

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, AUGUST 8, 1878.

[No. 32.]

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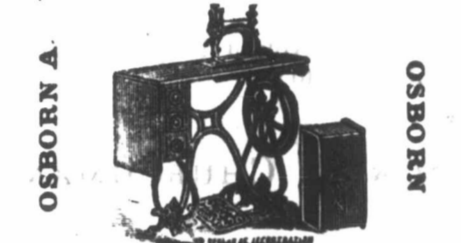
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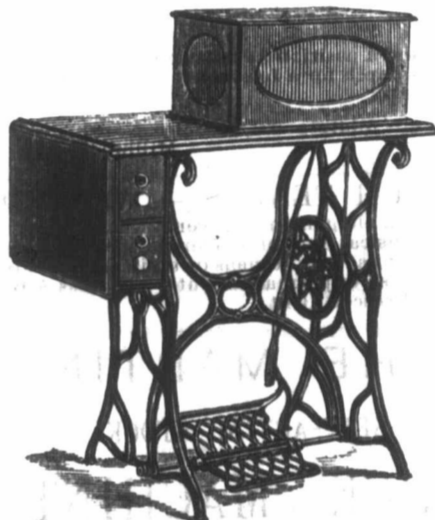
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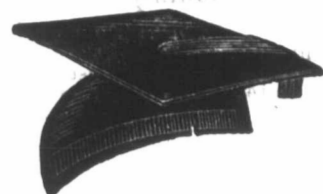
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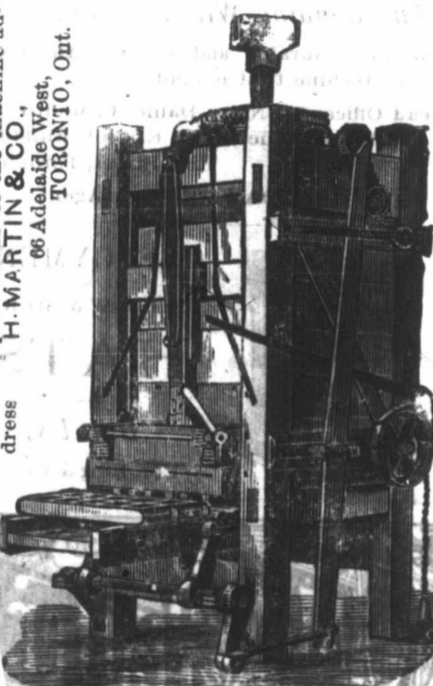
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# Dominion Churchman.

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IN connection with the Pan-Anglican Synod, a meeting of the English, Colonial and United States Bishops, was held at the palace of the Bishop of Winchester, Bishop Hertzog of Switzerland, and Pere Hyacinthe being present. A resolution was adopted pledging those who were present to do all in their power in aiding Bishop Hertzog in the work of educating candidates for the priesthood. Another step has therefore been taken in addition to two or three former ones, in enlisting and in manifesting the sympathy of the Anglican communion with the Old Catholic movement.

Constantinople has long been known as the centre of a large amount of intrigue; and now schemes are said to have been discussed aiming at the overthrow of Safvet Pasha and the return to the San Stefano Treaty and a Russian protectorate. It is also stated that at one time the Sultan was disposed to agree to the project. A rumor has been afloat for some days that General Tottleben refuses to withdraw his men from the neighborhood of Constantinople before the withdrawal of the British fleet. Should this report turn out to be true, which we can scarcely believe, it will have the result of increasing the British fleet in the Sea of Marmora and of prolonging their stay. Some slight difficulties appear also to have occurred in reference to the return of the Turkish prisoners of war, but these are expected soon to be settled.

The Austrian army has entered Hertzogovina. The step appears to be scarcely so well received as to call it popular among the natives. Indeed they do not appear to have been consulted in the matter. The congress seems to have supposed that "it was none of their business." The "interests" of somebody or other required such a step to be taken, and that surely ought to be enough to satisfy any reasonable men! However, the worst deeds of an Austrian occupation will hardly approach a hundredth part of the tender mercies of the Moslem invader, and that may be some little consolation.

The result of the elections in Germany is not yet accurately known. From the estimates already made, however, it would appear that the relative position of the parties has not materially changed. Count Bismark,

son of the Chancellor, who was a candidate for the Legislature, was defeated in the election at Lunenburg. The National Liberal Electoral Committee estimate that their party lost fifteen seats. The Conservatives claim a gain of twenty. The United Liberals will still have a majority in the Reichstadt, if the estimate of the returns should be found to be correct. The latest statement gives 47 Conservatives, 74 National Liberals, 19 Progressists, 35 Ultramontanes, 2 Alsatian Irreconcilables, 2 Alsatian Autonomists, 3 Socialists, 8 Poles, and 1 Particularist, while 36 second ballots are said to be necessary.

The Lieutenant-Governor (Richards) of British Columbia, in opening the Legislature, July 29th, alluded to the unusual period of the year at which the Legislative Assembly had been summoned, but stated that the importance of the business to be submitted to them necessitated their attendance, even at the risk of considerable personal inconvenience on their part. The most important part of His Honour's speech has reference to the Railway question. In reference to which he says:—"I regret to state that the railway question is still in a very unsatisfactory condition. By the advice of my Ministers shortly after they assumed office, a telegram, followed by a despatch, was sent to the Secretary of State strongly protesting against the steel rails being used or removed for purposes other than those for which they were designed when landed on the island in 1875. To this despatch, I have received no reply. In considering these and other railway papers, which will be laid before you, I would remind you that the time has come when delay in the construction of the work, both on the mainland or the island, can no longer be justified. It is, therefore, incumbent upon us to take measures much more decisive than the mere entry of protests, which, however firm and just, have been systematically disregarded by the Government of the Dominion." He states that he has not been favoured by her Majesty's Government with any definite answer to the proposal which was made to them with respect to the completion of the graving dock, but he has hope, nevertheless, that during the session, he will be able to place them in possession of the "views" of the Imperial Government on this subject. He says the system of "dual taxation," which has given rise to so much dissatisfaction in municipalities will be discontinued at the close of the present year. He seeks the extension of municipal institutions, so that the management of local affairs may be placed in the hands of those most interested in them. He also recommends some improvement in the representation of the provinces, so as not to increase the number of representatives. The cost of the administration of justice; what we shall do with our Chinese population and one or two subjects relating to other matters, did not receive much consideration, and we are sure that it could not be given to more definite

objects in time to come. The fisheries are also a source of consolation, and it appears that regulations for their protection have been recently made.

There are among us some who are ever talking about "the Law" (meaning the contradictory decisions of the Privy Council), and claiming an extraordinary amount of veneration for those English prelates who endeavor to uphold the "Law." But those English Bishops must be very few in number who carry out all the provisions of this so-called "Law." And those who follow just those decisions of the "Law" which please them, and disregard all the rest, can scarcely be said to be very strenuous defenders of the aforesaid "Law." The Privy Council (i.e., the Law) has decided that a cope is to be worn in a cathedral; but the Archbishops of Canterbury and York, though members of the Privy Council, never obey "the Law" in this particular, neither does the Bishop of Gloucester nor the Bishop of Dover, the Archbishop's Suffragan, nor are there any Deans or Canons who yield submission in this matter. In fact, there are only three or four Bishops in England who obey the Law on this point. But these are not the prelates most solicitous to enforce observance to minute and very unimportant points of ceremonial. Consistency is said to be a "jewel" that

At a recent meeting of the "Home Reunion Society," the Bishop of Winchester made the following admirable remarks:—"Many of us feel, many in the world, and still more, in the Church, that union is strength and that disunion is weakness; it is certainly the opinion of not a few that much of the evil and unhappiness we mourn over is due to our disunion. We all of us cannot but feel that there must be some meaning in the idea of unity—that we are not merely a number of loose units, wholly independent of one another. If, then, we are to have unity, there must be some foundation principles in which we can all join; and that foundation is in the old truths of the Catholic faith. Further, we must bear in mind that for a body to be compacted together, there is a necessity for a proper framework; and that framework clearly must be the Apostolic constitution of the Church. Given then these two things, we may open our arms very wide indeed. We do not desire a mere wooden uniformity, but that unity which is co-existent with variety, leaving a great amount of individual freedom. Where there exist life and zeal, we must allow room even for extravagance; if Christian hearts overflow with love and fervor, other Christian hearts must bear with some peculiar manifestations; and for this a Christian Church must make room. The Church of England has always had sobriety as one of its great characteristics, and probably this is one reason why it has commended itself to the sober Saxon character; but it has not sufficiently allowed for an overflow of zeal. These, then,



are the two things for which we look—a safe foundation, and a right superstructure; these indicate the principles on which the society is based. Perhaps the world is suspicious about them. The world never did recognize the duty of brotherly love—but it is the very life of the Church. We do not then want people to think exactly alike on all subjects; there is room for differences of opinion upon many subjects, and through all these differences the great family of the Church may live happily together. There may well be allowed to be pious opinions in the Church which never have been, and probably never will be decided. But such need not be a cause of division and disunion, keeping good men apart in their sympathies or in their work." His Lordship stated that the Bishop of Llandaff, though at the advanced age of eighty years, consents to be a Vice-president of the Society.

#### THE EIGHTH SUNDAY AFTER TRINITY.

IT is by the help of the Spirit of God alone that the Christian can do works acceptable to Him; and it is His adopted children who are led by His Spirit, and who evidence the fact of their sonship by the Divine and Heavenly fruits they bring forth. The adopted sons of God are heirs of His eternal gifts, they are joint-heirs with Christ Himself, and if faithful unto death, they reign with Him as kings and priests for ever. And their sonship is a blessed reality; it is more than mere talk or profession, although the importance of profession must not be overlooked; for, on another occasion, Christ Himself said "He that confesseth me before men, him will I also confess before my Father which is in Heaven." It is a sonship which produces fruit, and not thorns or only leaves; and this fruit is shown in doing the will of our Father Which is in Heaven.

We are made the children of God, as our Church tells us, in the Sacrament of Baptism. But we may turn out to be disobedient children; and therefore in a fuller and more exact and complete sense we are children of God when by His grace we fulfil the provisions of the Baptismal Covenant, and so answer to the description in 1 St. John 3: 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." But in the fullest and most complete sense of the expression we shall be His children when we become the sons of the Resurrection, as St. Paul explains it in the 23rd verse,—"the adoption" for which we wait is "the redemption of our body" from corruption. As sons of the Resurrection we shall be completely the children of God. "He that overcometh shall inherit all things; and I will be to him a God and he shall be to me a son."

#### CHURCH WORK IN THE FUTURE.

##### OUR SYNOD

THE earnest men who were instrumental in introducing Diocesan Synods amongst us, evidently expected that great and blessed

results would follow their establishment. Hitherto the administration of the Church had been in the hands of the Bishops and such advisers as they might think fit to summon to their aid; and it was assumed that if the whole body of Clergy and Laity were given a co-ordinate voice with the Bishop in the management of Church affairs, a general interest in her success would be awakened, and that the free discussion of the subjects about which we differ would materially diminish those differences. But, after a trial of twenty-five years, most thoughtful men will be ready to confess that these expectations have been grievously disappointed. In fact, party lines are now drawn with greater distinctness, party organizations are founded, and party rancour is very greatly increased; while it is really very hard to point to any action of the Synod that has had any practical and beneficial effect upon the Church's extension and prosperity. The result is that "there are not a few earnest men amongst us—both Clerical and Lay—who would be very glad were it possible to return to the old autocracy. But this is not possible. And, those who mourn over the loss of the blessed peace and harmony of the past would perhaps be among the first to complain of inefficiency or delay, could the old state of things be restored.

It is true that the present constitution of our Diocesan Synods is an anomaly in the history of the Church—nothing at all like it being found in the New Testament as having been used by the first Apostles, nothing like it in Primitive History; nor was there anything of the kind known in the Anglican communion until we in Canada borrowed it from the Church of the United States. It is, therefore, justly regarded as a *human expedient for carrying on a Divine work*; and, consequently its failure may not be wondered at.

But, disappointing as our experience has confessedly been, is it right to lose heart and condemn an institution as hopelessly bad, on so short an experience as we have had? Our difficulties have, let us remember, grown largely out of the age of *seething thought* and restless agitation in which we live; and even if the old *regime* had continued, it is not in the least likely that we should have been, to any large extent, free from the debate and division which sadden and distress all true-hearted sons of the Church now.

It is then, perhaps, worth while to consider whether we have made the most of our Synods—whether we have not made grave mistakes both as to the objects for which they are held and as to the mode in which they are conducted. And, on this point, we would ask, has not every thoughtful observer of the working of our Synod been impressed with this conviction, that we have a great deal *too much Legislation*. That the work to which we address ourselves is altogether *too outward and formal and secular*. We seem to be called together, year after year, for the purpose of exhibiting our skill in Theorizing—and a large portion of the brief time allowed for our deliberations is taken up in the legal process of hair-splitting, and raising technical objec-

tions and points of order. We may be quite sure that just in proportion as the Church is filled with living energy, will her members be "brimful of schemes for the Church's good," and we would not say one word to repress that zeal. But it is an easy thing to devise theories that look wonderfully well and workable till they are put to the proof. What we want most, however is not theory but the wisdom and skill acquired in the hard fields of practical experience. Our great work is not to make or enforce laws but to win human souls to living faith in, and true allegiance to Christ. And the wisdom and skill that are acquired in this great work of catching men, as our Lord expresses it, by one of his faithful children in one department of his work, and by another in another, ought not to be selfishly hoarded or hidden under a bushel, but treasured up and handed on, from age to age, for the help and guidance of those that come after. We would suggest, therefore, that the questions to which we ought to address ourselves chiefly are those that relate to the spiritual work and inner life of the Church. We will explain what we mean by an example. Instead of occupying all the time we can give to the subject of Missions, with the consideration of the mere financial aspects of the question, as is the custom now, might we not with profit consider the whole subject of our Missionary operations? The plan, or rather we fear we must say the want of plan, on which they have been carried on; the changes which the experience of those who have been engaged in the work would suggest; the agencies which we have been employing or ought to employ; the modes of operation and of presenting the truth which have been most successful in bringing men into the obedience of faith.

And so, too, with regard to our Sunday Schools. This is a matter of vital concern to the Church in this country; and yet the mere statistical statements which are now submitted, however they may satisfy an idle curiosity, are not of the least practical use. What we need is the results which practical experience has wrought out, as to the mode of organizing, and interesting and teaching and influencing the young; and surely most profitable lessons might be learned by beginners from those who have been long engaged in the work. And every year's experience would supply fresh material for our consideration.

Then, why should not such questions as Bible classes, Bible readings, prayer meetings and cottage and Mothers' meetings, and Guilds, and all the agencies which the re-kindled zeal of the present time has called into existence, be fully discussed? Would not practical lessons of the greatest importance be thus learned, and men's zeal stirred up—and new spheres of usefulness suggested—and, above all, would not their spiritual life be elevated and quickened by our Synods, instead of being tarnished and hindered as is too often the case now.

This would no doubt require a change in the mode of conducting our Synod meetings. It would not do to leave the consideration of



such questions as we have suggested to haphazard resolutions and ill-considered remarks. A plan somewhat like that adopted in the Church Congresses would seem the most feasible, viz., that members of the Synod who had been most successful in one or other of the departments of the Church's work, should be invited to present their thoughts and experience to the Synod, in a speech or by a paper as they might prefer, and then after discussion, resolutions, binding the Synod to practical action, might be adopted or not, as the majority might determine. This arrangement would transform the Synod into something of the character of a Church Congress. And, if very much of the spirit or character of the Church Congress could be imparted to our Synods, it would not be a loss, but a very great gain. Then everybody knows that the business of the Synod might be transacted in one half the time that is given to it now. And it is probable that if men felt that there were more important and more interesting matters demanding their attention, they would be more likely to refrain from those iterations of what had been quite as well said by others, as well as from those technical objections and points of order, which now consume so much of our time.

But even if our Synods were, on this plan, to occupy two weeks instead of two or three days, and if the clergy were obliged to leave their parishes for a Sunday, and appoint some Godly layman to say Morning and Evening Prayer in their absence, still we contend it would be not a loss, but a great gain to the Church at large. Men would in the few days thus spent together, learn from the experience of others what it would have taken them a lifetime to find out for themselves, or what perhaps, to the great loss of the Church, they never do find out at all.

This plan might also deprive us of a good deal of the bewildering legal and parliamentary talk to which we are treated every Synod. We are however persuaded that among the laity there are ten men who would be qualified, from their own experience or reading, to contribute something to the edification of the Synod in connection with one or other of the practical works of the Church, to one there is now, who feels himself qualified to take part in the discussion of the legal and financial questions that occupy most of our time under the present system.

And perhaps full and free discussion, from time to time, of those doctrinal questions about which we differ, or think we differ, might also be a great gain. That is, if they could be carried on, on the plan devised by Dr. Dollinger at the Bonn Conference, with the desire and for the purpose not of victory, but of ascertaining how far we agree, or can agree with one another. Some of what we think our worst differences are to a large extent verbal, and if men would agree to state their convictions in their own language instead of in the technical language in which they have been in the habit of stating them, they would be surprised to find how far they agree with one another on many points on which they

now seem to differ very widely. We must not disguise the fact that our differences on some most vital questions are radical, and that they are every day becoming more so. But even so. The open discussion of these questions—the deliberate and dispassionate statement of our convictions, and the grounds upon which they are based, on the one side or the other, would at all events tend to produce a more tolerant charity among us, and would ultimately lead to the triumph, not perhaps of any party, but of the truth, for the truth is mighty and will prevail. And surely those who are so confident that they alone know the truth, ought not to shrink from setting the reasons upon which their faith is based before their less enlightened brethren, who prove that they are at least honest men, by expressing convictions that expose them to the odium of the great majority of their fellow-countrymen. There is one thing certain, and that is, that any patching up of our present differences that stops short of an agreement in the truth, will be sure to break out in a worse sore after awhile. And so we plead for a reconsideration of the objects, and mode of conducting our Synod work in the future.

GOOD OUT OF EVIL.

NOTHING more clearly shews the truth of those well-known lines of Cowper,

"Behind a frowning Providence  
God hides a smiling face,"

than the history of foreign missions. How often have the sword and other calamitous agencies opened the way for missionary operations? This was notably the case in China, a country than which none was more rigidly opposed to anything of the kind. Before the first Chinese war, there were scarcely any Non-Roman missionaries in the country, but after the treaty of Naw-kin, in 1843, which threw open five ports to foreign commerce, the various foreign missionary societies began to take advantage of this liberty of access to send forth labourers into the harvest there to be gathered in. The appalling famine which now disolates the province Shansi, in northern China, gives indications that it will not pass away without producing good results. A Chinese paper states that owing to the kindness displayed by Christians and Christian missionaries towards the famishing multitudes, a more favourable disposition towards the Christian religion is growing up. The Rev. T. Richard, of Chefoo, reports an accession of over 400 enquirers led to him under God from this cause alone. The late extraordinary awakening in Southern India whereby 10,000 natives applied to Bishop Caldwell for Christian instruction and baptism, is the outcome partly of the terrible famine which afflicted the Tinnevely district, and the noble display of Christian beneficence on the part of the English people who sent relief to the suffering millions. And what of the bloody war just concluded between Russia and Turkey? Will God bring good out of that great evil? Assuredly he will. One of the stipulations of the Treaty of Berlin is that "Religious equality in the eye of the law" is

to be granted throughout the Turkish Dominions. And England is to see that Turkey really carries out her stipulations. The Christian Religion will henceforth have free scope in all the vast territory over which the Sultan has sway. May we see a grand religious awakening in this portion of the Globe also! May the ancient Church there, which has for so many ages been bound by the spirit of slumber, arouse herself to make ready, before the end come, a people prepared for the Lord! Once more may we see how the sword of the flesh has "prevented" the sword of the Spirit, and how it is always true that

"Behind a frowning Providence  
God hides a smiling face."

THE PAN-ANGLICAN SYNOD AND THE SO-CALLED EVANGELICAL OR PURITAN PARTY.

THE English and Irish Evangelicals seem to have viewed the great Lambeth Synod with feelings only of fear and distrust. One of the English Evangelistic organs, *The Rock*, in commenting on the action of the "Church Missionary Society," which, at its last meeting in June 5th, passed a resolution designed to render their missionaries practically independent of Episcopal control, says, "We need not say that this important decision of the C. M. S. is clearly intended to forestall—and, therefore, as we trust, prevent—any injurious movements on the part of the Pan-Anglican Conference, which—as will be seen from its programme—intends to discuss the question next week." In Ireland, the Evangelical organ, *The Irish Church Advocate*, repeatedly admonished the Irish Bishops to have nothing to do with the Pan-Anglican Synod. One of its latest utterances on the subject is as follows: "We must repeat our former hope that no Irish Bishop will appear in the Synod, for this would be to sacrifice the independence of the Irish Church and to invite Anglican dominion to be set over us."

We are happy to say that the Irish Bishops, evidently not suffering from the nightmare which disturbed the rest of the *Church Advocate*, have in goodly numbers attended the Synod, and taken part in its proceedings. But the above quotations furnish painful evidence of the lack of Catholic sympathies and ideas which now prevail among the Evangelical party. They show how this party fails to appreciate its community of life and interest with the whole Church. On the contrary, its sentiments are thoroughly sectarian, and its highest ambition would seem to be to achieve liberty to live and move and have its being within the Church as an independent automatic sect: in other words, to be in the Church, and yet not of the Church.

THE NECESSITY OF SACRAMENTS UNTO THE PARTICIPATION OF CHRIST.

HOOVER ECCL. POL. BOOK V, CHAP. LVII.

IT greatly offendeth, that some, when they labour to shew the use of the holy Sacraments, assign unto them no end but only to teach the mind, by other



senses, that which the word doth teach by hearing. Whereupon, how easily neglect and careless regard of so heavenly mysteries may follow, we see in part by some experience had of those men with whom that opinion is most strong. For where the word of God may be heard, which teacheth with much more expedition and more full explication anything we have to learn, if all the benefit we reap by sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose, will surely hold the worse in less estimation. And unto infants which are not capable of instruction, who would not think it a mere superfluity that any sacrament is administered, if to administer the sacraments be but to teach receivers what God doth for them? There is of Sacraments, therefore, undoubtedly some other more excellent and heavenly use.

[2.] Sacraments, by reason of their mixed nature, are more diversely interpreted and disputed of than any other part of religion besides, for that in so great store of properties belonging to the self-same thing, as every man's wit hath taken hold of some especial consideration above the rest, so they have accordingly seemed one to cross another as touching their several opinions about the necessity of sacraments, whereas in truth their disagreement is not great. For let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them forever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers: so that in all these respects they are found to be most necessary.

[3.] But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in his Church; first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof, and secondly as means conditional which God requireth in them unto whom he imparteth grace. For since God in himself is invisible, and cannot by us be discerned working, therefore when it secureth good in the eyes of his heavenly wisdom, that men for some special intent and purpose should take notice of his glorious presence, he giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present. The angel, by whom God endued the waters of the pool called

Bethesda with supernatural virtue to heal, was not seen of any, yet the time of the angel's presence was known by the troubled motions of the waters themselves. The Apostles by fiery tongues which they saw, were admonished when the spirit, which they could not behold, was upon them. In like manner it is with us. Christ and his Holy Spirit with all their blessed effects, though entering into the soul of man, we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.

[4.] Seeing therefore that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God himself the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy, they are not physical but moral instruments of salvation, duties of service and worship, which unless we perform as the author of grace requireth, they are unprofitable. For all receive not the grace of God which receive the sacraments of his grace. Neither is it ordinarily his will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from him and not from them. For of sacraments the very same is true which Solomon's wisdom observeth in the brazen serpent, "He that turned towards it was not healed by the thing he saw but by thee, O Saviour of all." (Wisd. xvi. 7).

[5.] This is, therefore, the necessity of sacraments. That saving grace which Christ originally is or hath for the general good of his whole Church, by sacraments he severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment, for the effect his conditional promise; so that without our obedience to the one, there is of the other no apparent assurance, as contrariwise where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism nor the eucharist for bare resemblances or memorials of things absent, neither for naked signs and testimonies, assuring us of grace received before, but (as they are indeed and in variety) for means effectual whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify.

[6.] There have grown in the doctrine concerning sacraments many difficulties for

want of distinct explication what kind or degree of grace doth belong unto each sacrament. For by this it hath come to pass, that the true immediate cause why Baptism and why the Supper of our Lord is necessary, few do rightly and distinctly consider. It cannot be denied, but sundry the same effects and benefits which grow unto men by the one sacrament may rightly be attributed unto the other. Yet then doth baptism challenge to itself but the inchoation of those graces, the consumation whereof dependeth on mysteries ensuing. We receive Christ Jesus in baptism once as the first beginner, in the Eucharist often as being by continual degrees the finisher of our life. By baptism, therefore, we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather that the participation of Christ which properly belongeth to any one sacrament, is not otherwise to be obtained but by the sacrament whereunto it is proper.

In giving the extract from the writings of Hooker promised in our last week's issue, we would correct a typographical error in an article, "Hooker and Puritanism," by which the paragraph beginning "And as these errors," and ending with "possesses Primitive and Apostolic order," was by mistake placed within inverted commas as if a quotation from Hooker.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Diocesan Church School for young ladies is now removed to this city. The Rev. I. Padfield deserves well of the city and Diocese in thus providing, at much risk and self-sacrifice, an Institution which ought to have something more than recognition at our hands as a Diocese. We lately had the great treat of being in the company of the lady who has charge of the musical department; and can conscientiously say, we question if her skill in the "Divine Art" can be excelled in the Dominion.

RIVER JOHN.—is now a separate Parish—consisting of 2 polling districts taken from Pictou and the District of Stirling, taken from the County of Colchester and Parish of Truro.

The new Rector has been duly instituted by the Lord Bishop and inducted under his mandate by Rev. D. C. Moore and the Wardens. Mr. Downing has only to persevere as Rector in the course he started upon as Missionary, to ensure great success for the Church in his parish. An entirely new church (Trinity) on the Tatamagouche Back Road—and another already boarded in and roof shingled, in lieu of the unsightly and unsound Parish Church, testify to his zeal and energy.

PICTOU.—Our little town has lately had a flux of clergy—besides the resident Rector—last week we saw His Lordship of Quebec, who is now in the Magdalen Islands, Revs. D. C. Moore, and I. P. Sheraton, former Rectors of this parish, and the Rev. I. L. Downing, Rector of River John. We understand that the parish will soon be vacant. No lovelier site can be found than that on which the church stands with its adjacent Rectory—overlooking the harbour and surrounding country.



FREDERICTON.

The Rev. Wm. L. B. McKeil, Rector of Douglas and Bright, upon his return from the Synod meeting in St. John, was recently presented with a handsome silver mounted harness by some of his parishioners in Douglas, as a mark of their esteem and good will.

The Fredericton Rural Deanery met on the eve of St. James, Wednesday the 24th inst., at "All Saints" (Bishop's Chapel) Cross Roads—Bright.

Rev. Wm. Jaffrey, of St. Mary's, said the Litany. Rev. F. Alexander, sub-dean of Christ Church Cathedral was organist for the occasion. The Rector of the parish, Rev. Wm. McKiel, was the celebrant, being assisted in the Communion office and in the distribution of the elements by the Rev. G. G. Roberts, Rector of Fredericton. The sermon was preached by the Rev. F. Alexander, from Phil. iii. 20.

At the meeting of the chapter, the first held since the death of the Rev. J. F. Carr, an expression of the great loss sustained and of sympathy with the widow was placed on record. After the usual routine of business, part of II. Tim. ii. was read in the Greek and then the subject of the Theological Institution (which it was decided at the last session of the Synod to establish in connection with the Cathedral at Fredericton) occupied the rest of the time till the hour for Evensong. At 7 p.m., prayers were said by the Rector. Rev. F. Alexander was organist again; the sermon which was listened with marked attention, was preached by the Rev. G. H. Sterling, Rector of Mangerville, from II Sam 24-24.

The offertory collections were for the Foreign Missions of S.P.G.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending August 3rd 1878.

MISSION FUND.—July Collection.—(Mulmur West) Honeywood, \$1.08; Elba, 70 cents; Newmarket, \$12.25; Whitby, \$7.50; Brampton, \$9.00; Ashburnham, \$6.25; St. John's, Toronto, \$14.83; St. Bartholomew's, Toronto \$2.00; Seymour & Percy, Christ Church, \$7.60; Percy, \$2.40; North Orillia & Medonte, St. Luke's, \$6.37; St. George's \$1.80; Credit, St. Peter's, \$3.15; St. John's \$1.40; Trinity, \$1.00; Cartwright, \$3.85; Port Perry, \$8.00. Special Collection, July 2nd.—Newmarket, \$3.07; Ashburnham, \$1.75; North Orillia and Medonte, St. Luke's \$6.86; St. George's 75 cents; St. Philip's, Toronto, \$4.04. From Church Association per B. H. Dixon, Hon. Secretary, for Rev. J. E. Cooper, \$75.00; For Rev. W. H. French, \$75.00.

BOOK AND TRACT FUND.—St. Matthew's, West Mono, for library books, \$5.00.

We were happy to receive a call from the Rev. J. Stannage, Rector of Kemptville, Ontario, who has lately returned from England. He is now spending a few days with his son-in-law, A. M. Patton, Esq., of this city. We were glad to learn that his visit to England was a very successful one, and we are sure that his many friends will be pleased to find that he has returned with renewed health and spirits.

APPOINTMENTS.—The Rev. Mr. Fidler has been appointed to Whitby; the Rev. C. Paterson to Aurora; the Rev. Mr. Baker to St. Mark's, Port Hope; the Rev. Mr. Mussen to Scarborough; the Rev. C. R. Bell to Lakefield; the Rev. Jos. Fletcher to Cookstown; Rev. Mr. Wadleigh is taking duty at Shanty Bay. Mr. G. B. Morley has been appointed Lay-reader at West Mono, vacant by the removal of the Rev. Mr. Geoghegan to the Diocese of Niagara. The Rev. John Carry is also assisting the Rev. Mr. Harrison, St. Mathias, Toronto.

LAKEFIELD.—The News says: "A very pleasing incident, although it was somewhat tinged with regret for the occasion, transpired Wednesday. Some of the private friends of Mrs. Mussen, the esteemed wife of the pastor of St. John's Church, had learned that they were about to remove from Lakefield, and their friendship demonstrated it-

self in the presentation to her of a very handsome tea-set. Rev. Mr. Mussen thanked the donors for their kind parting gift, and trusted the kindly feelings would always obtain. We understand that the reverend gentleman and his family will remove next week to Scarboro. This will be a loss not only to the English church here, but the village as well, for during the two years of Mr. Mussen's pastorate here he has made for himself a host of friends by his kind, gentlemanly and Christian deportment. We sincerely regret their removal, and wish them unqualified happiness in the new sphere to which they will soon remove."

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

AMARANTH.—In one evening at a missionary meeting held in Hamilton (headed by the Bishop, who gave \$100), there was signed six hundred dollars for this mission. Two stations (comparatively speaking, old stations) have been set on their feet by this, besides four more being started, and at the meetings held by Rural Dean Yewens, nearly \$100 at each place was signed towards the support of a minister. This part of the county of Wellington wants a great deal of working up. It is new, and numbers of Church families are settling all round. At the service held at Little Toronto on the 30th of July, four assisted, the lessons being read by our catechists, Messrs. Clark and Radcliffe, the prayers by the Rev. R. Caswall, and the sermon by Rural Dean Yewens, which was effective in making all present see the beauty in our Book of Common Prayer, and stirred them to greater zeal on behalf of the Church. Mr. Caswall also delivered a short address on the words, "As for me and my house we will serve the Lord." The singing was conducted by the clergy and lay readers, with the congregation joining in. Altogether, this visit did us a great deal of good and a regular Sunday service has been arranged, at which Mr. Radcliffe is to officiate until the Bishop or Archdeacon can send a clergyman. The mission is now divided into two, one portion being called the St. Alban's Mission, which Mr. R. has charge of; the other portion, called St. Augustine's Mission, in charge of Mr. Clark. The Rural Dean considers there should be a fully ordained clergyman and two catechists or deacons here regularly. The pretty little church of Farmington, the Church of Emmanuel, was opened last Sunday (this is the fruit of lay reader Clark). The church was crowded at all the services. The majority of the people here are quite poor at present.

HAMILTON.—Receipts at Synod Office during the month of July, 1878.

MISSION FUND.—Offering Collections.—Niagara \$13.26; South Cayuga, \$3.70; Port Maitland, \$1.10; Barton, \$3.50; Glanford, \$2.13; Grimsby, \$7.00; Erin, \$3.08; Hillsburg, 75c; Reading, \$1.88; Stoney Creek, \$3.58; Thorold, \$11.70; Port Robinson, \$2.66; Waterdown, \$18.75; Aldershot, \$1.85; Hornby, \$3.07; Omagh, \$1.00; Palermo, \$1.00; Burlington, \$1.55; Fergus, \$1.98; Alma, 63c; Port Erie, \$4.68; Bertie, 80c; Port Colborne, \$1.25; Marshville, \$1.25; Grantham, \$2.25; Homer, 60c; Merriton, \$2.60; Jarvis, \$3.10. Parochial Collections.—Guelph, \$79.35; Fort Erie and Bertie, \$55.00; All Saints, Hamilton, \$5.00; Port Colborne and Marshville \$24.50; Oakville, \$59.60. On Guarantee Account.—Hillsdale, \$37.50; Dunnville, \$100.00; Port Maitland, \$7.00; Virgil, \$63.00; Norval, \$75.00; Cheapside, \$37.50; Cayuga, \$125.00; Nanticoke, \$62.50; Grantham, \$62.50; Caledonia, \$108.34; Fergus, \$82.00; Marshville, \$50.00; Drew, \$12.50; Rockwood, \$25.00; Eramosa, \$20.00; Alma, \$37.50; Moorfield, \$30.00; Harriston, \$66.00.

ALGOMA FUND.—Grimsby, \$5.00. WIDOWS' AND ORPHANS' FUND.—Oakville, \$3.00. SPECIAL SUBSCRIPTION FOR AMARANTH MISSION.—Geo. Elliott, Esq., \$50.00; Ven. Archdeacon McMurray, Rev. Canon Roberts, E. H. Newman, Esq., and C. Donaldson, Esq., \$10.00 each, Rev. Rural Dean Yewens and Rev. G. Johnston, \$5.00 each, Rev. W. R. Clark, and I. Close, Esq., \$4.00 each, S. Dice, Esq., \$1.00.

HURON.

(FROM OUR OWN CORRESPONDENT.)

ST. THOMAS.—Rev. Mr. Ballard who has been pro tem Assistant Minister of St. Paul's in this city was offered and has accepted the Rectory of Trinity Church, St. Thomas. The Rev. Des Barres resigned the living last Easter and his offer of resignation was accepted by the Vestry. He has since that officiated there awaiting the appointment of his successor. The position is one of no little importance. There has been of late a great increase in the population of the town, and the church is large and handsome with a numerous congregation, yet more than one clergyman has declined accepting an appointment to the parish.

A Cummingsite house of worship was to be opened last Sunday, the only place of that new sect we know in of Huron. Mr. Des Barres, is of the Evangelical school, as also were his predecessors in the parish, and in it has this latest schism found an abode; thereby affording another proof, were proof necessary, that the term "High Church" is but a pretext.

NORWICH.—The services in Trinity Church, Norwich, were resumed on Sunday, under the ministry of Rev. J. Padfield, of Burford, who will continue the services until a permanent minister be appointed.

INGERSOLL.—Rev. Canon Hinks, Rector of Galt officiated in St. James' Church, Ingersoll, on July 29th, preaching at morning and evening services to his former parishioners. We regret to say that the change from St. James' to Galt has not improved his health. The Rev. Canon we fear is too unremitting a worker.

MUSKOKA, OR THE FREE GRANT LANDS.

BY REV. W. CROMPTON.

WRITTEN FOR THE DOMINION CHURCHMAN.

Schools are plentiful in the country, and whether efficient or not, depends upon the settlers themselves, for they have the whole control and management. As a rule a child need have to go no more than two miles to school.

Stores too are in abundance; if you only have the cash, you can purchase (or you can trade if cash is wanting) not only necessities, but positive luxuries. I need not go above ten miles from where I am, to buy potted (sea-) Salmon, lobster, tomatoes, apricots, peaches, oysters, &c., &c. Furniture of the best and most fashionable style can be had—in fact, within some forty miles from Bracebridge, you can adorn person or house to your heart's content, if you have the money.

If the suggestion I have given, of men with some money, were to come in and buy locations, the want of money would be a thing of the past. I know of many excellent locations now in the market, where any man with his \$1,000 or \$4000 could do well, very well, if he would only act with common prudence. Land speculators I will not help, they are a hindrance to any country.

Churches are not so plentiful as they ought to be. But this is another evil which would be remedied if church people would arrange before coming, and agree to settle together. Just at present, I could locate from sixteen to thirty families on good land; but of course, I do not know how soon the chance may pass away, for buyers are continually coming in. I must be clearly understood in not promising pretty views, nor even a take view; I can only promise good land where a good home can be made; a home in no case more than two miles from school and church.

I know I have written much that will astonish many, but surely a clergyman need scarcely say "he has written what he feels to be the truth? Please do not heed those people who say "Muskoka is rock and swamp, or swamp and rock."

I could name you scores of good farms, which no money could purchase from the holders. Of my own two hundred, there is one lot of 100 acres without rock, hill, and almost a stone on it. And I know another lot of at least 20 miles from here) of 100 acres, free of stone, one end



bounded by a government road, the side by the concession, with at least 30 acres cleared which could be bought for \$1000, and cheap at that—and more like it. I have written as I have, because I and my family like the country after a hard five years' experience of it, and I feel there are hundreds of people in the world now literally slaving for a bare living who could do as we have done, and who would live as well, if not better, here, and with less slavish work. Of course the want of society is one drawback, but if society will come in, that want will be gratified. And I know which is the best for any one—to be earning a plain, good living, with the enjoyment of the best of health, or, to be sporting white kids and broad cloth at the ruin of health and manliness, and at the expense of depending on others. As a clergyman I confess it is *not nice*, to say the least of it to forgo some of what we think the necessities of life—napkins are very useful, but you must carry them with you if you want them in the bush. Neither is it the pleasantest of dressing rooms to have a glass stuck in the house window, which makes your face all shapes, and you are as liable to shave off the end of your nose as the hair from your chin—and cracked at that—with two or three children playing about your legs, making a gash *not* very problematical, while the good wife is frying the pork for breakfast on the stove at your back. I say this is not nice; neither is it the rule, but the exception; for settlers are not long in before they attend to the calls of decency and personal comfort, that is if they have been accustomed to them previously. Bush discomforts and bush annoyances are only comparative.

They who want to form a home in the bush must, of course, come ready to do without much at first they thought a necessity in town or genteel life; and from my knowledge of both lives I can say some of them would be all the better for the bush life. I repeat, there are many (I am told scores) now in Toronto who would do better for themselves, be more credit to their friends and relations, and more honor to their country, if they would leave the idle, frivolous, dependent life they now lead and come to the manly, independent life of the back-woods. There are scores of young, strong and healthy young men wasting their energies behind a counter—working to make other men rich—and doing work, too, for which women are most suitable, and would do better than they can—who, if they would only make up their minds to spend the same time, use the same diligence, work with the same energy and practice the same sobriety, would, in a few years, be in a position of life which would make many of their present masters envy them. If the man who makes two blades of grass grow where one grew before is thought worthy of honor, of how much greater honor must he be thought worthy who makes fields where once was only forest, and brings in the lowing of the oxen and the music of the cow-bell in place of the growl of the wild beast?

I have not written to or for the uneducated or the loafer; my wish has been to show the educated, gentlemanly, decent, young men that there is a better chance for them here than the one which is so sinfully called "waiting upon Providence." I may have failed in doing all I have wished to do, but I shall be almost satisfied if I have tempted some of them to turn their attention with a favorable thought towards the subject.

I belong to no Government Department, and my writing has been the spontaneous wish of my own mind, because I thought I saw an opening of doing some good to some. Whether these young men come in or stay out will and can make very little difference to me, except so far that I, with the rest of the settlers, must of necessity be benefitted as the country is improved. My one aim has been to clear away some of the misapprehensions there are abroad in Canada respecting Muskoka, and I trust my word will have that effect.

Of course I shall be glad to assist any of our Church people on to locations, and will do all I can to put them right. If any will write to me, giving reference to their clergyman and enclosing stamped envelope, I will reply at the earliest opportunity, promising to tell them all the pros and cons about the lots; and I have a friend who has promised to help me, so that no agent may be employed.

If I can but thus be the means of bringing in some of the young and respectable blood of Toronto, I shall consider the experience gained by hard life and travelling in the bush, has been well applied; and I feel certain that many of those who listen to me now, when I am called and have been long gone to my rest, will rise up and bless the day I sat down to put pen to paper.

One word to our elders and many of my brother clergymen who I know read the DOMINION CHURCHMAN, let me ask them to read these papers to the young men of their acquaintance and leave their honesty to work the effect wished. Our Church would thus overspread the country, and we should plant good, sturdy plants about it, which hereafter would produce rich, ripe and plentiful fruit to the personal good of those who came, the honor of God and the spreading of His kingdom.

## British News.

### MISSIONARY CONFERENCE.

(Continued.)

At the afternoon meeting the chair was taken by the Archbishop of York.

#### BRITISH AMERICA.

The Bishop of Montreal (Dr. Oxenden) read a paper on the condition and prospects of the Canadian Church. Premising that the first inroad upon heathenism was made in 1615, by a body of Franciscans, who manfully encountered unparalleled dangers, and who for a hundred years were patient laborers in that unyielding soil, he said Canada was ceded to this country in 1759, and that in 1774 it was supposed that the whole population did not exceed 100,000, of whom about four hundred merchants and settlers were Protestants. For a long period the Anglican clergy were in the strictest sense of the term missionaries of the Society for the Propagation of the Gospel. It was not till the year 1800 that Canada was formed into a diocese, the bishop having but six clergymen under him. Now there were fourteen dioceses, with between seven and eight hundred clergymen, five hundred thousand church members, and perhaps fifty thousand communicants. Of these fourteen dioceses, nine—namely, Montreal, Fredericton, Nova Scotia, Ontario, Quebec, Toronto, Huron, Niagara and Algoma, constituted the ecclesiastical province over which, in the providence of God, he was called to preside nine years ago. The most reverend prelate proceeded to describe the constitution of the Canadian Church. A congregation whose minister was mainly supported by the church of the diocese was called a "Mission;" where it had a church and a parsonage, and provided half its minister's salary, it was called a "parish;" and where it was self-supported it was called a "rectory." The system of patronage slightly varied; but in his own diocese the bishop appointed to missions and parishes and selected one from two names sent him by the vestry of a rectory. Stipends varied from six to eight or nine hundred dollars, but in cities there was, of course, a higher scale. The Church organization of Canada was almost identical with that of the United States, and was borrowed in some measure from it. "I must admit," said the most reverend prelate, "that there is a certain evil connected with our annual synodal gatherings, inasmuch as they supply a platform for party conflicts, and serve oftentimes as a rallying point for men of strife. On the other hand, they afford a safety-valve for murmurings which would otherwise be stifled; and I believe that we are gradually educating ourselves into far greater self-control than we were formerly wont to display. I myself regard the synod as an essential feature in our Church system, without which it would be imperfect. As regards our mission work, I believe that there is among us at the present time a healthy and earnest missionary spirit, which never showed itself so strongly as it has done of late. We have certainly awakened up to this important duty, and our Church is assuming a far more aggressive attitude than it ever did before. Our parishes, too, are slowly, but gradually rising up toward the higher standard of self-support. And I see no reason why in four or five years' time they may not liberate the society in

England from those most generous grants which they can so ill afford to continue. As to our supply of clergy, we have of late years had reason to complain of a lack of candidates for holy orders. That want is, I am thankful to say, becoming less and less urgent. I have established in my own diocese a theological college, in addition to that which we have in common with the neighboring Diocese of Quebec; for experience tells me that to fit men for their work they should be trained on the spot, and under the eye of those from whom they are to receive their commission, and this seems to be the opinion of those who addressed the meeting. Our very want, however, has, I believe, been a blessing to us, since it has made us feel the necessity of looking upwards to Him who, by His Holy Spirit, is able to constrain men to give themselves for the work, and can alone fit and prepare them for it. Much earnest prayer has been offered, especially on the day annually set apart as a day of intercession for missions—a day which, I rejoice to think, has brought down a very large blessing on our Church, both abroad and at home, and has served to remind us that missionary success is of God, and not of man."

The Bishop of Saskatchewan (Dr. McLean) addressed the conference upon the state of his diocese, which, with Moosonee and Athabasca, had been lately formed out of the old Diocese of Rupertsland. The four sees now formed a province, of which the Bishop of Rupertsland, was metropolitan and the Archbishop of Canterbury primate. When in 1866, at the invitation of the Bishop of Rupertsland, he became archdeacon of the New River Settlement, the journey from Western Canada occupied him three weeks, whereas it could now be completed in five days. Bishop McLean spoke in glowing terms of the material wealth of his diocese, the fertility of its prairies, and the extent of its coal fields; and he urged the duty of sending out the Church fully equipped from the first to deal with the vast immigration which was certain before long to pour into the country. Besides, we owed something to the original possessor of the soil. There were in his diocese nearly five and twenty thousand Indians, for whom he was unable to provide a single missionary; whereas he found that the Roman Catholics were well supplied with men and money, and were making great efforts for their conversion. He could not help saying that at missionary meetings there was too great a disposition to use the language of congratulation when that of humiliation would be far more appropriate.

#### AMERICAN DOMESTIC MISSIONS.

The Bishop of Long Island, chairman of the domestic department of American missions, read a paper on this subject. For nearly the whole of the eighteenth century the Society for the Propagation of the Gospel constituted almost the sole bond of sympathy between the Church of England and her children scattered over the waste places of the New World. In 1771 it maintained wholly, or in part, ninety-nine clergymen or catechists, whereas now the ninety-nine clergymen had become nearly 3,500, who were presided over by sixty-one bishops. The American Church had twelve colleges and six divinity schools. Every year the free-will offerings of the faithful for general or local missionary operations amounted to £100,000, and for other purposes £900,000; while they had permanent endowments for academical and theological education to the extent of more than £1,000,000. Still, this return for the seed sown by the society a century ago, grand as it was, left the American Church a feeble missionary in the midst of a population of more than 40,000,000 of people. "The story of that disastrous eclipse," said Bishop Littlejohn, "which fell upon the mother Church in the eighteenth century has been often told, and always with increasing humiliation. Ah, had she but done a fraction of her duty at that time, how different would have been the relative position of the Church in America to-day. Instead of the clothing of wrought gold she might have thrown over our young shoulders, we spent the first fifty years of our independent existence in gathering up, one by one, the broken threads of her corporate influence, and the last fifty in effecting an



organization which should have been ours at the start, and in combating sect prejudices and hostilities which should never have had a being. It would be useless indeed to recur to this but for the solemn warning it gives, now louder than ever, to this Church, in its dealing with its vast ecclesiastical dependencies now covering the seventh of the globe, and out of which ought to spring, under a wise, fostering care, many national Churches of surpassing power and glory. But if the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century, the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And, as a consequence, multitudes, which no man can number, have been swallowed up in the sects and isms and unbelief of that new-grown but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our missionary work."

THE WEST INDIES.

A paper on the West Indian Church was read by Dr. Austin, the venerable Bishop of Guiana, who was consecrated as long ago as the year 1842, and who is consequently the senior bishop of the home and colonial churches, though Bishop Nixon, who retired from the See of Tasmania in 1867, was consecrated in the same year. In the American Church the right reverend prelate has four or perhaps five seniors—Bishops Smith, of Kentucky (1832); M'Coskry, of Michigan (1836); Whittingham, of Maryland (1840); Lee, of Delaware (1841); and Johns, of Virginia (1842). The right reverend prelate, like Bishop Littlejohn, bewailed the lukewarmness of past generations which had neglected to plant the Church firmly in the West Indies, and to supply her with anything like a systematic organization. Still he could very confidently affirm that old prejudices were disappearing, and that the Church was exercising a beneficial influence in welding together the separate classes and peoples of our West Indian dependencies. Meanwhile, however, in the Dioceses of Jamaica, Nassau, Antigua, and Trinidad disendowment had commenced. Yet while the Church was being thus stripped of her means an addition of some six thousands coolies from India and China was made to the population of Trinidad. Indeed, he was not overstating the case when he said that in no diocese in the world were there to be found so many distinct nationalities. He was sorry to say that his admirable brother Bishop Rawles found himself much straitened in the special work to which he was desirous of devoting himself, that of the conversion of the heathen population of Trinidad. In Guiana there had been missions to the heathen for forty years. There were sixteen stations, and at two of them during his last visitation he found 580 and 1,184 persons respectively congregated together. But he regretted to say that the West Indies had not for some time excited the same interest as used to be the case. He could assign no reason for the fact except that perhaps having for many years absorbed the public attention the interest in them had at length died out; but he trusted that the great pressure of adverse circumstances under which the West Indian Church was laboring would lead to a revival of sympathy.

The Bishop of Barbadoes (Dr. Mitchinson) read another paper which also gave a painful account of the West Indies. His own diocese received nothing from home—not even sympathy, and it was suffering not only from absenteeism, but, what was worse, from the acquisition of West Indian estates by speculative companies and their administration by mere agents. Then there was both a deficiency of clergy power, and an absence of a class from which satisfactory recruits for the ministry could be drawn—in fact, Barbadoes suffered from having a too entirely native population. "Our Church life," said the bishop, "suffers from

in-and-in breeding. We have no constant current of fresh breezes blowing through us, ruffling our tranquillity, it may be, in externals, but bracing us up to fresh exertion." Of negro clergy, however, there were but few. One of his most valued priests was a strongly coloured man, and he had admitted these coloured catechists to the diaconate, of whom he thought very highly; but, considering the state of public feeling, he did not believe it would be possible to fill the ranks of the priesthood very largely from the negro race. The most painful part of the right reverend prelate's paper, however, was that which related to the results of religious teaching. "A superficial glance," said the right reverend prelate, "would lead one to suppose that religion had taken a very deep hold of our people, especially of our peasantry. Go into any church where either the service is hearty and well conducted, or the minister is personally respected and beloved, and you will see crowded congregations at every service. I know of no more touching and inspiring sight than the congregation which assembles at the late choral even-song in my cathedral of St. Michael's every Sunday when the weather is not unfavorable. To stand in that pulpit, and hear some well-known hymn joined in by that dense congregation, led by the surpliced choir of negro boys and men, and then, at its close, to have the evidently interested attention of a thousand listeners, almost all of them evidently listening, is enough to kindle the dullest man into eloquence. Attend the celebration of the holy communion, Sunday after Sunday, and you will see crowds of negroes, men and women of all ages, flocking to the Lord's table. But the spiritual life is, I fear, in many, very many cases, terribly shallow. Pilfering, lying, and unchastity are common—I had almost said universal—even among these church-goers, and the priest must be lynx-eyed to 'fence the table' from the impure liver, the profane talker, and the unfair dealer. The standard of religious obligation is universally lamentably low, and resolves itself into 'words, words, words.' We in Barbadoes had this sad truth woefully borne in upon us, in the part our deluded church members and even communicants took in that shameful Easter week of 1875. But what hope of the rising generation? Alas! we are always looking to the rising generation, and I fear destined always to find that they are 'not better than their fathers.' How can they be, brought up in the home influences in which our little negroes are reared? A scantily divided two-room hut shelters the entire family of parents, grown up and young children, sometimes three generations herding together like pigs in a sty, and too often with as little disregard for modesty and decency. In seven cases out of ten the parents are unmarried, and the families are the result of promiscuous, not merely illicit intercourse; and these are all the while nominal Christians. It is true we have schools in more or less abundance and of more or less efficiency in every island—schools supported or aided by the State and inspected by the several denominations to which they belong. This at least is the case in all the islands under my charge, except St. Lucia, where there are excellent undenominational schools supported by the Mico trustees. But in these schools the standard is as a rule low—fixed as it is by the minimum requirement of the government, and the tendency is to cultivate observation and memory by purely mechanical methods, but to leave intelligence unevoked and the moral sentiments untrained."

SELF-SUPPORTING DIOCESES.

The Bishop of Adelaide (Dr. Short) read the following paper:

"The subject on which I have briefly to address you is Self-support of the Colonial Churches or Dioceses.

"It is a subject of vital interest, not only to them, but the mother Church. Every region, however remote, is now accessible to her missionaries. Her children, or those who dissent from her worship, are going forth by thousands to replenish and subdue the earth.

"Not like the Phœnicians of old, commercial England has aspired to territorial dominion. Asia, Africa, America, and Australia have submitted to her arms, or been peopled by her

colonists. Heathen nations by millions dwell safely under the *ægis* of her power. And they are looking to her for instruction not only in the peaceable arts of social life, but for the higher teaching of Gospel truth and Christian morals.

"That she has not been insensible to the obligations, which in the Providence of God have been laid upon the people of England by the acquisition of an empire co-extensive with the globe, one only of many like evidences shall be mentioned.

"The Society for the Propagation of the Gospel alone has procured translations of the Bible and our Prayer Book, or parts, at least, of those books, in thirteen languages of heathen India; and as regards Christian colonists, in addition to the numerous heathen missions established by the Church Missionary Society, British North America, the West Indies, Australia, New Zealand, Polynesia, as well as the Falkland Island, and Hong Kong, have witnessed the appointment of Bishops, with a numerous clergy, through the unremitting zeal of the society, in whose behalf we are assembled this day.

"But more directly connected with this subject, 'Self-support among these Colonial Churches,' is the principle enunciated from the first, and acted upon since, by this venerable society, viz., 'that within a reasonable period each diocese should become self-supporting.'

"Down, however, to a very late date, very want of faith in the power of the Gospel to stir up men's hearts by as to supply themselves with the ordinances of religion, as well as incredulity as to the efficacy of an Apostolic Episcopate to effectuate that supply, prevailed. Happily of late years, these delusions have passed away.

"Yet how tardily and reluctantly did the civil authority cease to obstruct the consecration of bishops for the plantations and colonies of the British empire! Slowly and painfully in the richly endowed and established Church of England, did the proposition make its way, that religion, if worth having, was worth paying for, and that even, in a worldly point of view, it is no bad investment of secular wealth to procure for ourselves, our children, and our neighbors the ministry of God's Word. Still more profound was the practical ignorance of that sublime truth. 'It is more blessed to give than to receive.' Still more general in forgetfulness that we are stewards of God's manifold gifts, wealth, and power, and rank, and influence, and have to give an account of our stewardship, and that happy only are they who, by the use of the mammon of unrighteousness, make a friend of Him who will receive them to everlasting habitations. The lady to whom the Diocese of Adelaide owes its endowment has shown high example of such a stewardship.

"That there were English emigrant Christians who recognized this obligation and strove to fulfil it, may be gathered from the following statement of Dr. Humphreys, the then secretary, in his historical account of this society in 1728, p. 46:

"There is not one instance of a minister settled in any place, where many inhabitants did not heartily desire it, and to the utmost of their power contributed towards his support." To call forth and stimulate by judicious aid this spirit is the true and charitable object of the Society for the Propagation of the Gospel.

"In South Carolina, the governor and council of Charleston, as early as 1702, wrote to the society promising 'as soon as possible to enlarge the annual salary' of the missionaries sent out, excusing their then inability by reason of the late invasion attempted by the French and Spaniards. North Carolina, though almost destroyed by an Indian war in 1710, still most earnestly prays for missionaries. Virginia and Maryland, by acts of Assembly, settled on the clergy of the Church of England in their parishes regular salaries. In Philadelphia the like spirit was shown in 1704. They were 'building their church,' notwithstanding scarcity of money since the war with Spain; and lament that they were unable to take from the society the weight of supporting their missionary, 'which otherwise they would have willingly done.' In New York, as early as 1693, an act was passed by which provision was made for six ministers of our Church, one for New York itself. In 1714 the Church of England people of Marblehead raised £416 by forty-five subscribers for building



a church. And New Jersey, Dr. Humphrey reports 'that out of their own Christian disposition, built seven convenient churches, and contributed freely towards the support of their ministers in 1705.' The principle of 'self-support' was thus recognized from the very first in the North American Colonies, though at that time harassed by French and Spanish invasion, Indian warfare, and intestine divisions, caused by Protestant Christians of polyonymous variety, Presbyterians and Independents, Anabaptists and Quakers.

"Whether this principle of self-support has been sufficiently developed of later years in these or other missions of the society; whether the habit of self-reliance at the present time and the obligations to 'render unto God the things that are His,' as manifestly sway the British Churches as those of the United States, it is no part of my function to inquire.

"I would rather take the more generous view, and believe that our brethren in the Dominion of Canada 'do what they can' for the advancement of the kingdom of Christ, and that their 'deep poverty abounds to the riches of their liberality.'

"I have given the above sketch of the early state of the Anglican Church in the Plantation, which now form the United States, to show that the principle on which we have acted in the diocese of Adelaide is no new thing though it has to a certain extent been crowned with considerable success. I wish, however, to disclaim all merit in the application of the system, because it was forced upon me and accepted rather than deliberately chosen. I felt bound, indeed, in common honesty to relieve the society from the burden of maintaining the colonial clergy as soon as possible. Furthermore, a great lesson was taught me by the Nonconformist bodies on every side, which prided themselves on the voluntary support on which their ministry and ordinances of religion rested. I am bound also to bear witness that the scale of income raised in this manner in the chief towns as well as Adelaide was higher than with us, while in size and costliness their sacred buildings surpassed our own.

"I remember an intelligent Congregationalist to whom I was speaking of the inadequate support given to the clergy, saying in reply, 'Ah! your people are not yet educated to the habit of giving for the ordinances of religion. It will grow by and by.'

"My business then, I thought, was to educate my people to the habit of giving to God's service. They had to learn, as you have yet to learn, as I have still to learn, that 'it is more blessed to give than to receive.' I don't think that either you in England or we in the colonies have yet quite learned that lesson.

"Very early, however in my episcopate it was forcibly inculcated on me by the action of the legislature then established by the crown. Among the first measures passed by both houses was one for abolishing State aid to any religious denomination.

"There was, then, a hard battle to be fought, but the Society for the Propagation of the Gospel, with its usual steadfastness, stood by us in our need. Moreover, the everlasting arms were beneath us; we had the promise, 'I will never leave thee nor forsake thee.' An appeal to the higher and better feelings of Churchmen in the diocese was made. A conference of the clergy and laity was accordingly assembled, and the great subject of diocesan organization under synodal compact was discussed. In 1853, however, there were supposed to be legal difficulties in the way of such organization. It was thought by many that letters patent granted by the crown subjected the bishop to the pains and penalties of prebendary, if without license he presumed to call together his diocesan synod or congress of clergy and laity to confer about matters ecclesiastical.

"In 1854, however, after much consultation with various friends, Episcopal and others, I obtained an opinion from the then Sir Richard Bethell, Joseph Napier, Fitzroy Kelly, and A. J. Stephens, that I should be guilty of no legal offence in summoning such an assembly as before described. On my return, therefore, to Adelaide I at once proceeded so to do. I am thankful to say that the essential principle of Episcopal regimen was secured. Voting by orders when-

ever demanded by any member preserved the independence of bishop, clergy and laity, while the concurrence of all become necessary for every synodal act.

"The 'compact' founded on that basis has been found for more than twenty years adequate to enforce discipline, without resort to civil courts, and has promoted the liveliest interest among the laity in the development of the Church. Annually after Easter the synod, consisting of forty clergy and about sixty lay synodsmen, assemble from all parts of the colony, 'to set in order the things that are wanting.' Self-support began to be worked out in the following manner:

"The formation of new parochial districts, the settlement of new clergy, providing for their stipends, supplementing local contributions, building parsonages as well as churches and schools, gave ample scope for the energies and liberality of Churchmen. The plan of pew-rents was in force. This parochial rather than diocesan system tends unhappily to congregationalize the Church, which should be Catholic. Leaving it, however, to operate locally, the next best step was to neutralize its inherent spirit of local selfishness. Recourse was at once had to the Offertory. Instead of a 'monthly collection,' an offering at every service was gradually substituted throughout the diocese. Church rates and briefs, so odious in England, were replaced by free-will contributions, so that beside the ordinary expenses of worship, the clergyman's stipend, repairs to church and parsonage, were either partially or wholly supplied from this source. In 1877 the sum total thus collected voluntarily, exceeded £8,000, in addition to the ordinary seat-rents.

"The idea of 'offering for God's service,' instead of collecting once a month by the churchwardens, tended to elevate the Church mind. A synodal diocesan fund to augment the incomes of the clergy, more especially in the country, was set on foot, and an annual 'Home Mission' sermon, in accordance with a resolution of synod, was directed to be preached, and offertory made in every church in the diocese. I must not fail to mention the name of one William Allen, a retired captain of the merchant service. He left a bequest of £5,000, the interest to be applied in sending clergy into the rural districts and augmenting their incomes. The distribution the bishop left to the Standing Committee of the synod.

"Thus awakened, the care of the laity for their clergy did not slumber. A widow and orphan fund was inaugurated, to which they mainly contributed; and again, by a vote of the synod, an annual sermon was directed to be preached in aid of this fund, to which the offertory then made was to be given. A great load of anxiety was thus removed from the married clergy, and at the present moment four widows are receiving an annuity of £35, with every prospect of increase.

"In spite of the grants of the Society for the Propagation of the Gospel the supply of clergymen from England was inadequate to the growing population of the colony. Scanty and precarious incomes lay at the root of this evil, as well-educated clergy cannot in the long run be obtained for stipends barely equal to those of respectable and intelligent clerks in civil business. The laborer, in the highest of all vocations, 'ministering to the mind diseased,' 'corrupt and fallen man,' is worthy of his hire. Even in wealthy England the curate is too often limited to 'bare food and raiment.'

"With the view of obtaining better provision for the clergy, as well as increasing their number, a wealthy and liberal colonist (W. Brown) set on foot a church endowment subscription, which he headed with a donation of £200 per annum for seven years. A capital sum of £10,000 was thus raised, the interest of which is now applied in procuring clergy from home and endowing parochial churches. Each parish in turn is invited to contribute £200, to which a donation of £300 is added. The capital is then invested by the incorporated synod, the income to be paid to the incumbent. These details I fear are wearisome, but facts are valuable in favor of the doctrine of self-support. After all, it is the grace of giving for God's service, 'the blessed unction from above,' which teaches a man that it is 'more blessed to give than to receive,' which must carry the Gospel through the agency of the living, visible Church

to the ends of the earth. It cannot fail, when the abiding Comfort stirs the widow in the temple to give all her living to the treasury, or her last morsel of bread to the famished prophets, or her 900 pennies, probably her income for the year, to the service of the Master whom she loved.

"My friends, what would the Church have done in any age without many a devoted Lydia, or beloved Persis, and men like-minded with Paul and Barnabas, who suffered the 'loss of all things,' that they might freely preach the Gospel to the Gentiles, even 'the unsearchable riches of His grace'?

"The Free Church of Scotland has in these latter days set a noble example of self-denying liberality, and great wisdom in preferring contributions for their clergy to a general fund (or as we should call it, a diocesan fund), rather than to special and particular endowment of the parish priest.

"Passing from the parish to the cathedral, I may venture to say that, having from the first day of my Episcopate contemplated such a structure in process of time, I had the happiness, after thirty years, of being, in the Providence of God, allowed to consecrate a portion, including sanctuary, choir, transept, and first bay of the nave. The cost has exceeded £20,000, including the organ. That sum has been raised by voluntary subscription and careful husbandry. Two more bays of the nave and two western towers remain to be constructed, and if any admirers of self-support and such efforts will give me £15,000, I will undertake to complete the structure.

"In respect to education, I must not omit the college school of St. Peter. This, too, commenced through the liberal donation, by the same Mr. Allen, of £6,000, has now been carried out at a cost of £27,000. It has received also some munificent bequests, which will amount in a few years to £30,000. Let me not forget, in the last place to mention the Poonindee Native Mission, founded by Bishop Hale, now of Brisbane. In it are maintained the remnant of the aboriginal race, trained in Christian habits and the duties of the farm and sheepwalk. Of many I can bear witness that they have died in the faith and childlike love of Jesus; so characteristic of the simple native mind when enlightened by the spirit of Christ.

"Of the Melanesian Mission Fund, raised annually to support the work of Selwyn and Paterson; on the annuity fund for clergy disabled by age or sickness, commenced last year, to save them from utter destitution, I need not enlarge. If we have inherited from forefathers no parish endowments or venerable churches, our laity have not been unmindful of the widows and orphans of the clergy or of the claims of old age and feebleness. The number of the clergy has advanced under the system of self-support from five to forty-one; the churches now number eighty. To use the language of our Prayer Book version, God has so far 'prospered the work of our hands upon us.' One work remains, which I hope to commence on my return, the Theological Training College of St. Barnabas, for the education of an indigenous ministry. I trust I may be spared to see it completed and occupied.

"It will be seen from the preceding statement that in the self-supporting diocese of Adelaide, lay co-operation has been extensively sought and obtained. Indeed, on recognizing to the fullest extent the rights as well as obligations of the laity in the visible Church of Christ depends, under God, the outward extension of the kingdom of Christ upon earth. That the lay people form an essential part of the royal priesthood, I suppose, will hardly be denied; and their voice at least should be heard both in the enactment of ecclesiastical laws and the administration of ecclesiastical discipline. We do not ask them to minister at the altar. And if our branch of the Catholic and Apostolic Church is to attain to the measure of its Christian fulness, she must in the spirit of prayer seek to adjust her organization on the primitive model, and then by the blessing of God she may hope to accomplish the work which His providence seems to have marked out for her, of evangelizing the earth by the large portion of it which He has assigned to the sovereignty of England."

The Bishop of Ontario said that in speaking



upon such a subject there was a great temptation to indulge in self-complacency, and there was a great danger of assuming that because one diocese had been able to do a certain thing, every other ought to do the same. Still, though he came quite from the other side of the world, he could say "ditto" to the Bishop of Adelaide. Bishop Lewis proceeded to repeat in substance what he had stated at Oxford the week previous, namely, how that on the separation of Ontario from Toronto, in 1862, he began with no resources whatever, and how greatly he had benefitted from a grant of £600 a year, which had been gradually reduced to £100. He was told that even that would be withdrawn next year. Well, he had no objection whatever, and therefore he might call his a self-supporting diocese. He did not, however, mean to say that the Diocese of Ontario would be able to make as much progress as if it had greater means; but he hoped the clerical staff would be maintained undiminished in numbers and efficiency when the last £100 was withdrawn. Seventeen years ago there were about forty-five clergymen in the district, of whom seventeen were paid travelling missionaries. Now there were ninety; and in its distress the diocese had raised \$500,000 of invested capital, had built 140 new churches, and had with few exceptions, supplied every clergyman with a parsonage and a piece of land attached to it. The manner in which these results had been brought about was by organizing a synod of the clergy and laity. That had created such a feeling of confidence and interest that the laity had no scruple in throwing themselves into the work and casting their alms into the treasury of the church. Bishop Lewis went on to repeat that English immigrants brought with them such Church and State ideas that it took from five to ten years to make them understand that they must contribute to the support of the means of grace. The other day a gentleman in the city told him that he was tired of listening to missionary appeals, for missions had been going on for a long time, and they seem to have met with very little success. He believed that that gentleman represented the feelings of a large mass of hard-headed city men; but he ventured to say that people of that class never looked into the reports of the Society for the Propagation of the Gospel. He would tell them, however, that we had nothing to do with success. We had our marching orders—"Go preach the Gospel to every creature"; and, success or no success, we had nothing to do but to obey. At the same time, when he saw the means at the disposal of the society, he was lost in wonder at the success which had attended his labors. Ninety thousand pounds and that in an exceptional year, for the propagation of the Gospel in foreign parts!—\$90,000 with which to preach the Gospel all the world over! He had only, in conclusion, to repeat that the Society for the Propagation of the Gospel would always have the grateful sympathy of the Diocese of Ontario, and that he hoped to make up a purse for it when he finally bade the society adieu.

NEW ZEALAND.

The Bishop of Christchurch said it was impossible for English churchmen not to feel an interest in New Zealand, considering that it was the scene of the labors both of Bishop Selwyn and of Bishop Patteson. The constitution of the New Zealand Church had been drawn up by Bishop Selwyn, with the assistance of Judge Patterson and Judge Coleridge. The New Zealand Church had enjoyed the unique advantage of acquiring a general synod before the formation of her diocesan synods. Certain principles were thus laid down and it was left to each diocese to work them out each in its own way. The organization of the New Zealand Church bore a general resemblance to that of Canada and of the United States; securing as it did a representation both of the clergy and laity. At Christchurch all the licensed clergy, fifty-two in number, were members of the Synod, and there were sixty or seventy lay brethren; so that no matter affecting the diocese was concluded without the consent of the three orders. Clergy and laity had thus a common interest in the work, and their contributions flowed in with greater abundance. He had in his diocese a certain number of Maoris, but not more than about six hundred; whereas in the northern isle there

were between forty and sixty thousand. They were chiefly in the Diocese of Waiapu, which received the assistance of the Church Missionary Society. He was thankful indeed to think that the two great Church Societies were associated in this holy work. With regard to the Melanesian Mission which was connected with the New Zealand Church, Bishop Harper said that Bishop John Selwyn, while visiting some of the islands, found two natives of Santa Cruz, who had been detained as slaves. On being released a sort of friendship sprang up between them and the bishop, and after a time they were induced to give an account of the death of Bishop Patteson. They said the Bishop was seated on the trunk of a tree and was speaking to the natives, male and female, when a man came up and struck him a blow. He rose on his feet; another native struck him again and he fell dead. Then those who had murdered him fled as if in terror. The women laid him out, placed him in a canoe, and put upon him those palm branches of which we had heard; they waded into the sea and pushed the canoe before them as far as they could, and then it floated away until it was picked up by the bishop's friends. The two natives mentioned that shortly afterwards Captain Markham, in consequence of a great provocation which he had received, from the natives, was induced to fire upon them, and singularly enough the ball killed one of the bishop's murderers. Shortly afterwards the island was visited by an epidemic which carried off the great bulk of the male population, including the bishop's other murderer. Thus an impression was produced that what had occurred was a judgment upon them; and it was believed that it would have a beneficial effect in inducing the natives to receive the Gospel of peace.

The Archbishop of York—At the close of these protracted proceedings it would ill become me to occupy your time at any great length; and what I have to add may happily be stated in a very few words. I wish, in the name of the bishops of England, of this assembly, and of the Society for the Propagation of the Gospel, to thank those who have spoken for the very able and admirable addresses which have thrown so much light upon the condition of the Anglican Church throughout the world. Our welcome to our brethren has been most sincere and most cordial; but it has also had a selfish aspect, because really many of us required considerable education as to the various interests of the missionary cause and multifarious conditions under which the Gospel is preached in different parts of the world, and we have not all of us so clear an idea of our duties in that respect as we ought to have. We have been told by American bishops that a great part of the difficulty of the Church in the United States arises from the lamentable state of neglect in which emigrants come from our shores; and then we had another construction put upon the matter. We were told that our emigrants were so impressed with the idea of Church and State that they had no notion of the duties which belonged to them as members of a voluntary Church. With regard to this first picture, I can only say that if there has been any neglect in the spiritual education and training in the knowledge and love the Lord Jesus Christ, which is given at home, the State of England has for a length of time represented the English laity, and therefore the people of England must bear the blame. With regard to the second picture which was given us of the English emigrant, I must confess that it took me quite by surprise. The English emigrant, brought up with such strong views of Church and State, was to my mind quite a novel creation, and I must say the picture seemed to me to be a much more favorable one than that which was held up to us of the emigrant who was the creature of entire neglect. I venture, however, very humbly to submit that there is a third picture of the emigrant that might have been suggested—that of a man who, going forth to a distant land, starts in life afresh, and imbibes a great many ideas belonging to the country to which he has gone; some bad and some good; but whose thoughts are mainly occupied by attention to his material wants and his struggle with the powers of nature. No doubt it ought to be our business that every one should go forth from us prepared to love and recognize the Church in which he has been brought up and

nurtured. As to the effect of Church and State view upon the habit of giving I must remind you that of late years the offertory has been far more frequently collected at home, and that very much more is contributed in that way than used to be the case. But I must confess that we have our vulnerable side. When a man leaves a well-ordered parish in which he has been a communicant and attached worshipper, he should carry with him some tangible credentials which he might deliver to the first clergyman with whom he met, and thus be enabled at once to renew his Church worship and his Church fellowship in his new home. I admit, too, that the contrast between the revenue of this society and the enormous resources of this country should fill us with shame. Our total income-tax for the year 1877 was £148,000, and I believe that an income of a penny in the pound, though it is collected from the higher incomes, yields ten times as much. Or the thing may be put this way—the receipts of this society are equivalent to a tax of a tenth of a penny collected from the heads of families which have incomes of £150 and upwards. I strongly agree with the right reverend prelate who said we have no business with results—that our orders are to carry the blessed Gospel to every creature, and if as the result of a whole year's labor only one soul was brought to feel the power of the cross of Christ we should not be absolved from the duty which lies upon us. Nevertheless, there is a page in the report which shows that all is not discouraging. I find that in 1821 our total receipts were £12,858; in 1831, £17,801; in 1841, £60,928; and in 1851, £101,356; in 1861 there was a falling off, for the society's income was only £89,312; in 1871, it was £97,604, and since then it has been—1872, £118,124; 1873, £110,259; 1874, £134,838; 1875, £125,294; 1876, £136,906; and 1877, £128,488. I think, then, that we are learning to give; and sure I am that the great conference which is about to meet will have the effect of stimulating our love, of increasing our knowledge of other Churches, of leading us to give more, do more, pray more, and love more souls, which are as dear to Christ as our own, but which lie scattered over the world, waiting for the joyful news of the Gospel of God that they too may come into the Saviour's kingdom. We may do a great deal more in the future than ever we have done in the past by thinking more of missionary work; by talking of it more frankly and freely, by teaching our children to regard it more; by proving to the laity that it is their work, and not the work of the clergy alone; and though we shall never see our work completed, we should never relax our exertions or our prayers until "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

The most reverend prelate then pronounced the blessing, and the meeting broke up. In the evening there was a special service at Westminster Abbey, where the preacher was the Bishop of Pennsylvania (Dr. Stevens). The right reverend prelate took for his text a portion of the 5th verse of the 8th chapter of Solomon's Song, "Who is this that cometh up from the wilderness, leaning upon his beloved?" It is seldom that the subject of missions has received such adequate treatment as was accorded to it in the right reverend prelate's sermon. A grateful and full-hearted recognition of the work of the society in laying the foundation of the Church in the United States was not the least striking feature of Bishop Stevens's discourse.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THEN AND NOW.

Sir,—In your issue of July 25th, you have a quotation from an address by the Rev. W. Milton, Incumbent of St. Marks, Sheffield, England, read before a Conference of Evangelical Clergy at York, in which he speaks approvingly of Surpliced choirs. He said, "My own experience is that



they contribute to regularity of attendance, to reverential behaviour and to the beauty of the sanctuary." In reading this, I am tempted to exclaim with Dominie Sampson, "Wonderful," but that sounds sarcastic, so I refrain and prefer to thank God, in all sincerity, that the veil has been lifted from the eyes of the Evangelical clergy of Sheffield in regard to surpliced choirs. Twenty-eight years ago, I was in the only surpliced choir in Sheffield, that of St. Philips, and I well remember that a perfect furor of bigoted excitement raged in the low Church ranks because we at St. Philips wore surplices like clergymen. However, we went quietly on, never replied to gross attacks or platform thunders, or pulpit fulminations, but just sang away as though no storm raged around us. We were most helpful in filling a Church which had been deserted; we rallied round the Church the young men of the town, we gave Churchmen to know how beautiful, how joyous the service of the Sanctuary is when ordered aright, and opened their eyes to the miserable dullness and meanness, and irreverence of puritanic forms which kill out all the poetry of worship. Our teaching fell upon very stony ground, but the very stones it seems have softened into good soil, and Mr. Milton, Evangelical as he is, can now testify by "experience" how serviceable are the surplices which excited such indignation only a few years ago. So the world moves; 'tis an old tale. I hope Mr. Milton's teacher, "Experience," will find pupils in Toronto, and then every Church here would echo his eulogy of a value and the charm of a surpliced choir.

AN OLD CHORISTER BOY.

#### CHURCH SCHOOLS FOR GIRLS.

DEAR SIR,—Your remarks on Church Schools, in the CHURCHMAN of the 18th instant, are worthy of the serious consideration of all protestants, for in these days it is most important that our daughters should be well trained and also well educated. The establishment of Church Schools in all the cities and towns of Canada is much to be desired. Such schools should at all events inspire confidence, for whatever may be thought on matters liturgical, the Church of England is generally regarded as embracing within her borders students of the highest culture and teachers of the widest learning. The education given at such schools may be expected to be "ex grave" rather than "viewy"—thorough rather than superficial; polished by industry and hard work, and not patched and varnished by idle hands and simpering lips. The aim of our girls should be to attain to something better than the "namby pamby" status of young ladies; they should strive to arrive at the higher condition of young gentlewomen, for that is a title of excellence that no monarch can confer and no legislature can take away. The noble order of gentlewomen is so suggestive of purity and truth, so inseparable from delicacy of thought and ingenuousness of manner that none who become enrolled as members of that order would ever so forget their obligations to a gentle life as rudely to offend in word or thought or deed.

I had the good fortune to be present and to make the acquaintance of the Lady Principal of the Bishop Strachan School on the 26th ultimo, when the "break-up" for the holidays took place. We were invited to a concert and to a distribution of prizes. We also heard from those who were entitled to speak, as well as who were competent to judge, very satisfactory statements indeed of the excellent headway made by the pupils during the school year then about to close. Some change in the "breaking up" arrangements might be made with advantage alike to the girls and the guests, and on this point I am glad to know that the Lady Principal is fully conscious. There is, too, a matter "of ritual" that I have seen observed on similar occasions elsewhere that might, I think, form part of "the use" at Wykeham Hall. The medallists on receiving their medals from the distributor of prizes hand them one by one to the Lady Principal, who, standing on the dias, places a ribband in the loop of the medal made to receive it, and then putting the ribband round the neck of the owner, drops a kiss on her forehead and smilingly hands her a seat. As it struck me on the occasion to which I refer the special ceremony was alike pretty and fitting, as well as a

mark of special distinction to those who had been declared worthy of receiving it.

As an evidence of the thorough character of the education given in Church schools, I was informed that the young lady who won Lord Dufferin's silver medal for Literature, and the young lady who carried off the highest prizes for Languages, had been pupils of the Church School at Ottawa, which was commenced under the valuable direction of Miss Machin, and was continued under the able superintendence of Miss Mann. It was, of course, highly creditable to the young ladies themselves, but, at the same time, their success was complementary to their former school and their former teachers. The school buildings and grounds are admirable. Such grand old trees almost suggest study, and such ample space affords abundant opportunity for recreation. The Bishop Strachan School needs only to be visited and known to be appreciated. For my part, I am glad to be able to say that my daughter was educated there.

Your observations, already referred to, are my excuse for  
July 23rd, 1878.

THIS GOSSIP.

#### THE SO-CALLED "EVANGELICAL INTERPRETATION" OF THE PRAYER BOOK.

DEAR SIR,—As all the clergy of the Church of England have accepted *Ex animo* the Liturgy, Creeds, Articles and Homilies, and made and signed certain declarations to that effect, it would appear that our differences arise, in a great measure, from many putting their "own sense or comment to be the meaning" of the language of our formularies, rather than to take it in its "literal and grammatical sense," as we are required to do. Language in the Prayer Book has to bear far more straining, in its interpretation, to bring it into harmony with our own pre-conceived ideas, than the same language would be desired to bear elsewhere.

This is how we appear to disinterested onlookers. Mr. Wilson is reported to have said in a speech on Hymnology before the General Assembly of the Presbyterians lately held at Hamilton: "That some of the hymns—one of which he quoted as saying, 'My broken body, this I give for you; for all take it and live'—taught Sacramentarianism (Cries of No, no). If that hymn did not teach Sacramentarianism, he did not know what Sacramentarianism was. (Expressions of dissent.) Those who hissed reminded him of his very good friends the *Evangelical Episcopalians* who could say that Baptism made them 'a child of God and an inheritor of the kingdom of heaven, and who at the same time protested that they did not teach baptismal regeneration!' Mr. Wilson's position is much strengthened when we add to this the fact that we are required to pray in *five* different forms of expression in the Baptismal Service before the child is baptised that it "may be regenerated." We are required also to assure those presenting the child for Baptism that our Lord Jesus Christ would grant all the things they had prayed for, namely, that He would "vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life." After he is baptised we are required to thank God that he is regenerated. The xxvii. Article declares that Baptism is that which, "as by an instrument they that receive baptism rightly are grafted into the Church," &c. In the office for the "Private Baptism of children," it is said "that this child is by baptism regenerated." In the Latin copy of the IX. Article, which is of equal authority with the English, the word *renatis* is used interchangeably for "baptized" and "regenerated." Our Catechism, which the Rubric requires every clergyman to teach the children of his parish, declares in almost the words of Holy Scripture that "being by nature born in sin, and the children of wrath, we are hereby (that is by baptism) made the children of grace." Baptism is never mentioned in Scripture except in connection with some benefit or advantage to be derived from it. Nearly twenty passages might be pointed out in which *salvation, or remission of sins, union with Christ, or being grafted into Christ's body, are connected with Baptism.* It not only appears to me

as clear as day that the Church of England teaches Baptismal Regeneration, if language has any definite meaning, but that she does so upon the strongest possible expressions of Holy Scripture. The effect of Baptism has never appeared to me to be a proper subject of dispute. I am persuaded that to those who, as the article expresses it, "receive baptism rightly" it will have that effect, and no other, however we may wrangle about it, that Christ intends it to have, nor would there be any dispute were it not that baptismal grace—being placed in a state of salvation by baptism—militates against the Calvinistic doctrine of "Elect infants."

The non-conformists of two hundred years ago justified their non-conformity and consequent separation from the Church of England on the ground that they believed, and in fact knew, that she taught those very doctrines which "High Churchmen" (I only use the expression in order to be understood—not of choice) now teach, and which has lately been denounced as "rank popery." The Act of Uniformity, passed in the reign of Charles II., re-establishing the Book of Common Prayer, in which those doctrines are taught, drove 2,000 of the most conscientious ministers out of the Church of England, rather than debase their consciences by accepting doctrines they did not believe. It is true that they had come in as Presbyterians during the time of the Commonwealth, under the supposition that the "Solemn League and Covenant" had accomplished its object, namely, the making the form of religion "one in the three kingdoms," and that one form Presbyterian. The Book of Common Prayer was the same then that it is now, but the "Evangelical" interpretation now put upon it was then unknown.

The so called "evangelical" interpretation put upon the doctrine of the Book of Common Prayer is beginning to lose its effect. Many intelligent men who have now formed themselves into what they call the "Reformed Episcopal Church," have acted as if they felt that they had been deceived by it. They read the Prayer Book as the old Non-Conformists read it—and as the so-called "High Churchmen" read it understand it, and teach it. There is this difference however, the Non-Conformists disbelieve the doctrines, the "high Churchman" believes them because he is persuaded that they are scriptural, and therefore he teaches them. The "evangelical interpretation," on the contrary, tells us that the doctrines complained of and denounced as "rank popery" are not to be found in the Prayer Book.

The "evangelical interpretation" did long and faithful service in the Irish Church, and is now about to be superannuated. It was only after the Church was disestablished and disendowed, and the commutation paid over to the clergy that it suddenly gave out. We now find those who strenuously asserted fifteen years ago that no such doctrine as "baptismal regeneration" was to be found in the Prayer Book, actively engaged at the present moment in endeavouring to eliminate that doctrine from the Prayer Book.

The "evangelical interpretation" with its best intentions, and its most persuasive eloquence has never succeeded in making the Preface to the Ordinal acceptable to those most concerned—those who would desire to minister in the Church of England without "episcopal ordination." The learned Mr. John Corbet, late of Chichester, in his Remains published 1684, thus expresses his disapprobation: "I am in no way satisfied in the disabling or degrading of so many ministers as are ordained only by presbyters." Those who accept the evangelical interpretation generally balk at its attempt in this particular. I generally put the question in this way: "Do you know it to be the practice of that part of the Church of England against which you have said nothing ("evangelical") to admit Protestant Dissenters when they come over to the Church, which is daily the case, to exercise the 'functions' of the ministry without first having received episcopal ordination? If they do not what is the deference between them and the part you have spoken against—the High Church—in this particular?"

Yours,  
Wm. Logan.



THE ARCHBISHOP'S WELCOME.  
From the English Churchman.

The address given by the Primate on Saturday derived additional force from the fact that it was delivered under the inspiration of the moment, as the touching reference to the cordial welcome given to the late Mr. Craufurd Tait by the American bishops last year proved. The words which the Archbishop used were weighty and full of suggestiveness, both as to the past, the present and the future. The work done by his great predecessor, the founder of the See of Canterbury, was gracefully touched upon; the darkness of the mediæval superstition which left its mark on the cathedral in the shrine of a later archbishop, Thomas a Beckett, was not left out of the retrospect in which it formed one of the few dark lines, and then the causes for thankfulness in the present, and of hope for the future, were brought into due prominence. Very happily did the archbishop draw out from the cathedral as the "Church of Christ," the lesson which its dedication in the Saviour's name was so well calculated to teach to the Church of our own day, when he reminded the assembled bishops that Augustine, though coming fresh from the city of St. Peter and St. Paul, did not name the church of Canterbury after those saints; nor did he single out St. Pancras or St. Martin, while still further from his thought or desire was it to associate his own name with the great pile which he commenced—but, before all, he chose the Master's name, and left it as the key-note of his mission to England. Thus, with the grandeur of true simplicity, the building was raised to the Saviour's honor, and in noticing this fact the primate struck a chord which must have touched every heart as being singularly appropriate to the time and place; while in his closing words recalling the form of his son, to whose presence he had doubtless looked forward as one of the personal joys of the day, he reminded each listener of the great truth that the highest consecration of the family life, as well of the Church life, which is but its expansion and development is drawn from the same source. The grief of the venerable prelate thus made its way to the surface, and the communion of the Church militant with the Church triumphant was brought home with a very solemn force to every heart, as the father, thinking of his son, prayed for a realization of the oneness of the great Christian family in the Fatherhood of God.

Family Reading.

RAYMOND.  
CHAPTER III.

The fair summer day waxed brighter and more beautiful every hour, and merrily down the gleaming river went the steady boat, swept onward by the rhythmical movement of the oars; but the old man who sat apart from his companions gave never a glance to the deep blue vault of heaven, or the graceful trees bending from the mossy banks on either side to kiss the sparkling waters with their long green branches. All the way as they went he stooped uneasily over the pages of his note-book, where—in cramped handwriting, illegible to any one but himself—he added, inch by inch, to the fruitless labor of his life. He would not, if he could, have seen the smile of God in all the glorious beauty round him, for he desired only to follow in the train of those who write, as if on shifting sands, the crude conclusions of unassisted human reason.

Far otherwise did Dr. Lingard's young niece pass those golden hours. She was noting every detail of all that outward loveliness with the high spiritual intelligence which ever sees the shining of the Eternal mind through the veiled face of the creation that has come forth from his presence; and her keen enjoyment was enhanced no doubt by the fact—so rare in her solitary existence—that she had a companion whose ready sympathy she could claim for the varied feelings of admiration which were called forth in her by every change of scene.

To Raymond the sunny voyage was scarce less full of pleasure despite of a certain regret which was ever underlying all his enjoyment, because of the ab-

sence of one who was the brightness of his, and without which no happiness could for him be perfect; but it was impossible that he should not be exhilarated by the freshness and splendour of that radiant morning, and he was, besides, really charmed by the insight he had gained into the thoughtful mined and pure true nature of Estelle Lingard. He found her conversation was full of piquancy and fascination for it was marked by an unconventional frankness such as he had never met with before, and he listened with delight to her brilliant description of Australian scenery, and marveled somewhat at the calm farseeing judgment with which, young as she was, she answered his many questions about colonial life and society. So greatly was he interested by all she told him, that he was quite surprised to find they had reached their destination long before he thought the voyage could have been half over, and he exclaimed with surprise when he found they were at once to disembark.

The boat was moored just below a little riverside inn, which was to be made their head-quarters for the day, as it was only about half a mile from the burial-mound they had come to visit, and this remaining distance had to be performed on foot.

"What a charming picturesque old place!" exclaimed Estelle, as she and Raymond followed Dr. Lingard up the steep little path which led to the inn; "it is more like a Swiss chalet than an English building. Do you see how the wooden balcony in the front actually overhangs the river, so that one could almost leap from it into the water? I think it would be so very pleasant to live here, the whole country round is so beautiful!"

"And so dull and monotonous," said Raymond laughing. "I suppose you would not tire of it, Miss Lingard, if you had your favourite books, but to me the want of animated population would be a serious drawback."

"To live in perfect solitude would be a very aimless life, no doubt, and therefore one could not wish it to continue long but I think there would be such delightful repose in losing sight of the human race altogether for a time if one could."

"Why Miss Lingard, that speech sounds as if you had a positive dislike to your fellow-creatures! can that really be the case?"

"No indeed," she answered softly, "I feel this only because one cannot ever come across them in any way without encountering some evidence of their sufferings," and there was an expression in her dark eyes as she spoke which showed Raymond that her words had a deeper meaning than he could altogether understand.

They had luncheon in the low-roofed parlor of the inn, waited upon by the homely old couple who kept it, and who lived there alone, with only one red-cheeked country girl to act as their servant; and Estelle drew from Raymond an admission that the comfort and cleanliness of the arrangements had almost converted him to her opinion that it would be a pleasant residence for a time. Dr. Lingard, however, was too anxious for the accomplishment of his task to linger long over the meal, and they very soon set out for the old Saxon graves, accompanied by the boatmen, armed with spades and pickaxes. The mound which had lain undisturbed for so many centuries was placed in a very desolate spot, barren of trees, or almost of vegetation of any kind; and it seemed to Estelle as if the air, which had been so soft on the river, was touched in its vicinity with a sepulchral chilliness in sympathy with the scene. No sooner did Dr. Lingard find himself with his foot actually on the swelling green tumulus which hid his ghastly treasure, than he became eager and excited, in a manner very unusual to him. He sprang on the mound, and called to the men to begin at once the work of excavation. Estelle went to sit down on a stone at a little distance, where she was out of reach of the earth and gravel which they soon began to throw-out; and when Raymond had thus seen her placed in safety, he went back to the ancient tomb, and, seizing a pickaxe, he began to deal out powerful strokes, which told with speedy effect even on the hard unyielding earth. Involuntarily Estelle's gaze fastened upon him, as he stood there, bathed in the sunlight, so full of life and strength, the symmetrical proportions of his stalwart frame brought out in evidence of the physical exertion, which seemed to him so easy, and the winning

aspect of his fine face revealed every now and then as he tossed back his brown hair, and looked up to the blue sky with a free joyous glance; he seemed the very type of manhood, in its undimmed perfection; and as her thoughts carried her from him to the crumbling remains of the long-vanished dead he was unearthing at his feet, she wondered how it would be possible to look on such a one as he was now, and even bear the sight, if there were not the hope that beyond that dust of death, through which he too must pass, there would be for him another existence, in which he might find the completion and perfection of the life that could only have so brief a duration now. His vigorous toil and that of the boatmen, whom his example encouraged, soon produced results which seemed to rouse in Dr. Lingard a most unwonted pleasure and excitement, though to persons in general the blackened remains of the forms which had once been instinct with thought and feeling could only have been a very repulsive sight. They had evidently come upon a grave which had contained several bodies, and each spadeful of earth brought up some fragment of a skull or mouldering bone, mingled with flints sharpened for use as knives, and other primary tools of the rudest description. Dr. Lingard sprang from side to side with an agility of which he might have been thought scarcely capable at his age, snatching at every token which thus came to him from the dim far-off ages, and often going down on his knees to dig, with his own hands into the earth that could produce, as he imagined, valuable evidence in support of his theories. Raymond worked on for a time with evident distaste to the sight which he was helping to lay bare, and when at last his pickaxe dug out some specially ghastly remnant of humanity, he gave an involuntary shudder, and, flinging it down, he leaped off the mound, and came towards the spot where Estelle was seated.

"You must let me stay beside you," he said; "I cannot stand any more of that sexton's work. I must say I do not in the least comprehend your uncle's tastes. If my producing the most learned book in the world depended on my groping, as he does among these mouldering remains, I would give my ambition to the winds rather than do it. Nothing can be so revolting as the idea of death!"

"Revolting!" said Estelle, looking round at him, with evident surprise. "I can well understand, of course, that the poor crumbling contents of the grave are revolting enough in their material aspect, but surely not the idea of death in the abstract!"

"It is so to me, certainly," answered Raymond, frankly. "I have never thought much about it, or of what may come beyond it, for I have found this life quite sufficient to fill both my heart and soul, with all its varied interests, and glorious capabilities of happiness; and death has always appeared to me only as the hateful enemy which has power to extinguish it. Viewed in that light, I find it revolting enough, I can assure you. I should be very glad to forget that there will ever come a time when I must die."

"How strange!" said Estelle, softly. "Has death, then, such a very different aspect for you?" asked Raymond.

"It seems to me the grandest, the most desirable of all the conditions of humanity," she answered, calmly. Raymond looked at her in complete astonishment. Such words, coming from lips tainted with all the rich bloom and freshness of youth, seemed to him very marvellous; but he had no time to pursue the subject further, for at that moment there suddenly rang out on the summer air a shrill sharp cry, evidently coming from the direction of the burial-mound, and followed by an instantaneous shout of dismay from the men who were still working there. Raymond started to his feet, and Estelle had in the same moment sprung to his side.

"It is my uncle's voice!" she exclaimed, grasping his arm in her sudden terror. "Oh, what can have happened!"

"I do not see him—I fear he must have fallen," answered Raymond; and a few rapid steps soon brought them together to the scene of the excavation; then it was easy to see at a glance what had occurred.

The grave which had been opened was very deep and wide, with sharp pieces of rock jutting out from either side, and a number of loose stones



detached by the pickaxes, lying at the bottom. Dr. Lingard, in reaching forward eager to take up a portion of a jaw-bone in good preservation, which had just been unearthed, had lost his footing on the loose soil, and fallen headlong into the pit, striking with great violence against the side of it before he finally lay extended in its lowest depths, motionless, and apparently insensible.

To be continued.

#### No. 7.—THE VINEYARD LET OUT TO HUSBANDMEN.

(Sts. Matt. xxi. 33-46; Mark xii. 1-12; Luke xx. 9-18.)

A fruitful Vineyard smiling lay,  
And spread its clusters to the day:  
A tower within, a wall around,  
Secured the grape-empurpled ground.

The house-holder had formed it, then  
Had "let it out to husbandmen,"  
And "for a long while" gone away,  
In other lands far off to stay.

But when "the time of fruit" draws near,  
His servants at the gate appear,  
And claim their Master's lawful share  
Of all the produce ripened there.

But insults, blows and threats they meet,  
And bruising stones for clusters sweet;  
Such bitter fruit alone is found  
For the great Owner of the ground.

Yet still His patience was not spent:  
His Son, His well-belov'd, He sent.  
But Him with wicked hands they slew,  
And from the vineyard basely threw.

Ah! living picture of the love  
Which God has shown us from above:  
How has He sent us "line on line,"  
And wooed our souls with grace Divine.

But His great purpose shone most clear,  
When Jesus, His own Son, drew near,  
And deigned "without the gate" to die,  
That we might live eternally.

And not in vain that deed was done;  
For "we will reverence His Son"—  
Some precious clusters we will bring,  
Some grateful praises we will sing.

For Him the fruit of love shall grow  
For all the gifts His hands bestow,  
And at His feet from day to day  
Offerings of patience we will lay.

"Let our Beloved"—this our prayer—  
"Come to our heart, his vineyard—there  
The pleasant fruits to pluck and eat,  
Of faith and thanks, the clusters sweet!"

Londesborough Rectory. RICH'D WILTON, M.A.

\* "Let my Beloved come into His garden, and eat His pleasant fruits." Song of Solomon, iv. 16.

SOME OLD AMERICAN LAWS.—There is a long list of these quaint old laws, a few of which will suffice to exhibit the condition of the society in which they existed. Some of them display a narrowness of mind and ignorance which seem now almost incredible, and which happily have, with similar prejudices, been long since swept away, viz.: "No Quaker or Dissenter from the established worship of the Dominion, shall be allowed to give a vote for the election of magistrate or any other officer." "No food or lodging shall be offered to a Quaker or a heretic." "No priest shall abide in the Dominion. He shall be banished and suffer death on his return." "No one shall run on the Sabbath day, or walk in his garden or elsewhere except reverently to and from meeting." "No one shall travel, cook victuals, make beds (!), sweep houses, cut hair, or shave on the Sabbath day." "No woman shall kiss her children on the Sabbath, nor on a fasting day." (We can imagine this law as a penance on fasting days, but why should maternal love be smothered on a Sunday?—"the Sabbath was made for man.") "No minister shall keep a school." "No one shall read Common Prayer Books, keep Christmas or set days, eat minced pies, dance, play cards, or

play on any instrument of music, except the drum, trumpet and Jews' harp." "To pick an ear of corn from a neighbor's garden shall be deemed theft." Some others of these old laws might creditably be re-established among us, and perhaps to the purification of English society; as for instance,— "A man that strikes his wife shall be fined ten pounds." "Adultery shall be punished with death." "Married persons shall live together or be imprisoned." "A drunkard shall have a master appointed by the *Selectmen* who are to debar him from the liberty of buying and selling," and, "Whoever shall publish a lie to the prejudice of his neighbor shall be set in the stocks, or be whipped ten stripes."—*Golden Hours.*

#### A WORKING MAN TO HIS WIFE.

Prov. xxxi., 10-31.

TO A BELOVED WIFE AND MOTHER ON HER THIRTY-SIXTH BIRTHDAY.

Loving Mother, faithful wife,  
Fond companion of our life,  
We, your loved one, with good cheer  
Hail the dawn of this new year.

God hath spared you, precious One—  
Blessed be His Name alone—  
Six and thirty years to see;  
May this year your happiest be!

Best of Mothers you have been,  
Careful, frugal, prudent, clean;  
Generous all things to provide,  
Free from malice, free from pride.

Sunshine pure and full, we pray,  
Gild your pathway every day;  
Kept beneath Jehovah's eye,  
Prayerful live, and peaceful die.

Pattern fit for children dear,  
Meek in trials hard to bear;  
Oft in pain, yet loth to tell  
Husband whom she loves so well.

Virtuous Mother! priceless Wife!  
Blessed be your honoured life;  
Many a joy on earth be given,  
Crowned be all with Christ in heaven.

JAMES.

### Children's Department.

#### "GOD KNOWS ALL THE REST."

"Your Father knoweth what things ye have need of before ye ask Him."—Matt. vi. 8.

"Now I lay," repeat it darling,  
"Lay me," lisped the tiny lips  
Of my daughter, kneeling, bending  
O'er her folded finger-lips.

"Down to sleep"—"To sleep," she murmured,  
And the curly head dropped low;  
"I pray the Lord," I gently added,  
"You can say it all, I know."

"Pray the Lord"—the words came faintly,  
Fainter still—"My soul to keep;"  
Then the tired head fairly nodded,  
And the child was fast asleep.

But the dewy eyes half opened  
When I clasped her to my breast;  
And the dear voice softly whispered,  
"Mamma, God knows all the rest."

#### BURDENS: A TRUE STORY.

"Bear ye one another's burdens, and so fulfil the law of Christ."

Perhaps nothing was more calculated to impress this text on my mind, than an incident which happened a few weeks since. It was a trifling one, but as little deeds have often great consequences, they should not be overlooked because they are small.

A lady was hurrying after an omnibus, with difficulty carrying a large bag, which was almost

too heavy for her to drag along—especially in the crowded thoroughfare. Many doubtless saw her struggling on, heated with the unwonted labour. "Will no one help her?" thought I; and was about to reply in the negative, when a policeman walked up to the scene, released the lady from her cumbrous burden, and delivered it to the omnibus conductor.

The kind act was quickly done; the lady and her luggage were being borne down the street; the policeman moved on, and was lost to sight in the crowd. Few had seen the deed; few remembered it; humanly speaking, it was of "no account." The kind man expected no reward, and doubtless soon forgot the service he had rendered; but yet a King on his throne, "the King of Kings," had noted it all down in His Great Account Book! Is anything too small for us to notice that *He* takes heed of? Surely not.

But I felt there was a lesson for me to learn in this circumstance, trivial as it might seem. It brought to my mind averse that almost the youngest child may learn with the lips, but which few, alas! I fear very few take into their heart, to carry out in their *daily* life.

When I see cross looks and incivilities, and hear unkind words, and angry retorts pass between those whom God "hath joined together" in families; I think how different all would be in a moment were the unkind word or look checked. Oh, if that blessed command were obeyed what a different world ours would be! People often try to imitate those who are the great of this world—imitate them perhaps in things best hidden and forgotten. Oh, why should pride make us above (rather below) copying a good example in any one, however lowly their station in life may be. Among the lower classes are found many of "nature's own gentlemen," and I think my friend the policeman might have been counted among that number.

Parents, brothers, sisters, don't forget the lesson that he taught me; you have many opportunities of "bearing one another's burdens;" not always in the way my friend did; but there are heavier burdens to be carried than mere carpet bags—heavier hearts which need lightening. Cannot you help to bear the burden? Your very effort to do so would form a kindly link between you and the one you would assist.

Do not wait for a great opportunity of doing good: perhaps—very probably—one may never come. "Now," is your time. To-morrow, ay! an hour hence, may be too late! for what is your life? it is as a shadow which *passes away*, and cometh not again. The present may be your last opportunity of obeying this precious command. He who bids you "bear" will give you strength to carry, and helps you all the time with the gracious promise, "He that now goeth on his way bearing, will doubtless come again with joy." May such blessed joy be yours and mine.

Among the preachers on behalf of the Society for the Propagation of the Gospel in foreign parts, in and near London, on the 21st ult., the following are mentioned:—The Bishop of Ontario at Berkeley Chapel, Mayfair; The Bishop of Nova Scotia, St. Gabriel, Pimlico; Rev. Canon Bedford—Jones, St. Michael, Higate, evening; Bishop of Niagara, St. George's in the East; the Bishop of Huron, Leytonstone; Rev. Canon Bedford—Jones, All Souls', Grosvenor Park, Camberwell, morning.

—No man is rich whose expenditures exceed his means; and no one is poor whose incomings exceed his outgoings.

—True politeness is perfect ease and freedom. It simply consists in treating others as you love to be treated yourself.

—If all men would bring their misfortunes together in one place, most would be glad to take a proportion out of the common stock.

—Content can only be purchased by a virtuous life.

#### DEATH.

At Windsor, N. S., on the night of the 28th inst., James Drury, ninth son of Lieut. Colonel James Poyntz, aged 31 years.



Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants

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, at 8 a.m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p.m. Evensong daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., 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 Bellvue 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.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. Parkdale Mission Service, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. and 7 p.m. Rev. G. H. Moxon, Rector.

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a.m. & 7 p.m. Rev. S. W. Young, M.A., Incumbent

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a.m. and 5 p.m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

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The DOMINION CHURCHMAN is not a sectarian paper. It is not a party paper. It is not a diocesan paper. In brief, it is the only paper published in the sole interest of the Church, for the whole of Canada.

It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

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.

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.

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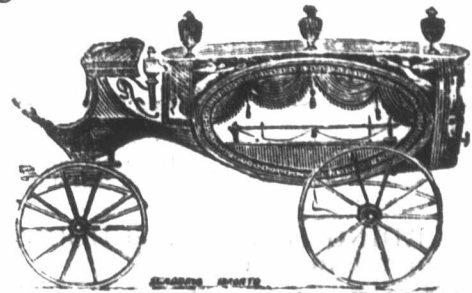
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