

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, OCTOBER 4, 1877.

[No. 40.]

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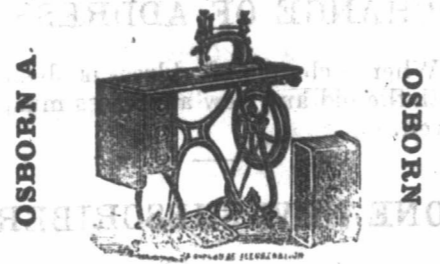
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other intelligence will be thankfully  
received and promptly attended to. In  
order to insure insertion in any particu-  
lar week's issue, copy should reach us  
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Lachlan H. McIntosh, Esq., is author-  
ized to solicit subscriptions and collect  
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# Dominion Churchman.

THURSDAY, OCTOBER 4, 1877.

## TO OUR FRIENDS, THE CLERGY AND LAITY.

THE announcement we made last week of the Premium Photograph to be given to the subscribers of the DOMINION CHURCHMAN, affords a suitable opportunity to our friends for increasing its circulation. Laymen sometimes have unusual facilities for introducing the subject to their friends and acquaintances and for procuring subscribers; and we should imagine there is scarcely a clergyman in the Dominion who could not get us forthwith five or six additional subscribers. Our clerical friends should also remember that the circulation of a church paper in their respective spheres of labor forms a valuable auxiliary to their own ministrations. The inducements now offered are unusual, and cannot occur again, while the season of the year is specially favorable. All exertions for this purpose should therefore be made at once, in order to ensure the desired success. We hope special efforts will be made during the present month by both clergy and laity, in order to obtain as many subscribers as possible in their various parishes.

AT the request of many of our readers we reprint in this week's issue the sermon preached by the Right Reverend the Lord Bishop of Fredericton before the Provincial Synod recently held in Montreal. A copy will be sent to each clergyman in the Dominion and in Newfoundland and to the other members of the Provincial Synod. For those who are already subscribers to the DOMINION CHURCHMAN the extra copy will be for distribution.

### THE WEEK.

IN the daily political life of the world, as in the religious life of churches and individuals, new discoveries, new acquirements, new advantages bring with them frequently so many drawbacks, such great difficulties, such unexpected temptations, that it almost seems, at times, as if the gain was more than counterbalanced by the law, and as if the world with all its science, skill, and wealth, was as unable in the nineteenth century to grapple with physical, political, and moral difficulties as it was ten centuries ago. Pessimists will now, for instance, warn us that the increased value set on human life and the skill and patience shown in preserving it, are rapidly reducing the average healthiness of the race, the weaker members of the community, who would, if left to "natural selection" and the operation of natural laws, have succumbed and died out, now becoming the perpetuators of weakly offspring. In the same way the recurrence of famines in India is attributed, to a great extent, to the civilization and humanity accompanying Christian and European

rule, the population in olden times being so kept under by war and massacres, that it seldom or ever overtook the productive powers of the land. In both these allegations there is first that sprinkling of truth that makes us see how universal is the law of the universality of evil influences. When we flatter ourselves we have mastered one form of evil, another unexpected phase of it crops up in another direction. It is not for man as for nations, to rest from their labors and put off their armor; and such instances as the above, so far from causing discouragement, should only brace us for continued exertions. The last news from India is more encouraging, rain having fallen in the Madras Presidency in tolerable abundance, but in other districts, towards the north, the supply is still below the average. At the last accounts the Mansion House Relief Fund had reached over £150,000.

The pastoral of the "Order of Corporate Reunions," to which we referred last week, has been really published in England, and "promulgated in an official manner" in every diocese. The uninitiated and the ignorant (amongst whom we rank ourselves) miss much of the point of the document and fail to appreciate its weight and significance by not being acquainted with the authorities under whose sanction it has been drawn up and promulgated. It is signed by "Adrian de Helte, Notary Apostolic," and "health and benediction" are invoked on the faithful to "Thomas, by the favour of God, Rector of the Order of Corporate Reunion and pro-Provincial of Canterbury; Joseph, by the power of God, Provincial of York; and Lawrence, by the power of God, Provincial of Caerleon." Imposing, however, as is this array of names and titles, we incline to the belief that English Churchmen can and will protest against every intrusion and interference of the civil power in things spiritual, can maintain the doctrine of the Catholic Apostolic Church, and can pray and labor for the reunion of Christendom, without submitting themselves to the guidance of "Adrian de Helte," and without the benediction of Thomas, Joseph, and Lawrence, and other anonymous assumers of vague and unauthorized titles. The new schism which, by the original programme, was to have been promulgated by three bishops from the west part of St. Paul's, has availed itself of the more humble agency of the Penny Post. It has said its little say—it has begun and—ended.

Indefinitely multifarious as are the duties of a Mayor, we never imagined that, even where the Church is by law established, His Worship is to be looked upon as the official champion of the laity of the Church; but, the Bishop of Exeter in opening a Mission at Plymouth having made some reflections on the want of religious life and earnestness among Churchmen, the Mayor took Dr. Temple to task, and insisted on a reply being

sent to his letter because he had written it in his official capacity. We do not know upon what conditions or for what purposes the Mayor of Plymouth holds his position, but it is safe to say that his office confers upon its holder no necessity nor authority for interfering in Church affairs. As in official work it is most desirable that the individual should be merged in his office, so in unofficial work it is equally desirable that the office should not be compromised by the individual. Take, for example, a judge. While he is on the Bench his personality should be, and generally is,—even though he may not now-a-days be metamorphosed by a wig,—lost sight of in his official entity; but when he descends from the Bench and mixes in the life and interests of those around him, his individuality returns to him. Supposing, for instance, that a person holding such a high office were to lend his name and his influence to a narrow clique that made it its business to insult its Bishop, slander its fellow Churchmen, and stir up strife and uncharitableness in the diocese. The respect which we should still feel for the Judge's office would not attach to his undignified vagaries in his private capacity. And so—*pmgnis componere parva*—a Mayor had better confine himself, *qua* Mayor, to his Municipal duties.

In his reply to the Mayor the Bishop of Exeter made use of the following words: "There are men who desire to carry the Church of England back to what it was before the Reformation, and many of them are good and conscientious men, whose faith in their own principles and sacrifice of everything else to their own convictions make them in one sense the more dangerous; and I am very far from underrating the importance of making a firm stand against any such retrogression as these men advocate. But I cannot think it would be wise or right to stop other most excellent work in order to give our whole minds to dealing even with such dangers as these; nay, I believe that such dangers would be greatly increased if we were to adopt that course—if we gave occasion to say that our religious life and teaching has no positive substance, but consists of nothing but protests and negations. And in this diocese assuredly the number of those who advocate extreme doctrines or extreme practices is not so large as to justify us in turning aside from far more important work to deal with their errors. It should never be forgotten that the position assumed by such men is in reality based on an exaggeration of the Protestant principle, and is sure to assert itself and to bring with it its necessary consequences. It may be necessary in some cases to have recourse to law where law has been persistently disregarded; but as a general rule toleration is the true Protestant weapon."

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H. W.



foretell. We must hope that the condition of the Christian population will somehow be ameliorated, though we may doubt if the Czar took the best means of bringing about this end, for undoubtedly the military prestige of the Turks has been increased, and the Sultan, unless his creditors "foreclose" and sell up the Sublime Porte itself, will be found to be less squeezable than ever by Notes, Protocols, and remonstrances. It seems, however, safe to predict "amidst all this uncertainty that Montenegro will be found, whenever peace is established, to have obtained more complete autonomy and to have at last achieved a well-earned independence from Turkish interference. Rude and barbarous their customs may be, but no one can withhold his admiration and respect from the gallant little band of mountaineers who for centuries have maintained a quasi independence against enormous odds, and who through many generations have sacrificed everything, with life itself, to their love of liberty.

In the "International Review," Dr. Rigg, a well-known Wesleyan Minister, gave lately his views on the Disestablishment of the Church of England, and they differ *toto caelo* from those which Nonconformist ministers are usually credited with holding. He repudiates altogether the assumption that the State has a right to touch the revenues of the Church, claiming that the tithe is in no sense a public tax. As to endowments, he says "they differ in no respect as to their nature from the endowments which have, during the last two centuries, come into the possession of other Christian denominations in this country." He also maintains that during the last twenty years the churches of the various Congregational denominations have declined in influence and in numbers, and in many places have declined altogether, and he stigmatizes their agitation against the Church as "wanting in largeness of view, in statesmanlike handling and character, as too narrow, heated, and partizan."

If we are doing all that we can for the Church by contributing to it a proper proportion of our substance, we shall always be glad to hear of others doing the same. If our contributions fall short of our duty, the narration of what is being done by others may incite us to increased exertions. At Sierra Leone the local contributions for Church purposes have, for six years, averaged £2,650 a year. In the new colony of Lagos the native Pastorate Association £800 during the first year of its existence. The ex-king of Lago has, with others, subscribed £300 for a new church. In Trinidad the Episcopal Endowment Fund has already reached £7,500, and it is hoped that it may be yet further largely increased.

#### THE NINETEENTH SUNDAY AFTER TRINITY.

THE Christian's conquest over sin with the aid of the Holy Spirit, through the mediation of Christ, and in the use of His

own appointed means, now forms our subject. And according to Revelation, sin is the one great master evil, the one mightiest antagonist of God, that which is opposition to God in His essence, that which would, if it could, annihilate Him, that which God, by the necessary law of His nature, hates and must hate. What the world calls sin, however, is not that which counteracts the law of God, but that which interferes with the comfort and well being of Society. Thus it is that in this narrow and untrue view of sin, it is at times unjustly lax, and at times unjustly severe. It does not believe in its heart that God will really punish. It asks again and again, with the scoffers of St. Peter's time, Where is the promise of his coming? It tells us again and again: Ye shall not surely die.

As brought before us in the Epistle and Gospel the conquest over sin comes under two aspects—the forsaking of sin and the forgiveness of sin. Neither of these would be of any service without the other. The former is dwelt upon in the Epistle to the Ephesians as resulting from a new moral nature, implanted by the Divine Spirit in the new relationship obtained by the one baptism into the one faith of the one body, of the one Lord. The closeness of this relationship of Christ with His Church is emphatically likened to the marriage bond, as indicating the depth of the affection subsisting, the intimacy of the connection, and the nurture and grace derived from the Head. In this Epistle, St. Paul represents all spiritual blessings as flowing to the individual in the ministrations of the Church, and in the use of those instrumentalities by which, age after age, she has been kept up in the world. The doctrine that we can worship God just as well at home and alone as we can with His Church in His Temple, or that we can be very good Christians without availing ourselves of the ministrations of Christ's ambassadors, finds no support from the teaching of St. Paul in this Epistle. His most touching, as well as most effective, illustration is employed in showing the union betwixt Christ and His Church. All his rich eloquence is called into exercise in contemplating and expressing the glory in the Church by Christ Jesus when his converts shall come to know the love of Christ which passeth knowledge, and when they shall be filled with all the fulness of God. Nor is the grandeur of his conceptions, or the vigour of his expressions, at all diminished when his powerful intellect seizes upon the ultimate object for which Christ ascended up to the Heavenly world, which was that the work of the ministry might be carried on in order to secure the perfecting of the saints, and the edifying of the body of Christ till—in his own magnificent language—"we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the age of the fulness of Christ."

In the Gospel we have also the change from the old to the new nature in man illustrated by the healing of the paralytic man, whose limbs were restored to soundness after the Saviour had announced to him the comfort-

ing words: Thy sins are forgiven thee. And the forgiveness of sin is as important a doctrine of Christianity as the forsaking of it. Without forgiveness of the past the most unsullied future would never atone for sin already committed; nor would the salvation be worth much which would be procured by striking a balance between the good and the bad actions of a man's life. We see also in the circumstances attending the miracle two further illustrations of the relation between our Lord and His people. First, in His words: "Thy [sins are forgiven thee,]" he shows that his forgiveness secures the highest good that can be desired on earth; and that although He may also see fit to grant the restoration or the continuance of health with other temporal blessings, the blessing of forgiveness is to be sought before all others. Secondly, His peculiar expression that "the Son of Man hath power on earth to forgive sins," shows that this power, which originates in the Godhead, (as the Scribes truly taught), extended to the human nature of our Lord—that sins might be forgiven *on earth* as well as at the last judgment before the throne of God. The words therefore involve the principle contained in the Absolution Christ has commissioned His ministers to give to the repentant and believing.

#### FREE THOUGHT AND THE BIBLE.

WHILE some people are frightened out of all decency if they happen to find Church services carried on in a tone more ecclesiastical than that they have been accustomed to, or with the use of any decidedly Christian symbol, the wily enemy of God and man may well be content to find their attention diverted to a warfare against these minor details of Christian propriety, while his emissaries are scattering poison broadcast over the land, and undermining the very foundations on which all religion and piety can be constructed. The advocates of what they call Free Thought are now making most persistent and unusual efforts in Canada to propagate their system, if system that can be called which consists of little else than a denial of everything—a protestantism pure and simple—which denies the existence of a Revelation from Heaven, questions the being of a God, and would deprive us of our most cherished hopes of a glorious immortality when this painful life is ended—leaving us nothing in the shape of comfort, present happiness, or future expectancy, but such pitiful consolations as can be gathered from a cultivation of the operations and changes connected with the world of material nature. The free thinking of this system is entirely in one direction, runs in one unvarying channel, and has just as many trammels as any that can be named under the sun.

The statements made in the pamphlets just issued by the advocates of "free thought" are, some of them at least, of so indefinite a character that it is not easy to say in what direction a reply should be given. As, for instance, in a passage where the following sentences occur: "We can safely put Lyell or Agassiz, Huxley or Haeckel against Moses,



as a scientist. The poetry of the Bible is a good deal better than its science and history, which are really about as bad as they can be." This blasphemy may allude to the correctness of such notices of science and history as are to be found in the Bible; or connecting the passage with what precedes, it may refer to the incompleteness of the systems of those branches of learning contained in the Sacred Scriptures. If the writer means the former, it may be replied that all the scientists he has mentioned and all others besides, have never been able to establish a single scientific fact disproving any position Moses has assumed. Even in the cosmogony of the universe, taking the first chapter of Genesis, every word of it, literally, as a detail of certain historical facts, not one of the statements therein contained has been acknowledged as untenable by all the cleverest and most accomplished scientists. The nebular theory, which supposed that the nebulae visible in the heavens are appearances of worlds now in process of formation, has had to be abandoned as more powerful instruments have discovered that these nebulae are only collections of stars already formed, but so remote, that a large number of them present the appearance of masses of cloudy matter, as though not yet condensed into compact bodies. And on the earth, we may remark, that when geologists have established and agreed upon a single fundamental principle of their system, it will then be quite soon enough for us to inquire whether the first chapter of Genesis must necessarily be interpreted literally, and so as to understand the days of twenty-four hours each. One of the main principles of geology, which was supposed to be as certain as anything can be, by these renowned scientists, when Lyell published the first edition of his Principles of Geology, was that the marks of operation, the effects of which are now visible on the earth's surface, are the results of the working of forces now in operation. This was a pure assumption—an assumption as unphilosophical as it was destitute of historical proof. For who does not see that the question is one belonging to history and not to either philosophy or science? And that if history has told us nothing about it, we can know nothing; and that therefore all our speculation upon the subject are only the chimerical products of our own imagination? But even before the death of Lyell, this position was abandoned; and it is now admitted by the most distinguished scientists that an *infinity of ages could never produce the effects which are now visible on the earth, without the existence of forces not now in operation.* Well! this is giving up the whole point. And for all that philosophy or science can tell us, these various changes may have taken place in less than twenty-four hours or even in a twinkling, by the application of forces not now known. And for all that these renowned scientists have been able to show, the words of the poet contain as correct science as any of them can give us:

"Some drill and bore the solid earth,  
"And from the strata there extract a register  
"From which we learn that He who made it and revealed  
"Its date to Moses—was mistaken in its age."

At the same time it is satisfactory to know that the Mosaic account, although complete enough and definite enough to answer the purpose it was intended, will nevertheless admit of an interpretation which would satisfy the requirements of the most rapacious scientist which has appeared during the last half century.

And if we take the science of physiology which is another of the sciences the Bible statements touch as closely as they do that of geology, here we shall find not only no disagreement with the researches of modern times, but in some instances the most wonderful harmony with what are usually supposed to be very recent discoveries. To allude to one instance only, the prohibitions contained in the eighteenth chapter of Leviticus show so intimate an acquaintance with the laws of consanguinity as could have been indicated by not even the cleverest scientists in the world until within the last few years. The table bound up with our prayer-book, but without a shadow of church authority entirely ignores the distinctions pointed out by the latest physiological researches, and which were evidently well known to Him who dictated the prohibitions to which we have referred.

But if the quotation we made at the beginning of this article means to say that the science and the history of the Bible are incomplete, we admit the truth of the allegation, but not the inference deducted from it. The Book of God is not an encyclopedia of the sciences although it gives us scattered intimations of scientific knowledge. Nor is it intended to be a complete history of the world. It contains some noble fragments of secular history, which the latest discoveries only tend to confirm; it has some magnificent sacred historical memoirs which we claim to be unsurpassed in all the literatures of Europe, Asia and America, unsurpassed by the fragmentary intimations found on the sculptured monuments of Egypt and on the tablets of Assyria—unsurpassed for their exquisite beauty, for their deep pathos and tenderness, for admirable sketches of character, as well as for the richness of the ethical teaching they were designed to impart. Some apparent contradictions have been observed between the historians of the Bible and secular historians, although very few of these; and several have recently been shown to be not really contradictions at all. But, however that may be, inasmuch as most of the historical statements of the Bible were written by eye-witnesses of the events they detail; they are certainly entitled to far more credit than the histories of men who employed their time in gathering up traditions in distant countries long ages after the events they relate occurred.

The history of the Bible is more a history of Messiah in His relations with the human race than it is a history of the world; and therefore almost all its historical notices may be seen to have a reference to Messiah's Kingdom, as the prophecies of the Bible chiefly turn upon His future glory, His achievements and His triumphs.

The Bible is intended to teach neither physical nor mathematical science; it was never written for the main purpose of teaching history which could be of no service to other nations or to other ages. It was not even intended to give us a complete system of ethical science. But it was intended to teach us the Science of Theology, not enough to satisfy our curiosity, but sufficient to guide our faith and practice. It tells us of the All-holy God, to whose nature sin is most abhorrent. It tells us that man was made in God's image, and that he sinned against His Maker, became possessed of an impure nature, and transmitted the taint of his offences to all his posterity. It tells of the interposition of Messiah as our Redeemer; that in the fulness of time He offered Himself once for all a spotless sacrifice for the sins of the world. It tells us of the church Christ Himself appointed as containing the channels through which His grace is usually bestowed. And it tells of a glorious immortality in the Redeemer's Kingdom beyond the grave, when Messiah shall be seen and approached in all His glory, and when the inexhaustible treasures of the future world shall be bestowed upon those who have overcome the sins and the scepticism of earth, and have through the atonement of Christ become fitted for an eternal residence in a world of purity and blessedness.

The writers to whom we have alluded take not the slightest notice of the main purpose for which Holy Scripture was written. In this respect it addresses itself to the wants of man, it satisfies his cravings after immortality, it gives him consolations and hopes almost unbounded. It we cast aside the Sacred volume as the invention of man, what has a cold and heartless scepticism to offer us in its stead?

#### OPENING SERVICES OF THE PROVINCIAL SYNOD.

IN almost every feature marking the recent meeting of the Provincial Synod there has been an improvement upon previous sessions. Instead of the former unnecessary accumulation of services—Matins, Litany, sermon and celebration—heaped one upon another, the Litany was said by the Bishop of Algoma, followed by the communion office. We are unwilling to utter a word of adverse criticism where almost everything afforded cause for congratulation, but there are a few points connected with these services on which some kindly comments can do no harm.

The meeting of the Provincial Synod of this large ecclesiastical Province, assembling under the presidency of the Metropolitan in the cathedral of the metropolitan city of Montreal, must be acknowledged by all to be the most dignified and important assembly of the Church in this country. It is, so to speak, the great triennial "field day" of the whole Church by representation, and the occasion should be marked by all the solemn state and reverent dignity with which the Church traditionally marks such important events. All local and congregational "uses," and all customs or observances of a party



nature should give place to that higher type of worship known as the cathedral service which, if ever, is appropriate at such times and places. That such is not the case is a cause—we will not say of complaint—but of regret to many. We are aware that the cathedral of Christ's Church, Montreal, is also a parish church, the authorities of which have their own ideas and preferences on the subject of divine worship. But we respectfully submit that the service in question is not in any sense the service of Christ's Church congregation, but that of the Provincial Synod, and that the parochial authorities are in no way responsible for either its celebrants or its character. The Metropolitan—with whom of course the arrangements naturally rest—is known to be of a gentle spirit, and therefore unwilling to require anything to be done which might be distasteful to the clergy and congregation of the parish church which serves for his cathedral, and this probably accounts for the strange and almost grotesque features which have always more or less marked the character of the opening services of the Provincial Synod. The choir stalls on the late as on former occasions, were to a great extent filled with fashionably attired young ladies who with rich cultivated and beautiful voices rendered a full choral response to the plainly-uttered suffrage of the Bishop of Algoma. This arrangement was no doubt intended as a compromise to satisfy everybody. The musical response was probably thought appropriate to a cathedral and pleasant to high churchmen, while the suffrage read with emphasis and accentuation, satisfied all others. The whole thing, however, is a blunder and must, we should think, be very distasteful to everyone. The only result besides pain, is the certainty of establishing in the minds of those unaccustomed to it, a strong dislike to what they from such examples suppose to be choral services. While low churchmen are thus afforded reasonable ground for their dislike, high churchmen are pained, first, by the distressing jar arising from the continual discord occasioned by the suffrage read and the response sung, and next they are mortified by the utter travesty of "a musical litany" which is presented. All persons whatever may be their individual prejudices or predilections must agree that the services of the English Church may be "sung or said" but no one ever heard of any provision being made for their being "sung AND said" and yet by this novel device the opening services of the Provincial Synod have been made distressing and unedifying to all parties. The chant set to the litany by Archbishop Cranmer is *one*, and for the clergyman to read his part and the choir to sing theirs is much as if, in saying the Psalter, he were to read half of each verse to the choir, and then the choir were to sing the rest of it to somewhat elaborate music. Let us have the service either sung in such a way as becomes such an occasion or else let it be said in the manner usual in parish churches where any attention is paid to the seemliness of Divine Worship. The hybrid method is painful to all and edifying to none.

We are earnest advocates for the employment of women in their proper sphere of Church work, but reverent and grateful admirers as we are of their devotion and devotedness, we cannot bring ourselves to think that singing in the choir stalls of a cathedral choir is one of them. The church in all ages and almost everywhere has employed the passionless voice of boyhood in her "service of song," and everyone who has been accustomed to hear it so rendered feels at once when, instead of it, he listens to the glorious richness of a fine female voice, how wise she has been. There is, and ever must be, in such a voice, a pure and exalted sensuousness which must be a source of most legitimate pleasure, but we are led almost by instinct to feel that the Church is not the best scene for its enjoyment. Its tendency is to lead us to overlook what is sung in gratitude to the singer, and to lose our interest in the one in our admiration of the other.

There are several churches in Montreal where boys are trained and employed as choristers, and surely for such occasions as the meeting of the Provincial Synod, their services could be secured. Properly drilled, and, together with the rest of the choir, properly vested, we might hope that those whose experience has been confined to Canada, might at length see something better than a mere caricature of an English cathedral service. It may, of course, be said that none of the boys perhaps could sing and that the combination of saying and singing is thus unavoidable. There seems no necessity for a Bishop officiating if his doing so is likely to mar the service because the Litany is often said by Laymen. Or, if it be thought necessary, then a plan which we have seen adopted by the late Bishop Wilberforce would overcome the difficulty. He was deficient in 'ear,' but he would go to the Litany desk accompanied by a priest who could sing well, and subordinating his voice to that of his musical companion, they—as is so often done in cathedrals at home—sang the Litany together. What we plead for is simply—devotion and edification. The Church of England recognizes both by law and practice—two modes of Divine service. Both are or may be in their several ways beautiful, reverent and devout, and each meets as though they were both intended to do, the taste and predilections of different classes of earnest Christian people. Let us have one or the other, but let us avoid jumbling together what ought to be kept apart, because by so doing we utterly mar the beauty of the service and cause pain and disturbance of mind to devout persons.

#### FOREIGN MISSIONS.

FROM the intimations we occasionally meet with we find objections raised against supporting foreign missions, on the ground that the claims of our own people are so great, their needs so pressing, that nothing can be spared for the heathen world who know nothing of the consolations and hopes of the Gospel. It is also supposed that every dollar sent abroad is one dollar less than

would otherwise have been employed in supporting church work at home. There may not be a great number of persons who entertain these narrow and fallacious ideas. But from a letter we have received in reference to the Rev. Rural Dean Givins's pamphlet on Foreign Missions, recently published in the DOMINION CHURCHMAN, it would appear that the race, so numerous many years ago, is not now quite extinct.

Every principle on which such ideas as these are constructed and acted upon is radically wrong. Christ has so constituted His Church, and has made so essential the laws which are to govern her operations and ensure her success, that she cannot exist at all in a proper and normal condition unless she is expansive, unless while one hand is employed in ministering to the needs of the Church at home, the other is engaged in distributing the word and the ministrations of life to the "regions that are beyond." This is the fundamental position we take. We believe it to be incontrovertible; and if it is so, then all our talk about depriving the church at home of the support we send elsewhere amounts to just nothing.

But there are other considerations to be taken into account. Perhaps the experience of our correspondent differs from our own: but as far as our own observations have extended, we have uniformly found two things; one is that the men who extend their religious charities beyond their own immediate sphere are just the men who are most liberal to the Church at home; and the other is that Almighty God so rewards the work that is done to promote the success of His Church everywhere that those who give to His Church with the pure intention to promote His glory, lose nothing thereby in worldly matters; in accordance with the statement of the inspired record: "There is that scattereth and yet increaseth."

And where are the men in Canada who could not very well spare the sum of one dollar a year for foreign missions, and another dollar more than they have been accustomed to give for the Church at home without any more than an imaginary inconvenience? And who does not waste or spend uselessly, in tobacco for instance, or some other unnecessary expense, far more than this in the course of the year, when the urgent demands of the Church at home and of the Church abroad have failed to produce their proper impression. We know of none; and we believe that in this country, except in our largest towns, and unless in exceptional years, or in cases of sickness, infirmity, or widowhood, a circuit of many miles would have to be taken before half-a-dozen of such could be found.

We speak of Foreign Missions. But the work that is now advocated is for the Indian races of this continent—races that are certainly foreign to us in language, in nationality, and many of them in religion; but it must be remembered that none of them are foreign to the land in which we live. All the localities we occupy were their birthright. We have taken forcible possession of most of them.



And if there are any men in this country who would have us believe they are christians and yet whose hearts are so hardened against the just claims of the native population as to feel that the Indian races of this Dominion have no claim on them for a participation in their common christianity, we would remind them that they have every claim to a share, for christian purposes at least, of the property that is accumulated on its soil.

TO CORRESPONDENTS.—A large number of communications have to be left over till next week from want of space. We also regret that the Story is unavoidably crowded out.

SERMON.

Preached before the Provincial Synod of Canada [in Christ Church Cathedral, Montreal, by John, Lord Bishop of Fredericton, Sept. 12th, 1877.

Psalm xlvi. 12, 13, 14. Walk about Zion, and go round about her; tell the towers thereof. Mark well her bulwarks, consider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever.

Those who are as old as I am, may remember that once it was taken for granted, that the whole strength of the Church lay in its being an Established Church; a Church firmly bound to the State by golden fetters, of which St. Paul and St. Peter knew nothing.

In those halcyon days, there were occasional meetings on behalf of the society (as it was called) scantily attended. A safe, moderate and wealthy parson was usually invited to preach, and discoursed on the security of the Church of England, and the evils of dissent. At a small assemblage afterwards held, after a few well turned compliments to each other, and a brief glance at foreign lands, which no one had any intention of visiting, and of which few knew anything, the meeting separated in the full spirit of Mons. de Talleyrand's direction, "above all, sir, no zeal." It was taken for granted that Christianity and the Establishment were synonymous terms. One can scarcely think it possible, that in one man's lifetime the aspect of things in the Church should have so completely changed. Hundreds of parishes in those days had only one service on Sunday; and thousands found the church doors closed against them all the week. It seemed that man was made to worship his Creator one day in seven; more than this would be fatal to the Protestant religion.

Those were days in which I can well remember, as a boy, the lordly faculty pews, in which there was abundance of room for the owners, but none for the poor, and in which the wealthy proprietors, if anything were too plain spoken in the sermon, stirred their fires, and rendered the offensive words inaudible. The old churches lingered on in calm decay, but no one understood their architecture, and ordinary Christians could see no difference between the style of one age and the style of another.

There were no hymnals in those days—we all rejoiced, or submitted to the feeble rhymes of Brady and of Tate, is supposed imitation of the genius of David.

The Christian Year had not then been born. Hymonology was consigned to a few enthusiasts.

Liturgical studies formed no part of a clergyman's reading. The Prayer book was pronounced excellent, and many a panegyric uttered on our admirable Liturgy; but the sources of its grandeur were not investigated, its revisions were unknown, no list existed of the antiquity of its collects, and no history of the discussions at the Savoy Conference set forth in full, for the benefit of all time, the temper and the desires of our opponents and the full and explicit answers to all exceptions by those most learned champions of our Church, Saunderson, Pearson, Walton, Sparrow and Gunning. How could our Prayer-book be understood, or really valued, when its communion office was dethroned from its proper place in Christian worship, when, instead of meeting, like the Apostolic Christians, at an early hour to break bread

every Lord's day, and to offer the daily sacrifice of prayer and praise, Holy Communion was read, I can hardly say celebrated, three or four times, and received sometimes once a year?

At this particular term of our history, when paralysis of spiritual life and motion seemed the pressing danger, a few earnest and good men, hearing the mutterings of a rising storm against the Church, set themselves seriously to investigate the whole history of her constitution. They asked, whether Establishment was the real foundation on which she rested? Had her Prayer-book no link with the past? Were her orders traceable to apostolic times? Had her bishops and clergy any authority independent of what the State could confer? Could the State, consistently with the enactments of Parliament itself, and the declarations of our monarchs, dictate to the Church what our doctrines and our ritual should be, irrespective of the deliberations of Convocation? These inquiries were, it must be remembered, made by men unversed in architectural knowledge, who certainly were not Ritualists. But the notion of any powers wholly spiritual, and independent of the State, appeared so novel and so foreign to men's minds, that men lashed themselves into fury at the thought. It would not be saying too much to describe them, like their predecessors, throwing dust into the air, and crying out, "Away with such a fellow from the earth, for it is not fit that that he should live."

It is now possible to take a calmer view of the situation. After all this extraordinary tumult, we have lived to find men's minds no longer agitated by practices which now appear perfectly innocuous. Ancient pews have been swept away, yet few murmur. Ancient churches are restored to somewhat of their pristine glory, and every one rejoices. Long processions of surpliced priests are formed, even with Archbishops and Bishops at their head, to consecrate, or to celebrate the anniversary of consecrations; thousands of earnest laymen await the entrance of the white-robed choir into St. Paul's Cathedral and join heartily in the plain song of the church; fonts are restored to their original use and place, and altars duly vested, or substituted for mean kitchen tables, and the church has (by God's blessing) achieved a second reformation. No longer offering to God the meanest and the worst, "the blind and the lame," she humbly and reverently presents to His glory the best, the costliest of all His gifts to her.

We have also lived to see a still more glorious reform, for the Church has fulfilled her great Master's charge, and has been mindful of her duty; extending herself into all lands, giving to independent states, and widespread colonies, what statesmen sullenly denied her; linking together people of all lands in the fellowship of christian love and furnishing for an example to mankind, not the silken courtliness of purple ease, but the self-sacrificing labours of priests, and laymen, and sisterhoods, and the courted martyrdom of a primitive bishop. Have we then lost anything by the changes? Nay, are we not infinite gainers? Have we not been taught no longer to lean on the promises of statesmen but on the strong arm of the present Saviour standing on the right hand of God to succour us? And if I read the mystical gospel history aright, that waves and storms will ever beat upon the church ship, until He rises from His throne, omnipotent to save, we have no cause to be dismayed by present dangers, more than by the past. "O passi graviores, dabit Deus his quoque finem." And thus after a mighty peril and a miraculous deliverance, the holy writer of this Psalm, "with all the pride and affection of a patriot," with a poet's and a painter's eye, bids the citizens of Zion go forth. "Mark well her bulwarks," which God has founded, which the foe has threatened, but could not destroy; consider one by one the glory of her sacred shrines, and tell to future generations that your confidence was not misplaced; hand down to coming ages your great Catholic heritage whole, undefiled, unutilized, unimpaired, for it is Jesus the Saviour who has commanded you to keep the bulwarks of His Church for Him.

In venturing to offer some advice in regard to our present dangers, and the consolations which we may gather from the Divine Word, and from

past history and experience, I would say they all point to the one great source of hope, "Hold thee still in the Lord, and abide patiently upon Him"; "O tarry thou the Lord's leisure; be strong and He shall comfort thine heart." And I make this one observation at the outset, that when the church ship seemed in greatest peril, the Master took no heed of the winds and waves without, He slept in godlike security. The only danger He referred to was the Apostles' want of faith, and He said, "Why are ye so fearful? how is it that ye have no faith?" From which we learn this great lesson, that our chief dangers come from within ourselves, not from without.

Bear with me while I briefly point out some of the dangers. May we not say that want of holiness is certainly the first? As a body, the clergy and laity of our Church may perhaps compare favorably with some other Christians, but how far has the spirit of the age insensibly led us all away from the Apostolic standard? Are we the Epistles of Christ, known and read of all men? Are we not only moderate, honest and respectable, but unwordly, unselfish, and as to speak, enamoured of our duties? In the work of our holy calling, have we all the same untiring energy which the merchant, the lawyer, and the politician display in their several pursuits? Do our lives reflect the image of our prayers? Are we often in communion with God? Do love and purity, meekness and uncompromising fidelity shine in all our ways, or is there anything of mere professional talk to be heard among us? Do we busy ourselves chiefly with the fussy, superficial activities of the religious world, as if committee meetings, and the formation of new societies would atone for the absence of that holy heart without which no man shall see the Lord? Whilst we glory in our freedom from some special errors, peculiarly repulsive to us, and manifestly unpopular, is sin under some other form, disguised as an angel of light, Pharisaical pride, contempt of others and neglect of duty, the root of bitterness that springs up unseen, and mars the reality of Christian life? For of all men living, the clergyman has most to dread that spirit which proudly cries in the temple of God: "I thank Thee than I am not as other men are," nor even as this Papist, nor even as this Puritan.

A want of sound knowledge is another of our dangers. In the present dearth of candidates for the ministry arising from various causes, we have too much reason to fear that unprepared and unsatisfactory men will seek to rush into the ministry, not in the Spirit of St. Chrysostom's great treatise on the Priesthood, not in the spirit of the Apostle who spent three years in Arabia, meditating on the sacred oracles, before he began to teach, not agreeably to the direction: "Give thyself to reading, to meditation, to prayer," but in the temper of a man who looks on fluency of speech as the sum and substance of the teaching power of the ministry, instead of being (as it is) a most dangerous gift.

For mere fluency, unchecked, is almost sure to lead to want of preparation. Words poured forth at random neither spring from thought, nor suggest thought, and while the empty hearer marvels, the thoughtful turn away in disgust.

"Nil sine labore," said a wise heathen. "Every man according to his labour," said an inspired Apostle. Why should we expect to acquire an adequate knowledge of our profession with less labour than other men? Why should a knowledge of French, German or Spanish be demanded in certain lines of business, while it is supposed that we cannot find time, or will not expend toil in understanding the gospel in the two languages in which the Holy Ghost appointed his servants to preach to mankind? The terms of general salvation are one thing, the preparation for the ministry is another. As a reader, who will allow no man to read in the church but himself, ought to read better, certainly not worse than his hearers, so an expounder of the sacred word should not be ignorant of the idioms and terms of the language which he professes to explain to the flock. And to say nothing of the gross mistakes into which both preachers and hearers sometimes fall from ignorance of all but the authorized version, it may happen that questions of doctrine are seriously affected by a mistranslation, in which no true distinction is made between the present,



the aorist and the perfect tenses, or in which ignorance of a Hebrew idiom has been made the subject of an idle cavil. One thing I take to be certain, that more labour ought to be bestowed on the acquisition of Scriptural knowledge, and that in this discerning and inquisitive age, unless, bishops, priests and laymen see the necessity of gradually raising the standard of knowledge in candidates for the ministry, (and bishops alone cannot enforce this) great danger will accrue to the extension and usefulness of our Church. Nor is the want of scriptural knowledge the only evil from which our clergy and laity suffer. In the preface to our Ordination service, our Prayer-book teaches us that we are an historical church. "Antient authors," that is the writings of the Christian Fathers, are referred to as sufficient to show, together with the canonical Scriptures that our church government is of divine institution. If it be so, it should be revered accordingly. If this reference to antiquity be applied further to the ordinances and ritual of our church, it would not only supply us with a sound and judicious guide on many vexed questions, but it would so instruct the younger clergy and the less informed among our laity, that we should have fewer dissensions among us, and scarcely any would be found banded in opposition to the canonical authority of their bishops, or clamouring for another reform of the Prayer-book, so as to sweep away all distinctive doctrine from it, doctrine which one may safely say is built on the writings and practice of the apostles and prophets, as well as on the continuous witness of the Holy Catholic Church. Such proceedings have their root (it seems to me) in ignorance. When the priests lips keep knowledge, and freely dispense it, they may be removed.

But I pass on to speak of one other danger, one of our greatest, *want of love*. When we remember how clearly an Apostle has told us that neither eloquence, nor knowledge of gospel mysteries, nor a large measure of faith, nor the sacrifice of our substance, nor the yielding our bodies to the flame will avail anything without love, we may tremblingly ask what is to be the end? Fierce fires of bitterness surround us, fanned by the inconsiderate zeal of eager partizans. Every one who cannot see eye to eye with ourselves is supposed to be against us, not remembering that he who is not against us may be on our part. What must be the evils of intolerance, when toleration is but the smallest part of love? To agree to differ may be necessary, when the disputes are irreconcilable; but we ought to strive for a settlement of them as long as it is possible, without sacrifice of Christian principle. And it is possible to place things indifferent in the rank of principles, and to push what we call principles, to the destruction of love.

We have long been accustomed to certain differences both of interpretation of doctrine and of ritual, and if the Articles or rubrics were enlarged, and made much more stringent in one direction than they are at present, though you might bind men by "burdens, grievous to be borne," you could not bind the freedom of the human mind, which finds a way out of every prison. The power of truth is stronger than the force of law. I am well aware that in addressing you in cathedra, I do not speak ex cathedra; yet shall I not withhold my opinion that in an evil hour for the Church of England, it was determined to stamp out one of the serious and earnest parties in our church. Rites in public worship, all men, pagan and christian, must have, and have always had. Our rites are directed by the rubrics of our Prayer-book, which is, and has been in times past, constantly neglected in its plainest expressions, to the detriment of reverence and to the promotion of that most fatal notion, that worship consists in seeing and hearing a preacher. Attention to due ritual, judiciously conducted, is no more than an endeavor to discover the most suitable way of doing honor to the presence of Almighty God. This Presence promised to be in the midst of us, in our prayers, our praises, in the baptism of our infants, and the celebration of our Holy Eucharist, we come to worship. It cannot, therefore, be an unfit subject of inquiry, nor need it disturb any christian mind, that there should be inquiry, with what ritual, what postures of holy devotion, what significant and solemn symbols of our faith, we may

most humbly, and most agreeably to the mind of Christ, adore our Incarnate God. Our Church has provided us with an answer to such questions in part—only in part, because no rubrics are sufficient to provide for all emergencies, and to govern this whole question. Seeing then it must be admitted that this great subject has received scant consideration in times past, and that the entire neglect of ritual has led many clergy and many congregations into extreme and most lamentable irreverence, no breach of Christian love need to be made between those who, from long disuse, are slow to perceive any need of change, and those who, from keen perception of the evils of disuse, have set themselves (it may be thought not always discreetly) to reform what is amiss, according to the rules which they have promised to obey. It is the character of all reforms to elicit differences of thought and action, and ritual is simply no exception to the general rule. This matter should, in my view, be dealt tenderly with on both sides. If those who call themselves Evangelical—a title I should refuse to accord to them in such a way as to exclude others from faithfully preaching the gospel of Christ—if those who are called, or call themselves High Churchmen, and those who suppose themselves to be men of broader sympathies than their brethren, can work together in the same church for the common weal, in Synods, in Conferences, in Congresses, at Consecrations, and Holy Communions, why should the Ritualist be excluded? Why should he have a special scourge invented for his peculiar benefit, called by one of the many ironies of life fatherly correction? I do not undertake to justify any rude and uncharitable expressions used in haste and anger towards those whose age, station and authority in the Church demand respect, but I make great allowance for the feelings of men, who, thoroughly in earnest themselves, devoted to hard and often ill-paid work, seek to attract and to christianize rude and half-heathen populations, and having succeeded in their arduous task, and make up congregations of most unpromising materials, who are devoutly attached to their pastors, and delight in a service in which they can all join, find themselves prosecuted by people who send hired spies to watch, not to worship, in their churches, and are brought under the lash of a law which scarcely any of the bishops themselves perfectly obey, and notoriously, those bishops who put the law in operation obey it the least. It has been the wisdom and the glory of the Church of England, that it is a tolerant Church. This spirit has been deemed unfaithful by those who would bind men to a hard and fast line, and, by the severest penalties, prohibit any man from passing it. But the same tolerant spirit has attracted far more than it repelled. In matters of faith the church is more stringent, knowing, from history, the subtlety of unbelief; in matters of ritual, she allows for diversities of feeling and expression. This liberty is accorded to Every Body in the Church save one. Men of every shade of opinion, and of practice, are tolerated, are welcomed, are rewarded, but this one Body which numbers in its ranks some of the most holy and self-denying of our priests, some of the most learned of our liturgists, some of the most liberal, loyal and spiritual of our laymen, is denounced. The law "with lime twigs set to catch their winged souls," only seems framed to crush them, or to drive them (if possible) into the arms of another Communion to which they most properly refuse to go. May not they, without any breach of charity, exclaim to their prosecutors, "Yet none of you keepeth the law." I have a strong conviction that if a wholly different course had been pursued, if the trusted leaders of the Ritualists, priests and laymen, had been summoned to meet the Bishops in friendly conference, after solemn prayer for the gentle wisdom of the Holy Ghost, with Holy Communion, and these men had been asked to state their reasons, and their difficulties, and their wishes, and the Bishops had patiently heard all, and as patiently replied, and that then both parties had considered how practically to meet the difficulty, and to keep on friendly terms, I feel very hopeful that "God would have revealed even this unto us," and a way would have been found for the tolerance of some things deemed by them essential, and the abandonment of others as idiosyncrasies, or eccentricities of

hasty, impatient minds.

And if some customs had been tolerated, which are held up to public odium, who would have been the losers? *Not the Church*, which would have been commended for its fatherly wisdom, and the increase of its love; *not the Bishops*, who would have been saved all their law suits, and useless expenses, and all the distrust and fear with which many now regard them, who are their natural friends, and ought to love them; *not the Evangelical body*, who would have been saved all the hard speeches and reprisals of those who think they are injured by them; *not the Broad Churchmen*, who profess to look on such proceedings from so lofty an eminence, that they can afford to treat them with contempt; *not the State*, which has gained no strength, and won no loyal regard by prosecution. No! the devil and his angels are the only beings who have gained anything, for he who gnashes his teeth with rage, when he sees us all loving and united, now laughs with fiendish joy when he beholds us torn and bleeding with continual dissension. The lesson which I draw from a long, anxious and attentive consideration of these grave dangers, of which no one can see the end, is not to follow the example set us by an established Church in one that is not established, at all events, not established in the same sense. In our condition, to attempt to force every man into the same narrow groove, according to decisions which have been declared by one of the highest legal authorities, to appear even to legal minds, inconsistent with each other, and which not one Bishop in Canada has yet entirely complied with, would be little less than an act of insanity, and it would be better, it appears to me, to wait till men's minds are more calm, and can look on matters in dispute with more knowledge, toleration and judgment.

Having said so much on our dangers, there is little time to speak on the consolations which God mercifully allows us in this distracted condition of things at home. Surely if we read history aright, there have been worse times than these, times when the flames of persecution carried off the bravest and the best; times, when the world "awoke to find itself Arian"; times, when corruption filled the ranks of the clergy; times, when a monarch was murdered and the liturgy proscribed; times, when the Church seemed paralysed. We live amidst happier omens, in the liberty of an extending and progressive Church, and unless we forsake God, God will not forsake us.

To me, the greatest consolation is my unalterable conviction, that this is God's Church which I serve. This Church I loved as a boy, I revered as a priest, and have now grown grey in her service as a bishop. The records of history, the experience of her daily teaching, the manifest blessing of God in her missionary work, at home and abroad, bring home this conviction to my heart. Only, amidst all differences, in the midst of all dangers, if Jesus our Saviour loved His own to the end, if our Lord loves us in spite of our manifold sins and defects, we may surely love one another. That very word *Synod* is a word that pleads for love. It belongs to "men of the way," as a primitive Christians were called. And the preposition before the word, signifies that we walk together in this way, that is, in truth and in love. Surely our Prayer-book presents more points of agreement than of difference. We meet this day to enjoy the fellowship of Christ's unspeakable gift. Shall not this soften our prejudices, and the savour of that blessed name diffuse itself like the dew that from the top of snow-crowned Hermon was wafted to the lowlier hill of Zion, like the sacred ointment which flows over the robe of the priest in all the rich graces of God's most Holy Spirit.

O my brethren, if "the time will come when three words uttered in charity and meekness shall receive a more blessed reward than those thousand volumes written with disdainful sharpness of wit," be mindful of the loving patriarch's precept: "See that ye fall not out by the way." Bishops, priests and laymen, have you not the strongest bonds of charity that can bind souls together for time and eternity? This "consolation in Christ, this fellowship of the Spirit, these bowels and mercies," shall they not lead you to fulfil His joy, who has bought you with His blood? If you must differ, act on your convictions, in truth, but in love.



love. If you must be separate in some practices, be separate in love. Bear with those who cannot see with you, not only tolerate but love them. "Work your work betimes," but work in love. Acknowledge goodness wherever you find it, that you may love the goodness, and forgive the error. O let not the bitterness of party spirit blind your dying eyes to the necessity of entering the presence of the Holy One in love. So may the God of peace and love be with you all. Amen.

**Diocesan Intelligence.**

*NOVA SCOTIA.*

**MONCTON.**—The Bishop of Nova Scotia preached at St. George's on his way home from the Provincial Synod, and Canons Dart and Brigstocke were in Ottawa after that important meeting in Montreal.

**NEW ROSS.**—The tea-meeting lately held here realized \$140. We are very glad. This poor mission has in a few years built a rectory, and has now nearly completed a very handsome new church; help is needed and well deserved. Rev. J. W. Norwood is the priest in charge.

**DARTMOUTH.**—Sunday School Picnic.—The members of Christ's Church Sunday School, held their annual picnic on Thursday last. The day was all that could be desired, and the scholars, numbering about two hundred, were accompanied by their parents and teachers. Too much cannot be said of the hospitality received at the hands of Mr. McNab and his family, nor of the exertions of Rev. Mr. Bell, pastor, their enthusiastic superintendant, Mr. Parker, teachers and others, who very kindly gave their assistance.

**HALIFAX.**—The Rev. Mr. Kitson, H. M. Garrison Chapel have presented him with an address, expressive of their esteem for him, and regret at his leaving. The teachers and scholars of the Sunday School in connection with the church made the Rev. gentleman presents of small articles of silverware as mementoes of the pleasant relations existing between them.

**THE LATE REV. W. LAKE ONSLOW.**—The somewhat sudden death of the Rev. William Lake Onslow, M. A., at Sandringham Rectory, on Thursday night, has cast a deep gloom over the Royal estate in Norfolk. Mr. Onslow entered Cambridge from the grammar school at Great Yarmouth and graduated in mathematical honours in 1842. In 1846, having entered the Church and filled a curacy in Norfolk, he was appointed to a chaplaincy in the Royal Navy and naval instructor. In 1850 he served in India and China on board Her Majesty's flag ship "Hastings." In 1858 he was appointed special naval instructor to his Royal Highness, Prince Alfred, on board Her Majesty's ship "Euryalus." In 1866 the Prince of Wales appointed Mr. Onslow his domestic chaplain, and presented him to the living of Sandringham. Mr. Onslow's last service afloat was in 1868-9, on board the "Ariadne" during the visit of the Prince and Princess of Wales to the East, after which he was placed on the retired list of chaplains. His amiable disposition and kind consideration for all made him a great favourite. By all, from the Prince and Princess of Wales downward, he was held in the highest estimation, and his death has created a blank at Sandringham which will not be easily filled. His health has been very precarious for the last year or two, but a fortnight ago he was at the public luncheon in connection with the sale of Shorthorns and Southdowns at Sandringham, and few who heard his cheery voice on that occasion could have thought his end so near. Mr. Onslow is remembered in Halifax, and elsewhere in Canada, with warm regard; and one who was at school with him 40 years ago asks us to record his affectionate memories.

**QUEBEC.**

(From our Own Correspondent.)

**QUEBEC.**—The Lord Bishop of Fredericton and several of his clergy visited this city, en route from Provincial Synod. On Sunday the 23rd,

anniversary services were held at St. Michael's Church, the Bishop of Fredericton, being the preacher in the morning, and the Bishop of Quebec, Celebrant. In the afternoon the sermon was preached by the Bishop of Quebec. At the morning service we noticed besides the Bishops the Rev. Canon Medley, Rev. T. E. Dowling, Rev. J. R. Campbell, all of the Diocese of Fredericton, Rev. A. W. Mountain, late Incumbent of St. Michael's, now rector of St. Mary's, Stoney, Stratford, Diocese of Oxford, Rev. A. Avon Iffland, rector, and Rev. H. G. Parker, rector of Compton. The service was choral and heartily rendered throughout. St. Michael's is a substantially built gothic church, with stained windows throughout; the chancel is deep and the whole church well proportioned. It is now just twenty-one years since the consecration of this house to God. The Bishop of Fredericton was present then, and again visited the church eleven years ago to hold an ordination for the Bishop of Quebec. We noticed that the church had been undergoing some painting and other repairs. There is still a want in color, especially in the chancel, and we cannot congratulate the change in that respect from the days when Mr. Mountain was the Incumbent; the removal also of the cabinet organ to the west end is, in our opinion, not a wise one. The offertories during the day were devoted to the Mission Fund of the Church Society. In the city proper, the Rev. F. Partridge, Secretary of the Synod of the Diocese of Fredericton and rector of Rothsay, preached an admirable sermon in St. Peter's Church, the pulpit occupied in the evening by Rev. J. R. Campbell, who delivered an excellent extempore address. The Rev. T. E. Dowling, in his usual fluent and forcible manner addressed the children of St. Matthew's Sunday School in the afternoon, the Litany being sung by the Rev. Canon Medley. In the evening the Bishop of Fredericton preached one of his telling sermons to an overflowing congregation, the large church being filled from end to end. In the Cathedral the Rev. Canon Medley occupied the pulpit at the evening service. The Bishop of Fredericton and the various clergymen left the city on Wednesday with the hearty good will of their Quebec brethren. On Monday, the 1st of October, the Bishop of the Diocese will give an account of his recent visit to the missions on the Labrador coast at the "meeting of the Quebec Missionary Union." The mission work on that stern and rocky coast, with its poor and scattered population of fishermen is emphatically the Home Mission of the Diocese.

**Cathedral of Quebec.**—Rev. C. W. Rawson the assistant minister who has been absent on leave for the past three months, has we regret to state been obliged to resign his position in consequence of continued ill-health. Mr. Rawson had won the affection and esteem of all, and will be greatly missed by the congregation.

**MONTREAL.**

**PROVINCIAL SYNOD.**—*Seventh and last day.*—The consideration of canon iv was taken up clause by clause.

The canon, as amended by the Joint Committee of the two Houses, reads thus:—[The words in italics show the additions made thereto by the Synod prior to its adoption.]

**OF THE TRIAL OF A BISHOP.**

Offences for which a Bishop may be tried:—1. Any Bishop of this Ecclesiastical Province may be tried if charged with any of the following offences:—(1.) Crime or immorality. 2. Adversely holding and teaching, whether publicly or privately, any doctrine contrary to that held by the Canadian Branch of the Church of England. (3.) Wilful violation of the Constitution or Canons of the Provincial Synod. (2.) No charge against a Bishop shall be made except in writing, and it shall be signed either by a Bishop of a Church or one in communion therewith, not under suspension, deprivation, or degradation; or seven male communicants of this Church in good standing, of whom at least three shall be priests.

3. Whenever a Bishop of this Ecclesiastical Province shall have reason to believe that there are in circulation rumors, reports or charges, affecting his moral or religious character, he may, if

he pleases, if acting in conformity with the written advice and consent of any of his brother Bishops, demand of the Metropolitan, or if the Metropolitan be the Bishop affected by such rumours, then of the Bishop senior by consecration, to convene a Board of Inquiry, in the mode hereinafter set forth.

4. Accusers may choose a lay advocate in preparing proofs and charges, or they may prepare such charges themselves; and in either case the grounds of accusation must be set forth with reasonable certainty of time, place and circumstance.

5. Charges, prepared in either of the modes mentioned, shall be delivered to the Metropolitan if he be not the accused; if he be the accused, the charges shall be delivered to the Bishop senior by consecration.

6. Accusers must give security for costs in the sum of one thousand dollars.

7. The House of Bishops, at each meeting of the Provincial Synod, shall appoint a Board of Preliminary Inquiry, not exceeding nine persons, all being communicants of this Church, the majority of whom shall form a quorum, who shall act as such until the next meeting of the Synod. Provided always, that no person who has joined in making the charge shall act upon the Board.

8. The Metropolitan or Bishop senior, as the case may be, shall, on receipt of such charges, give notice thereof to said Board, and direct them severally to attend at the place designated to organize the Board, and it shall be the duty of each member so notified to attend.

The place of meeting must be within the diocese of the accused.

The Metropolitan or Bishop senior shall send, at the same time, a copy of the charges to each member of the Board, and also to the accused.

9. The sittings of the Board shall be private.

10. All evidence shall be taken down in writing and signed by the witnesses. Two witnesses shall be necessary to the proof of any charge, and the Bishop charged and the persons making the charge may respectively give evidence before the Board.

11. If the majority of the Board present shall be of opinion that there are sufficient grounds to put the accused Bishop upon his trial, they shall direct the Chairman to prepare a presentment, to be signed by such of the Board as agree thereto.

12. The Chairman shall transmit to the Metropolitan or Bishop Senior from whom the charges were received, the presentment thus signed, together with the evidence on which it is based, and the said Bishop shall send to the accused Bishop a copy of the same.

13. If the majority of the Board present shall be of opinion that there is not sufficient ground to put the accused Bishop on his trial, they shall report thereon in writing to the Metropolitan or Senior Bishop, and in such case the charges, together with the certificate of the Metropolitan or Bishop Senior by consecration, of the refusal of the Board to make a presentment, and shall be prepared in duplicate, one to be sent to the Secretary of the Provincial Synod, to be deposited amongst the archives of the Synod, and the other to the Secretary or Secretaries of the Diocesan Synod of the Diocese whose Bishop has been so charged. No proceedings shall be had thereafter by way of presentment on such charges.

14. No presentment shall be made in any case unless the alleged offence shall have been committed within two years next before the day on which the charges were delivered to the Metropolitan or Bishop Senior by consecration, except the charge be of such a nature that it would subject the accused to indictment before the criminal courts.

15. When a presentment shall have been made by the Board of Inquiry, or the majority thereof, it shall be the duty of the Bishop receiving it to make arrangements for the trial of the accused.

16. The court shall be formed of the Bishops of the Ecclesiastical Province, a majority of whom, excluding the accuser if he be a Bishop, and the accused must be present. The rules of evidence to be followed on the trial shall be those of the Civil Courts of the Province within which the trial takes place; provided always that the accusers and accused may respectively give evidence.

17. The Bishop to whom the presentment is made, shall within two weeks summon all the



Bishops of the Province, other than the accuser and accused, to attend at an appointed time and place, and it shall be the duty of every Bishop so summoned to attend unless he be excused for reasonable cause, to be approved by the Metropolitan, or by the Bishop senior by consecration. He shall also summon the accused Bishop by written notice, to be sent by mail, within two weeks from the receipt of the presentment, addressed to his usual or last place of residence in his diocese, to appear and answer at the time and place so appointed, and shall also give like notice to the complainants requiring them to attend at the said time and place to substantiate their charges.

18. The time appointed for trial shall be within three calendar months, and not less than one month from the day on which the summons was mailed, and the place shall be within the diocese of the accused Bishop.

19. The Bishops shall appoint a legal assessor at the time of trial, but such assessor shall not vote in any case whatever.

20. If the accused refuse or neglect to appear, then the Court shall proceed *ex parte* to pronounce him in contumacy, and after hearing the evidence adduced pronounce judgment in the case.

21. The accused and the accusers may appear by counsel.

22. The decision of the Court on all the charges shall be reduced to writing, and signed by a majority of those members of the Court by whom the case has been heard.

23. The sentence of the Court if the accused be found guilty shall be either admonition, suspension for a definite period, deposition or removal from office in the said church. And in case of such removal from office with a cessation of all right in the temporalities of his See.

24. The judgment of the Court shall be communicated to every Bishop of this Ecclesiastical Province, to the Provincial Synod, and to the Synod of the diocese of the accused Bishop, and the said Synods shall forthwith proceed to enter and record such judgment.

A full record of the proceedings of every such trial shall be kept by the House of Bishops.

C. J. Brydges, Chairman of the Committee of the Lower House.

Mr. Brydges moved that the canon as amended be sent up to the House of Bishops for their concurrence. Carried.

A message from the Upper House was received at a subsequent stage of the proceedings, concurring in the canon.

A message from the Upper House was received in which their Lordships did not concur in the report of the committee adopted by the Lower House, and which report recommended that at the discretion of a minister the services of a lay reader might be dispensed with, without reference to his Bishop. The reason for non-concurrence was not stated in the message.

A discussion ensued, and

Mr. S. Harman, seconded by Canon Brent, moved that this House do reconsider the canon with reference to the appointment of lay readers. Carried.

The discussion resulted in the appointment of a committee composed of Canons Dart, Lobley and Mr. C. J. Brydges to confer with their Lordships upon the matter.

The committee reported their Lordships were not prepared to withdraw the license of a lay reader at the request of a minister, but would take into consideration all facts touching the cause for such dismissal. The subject was therefore left over until next session.

The following letter which explains itself, read by the Clerical Secretary, was sent down in a message from the Upper House:—

City Clerk's Office, City Hall, Montreal, 18th September, 1877.

To His Lordship the Metropolitan, President of the Provincial Synod: Reverend Sir,—On Friday last His Worship the Mayor, some time before the meeting of Council took place, put in my hands a small note which he had received from you asking permission to lay down straw in the portion of the street adjacent to the building in which the Synod hold their sittings, and instructed me to inform your Lordship that the permission asked for was cheerfully granted. Pressure of business made me overlook the matter, which I

very much regret, and now beg to apologize to your Lordship. Trusting you will accept my apology for this omission of duty, which I can assure your Lordship was quite involuntary, I have the honor to be, your most humble servant, Chas. Glackmeyer, City Clerk.

Committee on the motion respecting amendments to Canons—Revs. G. W. Hodgson, Geo. W. Hill, D. C. L., Messrs. Thos. White, Clarkson Jones, and G. Schofield.

Committee appointed to confer with a committee of the House of Bishops and to report upon the functions, powers and duties of Deans, Archdeacons, Rural Deans and Canons—Revs. J. Langtry, J. G. Roberts, J. W. Burke, T. E. Dowling, E. J. Hemmings, D. C. L., Messrs. S. S. VanKoughnet, G. A. Blair.

Rev. Dr. Hill moved, seconded by Dr. Henderson, Q. C., that the thanks of this House are due, and are hereby tendered, to the Prolocutor, the Venerable Archdeacon Whitaker, for his courteous, learned, impartial and able conduct in the chair, whereby the business of this session has been carried on to a satisfactory and harmonious conclusion. Carried.

The Prolocutor replied in happy terms, and congratulated the members of the Lower House upon the amicability which had characterized their proceedings.

Moved by Mr. George McCrae, seconded by Rev. Canon Brigstocke,

That the thanks of the House be given to the Secretaries for their able and efficient discharge of the duties of their office. Carried.

Moved by Rev. Canon Dart, seconded by Rev. James Brook,

That the cordial thanks of the delegates are tendered to the citizens of Montreal for the hospitality and kindness they have received at their hands, and to the Rev. Canon Evans for the trouble he has taken in making arrangements. Carried.

Moved by Rural Dean Cole, seconded by Chief Justice Allen:—That the House of Bishops be requested, through the Metropolitan, to represent to His Grace the Archbishop of Canterbury the earnest desire of this Provincial Synod that, before the assembly of the Pan-Anglican Synod next year, steps be taken to cause a day of humiliation and fasting to be observed throughout the Anglican Church, to pray to Almighty God to pardon and heal the divisions of Christendom. Carried.

Moved by Rev. Canon Dart, seconded by Mr. C. J. Brydges:—That a committee of this House be appointed to make, at the proper time, in conjunction with the Metropolitan, such arrangements in regard to the convenient meeting of this House, and the accommodation of its members, as they may deem necessary for the holding of the next Provincial Synod.

Moved by Rev. H. Holland, seconded by Judge Kingsmill:—That in No. 31 of the Rules of Order, for the words "one clerical and one lay member from each Diocese," in lines one and two, be substituted the words "three clerical and three lay members of the Synod." Carried.

Rev. Canon Preston, seconded by Chief Justice Allen, moved the adoption of the report of the Diaconate. Carried.

Moved by Rev. R. W. Norman, seconded by Rev. Canon Lobley:—That all notices of motion not yet disposed off, be placed under the head of unfinished business. Carried.

The Clerical Secretary informed the House that (naming the motions) only five notices remained on the orders of the day which were not disposed off.

The minutes of the seventh days proceedings were read and confirmed.

The Closing Proceedings.—His Lordship the Metropolitan, accompanied by their Lordships the Bishops of the various dioceses in the Ecclesiastical Province, entered the House and occupied the platform. The Metropolitan then addressed the House as follows:—REV. BRETHREN AND BRETHREN OF THE LAITY.—In closing this session of our Provincial Synod I have great pleasure in congratulating you on the singularly peaceful and harmonious spirit which has prevailed during the past days of our meeting together. This session will be specially marked by the introduction of a very important canon which has been submitted to our deliberation; and although the subject was

one of considerably delicacy and beset with some difficulties, I rejoice to think that it has called out such an amount of good feeling and unanimity as rarely characterize so large an assembly.

I have to state that the following Acts having been concurred in by both Houses, have passed the Synod, viz.:—1. The confirmation of amendment of Article XII of the Constitution. 2. The confirmation of amendment of Article VII of the Constitution. 3. The confirmation and amendment of Article IX of the Constitution. 4. The confirmation of a Report on Intercommunion with the Church in the United States. 5. The adoption of a resolution concerning the appointment of a delegation to the next General Convention. 6. The adoption of a Canon on the consecration of a Bishop. 7. The adoption of a Canon on the oaths and subscriptions of the clergy. 8. The adoption of a resolution concerning the Table of Kindred and Affinity. 9. The adoption of an amendment of Canon IX. 10. The adoption of an amendment of Canon XII. 11. The adoption of an amendment of Canon XXVIII. 12. The concurrence of both Houses in the appointment of St. Andrew's Day, or any one of the following days, as a day of Intercession.

I earnestly pray that as you go back to your respective Dioceses you may be animated by the same spirit of brotherly love, and also by a desire to throw yourselves with increased heartiness into the blessed work of Christ and of His Church.

Brethren, may God's presence and blessing be with you.

I have now to declare that this Synod is prorogued.

The members then sung the doxology, the benediction was pronounced by the Metropolitan, all kneeling, and the ninth session of the Provincial Synod was brought to a close.

[We have made considerable use of the report in the Montreal Gazette in our account of the proceedings of Synod.]

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—At a vestry meeting of Trinity Church, held on Monday, Sept. 24, Messrs. T. Cole, P. A. Crosby, were elected churchwardens, and measures were discussed, having in view the reorganization of the church. A reduction of twenty-five per cent. was made on the pew rents. It is hoped, that, under the pastoral care of the new rector, the Rev. W. Craig, the church will resume its former position, and that most of its old friends and many new ones will rally round the new pastor, who has already won the reputation of an able preacher, and zealous parish worker. Sunday, the 30th, was observed in this diocese as a day of Thanksgiving for a bountiful harvest, and special collections taken up in most of the city churches, on behalf of the poor; several churches were appropriately decorated.

#### TORONTO.

We have been requested to give notice that a box will be made up for the *Shingwauk Home* on the 20th inst. and any parcels left at Messrs. Rowsell & Hutchison's will be forwarded therein.

The address of the Rev. Rural Dean Givins is Toronto, not Yorkville.

SYNOD OFFICE.—Collections, &c., received during the week ending September 29th, 1877.

MISSION FUND.—Special Appeal.—Hon. Wm. Cayley, on account of subscription \$50.00; Rev. J. D. Cayley, on account of subscription \$20.00.

July Collection.—Lloydtown, \$2.10; Alliston, \$2.30; West Essa, \$2.00; Fisher's School House, 70 cents; St. Paul's Toronto, \$23.50.

Thanksgiving Collection.—Shanty Bay, \$5.45; Berkeley (Harvest Home Collection), \$9.30; Holland Landing, (Harvest Home Collection), \$2.00.

"R," Orillia, donation, \$20.00.

ALGOMA FUND.—"R," Orillia (donation), \$5.00.

TORONTO.—St. George's.—The Lord Bishop of Fredericton preached in St. George's Church last Sunday morning to a large and attentive congregation. The Lord Bishop of Toronto was also



present, as well as Rev. Prof. Jones of Trinity College, and Rev. J. D. Cayley, Rector of the church, who assisted in the service. The sermon was on the ministry of Angels, and the subject was discussed in an able and interesting manner. The choir acquitted themselves well on the occasion, and the service throughout was hearty and devotional.

**Holy Trinity.**—The Lord Bishop of Fredericton preached on Sunday evening last on Acts xix. 28. Evensong was said by the Rev. John Pearson, Assistant rector, and the lessons read by the rector, Rev. S. Darling, and the Rev. Dr. Davies.

**GORE'S LANDING.**—The Harvest Festival, which took place in the parish of Gore's Landing, Rice Lake, on Thursday last, the 20th inst., was one of the most enjoyable and pleasing occurrences which have taken place here for many years; and the inauguration of a new epoch in the history of church work by a first Harvest Home lent the occasion much additional interest. The ladies of the congregations of St. George's, Gore's Landing, and St. John the Evangelist, Harwood, with the valuable assistance of two kind and skilful visitors from Cobourg, Miss Chatterton and Miss Buck, had made due preparation by appropriately decorating the church with wreaths, monograms, and the texts, "The earth is the Lord's and the fulness thereof," "Thou crownest the year with Thy goodness,"—the latter of these in ears of wheat, forming an arch over the chancel window, which was bordered by a wreath of green with berries; and the former in wool tastefully relieved by small sprigs of green on a ground of Turkey red, being placed horizontally on either side upon the walk—all exhibiting exquisite workmanship. There were two monograms on each of the technical north and south walls (for the church, unfortunately, stands north and south instead of east and west), and the iron arches over the aisle from seat to seat were covered with beautiful wreaths of green and berries, while the pulpit and reader's desk were chastely adorned with wreaths of wheat and small fruit. In the chancel window was conspicuous the sacred emblem of our faith in wheat and red berries upon a ground of green cedar neatly inlaid. Underneath on the retable were pots of flowers, miniature sheaves of wheat and barley, and beautiful grapes; a little above, on the window ledge, was arranged in a bed of green many kinds of goodly fruit. The font, also, was beautifully adorned, and the stoves were covered tastefully with a large variety of fruits and vegetables.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Is. 60, 13.

There was Divine service in the morning, the church being well filled with parishioners and non-parishioners. Many of the latter were visitors from Cobourg, Baltimore and Coldsprings, who had come to "joy before the Lord" with us "according to the joy in harvest," and also to greet their old friends, and especially the Rev. W. J. Mackenzie, who had been invited to preach on the occasion. The rev. gentleman delivered a most earnest and appropriate sermon upon the duty of thanksgiving. At the conclusion of which he made an affecting allusion to his former connection as pastor with the Presbyterian congregations of Baltimore and Coldsprings.

Service being over, all resorted to Mr. Harris' grove, where the Cobourg cavalry band was discoursing excellent music, to enjoy the good things that had been provided, and here Mr. Mackenzie had enough to do, for his many old friends in knots and one by one came up to him and insisted upon a long and affectionate shake of his hand, and recalled the days of "Auld Lang Syne," and the happy memories of many absent ones.

Short addresses were then given by the Rev. Mr. McCleary, of Hastings, the Rev. Mr. Mackenzie and F. W. Burrow, Esq., M. A. Thus, pleasantly, was the afternoon passed with greetings, music, games and addresses.

As it began to draw to a close the band struck up "Auld lang syne" which was echoed by the silent throbbing of many hearts, while the tear of mingled joy and sorrow glistened on many a cheek. At length the time arrived when the steamers

"Golden Eye" and "Fairy" must depart; and hats removed, the National Anthem was played, and then the band forming into files led off the visitors to the boats to good marching music. Presently the boats were steaming down the lake, and the rich music of the band, so sweet and pleasant upon the placid waters, concluding the pleasures of this eventful and sunny day, soon died away in the distance.

The following day Mr. Mackenzie must return to his own parish in Milton, but owing to the numerous and pressing solicitations of members of his old flock, to call upon them, the Incumbent of Gore's Landing drove him around among them, enabling him to visit a large number during the day and to reach the train only the following night. The writer was much impressed by the strong feeling of kindness and welcome displayed by the people toward their old friend and pastor, the topics of conversation were old time affairs, the changes that had taken place and especially the great change which had rent them from them. Each one seemed to vie with the rest in strong protestation of belief that Mr. Mackenzie had left them and joined the Church of England from thoroughly conscientious convictions, and some of their office bearers declared that it was the universal opinion.

With many warm inquiries after the members of his family they wished him God speed with happiness and prosperity in his labours.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**OSGOODE.**—The annual "Harvest Home" took place on the 12th inst. at the village of Metcalf in Mr. York's grove. About 11 o'clock a. m. a large number of people had assembled, and about 1 o'clock, dinner was announced. The tables were elegantly laid out and tastefully adorned with flowers, with the more substantial attraction of fowl, cakes, and other edibles, prepared in a style that spoke well for the culinary skill of the ladies who provided for the occasion. During the remainder of the afternoon the crowd amused themselves with promenading, swinging, croquet, and other amusements. The enjoyment of the day was principally owing to the personal exertions of the Rector Rev. Mr. Wright and his estimable wife.

**MERRICKVILLE.**—On the evening of 18th inst., Trinity Church Merrickville was, literally, filled to overflowing, on the occasion of the marriage of Mr. Geo. G. Meikle to Emma L. daughter of Saml. Jakes Esq., Postmaster etc. The Church was beautifully decorated, chiefly through the taste and skill of Mr. Walter Merrick, with white Dossal and Altar cloth, trimmed with maple leaves, and four large bouquets of choice flowers, Hymn 212, (A. & M. old edition) was sung as a Processional, and 218 as a Recessional; and the Psalm *Beati omnes* was chanted to a Gregorian tone. The densely-packed congregation behaved with marked order and decorum. The wedding presents were numerous and elegant. The happy pair started the next morning for Montreal.

**RUSSELL.**—On Wednesday the 19th inst. the Russell "Harvest Home" was held in a pleasant grove belonging to Mr. Doran of Duncanville. The day was delightful and the large concourse of thankful, smiling faces was truly a happy scene. The excellent band of the 43rd Bat. of Metcalfe augmented by some of the members of the Duncanville band, discoursed a number of very fine selections, which added much to the pleasure of the day. The ladies deserve great praise for their unsurpassed display of eatables and for the manner in which the tables were decorated with the loveliest flowers. Opposite the tables and at a distance from them was erected a plat-form for the speakers. This was arched over with trees and branches; at either sides of it at the front were placed sheaves of wheat, and across the top was the motto "They joy before Thee according to the joy of harvest." In the evening those assembled were addressed by the Rev. Mr. Garrett of Cumberland, in a lengthy and appropriate speech, addresses and recitations were also given by Messrs. Lowrie, Talbot, Anderson, Hanna, and

Gibson. The closing remarks of the Rev. Mr. Wright, Incumbent, were cut short by the appearance of a shower. The Doxology was sung and the band played the National Anthem, the crowd dispersed to their homes well pleased with the day's enjoyment.

**SMITH'S FALLS.**—A Harvest Home Festival in connection with this parish took place on Wednesday, the 26th ult. Morning service was held in the church at 11 o'clock. The sermon was preached by the Rev. J. R. Forsyth, of Frankville, from the 147 Psalm: "O, praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

After the sermon there was a celebration of the Holy Communion, at which a goodly number were present; It is most pleasing, on a festive occasion like this, to see so many remaining to participate in this highest act of Christian worship. The church was beautifully decorated with evergreens, grains, fruit and flowers. Wreaths of flowers and berries surrounded the altar, reading desk, and pulpit; the font was also beautifully trimmed with flowers. On either side of the chancel were two banners, one of them, the gift of a member of the congregation, bore the appropriate words, richly illuminated, "Come ye thankful people, come." Besides the Rector, the following neighbouring clergy were present: The Revs. S. Tighe, A. C. Nesbitt, J. R. Forsyth and J. G. Low. After the service the congregation adjourned to a grove adjoining the village, where a most bountiful repast had been already prepared by the ladies. The afternoon was agreeably spent in playing croquet and other amusements.

There was a service in the evening at 7.30. a large congregation being present. The church when lighted presented a most pleasing appearance, a new chandelier lately put in, adding much towards illuminating the chancel decorations. Short addresses, suitable to the occasion, were delivered by the clergy present. Too much praise cannot be given to the ladies of the congregation, for the exquisite neatness and taste with which they carried out the designs, and for the proficiency they have attained in church decorating.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

**BURLINGTON.**—The Harvest Home festival of the parish of Burlington and Nelson was held at the Brant House on the 12th instant. "The Church has," it is true, "her seasons of mourning, but the sounds of sadness soon give way to the songs of praise." "Out of the fulness of the heart the Church speaketh, and her voice is one of joyful thanksgiving. Morning service was held at St. Luke's at 10.30. The rector, Dr. Greene, his assistant, Rev. W. R. Clark, B.A., and Rev. W. Massey, M.A., took part in the service. A most appropriate sermon was preached by the Rev. H. J. Mackenzie, from I Thess. v 18: "In everything give thanks; for this is the will of God concerning you." A right pleasant day was the feast of weeks. For many days had the young people of Nelson and Burlington been looking forward to it, and eager minds and skilful hands had been making preparations. The church was beautifully decorated with evergreens, fruits and flowers, wreaths of grain interwoven with the fruits of the season were twined around the pillars and windows. The galleries were festooned with evergreen, grain and berries. Over the chancel arch in large letters made with straw, on a blue ground, was the text, "The earth is the Lord's and the fulness thereof," and over the entrance door, "God is Love." On the Communion Table the offerings were particularly noticeable: fruits and flowers were there, the best and brightest in the land. Around the upper part of the holy table was a heavy fringe of oats, tastefully arranged, in the centre a Maltese cross of barley and grapes, and around the lower part was a border of barley, where here and there were to be seen the miniature sheaves of golden wheat. In the font was formed a pyramid of moss, in which was inserted a miniature cross of moss and white flowers. After service a large number collected at the Brant House, where a beautiful repast was provided. Everything on the table was most exquisitely arranged. The Burlington



brass band enlivened the proceedings. All kinds of games were enjoyed by the young people.

The new assistant in this parish, whose health, we are happy to say, is improving, did his utmost to make the day agreeable to every one, the occasion giving the reverend gentleman an opportunity of meeting his people. After the band and minor expenses were paid, the handsome sum of \$106 was realized.

We congratulate the clergy of the parish on the praiseworthy spirit manifested by the members of both congregations in their labors for the Church and to extend our congratulations to the zealous church-workers on the success attending their labors.

**SYNOD OFFICE.**—Receipts during the month of September 1877.

**MISSION FUND.**—July offertory collections: Georgetown, \$7.90; Glenwilliams, \$3.10; Acton, Rockwood and Eramosa, \$7.50; Louth, \$2.79; Port Dalhousie, \$4.94; Wellington Travelling Mission, \$2.00; On guarantee account: Rockwood, \$25.00; Homer, \$15.62.

**EXECUTIVE COMMITTEE.**—A meeting of the executive committee was held at the Synod office on Thursday 27th ult. A letter was read from the Proprietor of the DOMINION CHURCHMAN, (in reply to one from the Secretary Treasurer) stating that notices returns, etc., would be published provided the paper was recognized as the official organ of the Diocese. It was on motion resolved that the request be complied with and that the DOMINION CHURCHMAN be recognized as the official Organ of this Diocese.

The Secretary Treasurer was instructed to remit to the Treasurer of the Provincial Synod the sum of \$125; being the proportion payable by this Diocese towards the expenses of that Synod.

A number of accounts amounting in all to \$467.17 were examined and ordered to be paid.

It was on motion resolved that the appointment by the chairman of Mr. Gunn as auditor in the place of Mr. H. C. Hammond, who had declined to act, be confirmed and that the report of the auditors as printed be adopted.

The committee declined to authorize the payment of certain accounts rendered for expenses incurred attending meetings of the Mission Board, and for expenses of Rural Deans, until the subject matter had been considered by the Synod.

It was on motion resolved that all accounts when specially for a committee shall be initialed by the chairman of such committee.

**FERGUS.**—On Sunday the 7th inst., the Revd. Harry L. Yewens, of Mount Forest, will begin a 'Mission' at St. James' Church, Fergus, at the invitation of the Incumbent, the Rev. R. C. Caswall, to last for ten days including the two Sundays. An account of the proceedings will be sent in duetime. Meanwhile the prayers of the faithful are earnestly requested for a blessing upon the undertaking.

**CLIFTON.**—On Sept. 15 the children of Christ Church Sunday-school had their picnic in the beautiful grounds of Mr. Bush, at the Falls. The day was all that could be desired, and the falls stood out in all their beauty in the clear light of the sun, while the breeze that blew to shore tempered the air and made it cool and pleasant. Nearly two hundred parents and children, with their pastor, Rev. E. Fessenden, were present to enjoy the day, and all soon were scattered over the grounds. Some took kindly to the swings; others showed their skill in ball and cricket, while the older ones seemed well content to rest awhile under leafy shade and watch the happy throng disport below. While moralizing on the scene a bugle sound is heard: 'tis the welcome call to lunch.

**JARVIS.**—A very handsome and massive font has just been placed in St. Paul's Church, Jarvis, by the incumbent, Rev. J. Francis, as a memorial to a very dear child who died in April, 1875. The font is an octagon, three feet six inches in length, buff stone, from the quarries of Messrs. Worthington & Sons, North Amherst, Ohio, and has been erected chiefly from one of the designs in the catalogue of Messrs. Cox & Sons, London, England. On the front panel of the up-

per section, which forms the basin of the font, is inserted a table of Sicilian marble, which contains the inscription; while on the third, fifth, and seventh panels, respectively, are cut in relief the words, "One Lord, one Faith, one Baptism." On the intermediate panels are also cut in relief the "I.H.S." the Alpha and Omega, and other ecclesiastical devices. The font is from the marble works of Wm. S. Gardner, Sarina, and reflects great credit on his establishment.

**GEORGETOWN.**—The first Harvest Home ever held here took place on Tuesday the 10th instant. A thanksgiving service was held in the church at 4 p.m., at which the Rev. C. R. Lee, of Acton, and the incumbent, the Rev. A. Boulbee, read prayers, and the Rev. W. R. Clark preached the sermon, which was listened to with marked attention, from Deut. xvi. 13, 14, 17. The reverend gentleman said in his opening remarks that the more he thought over the meaning of these harvest festivals the more he believed that they bore a witness which this age of ours specially needs, and ought therefore specially to welcome. Three reasons for thus thinking were then given and dwelt upon, viz.: That they are valuable in helping us to look out on the world of nature and space with large-hearted sympathy; 2nd, Such gatherings proclaim that we do not accept that cold cheerless creed that seed time and harvest, sickness and health, plenty and famine, are brought about by blind mechanical forces; 3rd, That such gatherings bring us into fellowship with the old religious life of Israel. The congregation was very large; the offertory amounted to ten dollars. A large number of the congregation remained after the service to admire and examine the decorations, which I will not attempt to describe. On all sides were to be seen offerings of the produce of the field and garden. On the holy table and font the offerings were especially noticed and admired. Appropriate texts were hung in the chancel and on either side of the church. Judging from these decorations, and from the success of the concert in the evening, we should suppose that the esteemed incumbent had willing and skilful hands to work with him.

**HAMILTON AND ADJACENT PARTS.**—Perhaps a few remarks on this part of the country, as it were under the shadow of the cathedral city of this diocese may be read with interest. My first tramp was to Waterdown, the Incumbent here is the Rev. Canon Houston, M.A., a most hard-working priest, having at the same time discretion. Such a valuable point in our clergy! "Be ye therefore as wise as serpents and harmless as doves" are our Lord's own words, and much, yes, very much would the christian minister gain very often by more use of them. The services at Waterdown are held thus: Sunday School at 9.30; service at 11 a.m. and 6.30 p.m. At both morning and evening prayer, Mr. R. S. Radcliffe, divinity student, officiated in the place of the Rev. Canon, who was a delegate to the Provincial Synod then assembled in Montreal, the responses were taken up with a zeal and heartiness by the people which made one's heart glad, reminding one of All Saints' and St. Stephen's, Toronto: it simply shows that hearty services can be had as well in the country as the city, if the parish priest does his duty. I forgot to mention the Rev. Mr. Massey preached the sermon in the morning, in the afternoon I attended the Church of St. Matthew's, Aldershot, also in Canon Houston's parish. This is a neat little church, built some time ago by an individual who was a great friend of the church, but has since then "departed hence and is now no seen." The services were conducted throughout by Mr. Radcliffe, the responses here again were very fair, considering the comparatively small congregation, the church being in a bad place except for a very few people. At even I was again at Waterdown, the singing was good, being very ably led by Mrs. Houston, who is organist and a very excellent one, nothing I ever heard in any country church out here, came up to this evening service, it was thoroughly congregational; the sermon was 15 minutes long but all that time to the point, showing the great likeness of the journey of our Lord up to Jerusalem (when the people said "Blessed is he that cometh in the name of the Lord," etc., to

the procession of the Church through the world. All did not cut down boughs, all did not go before, thus showing the different ways we can serve Christ, and yet be numbered in that great procession. Grace Church, Waterdown, is a pretty church outside; it holds about two hundred and fifty; it wants some texts of Scripture put up over the arch, etc. This would take off the great monotony of the carefully marked off square blocks that certainly are not nice in a church. The reverend canon seems to be a great deal thought of by his flock, which has been shown by the substantial parsonage which they put up some time ago and is now nearly clear of debt. There is to be a grand harvest festival service in the cathedral on the 3rd, when the four surpliced choirs of the diocese will sing the service (there will be about one hundred voices). The Bishop has appointed the Rev. Mr. Curran, of Galt, to be incumbent of St. Thomas', Hamilton, and the Rev. Percy W. Smith to be incumbent of Dunnville, the Rev. Mr. Disboro resigning the latter place. Dunnville wants a great deal of working up, as the late rector was very old and infirm. He leaves behind him many warm friends. The foundation for St. Mark's, Hamilton, is dug, and things will be hurried on now. It is to be made of brick.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**TYRCONNEL.**—On Sunday evening, His Lordship held baptismal and confirmation services in St. Peter's here, when he baptized eight adults and confirmed fifteen candidates. His address was very impressive, and was evidently felt by a very attentive and large congregation.

**Helmuth Ladies College.**—Monday, the 24th inst., was the eighth anniversary of the inauguration of the Ladies' College, and was commemorated by president, professors and pupils. To all, and to pupils especially it was a day of great rejoicing. A congratulatory address, and a handsome present of a pair of bronze vases were presented by the pupils to His Lordship the Bp. and Mrs. Helmuth. The pupils in the address refer to the harmony and happiness prevailing throughout the institutions, and, after thanking him for his kindness, express the hope that the good work, already done by the college may be but the beginning of that yet to be effected, and that its sweet influence already vibrating far and wide on either side of the border may gather volume and intensity with each succeeding year.

**STRATFORD.**—The Church of St. James', in the calm of endowed power, is performing her appointed mission, persistently growing in strength and extending her borders. The Rector, Rev. E. Patterson, aided by his assistant minister, Rev. J. P. Curran, has three services in Stratford on Sunday, morning and evening services in St. James', and evening service in "Home" Mission Chapel. There is also Sunday school at both places in the afternoon.

On last Sunday, the eighteenth after Trinity, the Church of St. James' was for the first time illuminated with gas, and presented a very splendid appearance. The coronas, three in number, are beautifully finished in blue and gold, to correspond with the organ. This very superior instrument was built two years ago by Messrs. Warren & Son, of Montreal, and is now in excellent tune, having been put in thorough repair.

**STRATHROY.**—Harvest Home services were in St. John's Church on Sunday, Sept. 16th this sacred edifice was decked for the occasion, as becometh on the day of Thanksgiving for the ingathering of the harvest. Pillars, windows, pulpit and the chancel were beautifully adorned with flowers and evergreens, and the richest fields of fruit and orchard. The chancel especially was crowned with every variety of fruit, all bearing testimony of gratitude for the blessings bestowed by him, who is the giver of every good gift. For the walls around the church were appropriate texts and mottoes. But we need not speak of the taste displayed throughout brought to say that all was worthy of the fair ladies of St. John's, whose good works and love of the old church are well known.



Morning and evening services were specially adapted to the joyful occasion; and at both there were large congregations, Rev. James Smith Rector of the parish preached at the morning service, and Rev. J. Kennedy in the evening.

On Monday evening the Harvest festival in the basement of the church was crowned with success. A bountiful supper was given by the ladies and after supper a sacred concert; singing, and addresses were heartily enjoyed by all.

GERMAN SERVICES AND CONFIRMATION.—In the Sister Church in the United States the home mission embraces labours among the people of many nationalities, and not least the Germans, who for large congregations in all the important towns in connection with the Anglican Church. In our Dominion, being more a homogeneous people, we have but few German Anglican Churches, but we have a few. On Sunday, the 23rd inst., the Bishop of Huron visited the colony of German Protestants in the township of Aldborough, under the pastoral care of the Rev. S. Eddstein. The services, with one exception, were entirely conducted in the German language. The Rev. S. Eddstein having read morning prayer, the Rev. W. B. Rally delivered the sermon from Heb. 10, 23. The Bishop administered confirmation to eight persons, whom he addressed in the German language. He also added an English address, many persons being present from the adjoining parishes of Morpeth and Tyrconnel who were unacquainted with the German language. The Bishop then administered the Holy Communion, assisted by the Rev. W. B. Rally and the Rev. S. Eddstein. The Rev. J. Downie, of Morpeth, and the Rev. A. E. Miller of Tyrconnel, were present. The missionary, the Rev. S. Eddstein, is a convert from the Jewish faith, a native of Poland, and a graduate of several German Universities. He has also commenced holding a service in the English language in the village of Rodney, which is well attended.

OBITUARY.

Thomas Hunt, Esq., the subject of this obituary, was born at Limerick in or about the year 1789. He was carefully trained in the faith of his forefathers, which was that of the Established Church of England.

About 50 years ago, and when the subject of our memoir was thirty-eight years of age, he came out on what he regarded as a visit to Prince Edward Island, but afterwards decided on making it his home. For about fifteen years he resided at Malpeque, and during a large portion of this time sustained the office of High Sheriff for the County. At the expiration of this period the Court House and Jail were erected at St. Eleanor's, and Mr. Hunt removed from Malpeque and established his residence at this place, where, for the past thirty-five years, he was known and highly esteemed as a gentleman of high honour and urbanity in all his civil and social relations, and as a most sincere and earnest attendant upon, and supporter of, the services of the parish Church. He was, in a singular degree, blest with a vigorous and sound constitution, which carried him to an advanced age without even the occurrence of those occasional indispositions which the vast majority experience. In fact, up to within a comparatively short period before his death, his testimony was that he had never been sick. About a year ago he met with a trifling accident which caused a slight abrasion of the skin on one of his legs, and which, while not attracting any attention at the time, never healed, and was a source of much annoyance and disquiet up the last. A few weeks before his death he seemed to experience much difficulty in respiration, and his physician pronounced him to be suffering from "water on the chest." The oaken constitution now gradually yielded to the inroads of a disease against which there was no youthful vitality to oppose, and it was evident to all that the end could not be far off. Just a week before his death he received, in his bed-chamber, the Sacrament of the Lord's Supper, and it was at once affecting and edifying to witness his unavailing efforts to get upon his knees, the enfeebled body being quite incapable of responding to the devout intention of the soul.

From this time forward the change was daily visible. The grasp upon life relaxed hourly, and while the mind appeared self-possessed to the last, physical prostration rendered expressed impossible, until at length, on Friday afternoon, the 7th instant, at about 4 o'clock, surrounded by loving watchers, the venerable and silver crowned brow, which had felt the blast of 88 winters, yielded to the caressing wand of sleep,—and the shores of paradise were reached.

And, I would refer to that which made a very deep impression on my mind during my daily ministrations in the chamber of this good man. I never before had an opportunity of appreciating, as I then did, the beautiful adaptation of the most familiar offices in the Prayer Book to the hours of weakness and pain. No matter when I knelt by his bedside,—no matter how unconscious he might appear to be,—the utterances of faith and prayer with which he had become familiarized by a life-long use, never failed to arrest his attention and evoke the correct response; and even when the power of utterance had left him, the motion of the lips told plainly that through the mists of oblivion to other objects and to other words, the prayers of his youth, manhood and age afforded a note which the spirit now trembling on the verge of death was able to catch and to follow, when thought had lost the power to concentrate itself for a moment upon aught else. Selections from the "Visitation office,—the Confession as contained in the Order for the Holy Communion,—and portions of the Litany specially appropriate to circumstances of weakness and affliction, together with the Lord's prayer, were the devotions in which he most heartily and constantly engaged,—never failing to respond with perfect accuracy until the gradual dissolution of the "earthly tabernacle" deprived him of the power of expression,—and this was only for a few hours before he entered into rest.

I feel perfectly convinced that we sometimes make a great mistake in resorting to extemporaneous prayers, or unfamiliar forms in our visitation of the sick. However edifying a little variation may be in those cases, where but slight alteration is manifest in the sufferer from week to week, we must, if we reflect for a moment, all feel that, in extreme weakness and approaching death, the most familiar words of prayer are those which the soul can most readily appropriate to itself in the hour of its extremity. With such aids the disciple's spirit appears to be able to retain its hold upon the devotional expression of the Church Militant, until it reaches the very gate of paradise,—and we who are left behind can realize the truth contained in those beautiful lines we are accustomed to sing,—

The saints on earth and those above  
But one communion make;  
Join'd to their Lord in bonds of love  
All of His grace partake.

One family we dwell in Him:  
One Church, above, beneath;  
Though now divided by the stream,  
The narrow stream of death.

One army of the living God,  
To His command we bow;  
Part of the host have cross'd the flood,  
And part are crossing now.

Joining most earnestly in the prayer which the Church places in our mouths when we stand over the christian's grave, that it may please Almighty God, of His gracious goodness, shortly to accomplish the number of His elect, and to hasten His Kingdom;—"that we, with all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory."

I am, &c.,  
THEOPH. S. RICHEY.

St. Eleanor's Rectory,  
Sept. 20th, 1897.

British News.

ENGLAND.

TRAVELER'S SKETCHES, No. 7.—Dear Sir.—It is not an uncommon experience to go up to an examination well crammed, and then, when the question paper is laid before one, to discover that

one has nothing to answer. That which we knew would not fit what the examiners required. So, to-day, I thought I should have no difficulty in writing my accustomed letter; but, in sitting down to my desk, I find a difficulty in fitting any news into these sheets.

My travels have come to an end, and, until I take the long road across the Atlantic Ocean, I hope to rest. I mentioned in my last the excitement anent the Colorado Beetle; well, since then, he has certainly arrived but has been, so far, destroyed. It really causes as much excitement as did the Rinderpest in years gone by.

We have had a great deal of rain and cool weather this summer in England. I cannot tell you the reason, but it is a fact, that English rain does not appear to wet, at least, people do not make such a fuss about a shower as they seem to do on your side of the Atlantic. The last two or three days have, however, brought us great heat, and the present weather, though favorable for the harvest now going on all over England, is not so pleasant as the cooler season.

Last Sunday your correspondent preached in a parish in the suburban parts of London up the Thames—in aid of the Society for Promoting Christian Knowledge. As I propose to say something of the services, I withhold the name of the parish. The parish church, a relic of the 16th century architecture, was a model—of its sort. Very square, very dark, very dank, very soporific in its effects upon its pewholders, it reminds one of the age of deadness and dulness which marked the early portion of the present century. The service is essentially dull. I will not hurt anyone's feelings by giving it a distinctive name. The prayer desk faces the people; indeed its arrangement seems equally suited to the nature of the liturgical service therein rendered. The prayers are monopolized by the clergyman, a clerk when present, and I think I heard a few feeble voices in the far western gallery. I was placed in a chair, within the rails, upon the north side of the altar table, and really during the latter prayers I was shocked to observe the echo with which my apparently solo voice rung through the building in the responses. I hope the congregation joins in the service of prayer inaudibly, still I could not but express to the curate in charge an opinion, with which he quite agreed, that the spirit of public prayer and the intention of our inimitable Litany, would be more effectually carried out if the people would take their part audibly. The Lectern from which God's word is to be read in the ears of the people being almost behind the prayer desk and pulpit, and far beneath the galleries, I do not think much more than one-half the congregation could see the reader,—though every effort is made to render the preacher conspicuous—and I am sure, unless he be possessed of stentorian lungs, he could not possibly be heard by the whole assembly.

O, when will these dreadful pulpits, ascending by a winding staircase, these immense masses of wood hiding from view the Holy Table of the Lord, these galleries, to which the sound of the preacher's voice alone can penetrate, be done away; and the House of God be always so arranged that the reading of His holy Word, the rendering of due praise to Him, shall be in the ordinary celebration of Divine service made, outwardly, of more importance than the sermon of the individual. The delights of a service of praise, rendered heartily and congregationally by priest and people with one voice and one mind and one accord, are very great, and can not, or at least are not, secured where the service is flat, and the central object of 'churchgoing' made the hearing of a preacher rather than the united worship of a people.

How different this to the throng of voices at the workmen's service at St. Paul's, when, drawn by the invitation "Come in your working clothes," an immense congregation, of which at least four thousand were bona fide artizans, united in a service of praise, sung by the congregation and led by a surpliced choir of one thousand voices, of which 50 were clergy of the Church in London.

In the afternoon, I preached at a church, attached as a chapel of ease to this parish, where the service was the very reverse. Bright and cheerful, with surpliced choir, anthem, and choral throughout—here I had not to take a 'solo' part



in the responses to any portion of the service, on the contrary, my voice was lost in the swelling chorus of each 'amen.'

I asked a clergyman, the other day, this question: "How do you get so many workmen to church?" His answer was, "Free seats and a bright living service." I ask him further, "But cannot you have a bright service without 'intoning' and a surpliced choir?" "Perhaps," said he, "at least people talk about it, but I have tried every way, and I have never succeeded in drawing the working or middle classes regularly to church and securing their voices in the responses and hymns so satisfactorily as when I have had a surpliced choir, a choral service, and familiar and bright hymns, and," he added, "short practical sermons in terse Saxon."

This is the experience of a clergyman who is by no means an extreme man, and than whom none in the city is more beloved by his people of every class.

### Correspondence.

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

#### CORRECTION.

DEAR SIR.—As the curate of St. Jude's Church of this city, I feel it my duty to correct a slight error that appeared in your issue of the 20th inst., with regard to a harvest home held here of late. The harvest home was held in connection with St. Jude's Church, not Grace Church. These are separate and distinct parishes. The Rev. Canon Salter is rector of St. Jude's, and as intimated before, I have the honour of being his curate. At present I have full charge of the parish, my rector is spending a few months in England for the good of his health. The service at the harvest home was read by the Rev. Mr. Hill, and Mr. Starr, Mr. Cooper reading the lessons. The Dean of Huron preached. The harvest home was a great success in every way. There was a large attendance at the service at 3 p.m., the church being filled to the door at the festival which was held in the evening, we cleared \$150.00, which is considered exceedingly good these hard times.

Expressing my great satisfaction with the 'DOMINION CHURCHMAN' as a church paper, and commending it for the impartial spirit of its churchmanship, I have the honor of being yours truly.  
Brantford, Sept. 26th. C. D. MARTIN.

#### THE LATE REV. CANON PRESTON.

MR. EDITOR.—I see by this day's Wingham news, that Rev. F. Kirpatrick has resolved to devote one week's offertory to the widow and family of our late brother Priest in Cornwall. Let us all do the same in the diocese which Mr. Preston served so long and faithfully.

It is my intention to follow Mr. Kirpatrick's good example on the Sunday after next, reserving next Sunday in order to bring the matter before my people. Carrying Place is a poor parish; still, Est quadam prodire tenus, si non datus ultra.

I am, sir, yours  
CHARLES PELHAM MULVANY,  
Rector, Carrying Place.

#### MINISTERIAL AUTHORITY.

SIR.—Believing that in the discussion of ministerial authority your aim is to promulgate the real facts and their teaching, I take the liberty of addressing this query: You state that "Cranmer is said to have been the writer of this preface" to the ordination services. I have read or heard lately that the words, "or hath had formerly episcopal consecration or ordination," were added subsequently, I think, in Bishop Laud's time. Does history bear out this statement, or is the preface now as it was in Cranmer's day? Yours sincerely,  
A SEARCHER AFTER TRUTH.

[The words, "or hath had formerly episcopal consecration, or ordination," are not in the edition of 1552, "in Cranmer's day." The paragraph was considerably stronger without them; as it then required, not only episcopal orders, but, also, that

they should be conferred according to the form following: whereas, now, episcopal ordination and consecration according to any other form will suffice.—Ed.]

#### FOREIGN MISSIONS.

SIR.—However unwilling to throw out a discouraging word upon the subject of missions to the distant heathen so zealously advocated in your last number by Rural Dean Givins, I cannot forbear drawing attention to the more immediate necessities which press upon us at home.

One great fault in all meetings for promoting missions to heathen people which it has been my fortune to attend has been the single sidedness with which their advocates urge the *all important* subject which they would promote; not regarding the loudly crying wants of those immediately within one's reach. The "Missions" in our thinly peopled Townships, when once established, are presumed to need no help, but on the contrary, are presumed capable of helping to propagate the interest of the church amongst others, and urged importunately to give out of their own necessities that aid which, in many cases, is urgently required by themselves.

"One dollar—which all can surely afford" says your zealous correspondent—one dollar may surely be contributed, and he wishes to see every parish represented at the proposed meeting; but does it not occur to him that whilst thus urging country congregations to contribute out of their means to such an object these very parishes are themselves struggling for that means of supporting the ministry of the church amongst themselves? Does not the worthy Dean know, and if he does not *now* know—has he not formerly known cases in which a hard working and zealous missionary has united his energies and his life in the heart rending struggle to maintain himself and his family upon the niggardly doled out pittance which is either coming from the down trodden pioneer of the forest or woods, or withheld by those who habitually attend the church at which his exhausting duties are administered? Are there not at this moment instances of very worthy men who are either on the verge of squalid poverty, or wearing out their sensitive minds and hardly worked bodies in the struggle to maintain a position, so far as regards the comforts of life, inferior to a hard working man of the labouring class?

It may be replied that provision has been made against this by the guarantees of a fixed salary under the direction of the Mission Board; but, alas!—like too many very excellent rules—this is very liable to become a dead letter; and the man who administers with zeal to the suffering and the poor is himself too often the more worthy object of compassion.

Give, then, by all means, ye who can afford it, your contributions to Foreign Missions—and in Foreign Missions I include those to the Indians. But do not in your over-reaching zeal, forget that there are objects nearer home to which your aid is most imperatively required—make sure the foundations of your own house before you seek to build one for your neighbour.

If the attention of the many who now vent their sympathy upon Foreign Missions would but acquaint themselves with what is wanted at their very doors, I think much of the present too sensational ardour might be more usefully and with more Christian charity employed nearer home.  
Yours obediently, PHILANTHROPOS.

#### FRIDAY PICNICS.

DEAR EDITOR.—In your Diocesan news for this week accounts are given of a Harvest Home Festival in the Diocese of Montreal, and of a Sunday School picnic in the Diocese of Ontario, both being held on a Friday. Surely this is no way to teach the laity to obey the church's voice, when the clergy themselves select as a day of feasting and enjoyment for their people the *one day* out of the seven, which the church so plainly directs to be observed as a day of fasting and abstinence.

A SUBSCRIBER.

Sept. 28th, 1877.

### Children's Department.

#### THE BEGGAR CHILD.

"We have travelled far to-day, mother!  
My limbs are aching sore;  
Shall we reach the city soon, mother?  
I can wander now no more.

"You told me we were near mother,  
More than an hour ago;  
So I have dragged along, mother,  
O'er many a rut and stone.

"I am sick at heart, mother,  
We've little got to-day;  
The people here are poor, mother,  
And nothing give away.

"You do not speak to me, mother;  
Ah me! you look so old!  
Let us lie down and rest, mother,  
I feel the biting cold.

"Oh, do not try to move, mother,  
Let us rest here a while,  
Beside yon old church path, mother,  
Near to the worn-out stile.

"Is it beyond the vale, mother,  
I see our place of rest?  
I'll try once more to move, mother,  
And lean upon thy breast.

"Now, now I see the town, mother,  
Far off, beyond the sky;  
How bright it looks, and warm, mother!  
I'll reach it ere I die.

"But we are swimming round, mother;  
Oh, take my aching head  
Into your lap once more, mother"—  
The beggar child was dead.

#### THE CHILD-TEACHER.

Backward and forward in her little rocking-chair went Alice Lee, now clasping her beautiful waxen doll to her bosom, and singing low sweet lullabys; then smoothing its flaxen curls, patting its rosy cheeks, and whispering softly, "I love you, pretty dolly;" and anon casting wistful glances towards her mother, who sat in a bay window, busily writing. After what seemed to be a very long time to the little daughter, Mrs. Lee pushed aside the papers, and looking up said pleasantly, "I am through for to-day Alice; you may now make all the noise you choose." Scarcely were the words uttered, ere the little one had flown to her, and nestled her head on her loving heart, saying earnestly; "I am so glad! I wanted to love you so much, mamma."

"Did you, darling?" And she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after a while of loving her."

"And why?"

"Oh, because she never loves me back!

"And that is why you love me?"

"That is *one why*, mamma; but not the first one, or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

"We love Him because He first loved us," whispered the mother; and fervently she thanked God for the little child-teacher.

Great God, how solemn is the thought,  
That I am known by Thee;  
Oh, may it always cheer my heart  
That "Thou, God, seest me."

The health officers of Bombay condemn chemical disinfectants as concealing disease rather than destroying it. They recommend a perfect system of drainage.



Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 8.30 and 7 p. m. Rev. Dean Grussett, 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 Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

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

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

ST. LUKE'S.—Corner Broadalbane 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, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Matins), & 2.30 p. m. Rev. K. Harrison, M. A., Incumbent.

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

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

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 Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

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

I remain, yours sincerely,

FRED K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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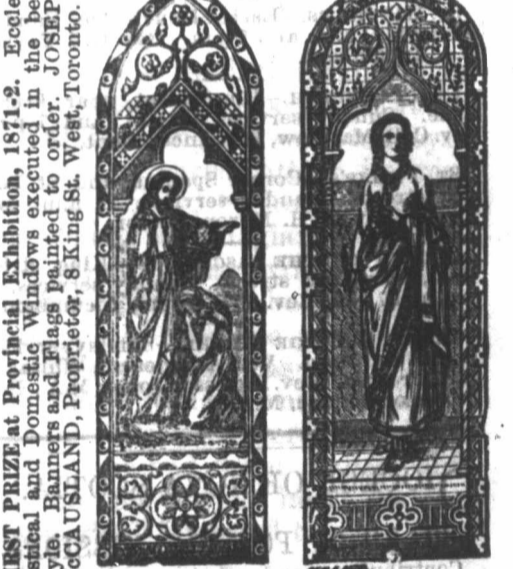
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