your midnight service; and that well-ordered Eucharistic feast, which consecrated the first hour of the new year. God has certainly largely blessed you in sending you such a pastor, and in giving you all grace to go hand in hand with him through your common work. It was not his work a whit more than it was yours, though he was the suggester and leader.

The address is a valuable summary of what has been done, and embraces almost every point of chief importance in carrying out the provisions of the church. If her members would only throw all their energies into such a course as you have taken in your parish, namely, the cultivation, to

the utmost perfection attainable, of all that is within the reach of all, as set forth in our Book of Prayer; then such an amount of healthy vigour would be vouchsafed her as would place her beyond the reach of fear of danger, and enable her to throw out of her system everything unhealthy or injurious.

Even as matters now are, I do not think she was ever in a more hopeful condition since the days of the Reformation. Once she had dropped into a cold formalism which looked like death; but the dormant evangelic life woke up at God's call, and stirred within her nobly. The human elements in her renewed earnestness tending to the opposite extreme, she was drifting away from the landmarks of her course, through her dread of shoals and quicksands, when the return wave brought her back to apostolic truth and order; and, though in its reflux it swept many away, and noble wrecks lie stranded on the beach to mark its course, still the whole church gained in deep earnest piety, and grave imperishable truth.

A reaction against what some deemed too dogmatic teaching became a natural thing, and Rationalism has been another sweep of the wave in the mighty currents of thought.

The waves may toss and swelter to and fro, as if each would be in its own sweep triumphant and overwhelming; but "the Lord sitteth above the waterfloods," and "the Lord remaineth a king for ever." And, if we can only trust Him, and each do his duty humbly in his own way, the Lord shall give strength unto His people; the Lord shall give His people the blessing of peace.

We have but to wander back a very little way, and gather evidence of this at every step. When were men more alarmed for their church than when the Sacrament of Holy Baptism was assailed—and in the estimation of many she was supposed by the decree of a final tribunal to have lost it altogether? So much so, indeed, that a witty member of the Roman Catholic Church is related to have said, under the semblance of condolence, what was meant as the bitterest sarcasm: "Poor people! they had but two sacraments! How hard that now one only is left them!" And yet when did the doctrine of Baptismal Regeneration become so freely disowned, so generally received, so widely believed in, as since that decision, deemed to be so fatal at the time?

Again, when, by a later controversy respecting the other sacrament, men's minds were disturbed, and fears were entertained that the Church's doctrine of the Real Presence would be endangered; the result was a deeper examination of, and sounder faith in this vital truth, than had possessed the English mind for years before.

Meanwhile, let us remember and act upon the old proverb: "Let every man sweep before his own door." For churches, for parishes, for individuals, this is the surest element of progress and union. This is the best and most practical effort for an "Eirenicon," that Churches or men can pursue. In a house and in a parish the nearer all hearts draw to Christ the nearer to each other. In the Church and in the world the same rule holds. Let the accommodation of all our feelings, habits, doctrines, and ways, be made to Christ and for His sake. Hearts and Churches that are one with Him must be one with each other. The attempt to reconcile ourselves to each other, except through Him, must ever be a failure. Time is better spent in self-reformation than in any other reformation. We may fail in altering what is wrong without us. We cannot fail in altering what is wrong within, if we take the right way.

Let us at the same time avoid as much as possible all signs and words as the best means of getting rid of all feelings of party. There is no such fuel for the fire of party [hate as nicknames and watchwords. Shibboleths and slayings have an old and almost necessary connection. Why should one set of good men sneer at what they call the "Sacramental system," and talk of the word "Church" as if, when used, it is intended by the user to fill a place where "Christ" ought to be; and convey by their manner that they who hold the doctrines of "Baptismal Regeneration" and the "Real Presence" cannot be sound, or teachers of Evangelic truth? and suppose that every one who uses the word "Priest" uses it in a wrong sense, instead of a right one, and imply

that the only safe way in which to speak of "Confession and Absolution" is to use such words as if they had really no meaning at all? Why should men carry controversy so sadly even into their devotions, that they shun to sing those beautiful words—

"Jesu, Son of Mary, hear,"

and have so far prevailed with an old Church Society (alas! that it should be so!) as to get, in a later reprint of their hymns, other words substituted for them? As if "Son of David," which speaks of royal lineage, were the same to a poor man, or a tender-hearted, human-hearted man, as "Son of Mary;" that incarnation, if I may so say, of the Incarnation, that softest, sweetest, most homely tie that can bind our weakness to God's strength, the human to the Divine? Why should, I say, one set of good men keep up, both outside and inside God's house, these ways and watchwords of party until even bowing the head at the Sacred Name is looked upon as a party sign? While another set, just as good as they, are doing the same thing from an opposite direction, using the words "Evangelical" and "Protestant" as terms of reproach; and thus leading others to suppose that they slight the Gospel, and regret the Reformation. In their right sense words are full of important meaning. We are Catholics as regards the truth we retain; and we have no right to call ourselves Churchmen (which means members of Christ's Body the Church), if we are not Evangelic.

I remember once, when a candidate-curate, writing to me about his opinions, said he was "an Evangelical." My reply was: "If you are an Evangelical in a party sense, I want you not; but unless you are evangelic in the true sense of the term you would not suit me."

Our use, or rather misuse, of these words, and many more of like kind, does great mischief. It keeps alive in our own hearts a sense of separation and discord; and it misleads others as to our real opinions, rousing the very prejudices and misapprehensions which it should be the purpose of our lives to allay.

We, the clergy, also ought to be particularly forbearing, knowing as we do that either by ourselves, or others of our order, the laity have been led into those errors of faith and practice from which now, if we cannot lead, some of us would be fain to drive them. All that the Church movement for the last thirty or forty years has been struggling against and trying to change are the opinions and habits formed in the minds of their flocks through the carelessness or ignorance or unsoundness of the clergy.

A remarkable illustration of this came before me once in Ireland. An old rector, who had held a small country parish for more than half a century, having been persuaded by his family to get a curate, and give over, for the winter at least, his accustomed work, did so, and for the time being retired from his duties. The first Sunday on which the new curate officiated, there were great searchings of hearts around the church-door, and in mutinous corners of the church-yard, after service. Some terrible innovation he had been guilty of, and men shook their heads with horror, to think that, after so many years of very quiet life, indeed—for there had been apparently no stirring of the waters during all that time,—at last this pest innovation had found them out.

The more zealous and faithful were for open and instant resistance. The more gentle and kindly suggested that he was a young man, perhaps new to his work, and therefore liable to make mistakes, which a little more experience would rectify. They therefore pleaded for and obtained, a respite. Another trial was to be given him, and the next Sunday was looked for with the utmost anxiety by the whole parish. But, alas! it brought not the expected relief. The offence was deliberately repeated. Then, of course, stringent measures became necessary; and so the nearest town was sought, and a well-known attorney,—whose religious fervour and party spirit brought many a six-and-eightpence into his pocket which would never otherwise have been there,—was resorted to. The man of law and Gospel scented at once the game, in pursuit of which he took particular delight. A fair sheet of foolscap was taken, and a fresh pen dipped into the ink, as he sat wait-

ing for the indictment. First they must appeal to the Bishop, then to the Archbishop, and if all that failed then to the Throne.

The first question, however, put—namely, what the offender had done—seemed to be a puzzler. In vain the honest farmers tried to convey their idea of the offence. Something new, something they had never heard before, something which they all felt must be resisted; but what that something was they could not say. Prayer-books were at once handed down, and every effort to quicken their intellects and refresh their memories was resorted to—but in vain. At last, when it was about to be given up as a hopeless matter—one of them, more intelligent than the rest, who had been conning his Prayer-book almost word for word for the last hour—declared he had found out the cause of complaint. He showed it to his companions, and as he read a passage here and there, wóke up their recollection of the innovations of the last two Sundays, and won their unanimous consent. But with what horror and dismay did the jaw and pen of the learned scribe drop, as his ear caught the well-known suffrages of the Litany! Yes! it was indeed the Litany which for fifty years had not been read in the parish, and which was now to be cast out by these zealous Churchmen as an innovation.

Let no man's heart fail because of that against which we have to contend. "The battle is not ours, but God's." "The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, we hear the sound of the trumpets, thither let us to each other resort. Our God shall fight for us. So let us labour, half of us holding the spears, from the rising of the morning till the stars appear." "The night cometh when no man can work."

What a wondrous change the last quarter of a century has witnessed! What fruitful seed, to scatter broadcast for the Harvest of the future, we may gather from the Granaries of the Past!

THE END.

Children's Department.

HOMELESS IN LONDON.

"The boy was found, soon after, dead in an empty barrel in the street. For eleven years he had done battle with the hard realities of life, but the battle was too hard for him, and he had died in the struggle."—Extract from "Dr. BARNARDO'S Work in London."

Lift out the fluttering rags,
Raise up the fallen head;
God help us! was ever a form so thin?
Gently,—the child is dead!
Starved and benumbed with cold,
While the dark hours went by;
He must have wandered here last night,
And crept inside to die.

Never a shoe to his foot!
Scarcely a garment to wear;
And instead of childhood in his face,
Such a weary look of care.
Look at the poor, pinched lips,
And the eyes, half-shut and dim;
Out of all the great city's pomp and wealth,
Was there not a crust for him?

Hungry from dawn till dusk,
Weary and scared and wan;
God's pity on the little life!
Dwindling, yet struggling on.
Sick or sad, none knew when;
Comforted, but none cared how;
Eleven years of want and woe:
Never mind, it is all over now.

O gracious, civilized land!
O city of food and gold!
For charity's sake, is this your care
For a lamb of the Master's Fold?
With the frost track on the pavement,
And the night-wind moaning wild;
And only "an empty barrel,"
As a dying bed for a child!

C. T. PRINGLE.

TOM JENNINGS' DAY'S FISHING.

Where are you off to, Tom?" said his school-fellow, Harry Jones, one fine half-holiday afternoon.

"Ah! I shan't tell you, I know the place where the big fish are, and I don't want the whole school coming there to frighten them all away."

"Well, you are a dog-in-the-manger; you can't catch 'em all yourself!"

"You wait and see; I shan't tell you were 'tis, anyhow."

So off went Tom Jennings with his rod and line, a can for bait, and a basket for the fish he was going to catch. He thought as he trudged along how his schoolfellows would envy him when he came back in the evening with his basket full, and a whole lot more fish threaded on a string. It wasn't likely he was going to tell Harry Jones or any one else of the splendred deep pool he had found up the river, where the water was so clear that he could see the great fish as they swam to and fro. He would have it all to himself.

He had a long way to walk, and when he got there he was very hot and tired. However, he sat down on the stones close to the water's edge, put a most tempting bait on his hook, and dropped it into the deep, clear water. The fish did not bite quite so readily as he expected, and his little green float kept well above the water. He waited a long while, but no fish would so much as nose his bait. It was very provoking, and Tom was not a model of patience. He got angry and tried another bait with no better success. Then, as he was very tired, and it was a broiling July day, he thought he would rest a little. So he fixed his rod between the branches of a willow, and let the line remain in the water. Then he lay down on the grass in a shady corner, and watched the dragon-flies wheeling about, and the water-lilies nodding at him from the other side of the stream, and very soon he nodded back at them, and went fast asleep.

When he woke up it was almost dark, and a great black bank of clouds had come over the sky. He jumped up in a great fright, and went to look for his rod. It was still where he left it, but the line had drifted down the stream, and was twisted round something on the other side. He was obliged, in his hurry, to cut it. Then he set off running, wondering what time it was, and whether he should be late for evening school. And what should he say to Harry Jones and the rest? Wouldn't they laugh at him for coming home, after all his talk, with a broken line and no fish? The thought of it almost made him wild. A bright idea struck him as he reached a village not far from the school, and he went into a queer little shop where almost everything eatable could be bought, and asked the time. "Ten minutes to eight." Evening school was at eight, so he should just get back in time.

"Look here, I want sixpenn'orth of fish," he said, "and be quick. Put 'em in here," and he gave the old woman his basket.

"What sort of fish do 'ee want?"

"Oh, any sort, so long as they're a good lot; only do be quick."

She filled his basket, and gave it him back. He did not look at the fish, but set off running as fast as he could, and just made his appearance in the schoolroom before eight o'clock.

"Hallo, here he is!" cried Harry Jones. "Where's your fish, Tom?" And a crowd of boys were round him in a moment.

"Why, where's your line?" said one who saw that it was gone.

"Oh, never mind the line; let's look at his fish!" And the basket was opened almost before Tom could say a word.

"Why, they're all red herrings!" cried Harry Jones. "That's a queer sort of fish to catch in a fresh-water pool!"

The master came in at this moment, and the boys had to get to work. But it was long before Tom Jennings heard the last of his day's fishing, and the red herrings he caught in his splendid pool up the river. However, it taught him a good lesson—that selfishness and deceit don't pay.

THE LITTLE NURSE'S STORY.

A clergyman was going from house to house, visiting the poor in his parish, when he came to a

very poor cottage. The door was open, the children's voices reached him from within. As he stopped to knock he heard his own name spoken.

Looking in, he saw a little girl sitting on a stool beside a chubby brother, to whom she was plainly telling a story. He listened, and this is what he heard, though the words of the little nurse were not quite the same:—

"Yes, Charley, he said as there was three gardens in the Bible we was to think about. There was the garden as Adam and Eve was put in; and I cant tell why they went and ate the apple when they was told they mustn't, and got turned out. And then there was the garden where Jesus was took by the wicked men. I don't like that garden, Charlie. I shouldn't say there was any flowers grewed there. And the other was the garden where Jesus was buried, after he died on the cross. He said as that was the best garden of all, 'cause Jesus rose again in it. Yes; and he said lots of things as well. You'll soon be old enough to come to Church and hear him, won't you?"

"Yes, I hope so," said the clergyman;
"And I hope he'll remember what he hears there as well as his sister does."

The little maid got up and made her curtsey, blushing very red. But the clergyman put his hand in his pocket and brought out a bright new shilling, which he left with the maiden as a reward for her attention to the catechizing in church. Some day, perhaps, we shall hear what she did with it.

Hearts good and true
Have wishes few
In narrow circles bounded;
And hope that lives
On what God gives
Is Christian hope well founded.

Small things are best;
Grief and unrest
To wealth and rank are given;
But little things
On little wings
Bear little souls to heaven.

F. W. FABER.

EFFIE'S VISITOR.

It was a pouring-wet day, and little Miss Effie was sitting on a rug under the porch, watching the little streams of water as they ran along the pavement, and singing "Rain, rain go away." She was chiefly engaged in eating a very large bun. All at once a poor thin dog crept up to the door, and looked wistfully in. Effie was not afraid, and called to him. He came inside, wagged his tail, and then put his cold, wet nose into Effie's hand, and looked as if he would very much like a bit of that nice bun. "Take a bite, doggie," said the little maiden. But doggie didn't quite understand, and took all that was left of the bun, which he very soon ate up, for he was half starved, poor fellow. Then he curled himself up on the rug, and went to sleep. Effie didn't like losing her bun, but she thought her new friend would make a capital pet; and off she ran to ask her mother if he she might stay with them, and be her dog. Effie's mother tried hard to find out his owner, but failed, to Effie's great delight; and so she kept her pet, who is a fine dog now, called Harold.

A REBUKE.

Little Polly was going to the Mission Church for Service one Sunday evening, and on her way fell in with an old man on the same errand. Forthwith, she began to instruct him as to what he is to do. "You mun pull off yer hat when yer gets into Church, Mr. Scott. "Why" said the old man "does she think I have never been in a Church afore in my life?" "I never seed yer there, Mr. Scott," was the reply.

—The Dominion Organ Co., of Bowmanville, have just shipped a quantity of their organs to Australia, amounting to \$8200. This makes the fourth shipment this enterprising company have made within the past three months to Australia, thus proving the world wide reputation of their fine instruments. This firm, it will be remembered, received the International award at Philadelphia, 1876.

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ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M. A., Curate.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

ST. LUKE'S.—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

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ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B. A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m. (Holy Communion after Matins), & 2.30 p. m. Rev. R. Harrison, M. A., Incumbent.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

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Toronto, April 28th, 1876. I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO.

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SAULT STE. MARIE, Ont., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

T. B. NIAGARA. Address Editorial Matter, Remittances, and all Business Correspondence to FRANK WOOTTEN, Publisher and Proprietor, Over the Synod Rooms, Toronto St., Toronto.



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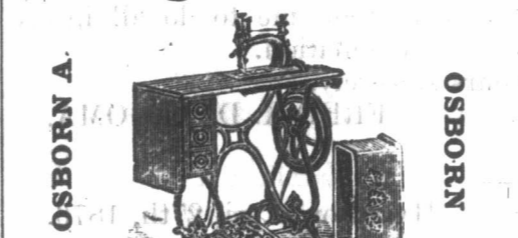
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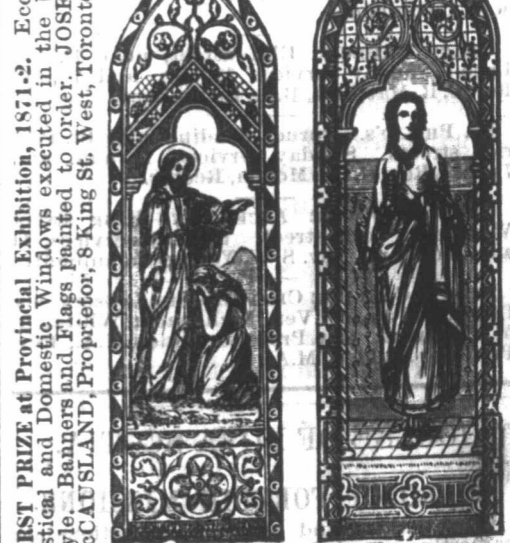
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