

Dominion Churchman.

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TORONTO, THURSDAY, JUNE 7, 1877.

[No. 23.]

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THE WEEK.

THE present indications from the seat of war undoubtedly favour the idea that the Turkish cause will, in Asia at least, very soon collapse. The capture of Kars we have always regarded as a foregone conclusion, and probably that of Erzeroum must follow, if it is true that the rising in the Caucasus, by which the Turks hoped to make a diversion in the rear of the Russian forces, has come to nothing. On the Danube and in Roumelia it is still very possible that the Turkish forces may, if not successfully, at least obstinately, oppose the passage of the river and the Russian advance towards the Balkan passes; but jealousy of infidel interference and a reluctance to accept the aid of foreign officers will wreck the Mussulman cause. Hobart Pasha is a tower of strength, and his ability has reconstructed the navy, while his courage has to some extent infected the sailors with a like quality; but yet while the very names of Kars, Silistria, Oltenitza and Giurgevo are still indissolubly linked with the names of the few brave Englishmen who held their entrenchments against all the power of the Czar, the Porte still refuses to be beholden to foreigners for assistance. What will be upshot of the success that is supposed to be likely to attend the Russian advance, it is impossible at present to forecast, but already the finger of Bismarck is distinguished in the rumours of alliances and readjustments of territory that are discussed in political circles. The Czar, it is hinted, will be contented with the acquisition of Armenia, an alteration of frontier that would enable Russia in a future war to turn the flank of Persia and of Turkey, to threaten the Euphrates, to march with comparative ease to the Mediterranean at the top of Syria and to acquire good harbours, probably including Trebizonde, on the Black Sea. But a question in which the majority of our readers will feel more immediate interest is, what will be done in European Turkey to improve the condition of the Christian subjects of the Porte; and to this no answer can yet be given. Greece is rising. Bosnia is rising. Servia is rising. The Sultan is weak and incapable and will probably fall. But who is to succeed him? What strong man is to re-establish order, to enforce real equality of all creeds, to check corruption, to restore confidence? No one knows whence to expect such a man.

Naturally the English Church papers are much occupied with the decision in the Folkestone Ritual case. Our readers will like to see how the judgment is viewed by the different schools of thought in the Church. The *Guardian* says: "The decision, though it may be possible to dissent from it, seems to us to have been arrived at fairly, by a fair process of enquiry and reasoning. 'Interest reipublice ut sit finis litium.' The habit of

the celebrant is after all a matter which has no intrinsic importance. It has such importance only as people choose to give it on grounds of symbolism or as continuing or reviving ecclesiastical traditions. On such a matter the judgment of such a court as this may rightly and reasonably be accepted, even by persons who would have had it otherwise. And with the more reason surely may it be accepted in that it does not change those vestures of the clergy to which the English Church is accustomed, but merely maintains what has now been the known and accustomed habit for more than 300 years." The *Record* regards the judgment as, on the whole, one which may be accepted with satisfaction, excepting only the decision as to the optional character of the eastward position, which invites further dispute and litigation. "On eleven out of twelve disputed points," it says, "a decided victory has been obtained over the Romanizing party. We cannot affirm confidently that the Reformed Church of England has sustained no detriment; but we may yet acknowledge with humble thankfulness to the great Head of the Church that it has as yet received no deadly wounds." *John Bull* says "There is much in the present judgment for which all moderate men should be thankful * * * as far as the Statute Law is concerned, such a judgment ought to be conclusive." After criticising several points, the writer goes on, "Passing, however, from these blemishes (if we may say so) we desire to acknowledge another supreme advantage in the present judgment. It confines itself to its proper office of expounding the law as it is. We find no attempt to make law, as in some former judgments; above all, none of those assertions of "doctrinal significance" which have so wantonly inflamed the controversy in former judgments. The tribunal has at last honestly and conscientiously applied itself to the true construction of the rubrics in dispute; and, if in some respects at variance with the conclusions of writers better versed in the history and traditions of the Liturgy, no one is infallible, and the difference is not aggravated by any sense of party bias. The Public Worship Act is now the main obstacle to that return to a better condition of things which there is much in the Folkestone judgment to encourage."

The new Church paper, the *Daily Express*, "doubts its value as an *eirenicon* in our present troubles, especially as the school which is menaced and aggrieved by it is by far the largest among the English clergy," a statement which is true only, says *Church Bells*, on the supposition that High Churchmen and Ritualists are to be reckoned as one party, a statement which can hardly be conceded. The latter paper says, "We do not profess to regard the judgment as in all respects satisfactory, and we propose to show in a second article in what respects we should have wished to see some portions of it modified. But in saying this we are not meaning to imply that the judgment is wrong; far less

that it manifests any bias which ought not to have swayed the minds of the Judges. We have no hesitation in saying that it is a thoroughly honest judgment; and we greatly doubt whether any other tribunal would have given a decision more favourable to those who will feel themselves most aggrieved by its decisions."

Once more Mr. Tooth comes before the public. The communicants of St. James', Hatcham, were confidentially notified that the Vicar would celebrate the Holy Communion in his Church at 8 a.m., on Sunday the 13th ult., and accordingly at that hour some 400 worshippers assembled. In the midst of the service, Mr. Fry, the people's Warden, appeared and desired the two policemen, by whom he was accompanied, to take Mr. Tooth into custody for breach of the law. The policemen, however, who were forbidden to act by the other Warden, wisely thought there would be a breach of the peace if they did so, and declined to interfere. The service accordingly proceeded, and Mr. Tooth left the Church unmolested. In acting as he has done, Mr. Tooth has, we believe, been actuated by a desire to do what is best on behalf of the rights of himself and those who agree with him; but, if so, he has certainly been ill-advised.

The telegraphic report concerning the Archbishop of Canterbury's resolution on the Burials Bill, to which we referred last week, was not, it seems, exactly accurate, and in justice to His Grace we correct the misapprehension. The Government having found that 'silent burial' did not satisfy the political dissenters dropped that clause, when the Archbishop proposed to insert one which was subsequently divided into two parts. The first part allows the Incumbent to use a service, to be approved by the Bishop, where the usual Burial Service would be illegal—*e.g.* over unbaptized persons of good repute. This was agreed to unanimously; but the second, allowing the relatives to elect to have the alternative service in preference to the ordinary one, was carried only by a majority of 5. The Bishop of Peterborough commented severely on the proposed establishment of first and second class services and was afraid its adoption would prevent the revival of that Godly discipline in the Church which all desired so much to see. The proper plan, he thought, was not to provide a service for persons whose lives had been gross scandals, but to raise the discipline of the Church and correct during life the sins and irregularities of its members. Lord Harrowby it was who proposed to allow dissenters "with Christian and orderly religious services" in the churchyards, and his proposal was only negatived by the vote of the Chairman. After this vote it will be impossible to avoid some such concession when the Bill reaches the Commons.

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undoubtedly is the stimulus that has been given to endeavours to improve the condition of our city poor—to place, in fact, our treatment of the poor on some sensible basis. Hitherto we have given relief at haphazard or, at the most, have endeavoured to give relief to only the most deserving. Little, however, has been done to raise the condition of the poor, or to inculcate a proper respect for the dignity of independence, whilst very much has, unhappily, been done to degrade all in want to the level of confirmed paupers. Recently, we are glad to learn, one step in the right direction has been taken in Toronto, when, following the example set some years ago by Holy Trinity Church, nearly every parish is now provided with its Coal, Clothing and Saving's Club. These Clubs are not, we understand, charities, but efficient instruments for practically inculcating thrift and fostering a spirit of independence; whilst the necessity that the collectors are under of making their rounds regularly once a week, brings them constantly into contact with the poor, who are thus kept under supervision during the whole summer, a period when they are but too generally lost sight of altogether.

THE SECOND SUNDAY AFTER TRINITY.

THE subject of last Sunday, that of active love, is still kept before us by the Church; the Epistle being taken from a preceding chapter of St. John, and dwelling chiefly on the eternal distinction existing between those who exercise this active principle in their intercourse with others, and those who manifest a contrary disposition. The Holy Apostle shows that, although love to God is the highest attainment to which mortal man can aspire, yet it can never be realized but in connection with charity and compassion towards man, made in God's Image. And yet St. John does not deal in empty platitudes, or in a sentimentalism similar to that so common in modern times, about the love of God. We gather a great deal respecting the kind of love St. John believed in from the two short but precious epistles which he wrote to "the elect Lady," and to "the well-beloved Gaius." His love was not a soft sentiment, unregulated by principle. It was a love for all men, but not such a love as would lead him to applaud the conduct of all men, speak of them all as good Christians, and represent them as all going ultimately to the same place, whatever creed they might profess, and whatever schisms or divisions they might breed in the Church of Christ. This kind of religion is the fashionable substitute for Christianity in the present day. But the Beloved Disciple recognized none of it; and with all his love and devotion, had he lived in the present day, he would unquestionably have been stigmatized as one of the most uncharitable of men. He advises those to whom he wrote to shun contact with erroneous teachers; and says: "If any come unto you and bring not this doctrine," that which he had been declaring, "receive him not into your house, neither bid him God speed."

St. John, the Apostle of love, uses language which the world, with its false ideal of a Christianity or a charity of indifference, would call most uncharitable. His was a love "in truth," a love for the truth; and the moving power of his love was: "For the truth's sake, which dwelleth in us, and shall be with us for ever." Love "in truth" makes love a sublime moral power, instead of being a mere animal passion; and this love *in truth* is what we should term a true faith. And by this expression he means something which by many in the present day is deemed either impossible, or, what should at least not be contended for. He means a body of ascertained fact about God, about the soul of man, about the means of reaching the Almighty Father and being blessed by Him, about the endless future, the true rule of human conduct, and about the Church as a Divine institution of the Lord, which he has purchased with His own blood. It is this higher knowledge for which St. John would have us contend, to manifest as the outcome of our charity, and which he terms "the truth," as being incomparably more important than anything else; and as being of infinite consequence to man, not in this state of existence only, but also in the world beyond the grave. With him, Christianity was not one of the many products of the human mind in its efforts to hold communion with the Infinite, but a system embracing an actual *knowledge* that "the Son of God is come," and that "we are in Him that is true; even in His Son Jesus Christ."

The Parable of the Great Supper, in the Gospel for this Sunday, is one of the most striking and remarkable among those delivered by the Divine Saviour. It solemnly and unmistakably proclaims that, after the widest exercise of charity, after the loftiest aims of Christian Love have had their fullest expansion; and that, although, such is the elevated position it holds in the Church that

"Faith, hope and love, here weave one chain,
But love alone shall then remain,
When this short day is gone;"

yet there is a limit to that charity which is in the highest sense Christian. The false charity we every day meet with never received a greater rebuke than is contained in this parable. "I say unto you that none of those men that were bidden shall taste of my supper." They had sought their own punishment in neglecting the free offers that had been made to them; and Christ could not, in the fullest exercise of the charity He Himself had taught,—He could not represent the householder as encouraging those who had been bidden, in their contumacious proceedings, by telling them how very good they were, that they were in the right way to secure the attainment of every blessing, and that they could not fail of obtaining a high reward—perhaps the highest.

The penalty in this parable when compared with that enforced on the Marriage of the King's son, (St. Matt. xxii. 1-14), may appear comparatively light, as it is only an exclusion from a festival. But when the whole parable is taken in the way the Lord evidently intended it to be taken, it will be

seen that this exclusion from the festival involves, in its spiritual signification, all that could possibly be intended in the punishment mentioned in the parable contained in St. Matthew's Gospel. For it must be remembered that it is nothing less than exclusion from the Kingdom of God, with an exclusion from all the blessings of the communion of Christ. And that exclusion is of so terrible a nature that it implies "everlasting destruction from the presence of the Lord, and from the glory of His power."

THE CHURCH MISSIONARY SOCIETY.

WE have a Foreign Missionary Society in Canada; one which possesses every claim that such an institution can have upon the affections and energetic support of Churchmen. It is constructed on a basis the most satisfactory of any organization of the kind that we know of. But we nevertheless like to know what the valuable and somewhat kindred society in England is doing in its various branches throughout the world.

The anniversary of the Society began at St. Bride's April 30th by a sermon from the Bishop of Durham on Ezek. xlvii. 1. At the annual meeting in Exeter Hall the Earl of Chichester presided. There were present the Archbishop of Canterbury, the Bishops of Durham, Gloucester and Bristol, St. Asaph, Bathurst, and Bishops Perry, Ryan and Crowther. The report showed that the expenditure during the past year had reached the sum of £210,859; of which £18,228 was due to special work, such as the mission to Central Africa, and the work among the liberated slaves at Mombasa. The total receipts from all sources for the past year have reached the sum of £190,693. The amount from associations had fallen off from the previous year to the extent of £5,142. The Society maintains 218 European clergymen (an increase of six) and 184 natives or country born (also an increase of six). Total, 398, being an increase of twelve. Besides these, there are fifty-nine European and 2,592 native teachers. The number of communicants is 25,997—an increase of 1,889; not reckoning some defects in the returns from the smaller missions, and ten native clergy, 4,806 communicants transferred to parochial establishments in the West Indies and to the native church of Sierra Leone.

The Archbishop of Canterbury in his speech referred at some length to Bishop Baring's sermon in generally complimentary terms, but declined to express an opinion upon the Ceylon question. As a reason for this he remarked that the Act and the Letters Patent, which direct the formation of the Episcopate in India, contain the proviso that the exercise of the metropolitan power of the bishopric of Calcutta should be subject to the supervision of the Archbishop of Canterbury. What these words could possibly mean, his Grace thought was rather the province of lawyers than of divines to determine. And his experience of the last eight years has warned him of the fact that all controverted questions which arise in distant parts of our

Church, whether rightly or wrongly, find their way to Lambeth, either in a judicial, or in a semi-judicial way. So that, as he might hereafter be called upon to express an opinion upon the subject in the capacity of a Judge, he must now refrain from doing so. His Grace, however, gave the key note to what would probably be the result of an appeal to himself. He compared the Church Missionary Society to the British House of Commons, as holders of the purse, and indicated that those who have the money should also have the power. He admitted, however, that the view he took of the matter might be "a low one." We would add, it is so "low" that we do not think it would have been recognized by the saintly founders of the Church Missionary Society, or that it would be sympathized with by the main body of its present supporters. And we would ask, where in the Gospel as enunciated by St. Paul in his Epistles can be found anything so "low" and debased? Had the Apostle of the Gentiles held so worldly a maxim as this he need never have done a stroke of work, as a tent-maker, after his conversion to Christianity. His principles would so far have commended themselves to the pride of the human heart that abundant provision would have been made for his temporal wants by those among whom he labored.

Nor was his Grace more happy in his allusion to the Church, "in her corporate capacity," controlling missions. *He had no idea what such a thing could mean*, except that the Bishops (who, he said, were the representatives in most respects of the Church in her corporate capacity) and the clergy, all acknowledge their responsibility in their official and corporate capacity to support missions to the heathen! Now if this is all that could suggest itself to the mind of an Archbishop as expressive of the corporate action of the Church, never was a more extraordinary statement made. The principle of the Church as controlling missionary operations in her corporate capacity is one of the fundamental principles on which the Christian Church is constructed, and is essential to her full and healthy development—either in the world generally, or in particular localities. Where anything else is substituted for it, the Church must suffer. And, however opposed it may be to a more worldly policy, if we have any faith at all in the power and intentions of her Author, we must believe that His system, which was that of His first apostles, is better, and will ultimately be more successful than any other the world can devise. This principle of control involves, first in order of time, what has always been the practice of the Society for the Propagation of the Gospel,—that missionaries are placed under the ecclesiastical government of the higher authorities of the Church, the Bishops, where they exist. And it involves, secondly, what is first in principle, and would have been in the early Church, first in order of time, that when the Church in her "corporate capacity" shall assume, as she ought to do, the expansion of her system throughout the world, all existing voluntary societies for the same purpose, should become merged in her regular and

authorized institutions. In reference to our own Foreign Missionary Society in Canada both these principles are duly recognized, and are intended to be acted upon. Our missionaries are to be placed under the control of the Bishops of their respective dioceses; and when the Provincial Synod shall feel prepared to undertake, as it ought to do, the prosecution of the Foreign Missionary work, our voluntary Society will be at once prepared to surrender, not only its missionaries and its funds, but also its existence, to that body.

THE MISSIONARY CONFERENCE AT OXFORD.

IT is a pleasing fact in connection with the increasing activity which continues to animate the operations of the Church in the present day, that so much attention is bestowed upon the field of Foreign Missions. For, although missions may not be the "chief end of the Christian Church," as was said some time ago, yet the Church of Christ can never flourish satisfactorily and healthfully unless they are prosecuted by her, either in her "corporate capacity" or by the aid of voluntary societies. And we have recently had a special manifestation of the interest which is taken in the work of missions in different parts of the world. The Church Congress has become quite an important institution in connection with the work at home; and now the Missionary Conference promises to take a permanent and exceedingly valuable place in connection with missionary operations. Two of these conferences have already been held; the latter was held at Oxford on the 2nd and 3rd of May. The Holy Communion was celebrated at 8 a. m. at St. Mary's Church, on the 2nd, and at 11:30 the Rev. Canon Westcott preached a sermon in the same church. He referred with much eloquence to the various types of Christianity existing in the world, the Anglican, the Oriental, and the Latin; and he thought it not improbable that, although it was the Anglican type we were taking to India, yet we ought to be prepared for the development of a new type there, which should be stamped with the native impress.

The first meeting was held at 2 p. m., in the Sheldonian Theatre, the Bishop of Oxford being president. Among those present were the Bishops of Peterborough and Salisbury, Bishop McDougal, Bishop Steere and Earl Nelson. In his address the Bishop of Oxford referred particularly to the novelty of the public meeting as a mode of starting missions, that in olden times Augustine was sent forth by Gregory, and Wilfrid was despatched by his brethren for the evangelization of Germany—both without an appeal to popular sentiment or impulse; but a meeting like that which had then assembled had its only precedent in a similar conference of twelve months before, and its occurrence was too recent for any positive conclusions to be drawn as to its effects. The subject which brought them together was of overwhelming interest, and, although such a meeting could claim no authority, it could not fail to command an extensive interest.

The Bishop alluded in strong terms to the necessity for creating a sounder public opinion in connection with the labors of missionaries in foreign countries. He thought his audience should remember that the work of missions was not done by those who staid at home, that others labor while those at home look on and criticise, and this, he thought, should make them in every respect more considerate. He thought it unfair to compare the efforts of half a single island in conducting Anglican missions with the importance and success of Roman Catholic missions as conducted by six important European nations, and said it should be borne in mind that it is not easy to maintain the same perfect organization when a country's missions are dispersed in every corner of the habitable globe. New Zealand, Southern India, North America would each be in itself a vast field of missionary enterprise. The deadly climate of so many parts of Africa adds immense difficulties to the work. He said the quiet, simple memoirs of Bishop Feild, cast in a mould of true Apostolic devotion, bore testimony to the work going on in Newfoundland and Labrador, while the records of the Melanesian martyrs and their comrades showed a need of special organization and special forms of energy in another sphere. He remarked on the mischief done by the civil servants of the Indian Government in pointing to the slow progress and failures in connection with some of the missions. He said they knew very little about the matter, and showed very little of the character of true Christianity. The world is ever ready to listen to such accounts, and no such opportunity should be given to the enemies of our cause. He thought that "on the intellectual side much was still wanted in the supply of deeper information, especially in the direction of language and philosophy and scriptural exegesis from the Jewish point of view."

Addresses were given and discourses elicited upon various subjects connected with missionary operations, some of which we propose to touch upon. Arrangements are made for holding another conference of a similar character, after an interval of two years, probably at Manchester.

THE IRISH SYNOD.

THE work of this wonderful assembly came to an end on the first of last month, after fifteen days of close sitting, and as might be expected, a considerable amount of contention. The fact that at the close of the last meeting, an extraordinary "bit of ritualism" was adopted—namely, chanting the *Te Deum*, and not reciting it, the *Guardian* counts "as not the least significant token that a more ecclesiastical tone is already predominant in that assembly." It appears that tyrannical lay pope, Lord James Butler, was not present on the occasion, or it is more than hinted, that he might not have permitted so wicked a thing to be done. The fact, however, is that his Lordship is not a member of the present Synod. And this is as significant a fact as any that can be mentioned in connection with the Irish Synod. He lost his seat at the last election; which

shows that the extreme revisionists of the former Synod do not find the sympathy they would desire among the great mass of Irish Churchmen.

One of the most remarkable events of the Synod was the retirement of the Bishop of Derry in disgust, from that venerable assembly, followed by his return afterwards—thus illustrating a curious feature of the national character. Both the Archbishops appear to have entertained the same feelings as those which so deeply wounded the Bishop of Derry; but they were consistent enough to retain their seats till the end. The impression appears to be a general one in the English Church that their Irish sister has done nothing as yet which would justify a separation from her communion. The doings of the Synod in mangling the Prayer Book, and in departing from the principles and doctrines of the Reformation, are considered not to be of such a nature as either to justify her sons in forsaking her, or as requiring us to break off communion with her. They have not done half the mischief or spoiled our sacred Book of Common Prayer half so much as was expected; and so far as the members of the Synod are personally interested in the case, they have an opportunity afforded them of relieving themselves from all personal concern in the New Preface (*new*, in more senses than one) by recording a formal dissent from it in writing. And it is remarked that some of those who had something to do with passing it would have us understand that they are heartily ashamed of it. Archdeacon Reichel, it is said, was particularly careful to put it on record that he had nothing to do with what he calls the "concoction" of the Preface, which he thought a miserable imitation of ancient English; and yet it appears there was no member of the Synod more urgent or frequent in advising that it should be passed! We confess we should have expected something different from the Archdeacon.

The great work of the Synod (if so ugly a thing can be dignified with the name of great) has been the adoption of the several clauses which form the New Preface. Six long years of vehement controversy and agitation have been spent by the Irish Church in this revision. The result has been that a short service has been added for use at the burial of the child of Christian parents, when baptism has been prevented by unexpected death. After a considerable number of long and stormy debates the opponents of change have succeeded in preserving intact the Ordination Offices, which contain principles as important and as essential as any in the Prayer Book. The Baptismal Offices are also substantially preserved. The only serious innovations in the text of the Prayer Book are two: the removal from the Visitation Office of the formula of Absolution, and which is to be replaced by the optative form used in the Communion Office; and the omission of the rubric before the Creed of St. Athanasius, which rubric enjoins the use of that formula, on certain festivals, instead of the Apostles' Creed. So that the *Quicumque vult* will stand in its former place in the new Irish

Prayer Book, but with no order as regards its use. As might be expected, the Apocrypha has been completely excluded from the Table of Lessons. It is calculated that the eloquence of the average Irish preacher will be just as good.

One of the most singular and inconsistent circumstances connected with the Revision is that the Athanasian Creed is practically silenced, and yet in the New Preface the Synod actually and most emphatically disclaim any idea of repudiating its doctrines!

In reference to the bugbear that seems to have haunted the minds of the more ignorant and narrow-minded members of the Synod, the *Guardian* remarks:—"Even if the Church of Ireland were falling a prey to the dreaded scourge of ritualism,—of which we see no signs at all—quite the contrary,—we should still think the policy of the Synod most unwise. Our Reformers succeeded in establishing a firmer bulwark against Rome than did the Continental Reformers, just because they carefully incorporated every essential element of Catholicity. To banish the special proofs of our Reformers' wisdom and discernment is far more likely to enfeeble Church life and kindle disaffection in the Irish Church than to act as a check on High Church proclivities. That it will also weaken the Church in her struggle with that oppressive bulk of Romanism which already overmatches her, we have also no doubt. And no words can be too strong, as it seems to us, for the folly of embarking on such an enterprise as this on the very day, so to speak, of disestablishment. The Irish Church has lost many friends and much pecuniary support: she has lost not a few young men whose services she had enlisted, or would have enlisted; but who have preferred to work in England, dreading the reactionary measures on which the Synod has seemed to be bent.

THE LATE MR. THOMAS HODGKIN.

IN the last number of our paper we noted the death of this estimable and talented young gentleman, but were unwilling to let this sad event pass without a suitable record, for he was one well worthy of it. Happily we have obtained from several sources the following incidents, which we are sure will be read with interest.

Born in the year 1854, his early education was attended to by his father—at that time rector of Kincardine, in the Diocese of Huron. So well did his affectionate parent lay the foundation of a sound education in his talented and only son, that on his being placed at the high school in that town he at once obtained a prominent position. His exemplary conduct and superior abilities attracted public remark. The village periodicals, in noting the examinations, alluded to him as "an honour to the institution," and drew favourable conclusions as to his future career.

He early conceived a desire to pursue the law as his profession—possibly led by the circumstance of his grandfather, the late Thomas Taylor, Esq., of Hamilton, being a judge, and several of his near relatives suc-

cessful practitioners at the bar. In 1871 he was articled to W. C. Loscombe, Esq., barrister-at-law, in Kincardine, and in the following year passed his entrance examination at Osgoode Hall. In 1873 his articles were transferred to R. H. Harrison, Esq., the present Chief Justice of Ontario, whose office at that time was considered one of the best for the acquisition of a thorough knowledge of the profession. In May 1876 he passed the examinations and was admitted an attorney and solicitor—standing second in the order of merit—and in the month of January last, he was called to the Bar, maintaining the same position in the order of merit. This was no small credit to him, when it is considered what superior advantages most of his competitors enjoyed, through a University course and a residence at the seat of the Law Courts. In June 1876 he obtained a position in the well known law firm of Sir John Macdonald and the Hon. James Patton, and was placed in charge of a very important branch of their business. His legal acumen and strict attention to business secured the esteem of his employers, and his courtesy that of their clients. There is little doubt he would at a very early day have obtained a junior partnership in this or some other leading firm, for he possessed those qualities which insure positions of the kind. His early death, which occurred in the twenty-third year of his age, is undoubtedly to be attributed to *over-work*. In addition to the duties of his office, he had to work up for his examination as barrister—in these days no trifling task, even "to shave the post;" but he was ambitious of honors, and which, like many others similarly circumstanced, he reaped, but at the sacrifice of health and ultimately of life itself.

But what to us is an additional source of regret at his loss is, that he was one of those thoughtful young men, of whom we are pleased to find there are many amongst us, and their number is increasing, who abjure the follies of life and devote themselves to its best interests. Our deceased friend, being exemplary in every respect, evinced a warm interest in Church matters. His preference was for free churches, and those particularly in which the services were warm and earnest and free from peculiarity. Carefully trained by his affectionate parent, in our holy faith, "he departed with the testimony of a good hope in Christ." Had he lived, he would doubtless have proved one of those sound and liberal supporters of the Church of which in these trying days she has so much need. His remains were conveyed from his own residence to the station, followed by a large number of personal friends, who had learned to esteem him, and thence by rail to Woodbridge, of which place his father is the incumbent. There they were met at the station by a large concourse of sympathizing friends, and every mark of respect was shown to the memory of the deceased and to the feelings of Dr. Hodgkin and to his amiable family. While the procession was passing through the village all the shops were closed and even the large agricultural machine establishment (though at a

very busy season) was closed, that the artisans might pay a mark of respect to a young man who had endeared himself to the community by his exemplary and amiable conduct. The funeral services were performed by the Rev. W. F. Checkley, of Toronto. The hymn "Sleep thy last sleep" was sung with deep feeling by the choir—music by Joseph Barnby—Mr. Edwards, the organist, having taken special pains in the arrangements he made for the purpose. After an appropriate sermon, which was listened to with attention by a large and sympathizing congregation, his remains were consigned to their last resting-place in the burial grounds connected with Christ's Church, Woodbridge.

In addition to the assurance which his bereaved family and friends possess that he is "at rest from his labors," let them sooth their worldly sorrow with the comforting reflection that "honorable age is not that which standeth in length of time, nor that which is measured by length of years; but wisdom is the gray hair unto men, and unspotted life as old age."

A PRAYER FOR THE PRESENT TIME OF WAR.

THE Metropolitan, the Lord Bishop of Montreal, has set forth the following Prayer for use in his diocese during the continuance of the present war in the East. It is hoped that it will be generally adopted:

"O Almighty God, Who art abundant in love as well as infinite in power, and Who stillest the raging of the sea and the noise of its waves, and the madness of the people, look with mercy upon the nations now gathering together for battle. Restrain their excited passions and assuage their fury: grant that the war which has now broken out may speedily be quelled.

"O Lord, be specially with us, Thy servants, and with our beloved country. Be pleased to uphold the authority of our Sovereign. Give grace to our Rulers, and grant unto our Senators wisdom. And so order everything according to Thine own Will, that peace and happiness, religion and piety may be established among us for all generations. Hear us in this our time of need, and bless us, for Jesus Christ's sake. Amen."

To CORRESPONDENTS.—Want of space compels us to defer till next week an interesting account of the opening of the Brockville church.

Diocesan Intelligence.

FREDERICTON.

(From our OWN CORRESPONDENT.)

"THE BEGINNING OF THE END."—Mr. Todd, the "Reformed Episcopal" preacher at Sussex, has left for good. The annals of his stay there are short and simple. His adherents failed to pay him the promised salary; and he did not succeed as a country doctor. Thus they depart, one by one—to the States. When a few more are starved out, and the delusion of a few passes off, we shall see the end.

ANNIVERSARY SERVICE.—The anniversary of the three Sunday schools in St. Mark's parish, St. John, was held in St. John's Church, on Trinity Sunday evening. The children with their teach-

ers occupied the galleries and sang special hymns under the leadership of the choir. The Rector, the Rev. G. M. Armstrong, preached from II Cor. vi., 2. The attendance was good and the service very interesting.

THE CATHEDRAL.—On Trinity Sunday morning the usual ordination was held in the Cathedral, and the Rev. Messrs. Neales, of Richmond; Barbour, of Newcastle; and Hansen, of New Denmark; were advanced to the priesthood. The Bishop was assisted in the "laying on of hands" by Rev. G. Schofield, Rector of Simonds, and Rev. F. Alexander, of the Cathedral. The Gospel was read by Mr. Hansen, who read it first in English and then in Danish, the tongue in which he ministers to his people. The Bishop preached a most interesting and impressive sermon from II. Cor. ii. 16. His Lordship stated that he had preached from the same text thirty-three years before at his first ordination in the diocese. But few remained of those whom he addressed then. He saw only four or five in the congregation before him, in the choir there were none, and of his clergy at that time thirty-three had passed away. During this long period of his episcopate it had been said of works he proposed: "Who is sufficient for these things?" He had been asked this, even by his most sanguine clergy, when the present cathedral was proposed; yet God had provided a way for its accomplishment; and the result would be the same now in frequent and hearty services and increased devotion and offerings. His Lordship went on to point out the difficulties of a ministerial life, and the source from which aid and strength must be sought. The cathedral was abundantly and beautifully decorated with flowers for the occasion. Amongst these floral offerings was a lovely cross above the Font, made of blue violets and oak ferns, and presented by the children of the Sunday school. The choir sang Mendelssohn's anthem, "How beautiful upon the mountains are the feet of him that bringeth good tidings." The offertory which amounted to \$56.00, was for the Board of Home Missions. Two very gratifying facts must have been evident to those who took part in this beautiful and stirring service—the zeal of our beloved Bishop for the honour and beauty of God's house, and the growth of the Church in this Diocese. Almost every year has witnessed some addition to the proper ornamentation of the Cathedral. The last work undertaken was the erection of a magnificent *Reredos*. This year the long desired decoration of the chancel walls has been undertaken, and, so far as can be seen from the nave, completed. Both the designs and execution are by Mr. John Lee, a local artist of great merit. The following very accurate description is copied from the *Daily Telegraph*:

"The ground color of the chancel walls is very light stone. The most prominent ornament in the upper part of the walls is a beautiful cross composed of two circles in green, blue and gold, the arms running beyond the circles, one ornamented by foliage in gold, white and crimson. On either side of the cross are two ornaments consisting of the triangle interlaced with a trefoil in different colors of chocolate, green, blue, and crimson, and edged with gold. These ornaments are encircled in small diapering and *fleurs de lis*. On a line with; and just below these, are crowns in blue, crimson and gold, surmounted by a star of gold, chocolate and green. From the bottom of the cross running either way, is a crimson ribbon ornamented in gold and color, white and green, running in a circular form to the bottom of the crowns, and from thence to the ends of the walls. Immediately below the ribbon, in a straight line across the wall, is the text "Honor and Majesty are before Him," in large letters of crimson, with gold illuminated capitals. Below the cross, between the ribbon and the text in the space formed by the circling of the ribbon, is the monogram "I. H. S." interlaced in gold; the other spaces below the crowns, formed in the same way, are filled with foliage in blue. The whole wall, from the ribbon to the rafters, is filled with diapering in blue, crimson, &c. The space between the four principal rafters is arched by a band of alternate crimson and blue, ornamented with gold and white, and the spandrels are filled by ornaments of foliage in gold, white and chocolate. The shields in the corbels are white and crimson, with devices on

each in gold; these are very effective and add very much to the beauty of the whole wall. Below the text, the diapering is divided into three ornamental panels, in the centre of which are emblems, the Lamb and the Pelican, in gold on crimson and blue grounds, edged by a circle of gold. This is also surrounded by pointed *quatrefoil* of green and gold; above and below this ornament are scrolls of chocolate color, gold edged, and on them the texts in white letters: "The Word was made flesh," "God and man, one Christ," "I am the bread of life," "I am the true vine." The remainder of the panel is ornamented by foliage in gold and other colors. At the edges of these, on either side, is a very prominent border in gold and crimson. At each end of the walls the half panels are beautifully ornamented. The diapering is a very neat design in crimson and blue. This is a somewhat general description of the south wall.

The north wall is similar in design, the colors being changed in most of the ornaments. The emblems are also changed. In the centre of the cross is a dove in white. The text on this side is, "Strength and beauty are in His Sanctuary; and the emblems in the centre of the panels, dividing the diapering on the lower part of the wall, are the crown of thorns and nails in gold, surrounded by rays also in gold. The texts on the scrolls above and below these are: "Surely I come quickly, Amen," "Even so come Lord Jesus," "Peace I leave with you," "My peace I give unto you."

The west end of the chancel, over the arch, is to be ornamented by a continuation of the ribbon from each side wall until it meets at the top of the arch, and from thence will string a cross composed entirely of foliage, above and on each side of which will be the text "Holy, holy, &c.," on scrolls in crimson, blue and chocolate colors. Each side of the east window is also ornamented very effectively at top and bottom with the monogram "I. H. S.," and Alpha and Omega in the centre in gold.

His Lordship has given a personal supervision of the whole work, ably assisted by Mrs. Medley, and they must indeed be proud of this beautiful sanctuary, erected and dedicated to their Heavenly master.

The sound of the Gospel read in a strange tongue brought to remembrance the interesting story of New Denmark. This is the name of a settlement made by emigrants from Denmark some five years ago in the Northern part of the Province. Aided and encouraged by our government a little community of these people bought a new home in our midst. They were Lutherans, and brought with them a Catechist. But separated from their co-religionists, they soon had a deep sense of isolation, and through the instrumentality of the Rev. L. Hoyt, in whose extensive charge they are settled, applied for admission into the Church of England. The Bishop consented to receive them. The Catechist, Mr. Hansen, at once began preparation for Deacon's orders, which he received in the Cathedral on the 11th June, 1876. The Bishop and Mrs. Medley returned with him to the new Colony to receive the people, and confirmed a considerable number. Their joy at the ordination of their Pastor and the visit of the Bishop was unbounded. They wore still their striking native costumes, and retained all their home costumes. At the confirmation they requested the Bishops, when asking the solemn personal question to the candidates to call each one by name. The first name called was Canute; and a sturdy peasant boy came forward with his wooden shoes, and knelt before the Bishop. Mr. Hansen is now priested, and will take full charge of the Colony. Service with a German in Danish is held regularly in a private house fitted for the purpose. Mr. Hansen and his daughter Rosa, also, undertake the day school. The settlement is very prosperous, and it is hoped that a Church will be erected this summer.

If any who read this brief and meagre account, are seeking for an opportunity to bestow Christian aid, may I ask them to remember our brethren in New Denmark?

—Failure after long perseverance is much grander than never to have a striving good enough to be called a failure.—George Eliot.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

ORDINATION.—The Rev. C. Chetwood Hamilton, B.A., assistant curate of St. Matthews, and the Rev. J. Chambers, missionary on the Magdalen Islands, were admitted to the priesthood on Sunday last, in the cathedral.

The Lord Bishop of the diocese has left town for a brief tour through the extensive mission of S. Sylvester; his Lordship recently visited the mission of Bourg Louis, when 24 young persons received the rite of confirmation. The Revd. H. C. Stuart has greatly improved the Bourg Louis church, having introduced stained glass windows, the east window being a memorial to two former priests of the parish, now entered into their rest, viz.: the Rev. Charles Roberts and Rev. F. C. Cookesley.

The Synod of the Diocese assembled on Tuesday, the 5th inst. Morning prayer, with celebration of the Holy Communion, was held in the cathedral at ten o'clock.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

SOUTH BOLTON.—His Lordship the Metropolitan held a confirmation service here on the 20th inst. in the forenoon, when a number of candidates were presented by the incumbent, Rev. F. Clayton, and confirmed.

MASONVILLE.—On the 20th inst., at evening service in St. Paul's church, his Lordship confirmed twelve candidates, who were presented by the incumbent, Rev. H. Kittson.

MONTREAL.—Rev. John R. Jones, rector of St. George's church, Belleville, Ont., conducted the services, morning and evening, and preached in Trinity church, 20th inst.

St. James the Apostle.—On the 25th inst. a fashionable wedding took place in this church. The contracting parties were Mr. Arthur Robinson and Miss Annie M., fourth daughter of the Hon. A. B. Foster, both of Waterloo, P.Q. The Rev. Canon Ellegood performed the ceremony. A large party of friends were present.

BEDFORD.—A meeting of this deanery is to be held in Waterloo during the present week, his Lordship the Metropolitan being expected to preside. His Lordship takes a great deal of pains to ascertain the wants and minds of the people in each deanery in his large diocese previous to the meeting of the Synod. This is the object of the present meeting. The deanery meeting serves another purpose also—it is a kind of training school for the Synod; the members of the deanery get their ideas into shape and plans made at the deanery meeting, and thus facilitate the work to be done at the Synod. In no other way does the deanery meeting seem to amount to anything, for the resolutions passed are very rarely carried out.

MONTREAL.—On the 1st Inst., was held the first annual meeting of the Christ Church Cathedral Band of Hope, in the Synod Hall, The Rev. Canon Baldwin presiding. The meeting opened with prayer by the Rev. Canon, the Rev. J. H. Dixon read the report of the Manager of the Band, Miss Helen O. Barnjum a very able and interesting "Birth-day Sketch" of this infant association which was listened to with rapt attention and interest by the large audience present. I send you a copy of the sketch for the table of your reading-room, that our friends may see not only what is been done in this connection, but form some idea as to the taste, attention and care with which the Association is looked after. The Hall, which is a handsome one, was made the more bright and cheerful by the appropriate decoration of evergreen and hot-house flowers. Each member wore a badge of the Association, a maple leaf in gilt, from which depends a blue ribbon. The Rev. J. H. Dixon having read the report and a hymn having been sung by the children, he addressed the audience upon the importance of the

Association in its present as well as its future influence, passing a high encomium upon the wisdom of Mr. W. G. Beach, the second Vice-President, at whose suggestion the organization was formed. The Band then sang "Cold Water Army," which was rendered with such good effect as to elicit an enthusiastic encore. The Revd. Canon Baldwin delivered an address, in which he feelingly alluded to the great loss which the Dominion, and indeed the whole British Empire, had sustained in the death of the much loved and respected friend of the Temperance cause,—Dr. Carpenter. Making mention of an estimate he had lately read, which went to shew that sufficient money was spent in England alone, for liquor, to purchase two billion and many hundred loaves of bread, of four pound weight, he presented the fact of the indignation that would doubtless be aroused if this enormous quantity of bread were thrown into the St. Lawrence or the Sea; and contended that even so wasteful an act would bear nothing in comparison with the present use of money as expended in such connection, for not only was there unseasonable and shameful waste of means but positive destruction of body and soul in the use and traffic of liquor.

The hymn "What a friend we have in Jesus" was very prettily sung by the children, when the Rev. James Carmichael delivered a short address, in which he made reference to the material support given to the temperance cause by such societies as those of the cathedral and the influence of their example on the country at large.

We have seldom witnessed so orderly and quiet a congregation of little ones, who seem to have a just pride in the association, of which they were members. The writer greatly mistakes if they are not refining influences brought to bear by the officers in example and teaching, temperance being the foundation upon which they are building christian character and virtue. One great feature in this *Nursery of Temperance* and a strong argument in its favor is the fact that "an ounce of prevention is worth a pound of cure." Temperance is being instilled into the minds of these little ones as a *virtue, a principle of action, the rule of their lives*, not, alas, as is too often, necessarily, the case, an *expediency* to be seized upon for the salvation of body and soul.

THE UNITED TEMPERANCE HOME.—A most noble and excellent institution, established originally by the St. George's Temperance Society, and now, with the consent of the originators, under the control and management of the "Committee of the Montreal Temperance Association," deserves the attention, sympathy, and careful consideration of all good men who would do good unto others. The necessity of an institution in this, as in all other communities, where temptation to strong drink so much abounds, and where its fatal effects are so prominently manifest, needs hardly to be urged upon thinking minds; and as temperance is a cause in which all, of whatever shade of religious opinion and belief, may well find opportunity for unanimous action, the broad basis upon which the committee have resolved to take up and continue the good work so well begun by the St. G. C. T. Society, cannot be too highly commended. Doubtless, it will not fail to enlist the sympathy and co-operation of the entire community in which it is established, nor can we doubt the heart-felt interest which every Christian must feel in the success of a work so philanthropic in its character and the success of which so materially affects their fellow men.

The Home was opened in May, 1875, and if one may judge from the number of letters of acknowledgment, from former inmates, of the benefit they derived from their stay in it, the institution has not been without its measure of success in saving and reforming those who, weak to repel the attack of the enemy in their ordinary every-day associations of business and social life, became strong to think and act, as in the quiet of the Home, temptation no longer assailed them, and opportunity was afforded for reflection.

The location of the Home, on the banks of the St. Lawrence, at a point distant some three miles from the city, is healthful and picturesque, and utterly free from surroundings of a hurtful nature. With its sixteen acres of arable land of excellent

quality, it has the means of living largely within itself, as already indicated under the able and energetic management of Capt. Brereton, who, materially assisted by Mrs. Brereton, makes the institution in every sense a home, as the writer can testify, who partook of their hospitality, and who remembers with pleasure the pleasant chat and cheerful association with the inmates of the Home, whose intelligence and politeness to a stranger was most grateful. The situation is certainly very beautiful with the broad flow of the St. Lawrence for miles in width, affording excellent boating and fishing. With so much land, the Committee, with prudence and economy, will doubtless be enabled, ere long, to make the Home self-supporting and, let us hope, at no distant day, to enlarge their establishment, to the advancement of the great cause which is the first step towards religion, and the greatly extended good of their fellow-men. One thing is very evident, the Committee of the new organization have gone practically to work, and are determined, with God's help, to make this, truly, a Home for their stricken brethren; the continuous consideration stimulating them in their labours—the terrible results of intemperance—degradation and misery in their worst forms, desolate homes, premature graves, destitute widows and fatherless children. Who of any shade of religious opinion or belief will fail to shake hands in a cause that will prevent such misery and restore his fellow men to reason and a true sense of obligation to his God and himself?

HAMILTON.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PRESCOTT.—A grand organ recital was held at Prescott on the 22nd inst., the occasion being the opening of the large new organ of St. John's Church, by Dr. Chas. F. Davies, Mus. Doc., Organist of the Church of St. James the Apostle, Montreal. The extended programme, lasting from 8 o'clock to 9:30, afforded excellent opportunity for grand effect and richness of tone as developed under the touch of the accomplished master, and a rare treat did the occasion prove to the lovers of music. The organ has 19 stops and 600 pipes, and is but another evidence of the success of the well known organ builders, S. R. Warren & Son, of Montreal.

TORONTO.

The Standing Committees of the Synod of the Diocese of Toronto met at the Synod Office, Toronto, on Tuesday and Wednesday, 15th and 16th May, 1877.

Executive Committee.

Present—The Archdeacon of Peterborough, chairman; the Archdeacon of York, Revds. Dr. Lett, R. Shanklin, William Logan, C. W. Paterson, A. J. Fidler, S. Givins. Messrs. Farncomb, O'Reilly, Snelling and Harman.

Letter was read from the Bishop appointing Tuesday, 19th June, the day for the meeting of the Synod.

The Committee arranged the order of the proceedings for the approaching session of Synod; also (in accordance with the resolution of Synod, June, 1876) a list of names to be recommended to the Synod to serve on the several Standing Committees for the ensuing year.

A Sub-Committee was appointed to prepare the annual report, and a Reception Committee to provide for the accommodation of the clerical members during the Session of Synod.

Clergy Trust Committee.

Present—Rev. Dr. Lett, chairman; the Archdeacon of Peterborough, Revds. W. W. Bates, W. R. Forster, C. W. Paterson, H. C. Cooper, John Davidson, A. J. Broughall.

Messrs. Greene, A. H. Campbell and Snelling. Letter was read from Mr. Wm. Ince regretting his inability to attend on account of absence from town.

The Secretary laid before the meeting the usual quarterly financial statement, showing the net proceeds from the policies on the life of the late

Hon. J. H. Cameron to be \$45,182.96; also, an estimate of the receipts and expenditure for the current year, showing a surplus of over \$2,000; also, the Bishop's certified list of the clergy of the Diocese of Toronto in their order of seniority.

Letter was read from the Bishop stating that the Rev. John Carry's leave of absence would be extended for another year from 1st July next, and that as Mr. Carry is able to discharge the duties of the curacy of a small country parish in England, he is willing to relinquish for the further time of his absence one-half of the stipend which he receives from the Commutation Fund, if the committee consider that he should make this abatement, or any abatement at all.

Resolved.—That the Rev. Mr. Carry by resigning his charge in this Diocese, prolonged absence and uncertain return, has in terms of the Canon forfeited, *pro tem*, his claim upon the Commutation Trust Fund.

The attention of the Committee having been called to the fact that the Rev. T. P. Hodge, who is on the Pay List, is not engaged in any Parochial duty; *Resolved.*—That all payments from the Commutation Surplus Fund to the Rev. Mr. Hodge be discontinued from the 1st day of July next, until the Bishop certifies to this Committee that he is employed in Ministerial work, as provided by the Canon in that behalf.

In regard to the claim of the Rev. S. Briggs to participate in the Commutation Surplus, the opinion of Messrs. Bethune, Osler & Moss was read, stating that Mr. Briggs is not entitled to participate in the Commutation Fund Surplus, unless he is so entitled in respect of his service up to 1869.

Resolved.—That the Secretary-Treasurer notify the claimants, in accordance with the Bishop's list, (whose names have now been fixed), to furnish the Certificates required by the By-Law, and that the Sub-Committee of Management do consider and act upon such certificates up to the amount of the available surplus.

The Rev. S. Briggs having been transferred from his present position on the Bishop's list, (June 1, 1858) to June 1, 1868, the names referred to in the above resolution are as follows:

Revs. A. J. Fidler, Aurora; John Creighton, Cartwright; George Nesbitt, Mulmur; H. D. Cooper, Colborne; Isaac Middleton, Brampton; E. W. Murphy, Innisfil; Richard Harrison, Toronto; Frederick Burt, Minden; and Johnstone Vicars, Pickering.

Land Committee.

Present.—Rev. Canon Brent, Chairman; Rev. W. Logan, Judge Scott, Messrs. Harman and Farncomb.

Peterborough Glebe—Offer accepted from Messrs. Hatton & Morrow to purchase 4 acres of Park Lot 15, for \$250 an acre.

Lot 3, Con. 2, Bezeley—Offer accepted from Thomas Shields to purchase 5 acres of cedar for \$3 an acre.

Sundry other applications were laid over for further consideration.

Mission Board.

Present.—The Lord Bishop, Chairman; The Archdeacons of York and Peterborough; Rural Deans Givins, Lett, Stewart, Osler and Cole; Canon Morgan; Revs. F. Burt, Septimus Jones, H. D. Cooper and I Middleton; Professor Wilson, Major Bligh, Messrs. J. Ham Perry, C. J. Blomfield, T. H. Ince, A. R. Gordon and S. S. Peck.

The following new guarantees were received and accepted:

Pickering, \$200 per annum for three years, from 1st of October, 1876.

Holland Landing, \$325, for one year, from 1st March, 1877.

St. Luke's, Pinkerton's (Cookstown Mission) \$200 per annum for three years, from 1st April, 1877.

The Secretary presented the quarterly Financial Statement of the Mission Fund, shewing the account overdrawn to amount of \$9,756 06, subject to reduction by the debt due from the Diocese of Niagara, and the Algoma Fund overdrawn to the amount of \$909 88.

The Secretary reported that, in answer to the special appeal on behalf of the Mission Fund debt, \$5228 50 have been subscribed, of which \$1622 15 have been paid.

In regard to the Mission Fund Pay List the Archdeacon of York presented the report of the Sub-Committee on the exceptional cases which had previously been placed in Schedule D.

The Committee recommended that the following Missions be placed in Schedule B, viz.: Alliston, Batteaux, Brooklin and Columbus, Cameron, Craighurst and Waverly, Dysart, Gore's Landing, Minden, Mulmur West, North Orillia and Medonte, Perrytown, Pickering and Vespra.

That the following be placed in Schedule C, viz.: Bradford, first reduction in July 1877 to \$125; Cookstown, first reduction in July 1878; and Woodbridge to be reduced to \$200 in July 1877.

The Board adopted the Report.

Resolved.—That the Mission of Galway be constituted a travelling Mission for one year, from 1st July 1877, at the rate of \$600 per annum.

Resolved.—That a grant of \$100 be made to Minden on account of the Rev. J. E. Cooper for one year from 1st April, 1877.

Resolved.—That the Rural Deans be requested to furnish reports from their several Deaneries for incorporation in the Annual Report of the Mission Board, to be presented to the Synod at next Session.

The Secretary laid before the meeting the completed "Map of the Diocese of Toronto, shewing the Rural Deaneries, Churches, Stations and Church population in each Township according to the census of 1877, prepared for and presented to the Mission Board by George B. Kirkpatrick."

Widows and Orphans' Fund, and Theological Students' Fund Committee.

Present.—Revd. H. C. Cooper, Chairman; Revs. J. S. Baker and F. Tremayne, Capt. Blain, Messrs. Vankoughnet and Agar.

Application for the usual pension from the W. & O. Fund was received from the Widow of the late Rev. Geo. S. J. Hill.

Ordered.—That Mrs. Hill be placed on the fund for \$200 per annum. The first quarterly payment to be made on the 1st July next.

Resolved.—That the Chairman be instructed to ask the Archdeacons of the Diocese to notify those parishes in their several Archdeaconries where no collections have been made in answer to the Special appeal of October last, and to urge upon them the necessity of endeavouring to obtain the amounts for which they have been assessed as soon as possible.

A Sub-Committee was appointed to prepare the Annual Report for presentation to the Synod, with instructions to mention therein the names of all defaulting parishes.

Mr. Henry C. Avant's application for a Divinity Exhibition having again been laid before the Committee, Mr. Avant was placed upon the list of Exhibitors in expectation of a vacancy occurring in October next.

General Purposes Fund, Statistics and Assessment Committee.

Present.—Marcellus Crombie, Esq., Chairman. Revs. Dr. O'Meara, S. J. Boddy, John Fletcher, R. W. Hindes and John Vicars. Dr. Hodgins, Alderman Boswell.

A grant of \$50, was made in aid of the building fund of Holy Trinity Church, Cavan.

An application for a grant in aid of St. Luke's Church, Ashburnham, was laid over for the present, the church not being so far finished as to admit of service being regularly held in it.

The chairman having presented a report from the Sub-Committee in regard to the Burnside Trust, the same was referred back for further consideration.

Sunday School, and Book and Tract Committee.

Present.—Rev. Geo. I. Taylor in the chair, Revs. J. D. Cayley, and C. R. Matthew. Messrs. Gillespie and Morgan.

The following grants were made:—\$20 worth of Library Books to each of the Sunday Schools at Stayner, Leslieville, St. Paul's, Innisfil, and All Saint's, Brock: to meet a payment of \$10 in each case. \$5 worth of Library Books for St. Mark's, Otonabee.

Also \$4.50c. worth of Prayer Books and some of the old stock for the congregation at Brook's School House, North Essa.

An application from the new Mission of Chan-

leston and Cataract was deferred until an Incumbent is appointed to the Mission.

Audit Committee.

Present.—Rev. W. Grant, chairman. Rev. George Nesbitt, and Mr. W. Gamble.

The Auditors submitted an interim report for the quarter ending 30th April, 1877, together with the balance sheets of the Rectory Lands and Clergy Trust Funds: the audit to be completed and annual report prepared in time for the meeting of the Synod on the 19th June.

Printing Committee.

Present.—Dr. Hodgins, Chairman, Revs. A. Williams and T. Walker, Mr. Pepler.

Ordered.—That the deferred number of the Diocesan Gazette be printed as soon as the Report of the Committee on Church Discipline is received, and that it contain the order of proceedings of Synod together with all reports ready at date of publication. That 750 copies be printed.

That the Journal of Synod be issued immediately after the Synod in the usual form. That 500 copies be printed.

That a number of the Gazette be issued containing the proceedings of the Synod Committees for November 1876, and February and May, 1877: 500 copies to be printed.

A sub-committee was appointed to prepare the Annual Report, and to embody in it a suggestion to the Synod that a less number of issues of the Gazette take place.

Ordered.—That the Secretary be authorized to obtain a number of post-cards printed, to be used at his discretion. That as soon as the present stock of cards for summoning Synod Standing Committees is exhausted, a new form be prepared containing a schedule of the whole of the committees, to be sent to each member with the particular committee of which he is a member indicated by a cross or other mark.

The Special Committee on the canon for enforcing Church Discipline met on Thursday, May 17th, and finally adopted a canon for presentation to the Synod, the same to be printed for circulation amongst the members before the meeting of Synod.

SYNOD OFFICE.—Collections &c. received during the week ending June 2nd, 1877.

MISSION FUND.—*Parochial Collections.*—Church of the Holy Trinity, Toronto \$28.74.

WIDOWS AND ORPHANS' FUND.—*October Collections.*—Bobcaygeon \$10.50c., Dunsford \$2.50.

Parochial Collection.—Mrs. Dooley, Cobourg, subscription \$2.00.

DIVINITY STUDENTS' FUND.—*April Collection.*—St. Thomas's Toronto, \$1.60; Bobcaygeon \$4.30, Dunsford, 70 cents.

NORTH ESSA.—A soiree in connection with St. Jude's Church was held on the 29th ult. As a matter of course, not one of the expected speakers was present. Local talent was, however, utilized by the incumbent; and the people were pleasantly surprised to see the young men of the neighbourhood take their places on the platform to promote the enjoyment of those present by giving readings, recitations and so on; and this they did in a very creditable manner. The event of the evening was the presentation to Mr. Jas. Armonson, for several years one of the church-wardens, and now on the point of leaving for Manitoba, of a beautiful copy of the Book of Common Prayer and a copy of the latest edition of hymns A. and M. with music. Several young ladies of the congregation sang some favourite hymns, very sweetly indeed. The attendance was so much larger than had been anticipated that seats made of planks and blocks had to be extemporized. The programme just intimated and the financial result of the entertainment justify your correspondent in saying that the affair was quite a success.—Com.

MARKHAM.—*Grace Church.*—We are glad to see that the new Incumbent is meeting with a large amount of success as the result of his energetic efforts in working up this parish. Great improvement is going on, and the congregation rapidly and largely increasing. Every thing cannot be done at once; but we have no doubt that shortly the responding at the services will be more general.

al. And perhaps we may be permitted to remark that if the tunes selected for the hymns were of a simpler nature, chosen with a view to the capabilities of the congregation, and especially if they were pitched in a lower key, greater interest would be taken in the services altogether, and still further improvement would result therefrom.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—The last quarterly meeting of this deanery was held on Ember Wednesday the 23d, at Caledonia. After morning prayer, the Litany Ante-communion, and a most instructive and truly Catholic sermon on the text: St. John xx. 21, 22, and 23, by the Very Reverend the Dean of Niagara. The holy communion was administered to the clergy present, and a goodly congregation of the laity of the parish of Caledonia.

An adjournment had been made to the parsonage on the invitation of the incumbent the Rev. F. H. Mellish, the chapter was called to order for business by the Rev. J. A. Bull, Rural Dean—present, the Rural Dean in the chair, and V. Rev. the Dean of Niagara, and Reverends H. F. Mellish, P. J. Smith, of Nanticoke; Wm. Green, of Hagersville, and C. E. Whitcombe, Missionary at Saltfleet and Binbrook—also as a visitor, the Rev. Dr. Armstrong, of Onondago in the Dioc. of Huron.

Following the reading of a Lesson with prayer, about three hours were spent in animated and profitable discussion on topics of interest, of which due notice had been given beforehand to all members of the chapter. It was suggested that in the case of grants from the mission board to various parishes, it would be an improvement to renew each grant yearly, intimating to the grantees a hope that they would attempt severally to become as soon as possible self sustaining. On the subject of the security afforded to clergymen by the marriage license of the civil law, it was resolved that the Chapter submit to the Synod during the session next ensuing, the query "Is the issuing of the marriage license by the government official a complete protection against personal liabilities to the clergymen officiating." After pleasant conversation and discussion on "progressive catechetical series of Sunday-school Lessons," Church building improvements and other subjects, the Chapter adjourned.

We would congratulate the Incumbent of Caledonia, on the large and devout congregation, many of whom as artisans or mechanics, had given to the worship of God's house a portion of the working day, which gathered at the celebration of the Holy Communion. The service of praise was almost efficiently rendered by an able choir.

SALTFLEET.—The Rev. Chas. E. Whitcombe, missionary in charge of Saltfleet and Binbrook, sails shortly on leave of absence for three months to England. His place will be supplied in his absence by the Reverend Wm. Green, late missionary at Hagersville, who will take up his residence at Stoney Creek.

MEETING OF SYNOD.—The Synod assembled on the 29th ult., in the school house of Christ Church Cathedral, Hamilton, the Bishop of the Diocese presiding. Prayers were said by the Rev. D. I. F. MacLeod, Chaplain, and the roll was then called. There were no contested cases or disputed certificates. The Secretaries elected were the Rev. D. I. F. MacLeod, and Mr. F. W. Gates. J. J. Mason, Esq., was re-elected Secretary-Treasurer.

The Rev. Messrs. Burke, of Ontario Diocese, and Granger, of New York Diocese, were introduced and given sets in the Synods.

The Bishop delivered his address, which was very able and interesting. The minutes of the previous meeting were read and confirmed.

The report of the Executive Committee was also presented, and was in substance as we gave it in a recent issue.

The report of the special Trust Committee was also presented.

Report of the Mission Board.—The Mission Board report, that the number of missionaries on the 31st December, 1876 (the termination of our financial year,) was 25, of whom 1 received \$100

per annum, 5 received \$150, 13 received \$200, 3 received \$250, and 3 received \$400, from the Mission Fund proper; the total grants from that Fund for the year ending 31st December last amounting to \$5,509.16. In addition to this large amount, the Fund was charged with \$709.13 for interest on advances by the Bank of Hamilton, expenses of deputations attending missionary meetings and a proportion of general expenses, from 1st of May, 1875, to 31st December, 1876, a period of twenty months; the total amount charged the Fund for these twenty months being \$6,218.29. On the 31st December, 1875, there was a balance at the credit of the Fund of \$256.94, exclusive of receipts and payments on account of guarantees of missions towards the support of their individual missions (generally amounting to three-fourths of their stipends) to which must be added the sum of \$4,532.34 received during the year 1876, the Fund being overdrawn to the extent of \$1,429.01 on the 31st December last. Between the 1st of January and the 30th April of this current year, there has been received \$1,291.89, and there has been expended \$1,347.17, on account of this fund; the overdraft on the 31st of December last being thus reduced on the 30th April to \$854.89, for which the Mission Fund is indebted to the bank. This shows a very sad condition of things, as regard our Mission Fund; inasmuch as there are three quarterly payments of \$1,325 each to be met before we can expect any great addition to the Fund from the parochial collections next winter. If all would do what they ought to do, there would be no difficulty. But when the books of the Synod show that eight of the parishes and missions of the Diocese have failed to send anything from parochial collections into the treasury this year for the Mission Fund, viz., Caledonia and York, Christ Church, St. Catharines, Orangeville, Dunnville and Port Maitland, Merriton and Homer, Jarvis, Arthur village, etc., it is not strange that we should have fallen into arrears.

The number of widows receiving aid from the Widows' and Orphans' Fund of the Diocese, of which this Board has charge, is six receiving each the sum of \$200 per annum. Besides this, there are four children of a deceased clergyman who are entitled to draw from that fund \$200 per annum.

Up to 30th December last, the sum of \$516 has been paid to the Lord Bishop of Algoma on account of his Episcopal salary, and since that date a further sum of \$172 has been paid him on the same account, under the resolutions respecting "Collections for Algoma" adopted at the last session of the Synod, as also the sum \$298.08 for mission work in that Diocese, being the balance of funds collected up to the 31st December, 1876. All of which is respectively submitted.

T. B. NIAGARA.

The adoption of the report was moved by Rev. D. I. F. MacLeod, but it was referred back to the Committee with the request that said Committee add thereto a statement of the missionary receipts from each congregation, and the amount paid to each mission out of the fund, and how much each mission contributes to its own support.

On Wednesday, the Bishop appointed the following committees:—

EXECUTIVE.—Clerical—The Very Rev. The Dean, Rev. Canon Read, Rev. Canon Roberts, Rev. John Gribble, Rev. D. I. F. MacLeod, and Rev. S. J. Fessenden. Lay—F. E. Kilvert, F. Lampman, F. W. Gates, A. Wodehouse, John W. Ball, and Calvin Brown.

SPECIAL TRUST.—Clerical—Rev. Canon Hebden, Rev. Canon Worrel, Rev. Canon Houston, Rural Dean Holland, Rev. C. L. Ingles, and Rev. A. Boulton. Lay—Geo. Elliott, G. S. Papps, F. Biscoe, Col. Murray, G. Cremer, and E. Martin, Q. C.

MISSION BOARD.—Clerical—The Venerable Archdeacon, Rural Deans Osler, Thomson, and Bull, Rev. W. J. Mackenzie, Rev. W. Belt. Lay—W. G. Pettit, Hy. McLaren, B. R. Nelles, J. M. Meakins, Thos. Rixon, C. Moss.

The Rev. W. Belt, M. A., submitted the following report of the committee appointed to consider the memorial from the Dominion Alliance:—That the address be acknowledged, with the assurance that this Synod deeply deprecates the great prevalence of intemperance and the enormous evil connected with it, and hails with satisfaction every

proper effort to repress it, and your Committee would suggest that a copy of this report and of any resolution that may be passed by the Synod relating to intemperance, be forwarded to the Alliance.

The Rev. Rural Dean Osler reported in reference to the memorial from Fort Erie, that as the whole matter of the surplus Commutation Fund will be discussed by the Synod, the Committee feel that it is unnecessary for them to express any opinion on the subject.

The election of Delegates to the Provincial Synod was then proceeded with and resulted as follows:—

Clerical—Very Rev. Dean Geddes, Venerable Archdeacon of Niagara, Canons Hebden, Read, Holland, Dixon, Worrel, McLeod, Osler, Houston, Bull and Roberts. Substitutes—Rural Dean Thomson, Revs. McKenzie, Fessenden, Belt, Richardson, and Gribble.

Lay—Messrs. Adam Brown, George Elliott, F. W. Gates, J. B. Plumb, M. P.; W. G. Pettit, Calvin Brown, Thomas Rixon, H. McLaren, E. Martin, A. H. Pettit, F. Biscoe. Substitutes, T. R. Merritt, J. Aldridge, C. Donaldson, C. Stevens, Miles O'Reilly, and E. Lampman.

(To be continued.)

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—At the Ordination at the Chapter House last week were ordained six deacons, four of whom had been educated in Huron College. Of the other two, one had been a Presbyterian, the other a Lutheran. Not a few have been brought, in the course of their studies for the ministry in some of the denominations dissenting from the Old Church, or in their further studies when in their ministry, to discover that the "old paths" are the safest. Many such instances we have known in Huron.

One of the four candidates for ordination from Huron College, was Mr. Barefoot, of the Mohawks, one of the Six Nations. He is the fourth Indian clergyman now ministering in the diocese. Three are successfully prosecuting their work as missionaries to their countrymen; Mr. Barefoot will, at least for the present, have charge of a mission parish in the west. There are three churches in the Grand River territory, in this diocese, besides other mission stations. The most interesting church is that at Mohawk Village, built by Thayendanega, better known as Captain Joseph Brant, the faithful friend and ally of England in the days of her greatest trials. Of the aborigines of America none occupy a brighter page than the Six Nations, unfaltering in their loyalty to the British Crown, to which they had pledged their faith, brave in battle, unmovable in reverse, true and faithful in all the relations of life. More than one hundred years have passed since very many of the Nations with their chief, Joseph Brant, casting aside the vain rites of Paganism, embraced the Christian religion and became members of the Old Church of England. Of late years, Methodist and Baptist missionaries have been successful in converting some of those who had continued Pagans, but the Nations as a whole have continued loyal to the Old Church.

WESTERN UNIVERSITY.—There is every reason to believe that the project of a Western University will be successful. The Rev. Rural Dean Logan, Secretary-Treasurer to the University, is very sanguine in his expectations of a successful issue to his exertions. He says it is no longer a question of doubt or of hope, but of time, and that time but brief. He has obtained in this city not less than \$10,000, with a good prospect of \$3,000 more, the sum already subscribed being about \$30,000. So desirous is the Bishop for the establishing of the University that he has offered or rather given, the Helmuth Boys' College and the valuable land in connection with it for the purpose, for the sum of \$67,000; though the original cost of the property with additions, improvements, increase of value of land represents a value of \$104,600. This sacrifice he makes in addition to his subscription of \$10,000.

—A man's trials cannot be insuperable if he lives to talk about them.

RUPERTS LAND.

The following letter from Archdeacon Cowley which has been received by the Society for the Promotion of Canadian and Foreign Missions, in acknowledgement of a contribution to the funds of the Diocese of Ruperts Land through that Society, has been handed to us for publication as the readiest mode of conveying the writers thanks to those persons to whom they are due:

Dynevor, Lisgar, Manitoba, 18th May 1877.

I beg gratefully to acknowledge your favour on the 2nd inst. and to thank you for its enclosure. Will you kindly thank for me the friends who have thus lovingly remembered us in this far off part of the great Dominion. We are sadly in need of pecuniary aid; on every hand work meets us, nor is the demand upon the resources of the Church likely to diminish. We have the prospect of a large immigration this open season; and it will be many years before this land can be filled with inhabitants. It rests mainly with the members of our Church in more wealthy districts to decide whether we shall be able to carry out the command of our Blessed Saviour, in favour of expected immigrants. I cannot believe that there is any disposition to shirk the responsibility,—all you require to call forth hearty co-operation, I am persuaded, is the realization of our need. If the great work before us here, and our utter inability to cope with it without external aid were brought home to the mind and heart of our fellow churchmen elsewhere, the aid we need would come. How can I think that dear Christian friends could look unmoved upon us waging the unequal warfare in this "Great Lone Land?" Nor can I think members of our Church so sunk in callous indifference as to whether we gather souls for Christ, or sit still from want of means and allow the honour of serving the Lord to descend to others! we have Methodists, Presbyterians and Baptists on the alert for openings where each may establish its work—and, not least, we have the Roman Catholics striving, with a zeal worthy of a good cause, to infuse an idolatrous reverence of the Virgin Mary.

But, hitherto, God was blessed the efforts of our Church; and I am persuaded He will yet bless them. I hail this, your unexpected gift as an earnest of the dear Lord's merciful intention to continue our services in the great work opening to our view. I humbly beg a continuance of your loving care and interest in the work of Christ in this increasing and important sphere of the Church's labours.

Gratefully and sincerely yours,
ABRAHAM COWLEY.

The Society continues to undertake the receiving and transmitting of subscriptions to the general or special funds of any of the Dioceses of Canada. Subscriptions may be sent to the Treasurer of the Society Mr. E. M. Chadwick, Toronto, with a direction as to the object for which they are intended. Subscriptions not appropriated to any particular object by the donors, are, for the present, considered as intended for Algoma.

Correspondence.

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

THE BURIAL SERVICE.

DEAR SIR,—Although we have no burning question among us calling, as in the mother country, for a "Burials Bill" it may have occurred to others as it often has to your present correspondent that the mode of performing the burial service which has come down to us is not, at least in cities, what it might be. Of all the beautiful prayers which we inherit with our Prayer Book there are none more beautiful than those which occur in the office for the burial of the dead. And there is no occasion when beautiful prayers are more likely to go home to, and be uttered from the heart, than that on which this office is used; yet in all large towns, I presume, the prayers in the Burial Service are now scarcely even repeated or heard by any of the attendants at a funeral, but the few who follow "The Corpse" to its grave, in, probably a distant cemetery. The

Parish Church is often filled during that part of the office which is read in the church, but the greater part of the congregation is allowed to disperse without prayer of any kind. To Sectarians, whose long, eulogistic, biographic prayers are so prominent a feature in their funeral obsequies, this must seem a remarkable omission.

It was very different when the Churchyard was the burying ground, and when the words of the rubric "when they come to the grave" included all present at the Church.

Looking at this matter, too, from another point of view, how desirable is it, in such a climate as this, to shorten the office at the grave! If for instance, the collects beginning "Almighty God with whom" and "O Merciful God, the Father" and the Lords' prayer could be said at the church, leaving only from "Man that is born of a woman" down to "they rest from their labours", with the grace to be used at the grave, would it not be a double advantage, to those who attend the church only, in giving them two of the most beautiful prayers in the book, and to those who go to the grave, in making more brief, an open air service, which is very frequently one of great exposure and discomfort. I offer this as suggestive only, of a question, which has often occupied any mind, but which I have never seen heard or discussed. I should be glad to see it discussed, and to learn whether such a change in the order of the service as would be necessary could be made by Diocesan authority, or would require the intervention of the Provincial Synod.

N. B.

THE APOSTOLIC SUCCESSION.

MR. EDITOR,—I never take up your religious contemporary now without thinking of the reply of the young lawyer, who when asked by a friend how he was succeeding in his profession said, My profession is much better than my practice. All who remember the prospectus which was scattered broadcast over the land by its promoters will see the appropriateness of the quotation.

I quote from that document "The object aimed at is to provide for the members of the Church of England in Canada a paper which shall unflinchingly maintain the principles of our Church, as established at the Reformation. Our earnest desire is to tread in the good old paths, and to contend for the faith which was once delivered to the Saints." * * * We "will maintain the doctrines and discipline of the Church of England, resist all innovations and novelties in her pure and scriptural rites and services." I remember well when I first read the above. Knowing something of the promoters I had my fears that the declaration was not "Ex amino." "Do men gather grapes of thorns or figs of thistles?" What goodly professions, what fair blossoms! But the autumn has come and the subscribers are feeding on the apples of Sodom. It is a pious fraud. It is a clear case of obtaining money under false pretences.

The Church of England in her Prayer Book, the preface to the form of making, ordaining and consecrating of Bishops, Priests, and Deacons, says: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which officers were evermore held in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used, and esteemed, in the United Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or that had formerly Episcopal consecration, or ordination."

Now, in the face of this, the Church's declaration on the subject, of which, as a member of the Church he can scarcely be ignorant, the editor of that journal proclaims the "Apostolic Succession" a myth: he proclaims also, without knowing it, his

ignorance of the subject. The committee of management, finding that the editor was wading beyond his depth re-called him and put the matter into the hands of their great champion Dr. Schultz, who fairly admits that there is such a doctrine, and gives us the different views held by the Roman Catholics, High Church, Low Church, and Presbyterians; for it appears that even the Presbyterians claim a descent from the Apostles through presbyters, and wisely. Deny the Apostolic succession in every form, and I cannot see how you can have a Christian ministry. The visible Church of Christ has ceased to exist. "The gates of hell have prevailed against it." This may appear a small matter to the managing committee above mentioned, who are pouring contempt on the ministry of the Church, and, by consequence, on the Sacrament. The gospel, according to them, is contained in two brief texts: "Believe on the Lord Jesus Christ and thou shalt be saved;" this text I hold as strongly as they do, but I am not prepared to ignore the rest of the Bible. The second text is "Love all those who love the Lord Jesus Christ in sincerity." This, too, I hold; but I must confess that I find it hard to believe that they love Him who oppose His arrangements for carrying on His Church. Not so with men of the B. Stripe; they have a simple rule, here it is: "Every dissenter loves the Lord Jesus Christ in sincerity, therefore he is a brother, and you must give him the right hand of fellowship." Concerning churchmen the rule is: Has he joined our our factious society? Does he subscribe to our journal? Does he pin his faith to Mr. B.'s dictum? if so give him the right hand of fellowship: if not let him be unto you as a heathen man and a publican. Yours, AN EVANGELICAL,—BUT A CHURCHMAN.

Family Reading.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

XXI.

THE ELEVENTH LETTER.

I have not written for some months; matters have been going on here so peacefully. Things have, however, of late changed their aspects, and that in a sad time and way. Our autumn was wet, and we have had, for the last month, a bad fever amongst us, and several of our poor have died.

The Vicar, as might have been expected, never flinched from a single case. The familiar friend of all; in every sick-room, by every bed-side; cheering, blessing every one with his calm, unbroken manner, which never wavered or sank one moment, even when all other hearts were low.

One case I particularly know of—a type, I believe, of many. A poor wife came to him to say, that the doctor had ordered her husband's head to be shaved, and a cap of ice to be applied, as his only chance of recovery. But no one, not even his own brother, or hers, would venture near him. Without a moment's delay the Vicar was by his side, and with his own hand shaved the poor, unconscious head, held up by the wretched wife, in that nine-days' unchanged bed, heavy and loathsome with that dread fever smell, which is so repulsive and dangerous.

I need hardly say that these acts won all hearts, and silenced even some of those bitter tongues which will go on with their eternal clack, besliming and maligning everybody.

But the fever did not give way. And when the cases multiplied so greatly that, even with the aid of one or two hospital nurses, they could not all receive proper care, he took a cottage, separate from the mass of the population, and having hastily put into it a few beds, opened it as an hospital.

At first it was shunned and feared; but one or two, who were either without friends or had been deserted by them, having been taken in, and having gone on favourably under the more regular treatment, the prejudice wore off; and after a while the difficulty was to find room for the patients. Another cottage next door was added, and soon every room in that was full, and more nurses procured.

While things were in this state, the Vicar, who was most diligent in his inspection of the hospital, discovered that each morning, cases which had been going on well the night before, had either failed in making the expected progress, or had relapsed; and consulting with the doctor, they both resolved to visit the hospital at midnight; and there they discovered—what the doctor had from his experience of such places feared—that the nurses, worn out with fatigue and weakened by fear, were in the habit of partaking freely of stimulants, and so were, to a certain degree, incapable of doing their work.

The moment the Vicar discovered this, he came to me to say that he was about by that day's post to write to a sisterhood with which he had some connection, and ask for nursing Sisters to come to his aid. I was startled by the proposal, knowing, as I did, the strong prejudice existing against them, and fearing lest they would rather embarrass than help.

However, our friend seemed nowise moved by such fears. He saw, he said, no other way by which to take care of the sick, and he was determined that they whom he had drawn out of their homes into the hospital should not be neglected. So I left him to take his course. What else could I do? I could not deny the facts he had put before me. I was not prepared to go and nurse the poor patients myself. I knew well he could not do it, though I was perfectly certain he would sit up, night after night (as I found afterwards he did), till the Sisters came, to watch the nurses, and thus perhaps after the fatigue of the day expose his own precious life to danger.

So my mouth was closed, and by return of post the Sisters came; came late one evening, in the dusk, and were in the hospital and at their work before any one was aware, or had time to take or sound alarm at the importation of such strange visitants.

The nurses, when they found they were to be under their direction, at once struck work, thinking to bring the Vicar to terms. But he, after a vain remonstrance, finding then indisposed to yield, quietly paid and dismissed them, the Sisters undertaking for the time the whole care.

Of course the disappointed and dismissed nurses made the most of their grievance, and soon succeeded in exciting alarm in the parish by their stories of nuns come amongst them to pervert all the poor patients to popery. This spread like wild-fire, and ere long a large and angry crowd assembled round the hospital.

Many of the most violent and vociferous were afraid to go in, but others, whose hearts were more in earnest, ventured to do so. Their horror at what they had heard was nowise abated by what they saw when they entered. From room to room, from bed to bed, glided these gentle women, on their missions of mercy, so noiselessly and lightly that the very stillness and charm of their manner, with their strange dress, such as no one had ever seen before, awed those who went in to make remonstrance and disturbance.

In an inner apartment sat the Vicar, making up, under the doctor's directions, various medicines; and there, on their beds, in all the fever and languor of their disease, were their relatives and friends, receiving every care, and apparently quite content with all that was done for their comfort. None of them had probably ever seen a nun in their lives, but they had heard and read of such lately; and what with their black dress and white close-fitting caps, and, above all, the silver crosses worn round their necks, there could be no doubt that there they were, actually living nuns in Protestant England, having in their hands the entire care of husbands, wives, and children. The anger, so loud without, was not less intense than the silent indignation within, and looks which did the office of words wanted no audible language to make them intelligible.

The Vicar saw all this at a glance, though he did not seem to observe it until he had disposed of that in which he was engaged. And then, one of the Sisters having come to him and whispered something, he rose and went to the side of a bed, where lay one who had no friend or relative in the parish, but who, when passing through it, had fallen in the village under the disease, and had been carried to the hospital. There kneeling down, the doctor and Sisters kneeling also, the

Vicar with the commendatory prayer delivered up the brief trust of that soul to Him who gave it. The eyes were fixed, the last breath breathed, before the prayer had ceased; and one Sister, gently rising, composed the limbs and features of the dead.

The Vicar rose, and, beckoning to the group who stood astonished by, motioned them to follow him as he left the hospital. Outside, with a wave of his hand, he hushed the rising murmurs of the angry crowd, as he led them to a little distance from the door. Then he turned and spoke, and never (as the doctor told me, for it was from him I had the story), never since he came amongst us did he speak with more power and love.

He said not one word to blame; he justified rather their apparent indignation. He admitted that to all appearance, when people knew no better, they had ground for alarm. But he told them first why he had sent for these Sisters, and then who they were. He pledged himself to the fact that they were as genuine members of the Church of England as he was; that they had no connection with or leaning to the Church of Rome; that they were good Church of England ladies, who had given themselves to God for the comfort of His people and the glory of His name; and if they would believe him—and he thought he had a right to their confidence—they might leave the souls of their friends as safely in their keeping, as he had no doubt those who had been just now in the hospital, and had seen their ministrations by the sick bed, could leave their bodies to their care.

One of the people attempted a reply; but the Vicar invited him to come into the hospital, and see the Sisters for himself, and test the whole matter by personal observation. There was a quiet smile gathered round his mouth as he made this proposal, and drawing near the door laid his hand kindly on the man's shoulder to move him in. But he shrank back with a horror so apparent that every one perceived it, and, as the Vicar re-entered the hospital the crowd dispersed.

A more quiet or utter discomforture of opponents the doctor told me he never witnessed. Still, I want to hear more about these Sisterhoods; for though I know a good deal more than our villagers do, I do not yet know as much about them as I ought.

XXII.

REPLY.

You ask my mind about English Sisterhoods. I give it gladly and freely. I consider them amongst the best blessings that the revival of modern days has brought into our Church. They are a wholesome outlet for our energy—a delicate utterance and expression of her love. They give to those who otherwise had no place in her work assigned and natural duties. They provide for those who are in sorrow or sickness or sin, the gentlest hands and tenderest hearts to smooth a pillow, accept a confidence, or lighten a care.

Our Church, in her essential and great features, in the orders of her ministry, and the provisions of her parochial system, has all within her that is generally necessary for the salvation of her people. But there are finer portions of her work which she had not hearts delicate enough, nor hands cunning enough, to deal with; until she added, to those who minister by the beds of sickness, and in the haunts of sin, to the hitherto uncared-for thousands for whom the Great Sacrifice pleaded at the altar is ever pleading above.

Those minute and personal offices of spiritual sympathy and bodily care, which are so essential to the saving of the sinful, or the healing of the disease, she could not engage in. She wanted, not the numbers only, but the very material necessary for such a work; until she found woman, gentle woman, with her strong loving heart and pleasant household ways, longing to be permitted to be to His mystical Body what Martha and Mary had been to Himself, when God was incarnate, and, in His human weakness—that leant upon and found solace in the strength of human love—made intelligible to human souls the depth and meaning of the Love that is Divine.

The admission of these blessed helpers into her authorized and defined work gave to that work a completeness which it wanted before: finding for woman her true place, where all the

love and self-denial of her nature might pour out their odour and refreshment at the feet of her Redeemer, dedicating to His service, in the regular order of its courses, the purest portion of her handiwork; spoiling not the material used by assigning duties which would be hard, unwomanly, ungenial; enlarging only the boundaries of home, asking only for those offices by which home is blessed and beautified, and woman made more womanly.

From the earliest time of Christianity, woman has been an acknowledged servant in the Church of Christ. "Phæbe, our sister, a deaconess of the Church;" "Priscilla, my helper in Christ Jesus;" "Mary, who bestowed much labour on us;" "Tryphena and Tryphosa, who labour in the Lord." These are the names and records of some to whom not only the Apostle "gave thanks, but also all the churches of the Gentiles." It seemed a sad feature, or rather defect of feature the fairest, in the beauty of our reformed Church, that she wanted this development so long. And now that she has it, all her care should be to keep it pure from those errors which once spoiled and periled its existence.

An English Sisterhood and a Roman Sisterhood are and ought to be as different as the English Church and the Roman Church. And though from the larger and unbroken experience of the Church of Rome in this we may obtain many valuable hints in our revival of Sisterhoods, we should be careful not to borrow from her any of these distinctive features which belong more to the principles of her own faith, and the habits of her own clime, than to our English Church and nation.

Our Church is the Reformed Church of England, and our Sisterhood should be such in every particular as the Reformed Church of England can honestly and heartily use. Not only should they avoid all affectation of Romanism—words, or ways, or dress, or customs,—which seem so much to identify them with that against which their Church protests; but all appearance even of party within the pale of our communion should be carefully shunned.

The work of Sisterhoods is too pure to be soiled by party strife, too essential to every section in the Church (if the Church must have sections) to belong only to one. Therefore, while it preserves its own distinctiveness unaltered, as regards all that is essential to its being and its work, it should be as simply Catholic as if the words Romanist and Protestant had never been heard of; with as little in its form to excite prejudice, and as much to provoke to love and all good words and works, as can possibly be.

The easy mistakes into which persons are liable to fall, in the formation and carrying out of such a system, seem to be these:—First, the desertion of natural duties for duties which will be understood when I call them those of a religious life. Secondly, the taking of life-vows of perpetual separation and celibacy. Thirdly, the recognition of ecclesiastical authority as paramount to the natural authority of the parents. Fourthly, the adoption of a dress too easily mistaken for that of the Sisterhoods of Rome. Fifthly, the use of language and outward forms, such as crossings and manifold genuflections, which the Church has not generally adopted. Sixthly, a prominent position given, in reverences, processions and ceremonials, to the Blessed Virgin. Seventhly, confessions made compulsory; either by external rule, or the tacitly acknowledged, though not promulgated, law of the habit of a religious community. And lastly, an undue exaltation of the celibate above a married life.

To every one of these there seems to be a natural snare. First, a dull home, with commonplace uninteresting duties, sickly and perhaps fretful parents, to be exchanged for the æsthetic beauties of a convent-home, where religious services and companionship, together with an inward sense of self-devotion to God's work, brighten and sustain.

Secondly, the shrinking of an honest earnest soul from the idea that, once given to God, it could ever return to the world—longing for the protection of a life-vow to seal and secure.

Thirdly, the parental character which ecclesiastical authority naturally assumes, and the dependence upon it which, in the absence of other authority, becomes habitual—making it appear

almost a duty to God, through His Church, to follow spiritual guidance, even when it stands in opposition to His first and chief representative in the living parent.

Fourthly, the necessity of a particular dress, both for the purposes of fellowship at home and distinctiveness abroad, to keep up to themselves and to the world a perpetual sense of the separateness and holiness of their calling;—leading to the adoption of a too remarkable costume, in which Rome is referred to as the arbiter of Church fashions, as Paris is for the regulation of the fashions of the world.

Fifthly, the tendency which inward devotion has to express itself in outward forms, and the not unnatural adoption of those which their own fitness suggests, and which the use of others even though they be Romanists, has for ages sanctioned.

Sixthly, the strong appreciation of the doctrine of the Incarnation, which in these later times has been so happily revived; together with that most pardonable of all appropriations, that of her who who is blessed among women to women's work; these feelings, together with the oneness of their duties with her who, with her own hands, ministered to the natural Body, as they do with theirs to the mystical Body of their Lord, may sometimes lead to giving the Blessed Virgin more prominence in their thoughts and ceremonials, than the Church of England gives her.

Seventhly, private confession, which in the more healthy atmosphere of natural life is less craved for, becomes a kind of necessity to those whom an artificial atmosphere surrounds: in whom closer contact with the sinful as a class, together with those self-involved habits which become a second nature to those who know so little change, create a morbid sensibility, which demands more direct personal help from others than those who are equally holy in common life seem to themselves to need.

Lastly, it is not to be wondered at that, insensibly, a reverence steals itself around those (if not in their own thoughts, at least in the estimation of others) who have, for God, foregone so many of the soft and pleasing, though perfectly permissible, pleasures of life; and who seem thus to have retired into a higher and holier atmosphere than those on common earth can breathe.

I would be the last to deny them every reverence—for surely nothing but great love for Christ could lead them to such noble self-denying—but I would at the same time deprecate most strongly the idea that a married life is less noble or less pure. Exalt the one as highly as you please; but not, in the slightest degree, to the depression of the other; in which self-denial for God, in a thousand little common-place things that have not around them the uplifting influences of ceremonial and sacred service,—and continual strivings after purity of heart and life, in the everyday difficulties or delights of home,—are just as much a part of Christian life as they could be in the cloister. If these snares be carefully avoided, our English Sisterhoods may and will grow up into the comeliest and most useful form which love to man and high-souled devotion to God can take in our Church.

At present, possibly, a little exaggeration may awaken suspicion, and keep back the cautious from giving their sanction to that the real downright truthfulness and honesty of which they cannot but admire and love. But all things, when first set in motion, vibrate too far. Time, and use, and heavenly wisdom will “stablish, strengthen, settle.” It was for the religious enthusiasm and boldness of one generation to wake up this sleeping handmaid. It will be for the “quietness and confidence” of the next to make her an accepted adept in the holy work assigned her in the House of God.

Take one or two of the many scenes in life which call for the Church's care, and how could she deal with them without woman?

In the training of the young her woman-ways give her a happy pre-eminence. In the case of the poor, her domestic habits and household skill make her a guide accepted and useful. By the sick bed—as you have just found—who like her for brightness, thoughtfulness, courage, comfort, and patient endurance, for watchful and unwearied sympathy, and for that gentle gunning which her hand never forgets, by which the right thing

is done at the right moment, and the temper and pillow together smoothed? But, above all, in the great work of restoring the fallen of her own sex, holds she not a place which none other could fill? Her purity simply placed beside their impurity, draws, by the power of its own attraction, the degraded and self-despised upwards, nearer to itself and hope. A something, so superior that the distance seems immeasurable, is yet felt to be so naturally near that all sense of distance disappears,—the vague, and unintelligible, and dreadful in God taking a kindly human form; heard, and seen, and felt, in woman's words, and touch, and care,—the first faint shadow, or rather gleam, that had ever passed over their minds, of the meaning of a God Incarnate.

Set besides such beings, in whom God is revealed and glorified—who work for His sake, and own no recompense but His smile—the hard natures and hired hands which were too long all that could be relied on in such service: where—to suppose the best case—strict care and watchfulness might keep the fallen from a return to error, but no higher instincts or holier attractions led up to a return to good;—where the duller intellect and coarser mind would not look for, could not perceive, the first yearnings of an awakened soul: while an entire want of sympathy—which seemed to the wearer of it a sort of defensive armour, put on against possible contamination—thrusts back every outgoing of confidence, which might be rising from the broken heart to the trembling lips of the patient.

No! there has nothing more perfect or beautiful arisen out of the revival of modern years than our English Sisterhoods. Only keep them such,—bright, warm, genial emanations of the Church's love, with their pure, but not unmingled life, flowing through and elevating the temperature of our own. Like that Gulf Stream, which mingles not so with the waters of the ocean through which it glides as to lose its own warmth or identity, yet separates not itself as to mark to human eye an isolated course;—so let this gentle stream of heaven-sent and heaven-ward love flow on ever through our common life, taking no chill from colder waters, but insensibly raising all around to a temperature more equal to its own.

If our English Sisters will thus live amongst us—not always separate from us—bringing now and then the holiness of the cloister into our domestic life, and taking back some of those lessons which domestic life can best teach, with profit into the cloister, both home and cloister will be gainers thereby;—the one not tempted to undervalue or despise the place of more genial pleasures, the other not dreading, as a person or a rival, what should be, to its maturer daughters, only another home.

Such is the genial character of some of our English Sisters whom I know and love, whose sympathy with and share in domestic life have never ceased,—to whom all the bright and innocent amusements of the young are still an interest, and whose presence amongst them calls forth a shout of joy, as at the coming of a holiday friend,—who have helped at their own cost, and with their own hands, to deck the Christmas tree, or brighten the summer pastime, or adorn the youthful bridal—taking apparently as much pleasure in all connected with that holy rite as in preparing a Sister for her vows.

To myself and my children, my heart and my home, one especially has been as great a blessing as she ever proved to the fallen and the friendless: in sorrow and in joy, the pleasant sunshine and grateful shade, which our spirits needed most.

Happy the home that can reckon upon the angel visits, though they be few and far between, of such a helper heavenward! And happy the parish that, even at the cost of sickness, has gained the presence of a Sisterhood! May it take deep root in your soil, and become henceforth an abiding part of your parochial system!

(To be continued.)

—“When the power of the Gospel is experienced in the heart, the obstinate becomes docile; the self-willed submissive; the careless thoughtful, and the dissolute holy.”

Children's Department.

THE LITTLE GRASSHOPPERS.

Ten little grasshoppers
Sitting on a vine,
One ate too much green corn,—
Then there were nine.

Nine little grasshoppers
Just the size for bait.
A little boy went fishing,—
Then there were eight.

Eight little grasshoppers
Stayed out after 'leaven,
A white frost snipped one,—
Then there were seven.

Seven little grasshoppers
Lived between two bricks,
There came a hurricane,—
Then there were six.

Six little grasshoppers
Found an old bee-hive;
One found a bumble-bee,—
Then there were five.

Five little grasshoppers
Hopping on the floor;
Pussy took one for a mouse,—
Then there were four.

Four little grasshoppers
Found a green pea,
Had a fight about it,—
Then there were three.

Three little grasshoppers
Sighed for pastures new,
Tried to cross the river,—
Then there were two.

Two little grasshoppers
Sitting on a stone,
A turkey gobbler passed that way—
Then there was one.

One little grasshopper,
Chirped good-bye at the door,
Said he'd come next summer
With nine millions more.

PLEA FOR BOYS.

Every boy, if he is sound health, has an excess of energy which must find an outlet. The mother is alarmed and worried at what she calls his mischievous proclivities. He is always breaking things, is never still, is always in the way, wanting to act outside of household law. He keeps the mother and sister in a constant fever. Their *bete noir* is a rainy day when Charley can't go out-doors to play; a school vacation is a burden hard to be borne, and the result is Charley must be packed off to a distant boarding school, not so much for his education but to get rid of him.

If, as we hold, the interests of husband and wife are one, and it is essential to train the girl for wifehood in all household duties, it is equally so to train the boy for his part in the same direction. He should be under the law of home order; taught to be as neat and tidy as the girl; to arrange his bed-clothing and furniture instead of leaving it to his sister to do it. He should have provided him needles, thread and buttons, and be taught their use, that he may not be subjected in manhood to that terror of nervous men, a buttonless shirt. He should take lessons from the cook and be capable of preparing a wholesome dinner. He should learn how to do the multitude of little things that are constantly demanding attention in the house. There is no knowledge, however trivial, that will not at some time come into service.

It is said that a “Jack of all trades is master of none;” but he need not make himself master. He may know enough of the general principles of mechanics to be able to repair wastes and keep things in order. If a swollen door sticks, he should know how to ease it. If a hinge creaks, how to get at and stop its music. If a lock or clock

is out of repair, how to take it to pieces and arrange it properly. If a pipe or a pan leaks, how to use iron and solder for its benefit. If the seams of a tub are open, how to cooper it. If a glass is broken in a sash, how to set another. How to hang paper on walls, and use brush and paint and putty. How to make a fire and lay a carpet and hang a curtain. Every boy may learn enough of these things to do away with the necessity of calling in a cobbling mechanic to his house when he is a man.

And he will delight to learn them. He will take infinite pleasure in the employment. Nothing makes a boy feel so proud as to be able to do things. His workshop will be his paradise. He will have his mind occupied and amused with utilities. He will be led to think, to reflect and invent. Neither need this interfere with his studies or his plays. He will pursue and enjoy them with more zest. It is idleness, aimlessness that is ruining our boys. With nothing to do attractive at home they are in the streets or in worse places, expending their energies and feeding their desires for entertainment upon follies.

How many men do we know, husbands and fathers, who have the credit of being good providers, and that is about all they are to the household! They provide the money, and the work is left to wife, servants and mechanics. All such responsibility they refreshingly throw off on the ground of incapacity. They are wise in books, shrewd in business, can preach a good sermon or plead eloquently at the bar, but can't drive a nail to save them. They would freeze to death in a cold room if their arranging a door or setting a pane of glass, or building a fire only could prevent it, and as for fixing a sick lock or clock they could as soon square a circle. A little wisdom in their boy—education would have prevented their being so helpless.

You say these things are trifles! Well, the comfort of home depends much upon such trifles. You say it is easier to get some one whose business it is to do them for you. Well, get them if you can, but know how to do them yourself if you can't. A *House Band* is not complete unless he can reach and influence all about the house—not only the people in it but the house itself. The commander of a ship or army must be familiar with all the details of his undertaking to be reliable, equally so should the householder have practical knowledge and ability to meet his necessities.

We say, then, teach the boys, or put them in a position to learn how to do for themselves what your experience tells you they will need to know when they are housekeepers. Let them have access to your kitchen and be friendly with its goddess. Receive with approbation the cup of coffee or steak they have prepared for you. Initiate them into the mysteries of marketing, trust them to make purchases on their own discretion, and don't be hasty to condemn their first ventures. Teach them as to quantity and quality and value. Wink at their failures and make them feel that they are helping you. Give them tools—carpenters' and plumbers' especially. Give them some little corner for a workshop all to themselves, and you will not only make them useful but happy. You will keep them near you. They will not feel that home is so dull that they must seek entertainment away from your eye, but will delight to be where you should have them be; near you, doing you good.

A lady not long since in speaking to me of her child said, "He was such a mother-boy." She meant by it that his highest delight was to be at home, and that he had no tastes foreign to it; and he was this because she judiciously kept him employed in learning to be useful while all the time he thought he was playing.

If this were done by more mothers, we should have fewer loungers in the street, fewer able-bodied men fainting behind counters, handling laces, and fewer of these helpless do-nothings who are the drones of the hive. We want good domestic capable girls for our sons' wives, we want equally good domestic capable boys for our girls' husbands—boys who know a little about everything. In a word, boys who have *gumption*.

THE CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keep-

ing of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in the window, or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practices toward every man.

ATTACHED TO THE CHURCH.

Happy birds that sing and fly
Round Thine Altars O Most High.

The well-known fancy of some birds for making their homes in and about churches in England no doubt suggested the above lines in that favourite Hymn of Mr. Lyte's, "Pleasant are Thy Courts, &c." Occasionally we see the same thing exemplified in Canada, and an instance has just occurred in Toronto. Early in the season, a pair of "Canadian robins" (Red-breasted Thrush), made their nest on a beam of the eaves at the West door of St. Matthias', Strachan Street, and the hen remained unconcernedly on her nest within a few feet of the people passing in and out. The Sunday school children were duly warned to take this new visitor under their special protection; but some wicked boys in the neighbourhood one day destroyed the nest and eggs. The birds though disturbed were determined not to be driven away. They accordingly formed a new nest, and successfully reared their little family, in the *Bell Cote*, of all places in the world. Directly underneath the bell, and within a few inches of its tongue was their habitation, and there in security and serenity, notwithstanding the peals of the 'Church-going bell' four times every day, and many times on Sundays, they formed their home. "Happy birds!" and wiser than many who find the sound of a Church Bell an unwelcome reminder of their shortcomings in the worship of God—though intended as a friendly warning to repent.

THE PRAYER FOR A DINNER ANSWERED.

We have received the following from a warm friend of Sunday schools and of little children:—
A workman at our establishment, in the E—Road, lives at — Grove, in a small house, with six children, four of whom go to the Sunday school. He is obliged to come by the early workman's train to his employment, and therefore seldom saw the younger children, except asleep, till Saturday afternoon and Sunday, when the whole family dine together off a joint of meat, invariably brought home by the father on Saturday afternoon. Shortly before Christmas he was taken ill with rheumatics, and confined to his home. One day his little girl, just over six years, looked up in his face and said very earnestly, "What shall we do for dinner on Sunday?" Not knowing what to say, he replied, "Ah! what shall we?" "Father," she said, "I have told Jesus, but the dinner has not come." "Have you?" said he; "then you must tell Him again." "I will," she said, kissing him, and bidding him good night, retired to tell Jesus her great trouble; she feared they would have nothing to eat. She had sung, "Go and tell Jesus" at the school, and heard of Jesus feeding the multitude, and she asked in simple faith that He would feed them. Now for the answer to her prayer. On that day a hamper came to the factory from M—, addressed to her father. I took off the label and re-directing it, sent it immediately to the booking

office, and it arrived at the little girl's home after she was asleep; and on the top when opened was a large joint of meat, which was soon hung up at the foot of the stairs. On coming down stairs in the morning the first thing she saw was the joint of meat. How her eyes sparkled!

A few days after this incident I went down to see her father, and he related the facts with tears in his eyes, telling me how it rebuked his want of faith. Here is an illustration of the value of the Gospel in song. G. S.

SAD PICTURES.

To-day my little boy and I took a quiet walk through the maple woods, just back of our village. It was very pleasant among the tall maples, that were just beginning to wear their summer drapery of green leaves. They stood upon a hill that overlooks our little village and the green sunny valley. We had a very fine view of the country one way; but as we looked in another direction a high, rough hill hid the view. Upon one hand we could see well cultivated farms and green patches of woodland; upon the other the old hill confronted us, with its rough, rocky side and leafless trees. A fire had passed over it late in autumn, and killed the trees and shrubbery:

"I wish the old black mountain was not there," my little boy said, as he chanced to look at the same.

I did not answer him, and so he continued—

"If it was not there we could see a long way where the river runs. It would be so nice to see houses and woods beyond the mountain."

"It is a little unpleasant," said I in reply; "but God placed it there, even it does prevent our viewing the country beyond it."

We came down the hill, and entered the quiet little village. We met many well-dressed, happy looking people, and I forgot all about the rough old hill. I began to think that this was a happy world after all.

But soon we were startled by a loud oath, and a man reeled out of a saloon before us, very much intoxicated. His eyes were glassy, and he was wild and crazy.

"This is Charley Reed's father," my little boy said. "Charlie will cry very hard when he sees him, for it makes him feel so bad when his father drinks liquor. Poor Charley I'm real sorry for him, for he is the best boy in school." And then a tear of pity came into my boy's eyes.

"Yes there is a sadder picture than the old mountain," I said, as we hurried by the drunken man.

My little boy did not speak, but with bowed head he walked quietly on. This "picture" affected him far more than the unlovely hill. I earnestly wished that this scene would make a deep impression upon him.

Sad picture! Oh, how many we see every day made by the ruel liquor traffic.—Mrs. M. A. Holt, in *Youth's Temperance Banner*.

WATCHING FOR RAVENS.

Mrs. Rodgers was a poor widow woman who had four little children; the eldest was about eight years old. One evening, in the midst of winter her children were hungry, and she had no food to give them. But she loved and served God; and trusting in him to provide for their daily bread, she kneeled down to tell him of her wants and ask him to supply them.

At the close of the prayer, the eldest said to her, "Mother, doesn't the Bible say that God once sent some ravens with bread to a man that was hungry? Don't you think God can send us some ravens with bread now, just as well as he did then? I'm going to open the door, or they can't get in."

A few minutes after, the village magistrate passed and glancing through the open door, said to Mrs. Rodgers, "My good friend, how does it happen that your door is standing open this cold winter's night!"

"It was my little boy who opened the door a moment ago, in order, as he said, 'that the ravens might come in and bring us bread.'"

Now it happened that this gentleman was actually dressed in black from head to foot.

"Ah, indeed!" said he, laughing; "Richard is right. The raven has come, and he is a pretty big one, too. Come with me, my little man, and I will show you where the bread is."

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, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

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

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

ST. STEPHEN'S.—Corner College street and Denison 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.—Brookton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Incumbent.

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

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

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 7.30, 10.30 & 12 a.m., & 3 & 7 p.m. Rev. R. Harrison, M.A., Incumbent.

ST. THOMAS.—Seaton Village. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum, M.A., Incumbent.

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m. Rev. C. R. Matthew, B.A., Incumbent.

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.—King street West, near York street. Sunday services, 11 a.m. and 7 p.m. Rev. S. W. Young, 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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We publish the following commendations received from the Bishops of Toronto, Ontario, Algoma, and Niagara:

Toronto, April 28th, 1876.
I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.
I trust it will receive a cordial support, and obtain an extensive circulation.
A. N. TORONTO.

KINGSTON, June 24th, 1876.
I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.
J. T. ONTARIO.

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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WELLAND CANAL ENLARGEMENT.
Notice to Contractors.

Sealed tenders, addressed to the undersigned, and endorsed, "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on THURSDAY, the 5th day of JULY next, for the formation of a new line of canal from Marlatt's Pond, at Thorold, to Allanburg, including the construction of a lift lock, guard lock, several culverts and piers and abutments for swing bridges, &c.

Also, the enlargement of about two miles of the canal, from the Junction downward, together with the construction of an Aqueduct over the Chippawa River, a lock between the canal and the river at Welland, piers and abutments for bridges, &c.

And, the enlargement of the canal from Ramey's Bend to Port Colborne, including the construction of a guard lock, weir, and supply race, &c.

The works will be let in sections of a length suited to circumstances and the locality. Maps of the different localities, together with plans and specifications of the works can be seen at this office on and after MONDAY, the 25th day of June next, where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg, can be seen at the resident Engineer's office, THOROLD; and for works south of Port Robinson, plans, &c., may be seen at the resident Engineer's Office, WELLAND.

Contractors are requested to bear in mind that Tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached to the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque or other available security for the sum of from one to five thousand dollars, according to the extent of work on the section, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of Tender.

The cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required, by the deposit of money to the amount of five per cent. on the bulk sum of the Contract, of which the sum sent in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions as well as the due performance of the works embraced in the contract.

This Department does not, however, bind itself to accept the lowest or any Tender.

By order,
F. BRAUN,
Secretary.

DEPARTMENT OF PUBLIC WORKS,
OTTAWA, 14th May, 1877.

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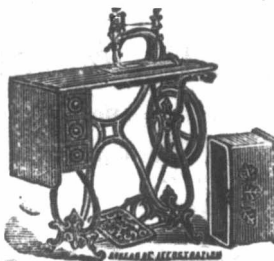
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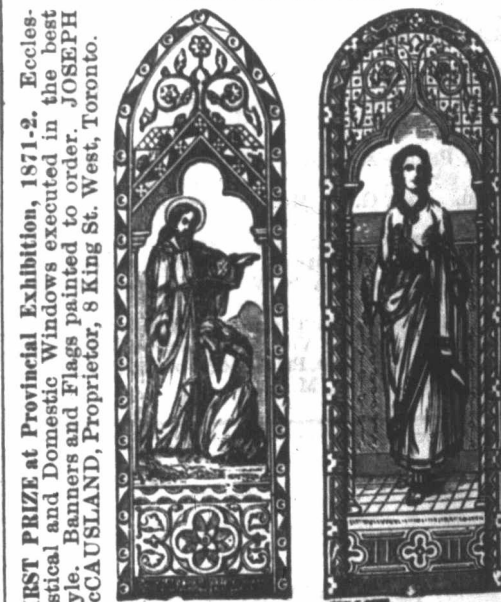
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