

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, JUNE 22, 1876.

## THE DIOCESE OF GIBRALTER.

The Bishop of this diocese has lately published a Pastoral letter to his clergy, in which he reviews the year and eight months passed since his consecration. During this time, he visited nearly all the congregations, upwards of fifty-five, in a vastly scattered diocese. The Bishop utters the usual expression of the wants of more clergy and more churches. He regarded it as a hopeful sign of future relations with the Eastern Church, that at the consecration of an English Church at Patras, fourteen Greek clergy of the neighbourhood attended the service, and expressed their desire for union between the churches; And again, at the consecration of new cemeteries at Smyrna and Bournabat, the Archbishop and the Bishop of Smyrna, with the chief representative of the Armenian Church were present, and a considerable number of their flocks. The Greek Archbishop, having asked permission to say a few words, expressed the greatest satisfaction and joy at seeing two sister churches, after a separation of many centuries, partaking in an act of common worship. Sentiments of a similar nature were expressed by the Archbishop of Corfu, the Archbishop of Syra and Tenos, the Metropolitans of Roumania, and of the Gregorian Armenian Church, and the Patriarch of Constantinople. Bishop Sandford, in very appropriate terms, reminds his clergy of the great importance of making the best and the fullest use of the opportunities they enjoy of exhibiting, in foreign lands, the Church of England in her true light, as both catholic and reformed, having an historical connection with the primitive church, with a teaching in harmony with primitive doctrines and modes of worship in use in the earliest times. Especially does he think this desirable in Spain, Italy, and other Roman Catholic countries, where very false views are entertained, concerning our principles, our doctrines, and our worship, and which are due in some degree, to the poor provision made in many important cities for the observance of religious ordinances. Especially at Rome, would he recommend that Englishmen should have a church more in agreement with the dignity of our religion, and which for its beauty and majesty would in itself foster reverence, and give elevation to the thoughts, as well as depth and fervor to the devotional feelings. His suggestion is that, here as well as elsewhere, Englishmen and Americans might join together in erecting a temple for united worship. Since the Bishop wrote his pastoral letter, most of our readers will be aware that a building has been erected and consecrated at Rome, in connection with the Church of the United States.

## ANOTHER CHURCH TEMPERANCE SOCIETY.

We are glad to find that the principles of the Church of England Temperance Society, of which his Grace the Archbishop of Canterbury is the President, are spreading, and are taking root among our brethren in the Church of the United States. The Diocesan convention of Carolina assembled May 17th, and some time during the Session there was a meeting of those who were desirous of forming a Church Temperance Society, with the Bishop presiding. The Rev. E. M. Forbes appears to have taken great interest in the formation of the society, and in order to make a movement which would be at the same time successful and satisfactory, he obtained all the information he could about the society in England. Fortified with all the intelligence he could get, Mr. Forbes explained the principles of the organization it was desired to inaugurate. The Bishop, as well as other members of the meeting, felt strongly that something more must be done than merely deploring the terrible evils resulting from intemperance. The temperance organizations existing in the country were considered objectionable, and the temperance orders in connection with the church in the mother country were highly applauded, having been in operation for some years, and done great good. They have the cordial approval and support of English churchmen of every school of thought; and in their entire scope and happy results, they show the power that exists in the moderation and thoroughness so characteristic of all movements inaugurated by the mother church. It was urged by Mr. Forbes that the fact that these societies were the creation and tested work of the English branch of the catholic church was, of itself, a strong argument in their favour; and it was most forcibly brought forward that these institutions are based on the principle that the church is designed to deal with all moral evils as they arise; to grapple with them and suppress them, as part of her duty and legitimate work on earth.

The pledges recognized by the English society include various degrees of abstinence, to which members may bind themselves; and a fundamental principle of all these pledges is an avoidance of what was regarded as a *soul-snare*, binding one to an entire abstinence for life. The plan is for each person to choose for himself a card on which he finds the degree of temperance he wishes to observe. To this he signs his name, and is enrolled a member of the order. He can at any time withdraw by simply returning his card. So long as he retains that, and no longer is he considered a member. The society teaches however, that the only safe pledge, for a really intemperate man, is that of

total abstinence during membership.

A society was organized on the spot, the Bishop, Assistant Bishop, and nearly half the clergy then attending the convention, being enrolled as members. The rector of each Parish is to be the President of the Society located therein. A committee was appointed by the Bishop for organizing branch societies, and preparing a form of constitution to be suggested for their use; but in no way to interfere with the authority or the privileges of the respective rectors. The same committee will also prepare a constitution for the parent society.

## CENTRAL AFRICAN MISSION.

We learn from the *Church Missionary Gleaner*, some important particulars in reference to the new Central African Mission. Our readers will doubtless remember the rather amusing description of the missionary, which Stanley, the African explorer thought would suit the part of the world he was visiting, and also the request sent by him from King Mtesa, as well as the encouragement the Church Missionary Society received to make an immediate response to the request for a missionary, by two magnificent gifts of £5,000 sterling each. This mission has just been set on foot under the auspices of the Society. One clergyman, the Rev. C. T. Wilson, and five laymen set out for England more than a month ago, in their own new yacht, the "Highland Lassie." It touched at Malta on the 5th of April, in time to greet the Prince of Wales. Lieut. G. S. Smith, R.N., a naval officer, who has been studying at Highbury, with a view to Holy Orders, commands the yacht and the party, until they reach their destination, when the clergyman will assume his proper place in directing the whole. We hope soon to hear of re-inforcements being sent to this most interesting field of missionary labour, with a bishop at their head; and that we shall receive frequent accounts of the progress of the Church of Christ there. The field is absolutely new—as new to Europeans as Christianity will be new to them. Of course, Mohammedanism has been there for centuries; and no doubt, considerable hostility from this source, will, from time to time, be exhibited. But, "this Gospel of the kingdom" must be "preached in all the world, for a witness" at least, among all nations, before the end shall come. Our readers will bear in mind that King Mtesa is an important sovereign, and rules a large extent of country north of the Victoria Nyanza, one of the fountains of the still mysterious Nile, so that this new Central African Mission is directed to a point far north of the earlier one under Bishop Mackenzie, which has now been resumed again by Bishop Steere. This latter was stationed in the neighbourhood of Lake Nyassa, which feeds the river Zambesi, as the Nyanza feeds the Nile.

CORPORATION OF THE SONS OF  
THE CLERGY.

At the two hundred and twenty-second anniversary of this institution, it was announced that in the course of the past year the sum of £15,500 stg. had been distributed, by its instrumentality, amongst the families of deceased clergymen. The collection at St. Paul's amounted to £212; collection at dinner, £1,685; donations from thirty-five stewards, £1,100; annual subscriptions, £650; legacy from the Rev. George Ainslie, £150; gift by "Anonymous," £1,000.

In the course of the proceedings, the Archbishop of Canterbury expressed his gratification at observing that a large portion of the funds of the Corporation was expended in educating those from whom the ministry itself was largely recruited. He said that the problem which the Church of England undertook to solve was not attempted by any other body of religionists in the country; and that not one of the bodies to which the dissenting ministers belong undertakes to solve the difficult problem of how twenty thousand men are to be scattered through the country, many of them in the remotest and most discouraging districts, men of education and refinement—to instil real Christian civilization into districts which, without their aid, must be neglected. Other bodies may try to do their best, but all they can do is to call in the services of those who during the week are often engaged in manual labour. But his Grace thought the feeling of the general public would be that they were not exactly qualified to take the post assigned to the ordained clergymen of the Church of England in the remote parishes of the country.

The Archbishop remarked that so much had been heard both of truth and of exaggeration, in regard to the condition of the Church from internal dissensions, that he felt it right to say he was not one of those who view with despondency the future prospects of the Church of England. This Church is always about to perish, according to the estimate of some of our respected friends; but the catastrophe has not yet happened, and his humble belief is, that it will not perish for many a long day to come. As an establishment, it will yet weather the storm for a very long time indeed. He felt that there were, no doubt, causes for anxiety; but he always found he could get on very well with all parties, and he did not think his successors would find much more difficulty in the matter than he has had. His Grace referred to a very shrewd churchman in the diocese of Canterbury, who said that the Church of England would do very well if it were not for three classes of persons—young curates, young architects, and young ladies. The Archbishop thought that the Church might go on more quietly without these three sets of persons; but he contended that quietness, though it had its consolations, had also its disadvantages:—"A little young zeal and

energy are absolutely necessary to keep both churches and other great institutions going; and therefore I am not very much alarmed if, in their present excitement and buoyancy of youth, they give us a little trouble. As to the young ladies, I should like to know how, without them, our children and Sunday schools are to be taught, or how the general work of our parishes would be carried on. As regards the architects, if there was not a little new blood infused into that profession, as into all others, some very curious institutions would be kept up for the service of Almighty God. I think, therefore, they have given us some assistance in the work which they have done for the Church. As for the young curates, it is impossible for any man when past sixty to do the duty of a parish with the same vigour as at eight-and-twenty, and he must have young blood to have those duties carried on. No doubt young men require old heads to control them; but in matters ecclesiastical, as in matters commercial, the mixture of old and young was advantageous—the energy of the one being needed to stimulate the wisdom, if not the laziness, of the other.

The Bishop of Winchester said that the work of the curate was hard, that of the vicar harder, that of a Bishop still harder, while that of the Archbishop was the hardest of all. In his own diocese, the increase of population had been a quarter of a million during the last ten years, and as a consequence the clergy were over-worked, or were drained of their means to provide spiritual assistance, so that they were almost unable to live, and utterly unable to provide anything for their families when they were called away.

## CHURCH BUILDING.

Considerable change must have taken place, in the matter of Church Building, since the time when the father called out to his son, who was setting off on a journey:—"Take care you stay all night. They are going to consecrate a church there to-morrow, and you will never have a chance of seeing anything of the kind again, as long as you live." How many years have elapsed since this little incident happened in the mother country, we have not been informed; but we are inclined to think, it could not have been in the present century. It was perhaps somewhere about the time when the parish of St. Pancras, London, containing many thousand inhabitants, had but one parish church, which only held three hundred people, "whose piety would bear the squeeze."

It would appear that, during the eighteenth century, Church building had scarcely any existence at all. Towards the middle, and the close of that century, a religious revival sprung up, but it was the simple Evangelism of the Church, sometimes with a dash of Calvinism, rather than the æsthetic aspect of its truths, which was aimed at. Nor was it till the year 1818 that the

Incorporated Church Building Society, was started in London, and then, on a very small scale. Now, in addition to the original institution, there is a local board or organization for the same purpose in almost every diocese in England. This society, since its commencement, has received 7,704 applications, and has made 6,431 grants; that is, it has afforded direct pecuniary aid to nearly one half of the entire number of parishes in the country. The total amount of its actual grants, has been £829,827; but it has been instrumental in procuring the expenditure of ten or twelve million pounds sterling.

All this work is justly regarded as the external indication of a great religious movement which has spread not only over the United Kingdom, but from one end of the Empire to the other. It shows that the Church has been far from idle; and amidst the multitude of petty cavilling sects around her, she is still very well able to hold her own. She might have done much more, but what she has been doing within the last century, is some of it at least, worthy of being placed beside the best periods of the history of Christianity.

## THE BISHOP OF MELBOURNE.

From our English exchanges, we learn that the Rev. James Moorhouse has at length, definitely accepted the bishopric of Melbourne, Australia, and in accordance with a decision of the Church Synod, will be metropolitan of the colony in the place of Dr. Barker, who has been metropolitan of Australia up to the present time. Bishop Perry, his predecessor, is now in England, and will at once formally resign. The bishop designate was educated at St. John's College, Cambridge, where he took his B.A. degree in 1858. Very shortly afterwards, he was ordained by the Bishop of Ely, to the curacy of St. Neot's in Huntingdonshire; in the year 1855, he became incumbent of a small, but populous district in Sheffield. He was subsequently appointed to the incumbency of St. John's, Fitzroy Square, London, and on the appointment of the Rev. Archibald Boyd to the deanery of Exeter, was nominated to the vicarage of St. John's, Paddington, which he has held till now. The benefice he vacates is worth £1,000 stg., per annum. He is one of the Evangelical school of thought in the Church, although he seems to enjoy the respect of all, in part no doubt, because, while zealous in the performance of his own pastoral duties, being an active parish priest, as well as a very superior preacher, he has never been amongst those who "prosecute or persecute" (to use the Bishop of London's expression at the late Convocation,) those of their reverend brethren who may happen to differ from them in matters of church discipline, and who desire to carry out the regulations of the Book of Common Prayer, more strictly than some others. It is believed that his episcopate will be as happily successful as his ministrations have been in the various parishes in England,

where his lot has been cast, and that a happy union of zeal and toleration will guide his prelatical acts, and promote the peace, prosperity and progress of the Australian Church.

VIVISECTION.

This is a question which has been considerably agitated in Europe, and particularly so in this country, as to whether experiments might be made on living animals by performing surgical operations upon them in the interests of medical science. In the House of Lords, at the second reading of a bill intended to limit the practice to purely scientific objects, an interesting discussion took place, in the course of which it was stated that the so-called anæsthetic, urari, had the effect of paralysing all the nerves of motion, while it allowed the nerves of sensation to remain in their normal condition. It was, therefore, to be absolutely prohibited. The Duke of Somerset, opposed the bill, remarking that any one of their lordships, in a single day's rabbit shooting, would inflict more pain than scientific men in a whole year of physiological experiments. Pain was daily inflicted upon animals for purposes of amusement, curiosity, and vanity. Birds were killed that they might be worn on ladies' bonnets; they ransacked the Arctic regions for their seal skins, and India for their ornaments. He asked whether there was no cruelty when a rabbit was put into the den of a boa-constrictor, and quoted the saying of a medical man that, "when a man cannot try experiments on animals, he will probably try experiments on his patients." A late president of the College of Surgeons said that surgeons sometimes abused their opportunities, and he instanced the case of a surgeon, who was in the habit of pausing over a splendid operation while he was expatiating on the brilliancy of the performance. If experiments were not to be made on animals, he said, surgeons would experiment on man; they would, of course, experiment on their patients, and it was probable that such experiments would be made on the poor, rather than on the rich.

Many seem to make no distinction between the wanton and unnecessary infliction of pain, merely for curiosity, amusement, brutality, or for the gratification of vanity, and that which is caused for the purpose of producing valuable results, which can only be effected by such infliction. When strictly confined to that which is necessary for the life, the health, or the general well-being of the human species, it must belong to a different kind of morality from that which is produced from mere wantonness or amusement.

IRISH CHURCH SYNOD.

On a calm review of the recent proceedings of the General Synod, there appears to have been manifested more clearly than before a general desire to close the long controversy on Prayer

Book revision; and this by way of compromise, neither party being strong enough to carry out its programme, and there being a large number of "moderate" men, frequently represented in debate by Lord Plunket. These desired—in one way or another—to terminate painful and wearisome disputes on such important questions as the Athanasian Creed and the Offices of Baptism and Burial. Briefly, there are but a very small number of extreme men, of one side or the other, who are not fairly contented with the conclusions now arrived at. The attendance of synodsmen was rather smaller than in former years, especially of the lay members, who rarely outnumbered the clergy; although, in point of fact, there are duly returned two laymen for every clerical representative. The venerable Primate was assiduous in his attendance, and unflinching in tact and good temper. The Archbishop of Dublin and the Bishop of Tuam were kept away by bodily infirmities, which, it is hoped, will prove but of temporary kind. The Bishop of Derry enlightened the Synod only once, his absence in England giving rise to rumours which are probably without foundation. The Bishop of Killaloe exerted himself with great effect to quiet controversies, and so complete the revision of the Irish Prayer Book. The book, after all, will differ from the English one so slightly that—to put the result in a practical way—there scarcely needs to be any re-printing; anyhow there will, in fact, be no purchasing of the new book by the majority of Church people. It is well to be able to add that there was a friendly and courteous tone in all the debates of the session now closed, which contrasted favourably with former experience, auguring well for the future of the Church of Ireland. —Guardian.

THE PAROCHIAL MISSION.

NO. 5.—THE THREE PARTS OF A MISSION.

Elsewhere we have described the Parochial Missions, comprising three parts, which, for convenience of distinction, may be called:—1, The Initiation; 2, The Preparation; 3, The Public Work. These indicate the stages of its progress, and are marked by differences in the manner of its work.

In England most of those whose published opinions upon the subject we have met with, advise that the initiation should begin as much as six months before the public work. In the United States we do not think that so long an interval ever obtains, and it may be doubted whether on this side of the Atlantic it could successfully be adopted. An anticipatory series of special services, such as we spoke of in a previous article, might well be held as long, or even longer, before; but we do not think that the conditions and circumstances of life in this country would give favourable effect to the beginning of a mission so long before its public work. And the mission is really begun at the initiation.

The interval which the published ac-

counts of such work seem to point out, and our own experience confirms, as most advisable, is from two to three months, according to the time of year and the circumstances of the parish. In most parishes it would be difficult, in the case of a pre-Advent Mission, to establish the initiatory work in a satisfactory manner three months before hand, for that would place it in the month of August. But in the case of a pre-Lent Mission three months might, in many instances, perhaps in all, be very successfully filled up with the work. The work of this part of the mission is almost wholly private, or at least social.

The next stage of the mission, the Preparation, usually begins half-way between the initiation and the public work. The mission is brought forward publicly by preaching, and other announcement, and there are various preparations made for what is to follow.

For the public work some persons have advocated a week, while others would give a longer time to it. Our own experience and consideration of the nature of the work, lead us to suggest ten or eleven days as the best time, to be arranged for before hand. It begins, of course, on a Sunday, when the explanatory and introductory preachings and teachings will be likely to gain the ears of many persons who might not have sought them if given on a weekday.

But there are some great disadvantages in closing on a Sunday. The closing service should be one of thanksgiving. In it the Holy Feast most appropriately seals the work and sanctifies the parting hour of the mission. The closing service should bring together most especially those who have helped in its work and been benefited by its influence, but should not attract merely curious or uninterested lookers-on. These things, we suggest, indicate a week-day morning rather than Sunday evening, as the best time for the closing service.

And besides, at the services of the second Sunday there are likely to be some persons, perhaps many, attending for the first time. On the supposition that some of these may be interested, their hearts, by the blessing of God, opened to gracious influences, it would be needful to continue the work for a day or two, that what is well begun in them may have the opportunity of some further exercise, instruction and edifying. Hence the second Wednesday or Thursday morning is the time that we should recommend for arranging before hand to close the mission. It is quite possible, indeed, that, especially in a large town, the number of persons becoming interested and desirous of the benefit of the mission, towards its latter end may be sufficiently large to make it advisable, and even a duty, as in the Master's sight, to extend the work for a longer period. In such case it can be done. But, in general, the same persons cannot usefully give attention to such continuous and multiplied services as the public work of a mission includes for a longer period than ten or eleven

days. And even then it is advisable to make a partial break on the Saturday, when various duties would prevent the attendance of some of the most interested followers of the work. By this means a degree of freshness, and a renewed vigour, may also be obtained for the services of the second Lord's Day, which will be highly beneficial.

Mount Forest, 9th June, 1876.

PLAIN LECTURES ON THE  
PRAYER BOOK.

BY DIAKONOS.

LECTURE VII.—*The Apostles' Creed.*

We now come in order to the consideration of the most comprehensive portion of our public service—the Creed, or the Belief. What does this, the Apostles' creed contain? It embraces the Christian's profession and confession of the Three Persons of the adorable Trinity, (the word adorable so often used as an adjective to Trinity, means simply worthy of all adoration and worship.) This creed, then, is an open announcement before our fellow-men—not of any private or special interpretations of particular portions of Holy Writ—but of our assured belief in the great doctrine of the Revelation given by God to man!! First, in God the Father who hath made me and all the world. Secondly, in God the Son who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God. Let us turn to the history of this creed. If you should read of a certain royal proclamation that was made once, say in the reign of Queen Elizabeth, for confirmation of the verity of such an historical fact, where would you naturally look? Surely you would seek for mention thereof in some library of the English writers who lived in or about her time. Should you find this proclamation either copied or incidentally mentioned by any or many of the writers of about that age, you would not, I think, hesitate to believe that such a proclamation had certainly been made. Now it is a matter of historical tradition that this our confession of faith came directly from the Apostles.

There are two distinct beliefs concerning the origin of the Apostles' Creed. One is founded on the writings of early Christian authors of the fourth century, and describes the Apostles as meeting to consider about a common statement of doctrine, to be definitely settled previous to their separation and departure for their several spheres of labour. It is well, I think, here to remember the remarkable admonition that St. Paul gives Timothy (ii. Tim., i. 13) "Hold fast the form of sound words which thou hast heard from me;" and again St. Paul tells Titus, another of his converts and disciples, "Holding fast the faithful word as he had been taught, that he might be able by sound doctrine, both to exhort and convince the gainsayers." The other belief of the primitive church was that each apostle in succession recited one article

of the creed. Now whilst it is no necessary article of faith that we Christians should entirely accept the one or the other of these historical traditions as exactly defining the manner in which the Apostles' Creed was drawn up, yet when we look at all the evidences, and consider the probabilities that the Apostles would draw up some such "form of sound words," at a time when converts were being made in towns and cities hundreds of miles apart from one another, and before the New Testament had been written, I say when we consider the evidences and probabilities, it is far easier to believe that the Creed was drawn up under the immediate supervision of the college of Apostles, than to presume to deny, when no other origin has been even fairly made out, the holding of the primitive church in only a few years removed from the days of the Apostles themselves. The view is still further strengthened when we remember that we have a distinct account of a council of Apostles to settle a dispute in doctrine. You will find it recorded in Acts xv. chap.

You are all, doubtless, aware that we have Christian writings, i.e., the writings of Christian men from the beginning of Christianity. In your common schools your children are taught English history—by what means?—by the records of historians, from the time of our own Queen, away back, step by step, to the invasion of the British island in the reign of Julius Caesar, about 55 years before the birth of Christ. In your more advanced schools your children are taught the history of ancient Rome, the city in which St. Paul was beheaded and St. Peter was crucified, they are taught the history of that nation from the days when, 500 years after the birth of our Lord, it was overrun by Goths, Vandals, and other European barbarians, away back to 700 years before Christ, to times contemporary with good King Hezekiah, of Judah, and Hoshea, the last of the kings of Israel. So are your children taught the history of classic Greece, from the days of Alexander, the Macedonian, who, more than 300 years before Christ, wept that there were no more worlds on which to gratify his lust of conquest, away back to 700 years before the birth of our Lord: It is from the writers and records of these times that we gather our material from which to build Roman, Grecian, English history for our children's education. Similarly, from writers and records of the times, we receive our material from which to base the history of the Church of Christ, from the days in which we live, away back to the days of Gospel narrative. For the general facts of the history of Greece, the compilers of the English text-books have had to look to Grecians who lived in the age of Grecian history; as for instance to one Herodotus, a great writer who was born 484 B.C.; to one Thucydides, born 471 B.C., and to many other Greek historians, philosophers, and poets, whose works we have in their own language unchanged from

their time to the present hour. So for the general facts of Roman history, we should be in the dark, were it not for the books which we possess, written by the hands of Cicero, Tacitus, Virgil, and other Roman and Latin authors. So the general facts of the history of Christ's Church, from the days of our Lord and His blessed Apostles, are to be drawn from the writings that we possess of those who were not only earnest Christian authors, but many of whom were martyrs for that faith, which they wrote upon in private and openly professed in public. We have referred to Herodotus and others, as our authorities for the facts of Grecian history—to Tacitus and others, as our authorities for the facts of Latin history—now, we have authorities more recent and infinitely more credible, for the facts of church history.

(To be continued.)

DIED.

At Los Angeles, Cal., U.S., on the 30th March, 1876, Evelyn, eldest surviving daughter of Charles P. Adams, Esq., of Cornwall, Ont., aged twenty-one years.

The death of this lady calls for more than a passing notice. Although for some time previous she had been threatened with consumption, and with the hope of obtaining relief had gone to the south, yet her death at the close was fearfully sudden and unexpected, and cast a gloom over her native town. Only a day or two before the news of her death was telegraphed, her relatives had received a letter she had written, full of hope that she might be spared. But God in his providence has otherwise ordered.

After vexatious delays caused by some mismanagement, her remains were at length forwarded from the distant land where she died, to her afflicted parents in Canada, and thence carried to the Bishop Strachan Memorial Church. As Miss Adams has in her lifetime been an efficient member of the Choir, the members of the choir and a very large congregation assembled to testify their regard for the lamented deceased. As the funeral procession entered the Church, the organ pealed forth solemn strains, and the hymn No. 182 A. & M.—"The day of Resurrection" was sung; after the psalms, the hymn No. 230 Hy. A. & M.—"There is a Blessed Home," was also sung—then with the words of the sublime office of the burial of the dead, her remains were consigned to the dust. Of a singularly lovely and holy disposition, the life of our deceased sister was a consistent following in the footsteps of her Saviour. She loved the church, its sacraments, ordinances and services, and being gifted with musical talent, she sang the praises of God "with the spirit and with understanding also." The scene at her funeral was a blending of solemn awe and sympathy. The holy services, and the deep grief at the grave testified that though there was great sorrow, yet none sorrowed as those who "have no hope," but the general testimony was that she who was beloved by all who knew her, now slept in Jesus and awaited the glorious consummation of the blessed in God's eternal and glorious kingdom.

LIKE as men are wont to clip and cut short the feathers of birds and other fowls when they begin to fly too high or too far from them, even so doth God diminish our riches, possessions, estimation, honour, authority, and power, that we should not pass our bounds and glory too much of those gifts.

CALENDAR.

- June 25th.—*Second Sunday after Trinity.*  
Judges iv; Acts vii. 1-35.  
" v; 1 St. John, i.  
" vi. 11; 1 St. John, i.  
" 26th. Esther i; Acts vii. 35-viii. 5.  
" ii. 15 and iii; 1 St. John  
ii. 1-15.  
" 27th. Esther iv; Acts viii. 5-26.  
" v; 1 St. John ii. 15.  
" 28th. *Fast.*  
Esther vi; Acts viii. 26.  
" vii; 1 St. John iii. 1-16.  
" 29th. *St. Peter.*  
Ezek. iii. 4-15; St. John xxi.  
15-23.  
" iii; Acts iv. 8-23.  
" 30th. Job i; Acts ix. 1-23.  
" ii; 1 St. John iii. 16-iv. 7.  
" iii; Acts ix. 23.  
July 1st. " iv; 1 St. John iv. 7.

NOVA SCOTIA.

YARMOUTH.—The Bishop of the Diocese arrived in this parish on the evening of Tuesday, the 30th of May. The following Wednesday night he administered the rite of Confirmation to fifty-one persons; four of whom being pupils from St. Margaret's Hall, were presented by the Principal, the Rev. J. Padfield. In the course of the address which usually succeeds Confirmation, the Bishop was pleased to note, with unqualified approbation, the several signs of progress which he observed in the parish. He commended the people highly for what they had done, which was, however, he observed, chiefly for themselves; and he invited them now to do as much as in them lay, for their poorer brethren, by increasing their offerings to D. C. S., to the funds of which, as it is, the parish of Yarmouth is the third highest contributor in the diocese. The Bishop argued that the parish had been in several respects exceptionally blessed; and that therefore, the people should be exceptionally liberal. His Lordship, who appeared to be in excellent health, was highly favoured during his visit with very fine weather; and the cordial intercourse which he had with many of the laity, will, no doubt, before long, yield very good fruit.

TUSKET.—On Tuesday, the 30th ult., the Lord Bishop arrived at this mission for the purpose of Confirmation and re-opening the Church which had been closed for some weeks for alterations and improvements. Service was held at four o'clock. Prayer was said by the Rev. J. R. Campbell, the Lessons being read by the Rev. J. T. Moody. The Bishop as usual delivered a touching and appropriate address, and was also the preacher. There were two adult baptisms during the service, and nine candidates for Confirmation. There was a large and attentive congregation, and the Bishop commended them for the heartiness of their worship.—*Halifax Church Chronicle.*

FREDERICTON.

CONFIRMATION.—The Lord Bishop administered the rite of Confirmation to a number of candidates in St. Mary's Church, Waterloo street, on Tuesday, June 6th. Some of the candidates had reached the adult age. His Lordship held a Confirmation service at Rothesay, Wednesday, after the completion of the consecration services of St. Paul's Church.

MONTREAL.

THE ST. LAMBERT CHURCH OF ENGLAND MISSION.—An enjoyable meeting of the St. George's Young Men's Christian Association was held Thursday evening in St.

George's school house, Dean Bond in the chair. There was a large attendance. Mr. J. L. Foley read an essay upon the twentieth Article of the Church of England, and Rev. J. Carmichael one on a letter which recently appeared in the *Witness* upon the Queen's new title and the future of Britain. Several readings given by members were received with applause. The proposed Church at St. Lambert was then spoken of. The Secretary then read a letter from R. W. B. Webster on the subject. He then stated that it was suggested to build the edifice half way between the railway track and the Methodist Chapel, on land belonging to Mr. George Moffat. The cost would be between \$1,200 and \$1,500, of which \$600 had already been subscribed at St. Lambert. Mr. A. McNally said he thought it was a very good opportunity to spread the Gospel. The Association would not be called upon to spend any money, but only to supply the pulpit and give the necessary personal aid. He then moved, seconded by Mr. W. C. Buckley, "That the thanks of this Association be tendered to the Church of England residents in St. Lambert, for the confidence they have expressed in deciding to entrust the Association with the funds collected for the purpose of building a church; and that a committee be appointed to confer with them further on the subject; said committee to report to the executive of the Association, who shall have power to arrange definitely what shall be done." The following are the names of the members of the committee appointed:—Dean Bond, Messrs. Radford, Chipman, Hill, Putman, McNally and Buckley. After this business had been attended to Rev. J. Carmichael stated that many Christian persons in the city, feeling that Dr. Johnson's address on "Religion and Science," delivered at the Convocation of McGill College, was of such a valuable nature that it should have a wide circulation had asked him to publish it for the benefit, especially, of young men. This Dr. Johnson had kindly done, and had presented the St. George's Young Men's Christian Association with one hundred copies of the pamphlet. The speaker moved a vote of thanks to Dr. Johnson for his donation, which was passed unanimously.

NIAGARA.

THE Guelph papers contain full reports of the visit of the Bishop and Mrs. Fuller to that important and flourishing parish. On Trinity Sunday a confirmation was held, when, notwithstanding the intense heat, the Church was crowded—seats had to be put in the aisles, and some stood through the services. Sixty-two were confirmed, the Bishop laying his hands on each one, among whom were some far advanced in life. His Lordship delivered a most excellent address, and in the evening, standing in front of the chancel, gave an eloquent exposition of the Ten Commandments, which was listened to by all with the greatest attention. The after proceedings we take from the *Guelph Herald*:

As mentioned in Monday's *Daily Herald*, the Lord Bishop of Niagara and Mrs. Fuller arrived in Guelph on Saturday by the evening train on the Great Western Railway, and proceeded to Rosehurst, where they were the guests of the Rev. Canon Dixon. On Sunday the Bishop preached at both services in St. George's, and also administered the rite of confirmation there. On Monday the Bishop and Mrs. Fuller, accompanied by Mr. George Elliott, senior churchwarden, visited the General Hospital, with which they expressed themselves exceedingly pleased. In the evening they held a reception at Rosehurst, which was attended by about

300 members of the congregation, who were presented to the Bishop and Mrs. Fuller by Canon Dixon, who entertained the large number present in an exceedingly hospitable manner. The grounds of Rosehurst are among the most beautiful in Guelph, and were evidently much appreciated on Monday evening. Shortly before nine o'clock the front of the house was nicely lit up, when Mr. George Elliott approached the Bishop, who stood at the principal entrance door, and read him the following

ADDRESS:

To the Right Rev. Thomas Brock Fuller, D.D., Bishop of Niagara.

May it please Your Lordship, We, the churchwardens and lay delegates, on behalf of the parishioners of the parish of Guelph, take this opportunity of your Lordship's visit to express to you the feelings of respect and affection with which we regard you as our Diocesan. The formation of the new diocese of Niagara will, we trust, under God's blessing and your Lordship's administration, promote the best interests of the Church within its borders, and we pray that the peace and harmony that have characterized our diocese since its organization may long continue, and that Christ's kingdom may grow and increase therein. We pray that your Lordship may be spared to rule over the Church in this diocese, and that you may enjoy the blessing of seeing the fruits of your labours. With our kindest regards to Mrs. Fuller, we are, Your Lordship's obedient servants, George Elliott, F. J. Chadwick, Churchwardens; George Elliott, Frederick Biscoe, A. A. Baker, Lay Delegates. *Guelph, June 12, 1876.*

To this the Bishop made an eloquent and earnest reply, in the course of which he referred to the great gratification which he received from such expressions of regard at the hands of those who composed the Church in his diocese. Since his elevation to the bishopric everything in connection with its affairs had, he was glad to say, gone on in a pleasant and satisfactory manner, and although at the time the division of the diocese of Toronto was first proposed, some of the members of the Guelph congregation were opposed to the alteration, he believed they had since altered their opinions, and now felt that what had been done had been for the good of the Church and the more effectual furtherance of Christ's kingdom. He warmly congratulated the congregation of St. George's on their evident zeal in the cause of their great Master, as evidenced by the beautiful church they had erected, and by the fact that Guelph stood the highest of all churches in the diocese in its contributions to the Mission Fund. In all the matters which he was called upon to transact he had endeavoured to promote the best interests of the diocese, and referred particularly to the large number of appointments he had made, in all of which he had been influenced, not by any desire to please his friends, but by a regard for the good of the Church. One of the principal appointments he had made was that of Canon Dixon, as Rector of Guelph, and he was glad to find that it had met with the warm approval of the congregation. In conclusion, he impressed the necessity of earnest prayer for the Church, for its individual members, for its clergy, and for himself, as its spiritual head.

Refreshments were served in the dining room of the residence, and during the evening a choice and well rendered programme of music was given in the drawing room. Miss Madeline Parker sang, "When the tide comes in," and "Dear little heart"; Miss Jones sang "I am waiting for thee" and another piece, the name of

which we were unable to ascertain, and Miss Nellie Foster sang "Under the willow tree." Miss Geddes, the accomplished organist of St. George's, played several accompaniments, and Miss Foster gave a piano solo. About ten o'clock the guests shook hands with the Bishop, Mrs. Fuller, Canon Dixon and Mrs. Dixon, and an exceedingly pleasant evening was brought to a close. The Bishop and Mrs. Fuller left Guelph by the morning train on Tuesday for Hamilton.

STONE CREEK.—Acknowledgment of subscription towards belfry and bell of new church. From A. Sooker, Hamilton, \$5.

#### TORONTO.

A MEETING of the Vestry of St. Paul's Church, Lindsay, was held June 6th, in reference to the church property on Kent street. The Rev. Dr. Smithett in the chair. There was a good attendance. After some discussion, it was decided that it would be well to secure one of the lots for building a new church. A committee was appointed consisting of Messrs. Hudspeth, Martin, Orde, Russell, Hepkins, and Nicolle, with instructions to view and be prepared to report on eligible sites for that purpose, the next Monday evening at a full meeting of the congregation. The new hymn book—Bickersteth's Psalmody—was adopted, and is to be brought into use the first Sunday in August. We understand the new church will, if undertaken, cost from \$12,000 to \$15,000. The congregation is strong enough and wealthy enough for the purpose; and we hope soon to learn that it has been set about in earnest.

THE Lord Bishop will, D.V., hold confirmation during the months of July, August, and September, as follows:—Peterboro', Sunday, July 9th, at 11 a.m.; Otonabee, St. Marks, Sunday, July 9th, at 8:30 p.m.; Lakefield, Monday, July 10th at 10:30 a.m.; Apsley, Tuesday, July 11th, at 10:30 a.m.; Cardiff, Wednesday, July 12th, at 10:30 a.m.; Port Hope, St. John's, Sunday, July 16th, at 11 a.m.; Port Hope, St. Mark's, Sunday, July 16th, at 7 p.m.; Gore's Landing, Tuesday, July 18th, at 11 a.m.; Cobourg, Sunday, July 23rd, at 7 p.m.; Bolton, Sunday, August 6th, at 11 a.m.; Mono Mills, Sunday, August 6th at 7 p.m.; Albion, St. James, Monday, August 7th, at 11 a.m.; Grafton, Sunday, August 20th, at 8:30 p.m.; Colborne, Monday, August 21st, at 11 a.m.; Brighton, Monday, August 21st, at 7:30 p.m.; Seymour, Tuesday, August 22nd at 7:30 p.m.; Percy, Wednesday, August 23rd, at 11 a.m.; Hastings, Wednesday, August 23rd, at 7:30 p.m.; Alnwick, Thursday, August 24th, at 11 a.m.; Westwood, Friday, August 25th, at 11 a.m.; Norwood, Friday, August 25th, at 7:30 p.m.; Whitby, Sunday, September 3rd, at 11 a.m.; Oshawa, Sunday, September 3rd, at 7 p.m.; Brooklin, Monday, September 4th, at 11 a.m.; Port Perry, Monday, September 4th, at 7:30 p.m.; Cartwright, Tuesday, September 5th, at 11 a.m.; Enniskillen, Tuesday, September 5th, at 4 p.m.; Bowmanville, Wednesday, September 6th, at 11 a.m.; Newcastle, Wednesday, September 6th, at 7:30 p.m.

ST. BARTHOLOMEW'S CHURCH, TORONTO.—On Trinity Sunday a Confirmation was held in this church at Morning Prayer, by the Lord Bishop of the Diocese. The pretty little church was well filled by an interested and devout congregation, who entered heartily into the service. The Rev. Mr. Ballard was still too unwell after his late illness to take the duty, and the Rev. Mr. Taylor of St. Matthew's Church, near Leslie-

ville, read prayers for him and presented the candidates to the Bishop. After the usual Morning Service was said as far as the 3rd collect, hymn 347 (new edition) H. A. and M., was nicely sung by the choir and congregation, when the Confirmation service began. After the solemn promise of all the candidates to renew the baptismal covenant, they were presented, two and two, to the Bishop, who laid his hands upon them and blessed them in God's name. Fourteen young persons presented themselves for the rite, three of whom had been baptised during the previous week. The Confirmation service ended, the choir sang the hymn 320 which, like the former one, was heartily joined in by the congregation. The Bishop then proceeded with the ante-Communion service, afterwards delivering a most impressive and instructive sermon, a synopsis of which we here give. The text was Mal. iii. 8:—"Will a man rob God?" He explained that although these words were originally spoken to the Jew, and bore relation to the punishment of that people, still he feared that they were just as applicable to Christians of the present day as to the Jews of old. May we not be said to rob God in various ways, not only in tithes and offerings, as here more particularly instanced, but also in devoting to other uses than those for which they are given us, our time, our talents, and our riches? Many impiously profane His holy name and day, thus robbing Him of His glory. Many deny the divinity of the Son and others that of the Holy Ghost. Our Lord's command, just previous to His ascension, was "Go ye into all the world, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost;" and from the words of St. Paul, which you often hear, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost," and from numerous other passages, although the doctrine of the Trinity which is this day specially brought before us, was altogether too vast for us to enter upon fully; we see that we have scriptural authority for it. Our Creeds, the first of which, if not actually written by the Apostles themselves, is traceable to the times in which they lived, before even many of the Scriptures of the New Testament were written, and without doubt, as we may gather from their teachings, received their assent. This creed is of very simple form, and expresses our belief in God the Father, Son and Holy Ghost. In the course of time vain and speculative men, dissatisfied with the simple truth, and anxious to appear wise above what was written, began to corrupt the ancient doctrine. We find a general council assembled in the beginning of the 4th century, who drew up and published the greater part of what is now called the Nicene creed which we use in our Communion service. But this did not at once extinguish the false notions which had arisen; accordingly we find the Church afterwards adopting that commonly called the Athanasian Creed, and which has since been called by that great reformer, Martin Luther, "the bulwark of the church." Here we have the doctrine of the Trinity most fully brought out and defended against the errors and disputings of all vain and presumptuous men by this authoritative declaration of the Church. And with respect to the admonitory clauses, the Church having expressed, in the plainest and most simple language, what was the true faith, he asked whether it were possible that any language we could use would be too strong to warn her children of the awful danger they were in, and the risk they incurred who denied that faith. And as in times of peace we do not neglect our fortifications, much more need have we now to look well to our creeds. His

Lordship concluded his sermon with a very impressive address to the newly confirmed, urging them so faithfully to attend to the duties of their station here, that they may finally be received with the welcome salutation "Well done good and faithful servant, enter thou into the joy of thy Lord." His Lordship then returned to the altar and proceeded with the Communion service. We were pleased to notice that nearly all the newly confirmed remained to receive that Holy Sacrament, the memorials of their Saviour's body broken and His blood shed for them.

We could not but feel much interested in this thriving new parish, which seems to struggle on so manfully against the various difficulties that surround it in its battle for existence among the wealthier parishes of the city, none of which, we feel sure, are doing more in proportion to their ability for the Master's cause, or doing it where it is more needed than in that heretofore neglected part of the city. There seems gathered around the rector a faithful and energetic band of workers who spare neither time nor trouble to further the interests of the parish. The choir, although a voluntary one, reflects great credit on those who have to do with it. The boys are thoughtful, well behaved lads, who seem to feel what they are saying, and join in the service with seriousness. They have evidently devoted much time in careful practice under painstaking instructors to both singing and responding, and they are well repaid in the life and spirit which their distinct, measured responses and their singing give to the service. But while much has already been done there is yet more to do, for nothing but steady practice can make the service effective or keep it so. It will be a great step in the right direction when all choirs learn to sing by note, and if our taste could be gratified we should like to see adapted-Gregorian more generally used, and the service made to partake of a uniform character, for Gregorians and Anglicans in the same service are not suitable. Much of the above will apply to the little church of St. Matthew's near Leslieville, which may be described as an offshoot of St. Bartholomew's, it having but recently been separated therefrom, with an earnest and painstaking clergyman appointed thereto, where his Lordship again, held a Confirmation service in the evening of the same day, this being the first time the holy rite has been administered in this church since its opening, now some eleven months since. Before seven o'clock, which was the time for commencing service, the little church, which is arranged to seat about 200 adults, was filled to over-crowding; indeed the church-wardens were greatly taxed to find even standing room for the numbers who came. The aisle, the chancel, the choir vestry, the vestry, the porch, and even the steps outside being fully occupied, while numbers were unable to obtain admission. Evening prayer having been said by the Rev. Mr. Taylor, the incumbent, Hy. 849, n.e. H. A. and M., was very heartily sung, after which the Confirmation service was commenced. The Rev. Mr. Taylor presented twenty-three candidates to the Bishop by two and two, who laid his hands upon them, repeating over each couple as he did so the beautiful prayer of the church. We noticed that of the twenty-three candidates, thirteen were adults, some of the younger candidates even being accompanied by their parents. This fact alone speaks much for the good this little church is doing. This part of the service having been concluded, Hy. 282 was effectively sung, when his Lordship proceeded to address those who had just been confirmed.

He instanced from Hebrews vi. that the

rite of laying on of hands, now called confirmation, was early a doctrine of the Church, and we have two instances of the administration of the rite recorded in the Acts. The first we find in the eighth chapter, where we read that, "when tidings came to the Apostles who were gathered together at Jerusalem that the people of Samaria had received the word" at the preaching of Philip the deacon, "they sent two of their number, Peter and John, who when they were come down prayed for them, that they might receive the Holy Ghost. Then they laid their hands on them and they received the Holy Ghost." And again in the 19th chapter, we read that "Paul found certain disciples at Ephesus, on whom, after they had been baptised in the name of the Lord Jesus, he laid his hands on them and they received the Holy Ghost." Thus we have accounts of the practice, based upon this doctrine in the Apostolic church, extending back almost to the time of our Saviour's Ascension, and most probably in accordance with His instructions, delivered to His disciples after His resurrection. The Church had continued this rite down to the present time, and it was in this rite they had now participated. He trusted they had now come forward with a full sense of the privileges and responsibilities of their profession. At their baptism they had promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, to believe all the articles of the Christian faith and to keep God's holy will and commandments all the days of their life. That promise they had now renewed. They were then made members of Christ, children of God and inheritors of the kingdom of heaven. As His children, they were privileged to approach Him in prayer, and to enter His house and join in the prayers and praises of His faithful people there assembled, and he knew of no better way of approaching Him than through His ordinance of the Lord's Supper, of which, by a rule of the Church, they were now privileged to partake. "I trust that you have come here," he said, "with a firm trust in the grace of God, with a full sense of another life after this one is ended, and that that life will have no end. Souls are as precious now to Christ as they were when He lived on earth. He has commanded you to come to Him. If you come in full faith trusting in Him, He will receive you into everlasting life; but if you come without any intention of forsaking your sins, then you will be lost forever. You must frequently and diligently examine your past lives, which cannot be done at a better time than just before you lie down in your beds, carefully reviewing the past day, showing repentance for the sins you have committed, and faithfully resolving with the grace of God to resist temptation for the future." His Lordship concluded a very able address with an earnest exhortation to them to live up to the profession they had now made.

After the offertory, hymn 270, "Soldiers of Christ arise," &c., was very heartily and effectively sung; after which the Bishop gave the Benediction and the congregation dispersed. Thus was brought to a close a day which will no doubt be long remembered by those who took any part in either of the services at the churches of these two young parishes. We particularly noticed the distinctness with which the alternate verses were read by the choirs, and the care which had evidently been taken to bring out the true meaning of the words said or sung in the psalms or canticles. It may truly be said of these parishes "to the poor the gospel is preached."—*Con.*

OPENING OF SYNOD.

In the afternoon the Synod assembled at 2:30.

On the right of the Bishop were Archdeacon Wilson and Dean Grassett, and on his left, Archdeacon Whitaker and Archdeacon M'Murray.

The following is a list of the Clergy and Lay delegates present whose names appear in the book prepared for the purpose.

*Clergy*:—Rev. Messrs. T. W. Allen, W. C. Allen, A. J. Broughall, H. Brent, J. McLean Ballard, S. Briggs, J. G. Baylis, John Burkett, T. Ball, C. R. Bell, W. C. Bradshaw, E. H. Cole, W. H. Clarke, H. D. Cooper, W. S. Checkley, W. M. Clarke, J. D. Cayley, Jas. W. Davis, John Davidson, W. Stewart Darling, W. R. Foster, T. J. S. Groves, Richard E. Greene, Richard H. Harris, James H. Harris, John A. Hannah, B. S. Hosken, Geo. Horlock, Wm. Jones—Prof. Trinity College, Septimus Jones, Wm. Jupp, W. Henry Jones, C. C. Johnson, Pt. Perry, L. H. Kirkby, George Ledingham, J. Langtry, Dr. Lett, Edward Morgan, J. Middleton, C. H. Mockridge, Chas. R. Matthew, J. H. McCollum, H. B. Owen, Canon Osler, John Pearson, Chas. W. Paterson, J. W. Paterson, Canon Ritchie, Alex. Sanson, W. S. Stannett, A. Stewart, Francis Tremayne, Philip Tocque, Geo. T. Taylor, A. G. L. Trew, Johnston Vicars, A. Williams, J. Walker, W. Henry Wadleigh.

*Lay Delegates*:—Messrs. G. W. Anan, T. A. Agar, Philip Armstrong, J. R. Armstrong, Robt. Baldwin, John Ballinger, F. A. Ball, F. D. Barwick, Thos. Batting, Col. D. E. Boulton, A. R. Boswell, Edward Bowen, Howard Bovell, J. L. Bronsdon, Geo. W. Buckland, Chas. Bromham, E. J. Burk, A. Cameron, James Cameron, A. H. Campbell, Thos. Campbell, C. J. Campbell, Jno. Catto, M. Chafee, John R. Cartwright, John Cooper, Robert Cotton, John Cowan, Marcellus Crombie, J. F. Cross, F. W. Cumberland, Wm. Curry, Col. R. B. Denison, Capt. F. O. Denison, John Dennis, P. H. Dixon, R. Dunbar, Wm. Duncan, Anthony Eastwood, Wm. Elliott, Charles Fuller, Thos. Fielding, Joseph Fletcher, George Gamble, Clarke Gamble, W. Gamble, John Gillespie, George E. Gillespie, A. R. Gordon, G. M. Goodeve, O. H. Greene, C. H. Grierson, James Graham, J. H. Hodgins, Edgar Hallan, H. A. Harvey, G. B. Harman, J. Holgate, A. McLean Howard, Jas. Henderson, J. B. Holland, Wm. Ince, T. H. Ince, J. T. Jones, Clarkson Jones, J. Jackes, R. Johnston, J. H. Knight, Jas. Langtry, Wm. Long, W. Magrath, Harry Moody, H. W. M. Murray, W. J. McCleary, H. S. Northrop, E. F. Oates, W. T. O'Reilly, P. Paterson, W. A. Parlans, Jas. Pepler, Henry Pellat, Geo. Pringle, Wm. Plummer, D. B. Read, W. B. Read, W. M. Read, R. Z. Rogers, H. P. Savigny, Robt. Sewell, Major Shaw, Geo. A. Shaw, Thos. Shortiss, Geo. Sisson, J. C. Tarbutt, W. Taylor, H. Thompson, C. Thompson, G. F. A. Tice, G. F. Timms, N. Tully, Henry Turner, R. Tynobitt, Jno. J. Vickers, Chas. Unwin, John Watson, Matthew Western, Joseph Wilson, Prof. Wilson, S. G. Wood, Elias Wood, James Young, J. W. Young.

The court on contested seats was appointed by the Bishop, consisting of S. B. Harman, Esq., J. K. Kerr, Esq., Jas. Henderson, Esq., and Rev. Messrs. Sanson and Logan.

THE BISHOP'S ADDRESS.

Reverend Brethren, and Brethren of the Laity:

We have to-day come to the renewal of our duties and responsibilities as the Synod of the Diocese; and I trust that all are fully persuaded of their importance and gravity.

OBITUARY.

A year cannot be expected to pass without the loss of some who have earnestly and efficiently united with us in the discharge of these duties; and on this occasion, I have to read to you the name of one, who was long a zealous and useful member of our body,—the REVEREND DR. BEAVEN. He came to this country early in the year 1843, as Professor of Divinity in King's College in this city: the duties of which office he faithfully discharged until the suppression of that Institution in 1850. Upon this disheartening event in our provincial ecclesiastical history, it is not necessary or advisable that I should dwell. Although transferred to another sphere of educational work, it is well known what a hearty and assiduous share Dr. Beaven took in every project for advancing the interests of the Church in this Diocese; and how steadily he devoted himself to practical ministerial work, wherever the opportunity was offered, in or out of this city. In the immediate neighbourhood of this city two churches were built through his efforts, and a parish organized which has ever since had its regular services. In another direction, north of this city, he formed two congregations, and succeeded in having two churches built; and these for many years have become part of a large and prosperous parish. All know, too, that while his ministerial services were thus earnest and persevering, his life was an exemplary one. Devout, unassuming, single-minded, and without guile, he died as he had lived, full of faith and peace.

We have also to lament the death, very recent and unexpected, of another presbyter in this Diocese, rich in good works for Christ, and of unblemished life—the REV. EDMUND BALDWIN. Ordained in 1849, he entered vigorously upon his ministerial duties. These, with the exception of a few months at Niagara as assistant to the Incumbent, were discharged in this city in connection with the Cathedral Church of St. James. He was an earnest and impressive preacher; but it was in his daily, quiet pastoral work that he was most effective and engaging. At the bedside of the sick, and in converse with the suffering and sorrowing, none could be more sympathetic than he; none touched more tenderly and successfully those sensibilities which needed to be soothed or invigorated. He differed from many of his brethren in his theological views, but he was always courteous and kindly in his intercourse with them—never allowing it to be felt or thought that he condemned what he did not approve. His Christian philanthropy was a comprehensive and expansive one; and he honoured sincerity and zeal in work for Christ, even in those who he believed pursued it in an irregular direction. His cheerful disposition and bright geniality endeared him to all classes and all persuasions; and no one was ever borne to the grave with a larger company of genuine mourners.

STATISTICS.

We have experienced during the past year, the usual transitions in respect to the loss and gain of clergymen, by removal on the one hand and immigration on the other. During this period four have left us, one for the neighbouring Diocese of Niagara, one for the United States, and two for England. There have come to us during that period, five from the Diocese of Niagara, one from Huron, one from Montreal, one from New Brunswick, and one from Ontario,—being nine in all.

Since the last meeting of Synod, I have held four ordinations; three in this city and one in the town of Barrie. At these, five were admitted Deacons, and seven

were advanced to the Priesthood. Two churches in that interval have been consecrated.

Some decrease in the number of candidates for Confirmation during the past twelve months, as compared with former announcements, is a necessary consequence of the separation from us of the six populous counties which now compose the Diocese of Niagara. As these supplied, at the latest average, 650 candidates per annum, our relative progress in this respect will be found to have been fairly maintained. Confirmations have been held at eighty places; and there have been admitted to that rite, since the last meeting of Synod, 516 males, and 727 females—in all, 1,243

#### BIENNIAL MEETING OF SYNOD.

The project I suggested in my address to the Synod last year, which could not then be constitutionally acted upon, namely that they should be held once in two years, instead of annually as at present, is, I am glad to perceive, now to be taken up. Having, on that occasion, stated what I believed to be the advantages of the arrangement proposed, I need not repeat them now. Without imperiling, by its adoption, the fiscal interests of the Diocese, but rather improving them, it is of importance to have the opportunity of discussing as a body what may conduce to the spiritual growth of the Church, and to the increase and spread of personal religion. It would help us, I trust, to work with more efficacy in the attempt to arrest the terrible and revolting

#### INCREASE OF CRIME AND MORAL DEGRADATION

which we are daily pained to hear, and read of. The license of opinion upon vital truths, into which so many, professing themselves Christian believers, are drifting, has without doubt, largely conduced to this lowering of the moral sense, and loosening of restraints upon the selfish passions and evil inclinations of men. The effects that were meant to follow such statements as these, "By the terrors of the Lord we persuade men;" "After death the judgment," are being most seriously weakened by the discussions in the secular papers and otherwise that have recently been pursued, in reference to man's future destiny, and what is to be the condition and the duration of it.

Nothing can be more distinct and decided than our Lord's own words upon a future recompense to the righteous, and retribution to the wicked; and that this should in each case be everlasting. We are not furnished except in a brief and figurative manner with any statement of the character of that future punishment or reward. Similitudes are drawn from what ourselves know and comprehend of the happiness of the saved and the sufferings of the lost. The revelation from the Lord himself, followed by his apostles, can scarcely be misunderstood—that man obtains his final and enduring happiness by his recovery through Christ of the lost image of God in which he was first created and that he is doomed as a necessary consequence to eternal remorse and misery through his neglect or refusal to employ the means by which that holiness is recovered that fits him for heaven.

The revelations of Christ are, in fact, repetitions of what have been the instincts of mankind in every age; instincts, we must believe, implanted by Him who made afterwards positive announcements of the truth to which they point. We can not, for instance, read in ancient poets pictures of the life that exists after death, without feeling that the idea was not simply a poetic fancy but an implanted conviction, running on from the date of man's fall,

and obtaining confirmation from the Saviour of the world in the fulness of time. It appears to be as old as the idea of propitiatory sacrifices, so universally entertained and acted upon throughout the world. Either of these would be a most unlikely human invention; their introduction would be unaccountable, unless as having come by revelation from God.

From the earliest period in the world's history there was, no doubt, a cause for this general and deeply implanted persuasion. It could not fail to prove the most effectual restraint upon licentious living and criminal acts; it would be the surest preventive of the fall of man into the lowest depths of moral degradation. The brute creation are moved to violence and cruelty, through hunger and other natural incentives; in man there is a power to continue wickedness, and devise cruelties which brutes do not possess. In man, then, there must be implanted motives of restraint proportionate to his power of doing evil. This would be necessary for the protection of his fellow men and for maintaining a due sense of the moral government of God.

It would be easy to adduce evidence from the history of the world, both ancient and modern, that morality has been lowered and crime increased, wherever the belief has prevailed that there is no future, much less eternal punishment. When heathen philosophers, a little anterior to the Christian era, gave currency to the opinion that the apprehension of future punishment from their gods was a groundless one and infused doubts as to the existence of any god at all, it is stated by Roman writers and confirmed by St. Paul in his Epistle addressed to that people that the most disastrous consequences followed. Truth and faith were discarded, perjury practised without shame, and every excess of licentiousness, wantonness and cruelty was recklessly indulged.

The same results were apparent in England, in the latter part of the seventeenth century in the reign of Charles the Second. Amongst the efforts of the sceptical writers of that day there was the attempt to emancipate the minds of men from the apprehension of divine punishment in a future world. Along with contempt of religion, the grossest licentiousness prevailed, affecting even the highest ranks. The same was observable in France during the Revolution in the latter part of the eighteenth century. The frenzy of excitement which drove so many of the people into the most terrible excesses of crime, was studiously fostered by the denial in high and influential quarters, of the existence of God, and contempt of the idea that any future retribution was to be apprehended from such a Being. We seem to have fallen upon such evil days ourselves; and nothing will prove an effectual check to the spreading calamity but a firm, honest maintenance, and promulgation of the revealed truth that the punishment of the wicked, as well as the reward of the righteous, shall be everlasting.

To assert any other belief would be to strike at the root, and destroy the foundation and purpose, of Christianity itself. The great fact that the Son of God came into the world to make atonement for the sins of its people by the sacrifice of himself, would be shorn of its significance, if the opinion we are protesting against could be allowed a place beside it. We could not permit ourselves to think that a sacrifice, so vast, so tremendous, would have been made unless, to avert from man a calamity in some degree commensurate with the cost at which it was to be removed. To imagine that an atonement so inconceivably great and precious should

have been made, merely to heighten the well-being or lessen the ills of man during his sojourn upon earth,—this would be an unworthy, a fatal conception. We could not conceive the need of such an atonement if this was to be the limitation of its purpose; if it were to have no bearing upon man's immortal life. It is not for us to speculate with a dangerous and irreverent freedom upon the heavenly revelations touching this momentous subject. Here, we are reminded, we see through a glass darkly: it were vain as well as presumptuous to aim at perfectness of vision as respects the mysteries of the world after death: we are not, it is certain, to possess it while on earth. "Clouds and darkness are round about" the Almighty: It is not meant that we should penetrate those shadows: neither the full glory nor the gloom of the eternal world shall ever be unveiled to us in this our transition state. We have the fact of both conditions revealed to us: let us be content with this, and not attempt solutions of which we are incapable.

Having felt myself called upon to offer a few thoughts on this momentous topic, in consequence of the unhappy discussions it has recently awakened, and the disturbance perhaps in many cases, of old and settled convictions, I proceed to some remarks on a subject of great local interest and importance, the due and suitable

#### SUSTENTATION OF THE CLERGY.

In viewing the state of our mission fund, as compared with its condition twelve months ago, we are not without grounds of satisfaction and hope. In many instances there has been an improvement in the amount of contributions; there has been a more general effort to come up to the amount of assessment for this object submitted to the several parishes of the diocese. We must confess, nevertheless, that the work which is dependent upon the existence and growth of that fund, is being seriously crippled. Some special, vigorous effort must therefore be made to raise it to such a condition that, not only should all deficiencies be made up, but a surplus be at our disposal for the extension of our missionary work. An appeal on this ground to the sympathies and obligations of churchmen at large—I mean a special appeal, independent of the ordinary annual claims—could scarcely fail to obtain a general and liberal response. If a fitting machinery for this purpose were put in motion, with energetic and assiduous workers, why should we not, say within three years, raise the amount of ten thousand dollars? At the same time, faithful and generous churchmen are led more and more to lament and deprecate the existence of any rival movement or organization for the sustentation of the clergy, as weakening the ability to meet the increasing demand for the ministrations of the church, and keeping in more injurious prominence the spirit of party, division, and strife. With tenderness to every conscience, and respect for the varieties of religious thought and persuasion which prevail, we can not but feel that, with the most charitable concession to such differing sentiments, a way might be found for the judicious and useful expenditure on missionary work, of any separate funds obtained for that object, in harmony—and certainly not in conflict—with the established organizations of the diocese. It would be sad and painful to observe that, from such separate accumulations, no strength or expansion is being given to our missionary efforts; that while there is a withdrawal from the means of the one side, there is no apparent employment of them for their intended purpose on the other side.

Although there has been no direct recall of the rash accusation made nearly two years ago,—that the great body of the clergy, who are assisted by the Mission Board, are unfaithful to the genuine principles of the church, as understood at the Reformation and embraced in the Formularies of the church,—we can not but feel persuaded that the number of those must be extremely few, who can seriously believe that such accusations are well founded; and fewer still who would venture to designate the individuals to whom they would attach this reproach. I am persuaded that the clergy generally of this diocese have an intelligent and hearty conception of the great vital doctrine of Justification by Faith, and make it a prominent part of their teaching. I have a confidence that there is no holding back of the fundamental truth thus expressed in our eleventh article, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." But while they maintain and promulgate this fundamental tenet, they must not be accused of violating its letter or spirit if they insist upon the manifestation of its fruits and results in the individual life. The Apostle St. James is explicit and urgent in insisting upon the "good works" which should follow the acceptance of that vital truth. He shows how unprofitable such a profession of faith would be without its consistent influence upon the daily life; how, without such fruits, the justification could not be complete.

And the cordial reception of that leading tenet should incite to, rather than dissuade from, what is termed a "sacramental religion," not in the reproachful sense in which it is often addressed, but in its tone and evangelical meaning. It is faith in the justifying merits of Christ which incites his followers to a reverence for, and the use of his own instituted sacraments; to that one pre-eminently which places so significantly and impressively before us his great sacrifice on the cross for the sins of the world. The Christian feels that in this commemoration, he brings himself closer to the Saviour who died for him. He is thereby more deeply stirred to repent of, and forsake the sins which made that atonement necessary. Through this striking remembrance of the Saviour's love, he is impelled more strongly to the thankfulness which shows itself in loving works for Him. It rouses him in lassitude, it renovates him in weariness, it gives him courage and strength in spiritual trials. And, uniting him thus in more close communion with his Lord, it aids him in his strivings for the holy mind and pure example of that Lord. It helps to realize what Bishop Jeremy Taylor, in his Holy Living, so beautifully represents:—"As those creatures that live amongst the snows of the mountains turn white with their food and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him, and conversations, not only his courts, but in his very heart, and most secret affections, and incomparable purities." If this be a sacramental religion, then it owes itself to a full and deep appreciation of the Saviour's great atonement. It is evolved, as we may say, from a thoughtful, dutiful contemplation of the way and means by which he effected our justification before God; it is an evidence of the faith by which we lay hold on that boon.

While we must regret and deprecate ill-timed and ill-considered discussions upon a subject so sacred, we shall hope that a clearer perception and higher appreciation

of the duties that flow from it, will after all be entertained and extended. It has been a subject of congratulation that, in the awakened earnestness of members and ministers of the Church, during the last forty years, communions have become more frequent and communicants have been very largely increased. This has helped to render the public worship of God more of a reality. It is removing the impression, long so wrongfully entertained, that we go to the house of God to be hearers rather than worshippers; that the prayer and praise which are the essentials of that worship, are of less importance and benefit than preaching. This happy change has widely affected our Canadian dioceses. More stress is now being laid upon a devout, earnest, elevating service, reaching the soul and improving the life, than upon the richest eloquence of the human preacher. Not that even the "foolishness of preaching" is to be undervalued. It is a powerful auxiliary to the exercises of God's house of prayer; it is especially so if aids to produce the conviction that no human utterances of exhortation or warning can, in their influence upon the soul, bear comparison with those services of the Church, which bring us into nearer communion with our God, and Saviour, and Sanctifier, and surrounded us with the atmosphere of heaven.

These remarks naturally lead to some words upon the duty of the clergy to be conscientiously strict in their

OBSERVANCE OF THE DIRECTIONS OF THE CHURCH,

in the manner of performing its services. No one has a right to slight those requirements; either by introducing what are obvious incongruities or dispensing with what is manifestly essential to the completeness and edification of the service. In visiting churches throughout the diocese, I notice occasional irregularities, which can be adverted to with a total absence of the spirit of censure or rebuke. As an instance, I may affirm that it was never meant that in the invocations of the blessed Trinity at the commencement of the Litany, the people should repeat the words after the minister, as they would in the Lord's Prayer or General Confession; but the people are to wait until the minister has finished, before repeating themselves those humble addresses to the Triune Deity. Would the response, it is natural to ask, be inserted separately, if it were not to be repeated separately? This may possibly be regarded as a matter little worthy of notice, but nothing is to be so regarded that is obviously an infringement of the directions of the church; which is likely to be viewed as a novelty and innovation, and is calculated to disturb the minds of many earnest and pious worshippers.

If all, too, should be careful to shew indifference to the solemn declaration that they "will conform to the Liturgy as it is by law established," it must be left to the consciences of those who have made this declaration, how far they are violating it, when, after the alms and oblations of the congregation are laid upon the holy table, they fail to repeat the prayer that specially asks of God the acceptance of those alms and offerings.

In my address to the Synod in 1869, I adverted in earnest terms to the duty of solemnizing marriages in the place in which we are explicitly desired to do so. This service is appointed to take place, nor in any private dwelling, not at the residence of the bride's father or mother, as is so frequently announced; but in the house of God. To separate the ceremonial from an association so holy, is practically to

deny that matrimony is itself holy, as our Prayer Book declares it to be. It is to treat, as without significance, the comparison an apostle makes of it with the Church as the spouse of Christ. It is a fact indeed, not to be disputed, that a clergyman is not faithful to the requirements of the Church, if he should solemnize holy matrimony in any other place than in the house of God. Should peculiar exceptional cases present themselves—and doubtless there will be such—in which he should consider a relaxation of that rule to be necessary, he would discover it to be a prudent and satisfactory course to communicate with his Ordinary on the particulars of such cases, before committing himself to the irregularity which is becoming so frequent, and is proving so injurious.

I shall not, my brethren, trespass any longer upon your time than to state briefly the increasing claims upon our sympathies and help of

FOREIGN MISSIONS.

We have felt deeply this obligation in the case of the Diocese of Algoma, and I trust that our efforts to meet it will be crowned with success. We have done something for Rupert's Land, but the appeal about to be placed in the hands of the members of the Bishop of that territory, pleads for further and continued assistance. By its clear and persuasive statements we can not fail to be affected; all that is required is to take action upon them. The sum asked from us would be but a mite each from the individuals of the diocese, and but a small amount from each of our parishes; and if these do not anticipate us in assessing themselves for a proportionate offering, they would receive, I am persuaded, with grace and favour, any practical suggestions on this point from the Committee on Foreign Missions, which has recently been organized in this city. Nor would this committee fail to act for another claimant, the Diocese of Saskatchewan, whose energetic Bishop is suing for aid to introduce Gospel light and privileges to so many benighted ones within the area of his allotted oversight. To all such reasonable and justifiable appeals there should be a ready response from those who have never themselves been without those privileges, whose lot it never has been to live in that darkness and shadow of death in which so many of the Indians of this continent are placed.

Having brought my words to a conclusion, I have now to express my hope that this session of our Synod will prove a pleasant and prosperous one. Such will assuredly be the issue, if all its members shall address themselves faithfully and honestly to its work; with the love of Christ, and the love of the brethren constraining them; with the hearty determination to make all their deliberations and acts conducive to the maintenance of unity and peace. May the Holy Spirit so move and direct us, that of this Synod it may be felt and said, that it laboured dutifully and earnestly for the harmony and union, and the edification and happiness of all those members of God's Church, whose spiritual well-being it was appointed to promote!

The Bishop's address was well received by the Synod.

The Rev. A. J. Brougham was re-elected Hon. Clerical Secretary, and Dr. Hodgins, Hon. Lay Secretary.

On the motion of Mr. Harman, W. P. Atkinson, Esq., was unanimously re-elected Secretary-Treasurer of the Synod.

Reports of Standing Committees were presented and occupied the rest of the time until the hour of adjournment.

ST. STEPHEN'S CHURCH, TORONTO.—A very handsome present of linen for the Lord's Table has just been made by the "Association of the children of the Good Shepherd" in connection with the above church. The pattern is very chaste and beautiful, and the gift much to be commended as indicating a desire on the part of the donors that all things connected with the worship of Almighty God should be done decently and in order. The association was started a year ago last Ascension day, for the twofold purpose of cultivating personal piety and maintaining good works. There is reason to believe that much good has been done in a quiet way during the year. The officers recently appointed are as follows:—President, Mrs. Sykes; Vice-President, Mrs. Sutherland, and Secretary-Treasurer, Miss M. Johnston.

TULLAMORE.—The new church of St. Mary, in this parish, was opened for divine service on Sunday the 18th inst. The Rev. D. F. Hutchinson, Toronto; the Rev. W. H. Clark, of Bolton, and the Rev. W. Grant, the incumbent, officiated at the services. The congregations were overflowing and the results satisfactory. On Monday a pie-nie was held in the neighbourhood in aid of the building fund, the proceeds of which were equally good.

HURON.

TRINITY SUNDAY, A.M.—The right Rev. the Bishop held Confirmation service at the chapter house, when about twenty young candidates for Confirmation received the apostolic rite of the laying on of hands. The Bishop, as usual, made the best use of the opportunity by impressing on the young soldiers of the church militant, to be faithful and loyal as becometh their open profession, and to acquit themselves as soldiers, contending against the world, the flesh and the devil. The service was very interesting.

ALGOMA.

We have received the following interesting communication in reference to the Shingwauk Home :

June 3rd, 1876.

Our new printing press is in place, and two boys have set to work. Their names are Wameteooshans and Ahbedahsewa. They both read in the Third Book and can spell fairly. We hope by and by to print *The Algoma Quarterly*, the Shingwauk Home Annual Report, and do other work required by the Bishop or the diocese.

But our first duty is to inform our friends and helpers that we require money to assist us in starting operations. The press cost \$100, and it will require another \$50 to purchase type and other necessaries. We earnestly hope that our friends will contribute liberally and assist us in this undertaking, as it is obvious that if once we get fairly started our printing press will become a great source of economy both to the Shingwauk Home and to the diocese at large, and we shall be able to keep our friends, far and near, more fully informed than at present of our doings and our various wants. The boys are just leaving now for their holidays. When they meet here again about the 15th of July next, they will probably number about 40; and, besides receiving a religious and secular education, they will be taught carpentering, farming, bootmaking, tinsmithing, and lastly, (and chiefly—as Wameteooshans and Ahbedahsewa think)—PRINTING.

This is their first work.

Contributions will be thankfully received and acknowledged by the Principal, the Rev. E. F. Wilson, Sault Ste. Marie, Ont.

GOING INTO DUTY UNDER DIFFICULTIES.

All of your readers have heard of the high water that has flooded the villages and settlements skirting the Ottawa river and its tributaries; but few of them can realize what difficulties it created to travellers, or what loss and destruction it brought upon some of the settlers. As on one occasion the writer was imperatively required at one of the stations, the scenes that transpired going and returning, may not prove uninteresting, and, perhaps, amusing. On Saturday, 18th May, the water had risen to a height unknown to the oldest inhabitant, and yet, high as it was, it was two or three feet lower than a few days later. On this occasion, mounted on horseback, of course, the missionary left the bounds of the parsonage grounds. But not twenty yards from the gate, there ran a creek whose waters had increased until it might be promoted to the rank of a small river. Its ordinary bridge was afloat, but kept in its place, or rather kept from making its way to some other locality, by sided sticks of timber laid on it. Over this I had to go. By dint of the united exertions of the rider on its back and a boy and woman on shore, the animal was made to go to the treacherous looking crossway with a nervous and frightened leap, which no sooner done, than it was a rapid step from stick to stick on its part, as each stick of timber yielded to the tread. Over this safely, we came in sight of a great stretch of water, covering the place where the main road lay and taking away, gradually, the fences that bounded it. In the distance lay a new bridge still secure in its position. To reach it the horse travelled cautiously along with the water fairly up to the ankles of its rider. But this passed all was easy or customary travelling until I had travelled five miles further and had come within a few miles of my destination. Then the usual route had to be left altogether and a cut taken over ploughed fields and through the tangled bush, to ford the obstructive stream where it seemed possible to do so. A settler in the vicinity undertook kindly, out of regard to the parson, or minister, as doubtless he would call him, to take the horse across, which he did, receiving for his kindness a wetting to the knees. In the meanwhile I made my way through "tangled brush and brake" to a place where some giants of the forest in days gone by, had fallen across the stream. Here I was enabled to cross in safety. Regaining the horse, I went over ploughed fields a long circuit to reach again the main road. Coming, in a few minutes, to another bridge, I had to face greater difficulties, and in doing so, met with an immersion in the cold spring flood, that I did not bargain for. Giving my horse to a man on a log of timber, that to my eye seemed to be resting on the earth, I assayed to follow on foot. I had no sooner put my foot on the round log than it began to move. I stood its revolution for a moment or two, but not being able to do so any longer, I stepped on what seemed to be a miniature raft. But, alas for man's judging by outward appearances, no sooner was I on one stick than it went down in the water, and so with the next, and the next, and finally, as I could not tread water in this way, down I went full length in the water; the man with the horse on the bridge, looking on with seeming complacency, and, I imagine, rather amused. And doubtless for a moment or two it was a comical picture to see a man between floating driftwood, holding up one hand with a roll of paper therein, and behind him a bag floating, and he kicking and struggling to extricate himself from the

surrounding debris. Having done this and finding bottom, and by some means reaching the bridge, I poured the waters from my boots, and giving the man twenty-five cents, but what for I could not say, I remounted and shortly after reached my destination. The most romantic picture, however, was to be seen at the same place on the day following. First, there was to be seen a man coming along with a canoe on his head and myself leading the horse alongside, the latter looking askance at the strange object, and giving expression to its dislike by a distrustful snort now and again. Arrived on the floating bridge orders were given in French to some parties on the other side to bring across a temporary float, and at this moment the scene was particularly rich. On the opposite side on an eminence, I counted thirteen persons, all of the female sex, and varying in age from the old grandame down to the little toddler of a year old. All were of the French race, and expressed themselves incessantly in various keys and tones of voice and in gestures. The float was brought across by a young damsel of some twelve summers. The bringing across of this float, made of three pieces of cedar tied together, and not measuring more than five feet in length and two in breadth, was a feat watched with some interest by all parties present, and by none less than myself. How to trust myself to such a frail-looking affair, and, more than all, how it was to be propelled across, were questions occupying my thoughts intently for the moment, making me somewhat oblivious to surrounding circumstances. The fair navigator, with a foot planted on the two outer sticks and carrying a pike pole, began her voyage, using her pike pole alternately end for end. How she was to get across with such a paddle was a question. It looked very much as if she was paddling the ocean with a fork. And so, perhaps, thought the thirteen on the opposite bank, and so thought, probably, the old woman on a bank behind me; for alternately there would come cries and exclamations from each party, "Oh! mon Dieu; prenez garde," etc. Fortunately, after reaching the bridge, I found that her place was to be taken by a man. Taking up the same position, accompanied by myself with saddle and bridle on my arm, we made the return transit more expeditiously, and with more comfort to the minds of the onlookers. The horse was made then to swim towards me as soon as I reached land. Remounting it I had to cross the same place, a little below this, again, as I did the day before, having twice tried to swim the horse across, unsuccessfully, lower down. It would take up too much of your space to detail how I reached home, so I will only say that on that return trip, four times had the horse to swim, twice I crossed on a frail float, and once in a bark canoe, minus paddles, however; bits of boards being found as substitutes. Reaching the vicinity of the parsonage, at the place where I had my first difficulty, I was near meeting with something worse than anything I had yet met. The water had risen very much in the meanwhile and the parsonage looked as if situated on an island. To get home I must cross somehow. Having by threats and coaxings got my animal to put its feet on the timbers, three in number, that lay lengthwise over the old structure, it went half way or a little more across all right, but suddenly it stepped off on to the old timbers, and forthwith horse and rider were floundering in the water between the sticks that made the old corduroy. For a moment or two it was a struggle, but, providentially, we managed to regain land safely, without fracture of limb or damage of any kind

JUNE 1  
but con-  
palpitat  
the hor-  
said, as  
the day  
To the 1  
Dear  
I wrot  
the su  
nine  
Dioces  
partici  
tion a  
spectiv  
I asl  
promis  
influen  
referer  
His  
Spirit  
cessio  
case.  
I er  
V.) to  
sessio  
in yo  
Our  
Dioco  
be.  
Incu  
Par  
[W  
Domi  
In  
espet  
tures  
char  
Such  
ineol  
junc  
Bibl  
plati  
rega  
The  
the  
forti  
to b  
to  
For  
its  
out  
T  
slig  
the  
pre  
doc  
fast  
tha  
val  
our  
ten  
suc  
oir  
I  
thr  
To  
Ab  
tiff  
let  
ser  
inf  
wi  
po  
an  
pr  
da  
gi  
as  
ce  
th  
ta  
gl  
A

but considerably excited and startled, with palpitating sides we made for home. If the horse could have spoken, it would have said, as did its master, "Well, I'm glad the day is over and that we are safe home."  
W. R. B.

To the EDITOR OF THE DOMINION CHURCHMAN.

Dear Sir,—Early in the month of March, I wrote to the Bishop of Huron on the subject of allowing clergymen of nine years' standing removing from the Diocese of Huron to that of Algoma, to participate in the Huron Surplus Commutation and Widow and Orphan Funds respectively.

I asked the Bishop to use, as he had promised on a former occasion, his powerful influence with the standing Committee with reference to the said Funds.

His Lordship kindly, with true Catholic Spirit, said his impression was that the concession would be made, especially in my case.

I enclose the notices which I intend (D. V.) to bring before the Synod at the coming session, and beg you will kindly publish them in your next paper.

Our Church I fear is fast becoming too Diocesan, and not so Catholic as she should be. Yours truly and respectfully,

CHAS. H. APPLEBY, M. A.

Incumbent, St. George's, and

S. P. G. Missionary.

Parsonage, Clarksburg, June 8th, 1876.

[We gave the notices last week.—ED. DOMINION CHURCHMAN.]

#### THE VALUE OF TRUTH.

Indifference to truth—all truth, and especially the truth revealed in the Scriptures—is a most unfavourable trait in the character of the professing Christian. Such a state of mind and heart is wholly inconsistent with repeated Scriptural injunctions. Who can fail, in reading the Bible, to be struck with the frequency, plainness, and force with which a steady regard for the truth is enjoined upon us? There it is generally exhibited to us under the name of *the faith*, because it is held forth as that which we are solemnly bound to believe. In this faith we are required to "stand fast," and to be "steadfast." For it we are to "earnestly contend," and its "profession" we are to "hold fast without wavering."

The Bible makes no allowance for the slightest departure, in any respect, from the truth. On the contrary, we are expressly commanded to "continue in the doctrine we have received," and to hold fast whereunto we have attained." Surely that must possess no ordinary degree of value, and have an important bearing upon our best interests, the attainment and retention of which are so frequently, and in such a variety of forms of expression, enjoined upon us.

It is said when Queen Elizabeth rode through London on her way from the Tower, to be crowned at Westminster Abbey, at one stage of her progress a beautiful boy, intended to represent Truth, was let down from a triumphal arch and presented her with a Bible. "This," we are informed, "was received by the Queen with a most engaging gracefulness of deportment. She placed it in her bosom, and declared that of all the endearing proofs of attachment which she had that day met with from her loving subjects, this gift she considered as the most precious, as it was to her of all others the most acceptable." These expressions of regard on the part of this illustrious person were certainly not greater than the value of the gift called for. She placed it in her bosom. A not less royal person could say, in ad-

ressing Jehovah, "Thy word have I hid in my heart."

That ought surely to be most dear to us which the infinite God holds in such high regard. He has "magnified His Word above all His name." The great God has written His name upon all the creatures of His hand. They all display His eternal power and Godhead. This fact should not a little enhance our interest in the study of the divine works. There we can read the name of their glorious Artificer. But *above this name* thus dignified and exalted, Jehovah had magnified *His Word*. Yes, this Word, in the regards of its Author, occupies a higher place than even those bright worlds that adorn the realms of space. How precious, then, must every part of it be in His sight!

He has manifested this regard by the care with which he has preserved it. Notwithstanding all the attempts which have been made by its enemies to bury the truth, the God of Truth has watched over it. His eyes are ever on it. Revolutions have been going on in the world, empires have fallen, dynasties have been extinguished, and thrones have crumbled to the dust, but the truth—the truth which the Bible reveals—the truth still stands; aye, and it will stand when these heavens and this earth have passed away. Whatever God may suffer to be lost, we may rest assured He will not suffer the truth to perish. Think with what terrible penalties He has guarded it, and what awful judgments He has visited upon those who have set themselves in opposition to it!

Now, if the truth be thus dear to God, should it not be dear to us? With what face can we profess a regard for God and yet hold in contempt that upon which He has set such a high value?

In estimating the value of truth, let us not forget *what it has cost*. In the first place it has cost *the blood of its enemies*. We wonder oftentimes at the conflicts which take place in the world. The history of the world is but a history of war. Let us remember however, that God, by all these conflicts which have passed in review before the student of history, is working out the final triumph of truth over error. By these mighty revolutions and bloody strifes He is bringing down the power and pride of man and leading the nations to recognize the truth—the truth of His claims to their allegiance, and the truth of righteousness, as that alone which can exalt them and make them a happy people.

In the second place, truth has cost *the blood of the saints*. Millions of God's faithful witnesses have poured out their blood like water in defence of the truth. Who could enumerate the multitudes of those who have been "slain for the word of God and for the testimony of Jesus," not to speak of those who have "taken joyfully the spoiling of their goods," and endured shame and reproach for its sake! Oh, yes; the sufferings endured by the faithful in all ages in its defence should impress us with a sense of the unspeakable value of divine truth. Surely that must be most precious for which so many have cheerfully given their bodies to the flames, kissing the very stakes to which they were bound.

But even this is not all. The truth cost something more than this. It has cost *the blood of the Son of God*. He was a witness for the truth. Yes, so completely identified with His mission into our world, with the cause and triumph of truth, that He is called not only the "faithful and true witness," but "the Truth." "I am the truth" is the claim which He advances. Pilate asked him, as he stood before his bar, "What is truth?" It was before his very

eyes, personified in Jesus himself. That question is thus expressed in the vulgate, "Quid est veritas?" It is an interesting fact that the letters composing these words may be so transposed as to read, *Est vir que adest*—It is the man before thee. This, of course, is merely an undesigned coincidence, yet it illustrates the thought we are seeking to express, namely, that He who stood before the bar of Pilate was a witness to the truth. He himself declares, "For this came I into the world that I should bear witness to the truth." This he did, and this testimony in behalf of the truth He sealed with His blood. How deeply should this fact impress our hearts with a sense of the importance and value of the truth! Surely we ought to hold in the very highest regard that which has not only cost the blood of its enemies, but the blood of its friends, and that for the sake of which so many faithful martyrs have sacrificed their lives, and for the vindication of which the Son of God himself came from heaven and gave His own precious life.

#### GIVING WITHOUT MONEY.

The poor give more than the rich. This proposition holds goods, as a general principle. Money is by no means the only thing to give in this world; neither do large gifts necessarily contribute more to the happiness of the receiver than the small gifts.

Go into any country community and converse with the people. Ask who ministers most to their happiness. You will very likely be told of some venerated clergyman, whose salary has never been more than enough to support him; or of some poor widow, who goes from house to house, like a ministering angel, whenever sorrow and suffering demand consolation or relief.

It is astonishing how much one without money may give! A kind word, a helping hand—the warm sympathy that rejoices with those that do rejoice and weeps with those who weep!

No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.

#### GEMS OF THOUGHT.

A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns—a pillar of death.

In the affairs of life, activity is to be preferred to dignity, and practical energy and despatch to premeditated composure and reserve.

Pride is an extravagant opinion of our own worthiness; vanity is an inordinate desire that others should have that opinion.

The violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

Your disposition will be suitable to that which you most frequently think on; for the soul is, as it were, tinged with the colour and complexion of its own thoughts.

Do not express your opinion too freely and decidedly when it differs from those around you, merely for the sake of saying what "I think," when no good will be done.

If you can give to the fainting soul at your door a cup of water from the well of truth, it shall flash back on you the radiance of Heaven. As you save, so shall you be saved.

A man that has no virtue in himself never envieth virtue in others; for men's minds will ever feed upon others' evil; and who wanteth the one will prey upon the other.

*THE DEAR DEPARTED.*

The dear departed linger round  
Our memory as we dream;  
The churchyard turf is hallowed ground,  
Our tears, Love's sacred stream.  
Who hath not felt the parting hour?  
And who hath seen death near  
Some blessed one, dying like a flower,  
And never shed a tear?

The dear departed! Each one lives  
In memory's golden shrine;  
All mute eternal, each one gives  
Some hope in things divine.  
Is there a home, a village cot,  
Without one vacant chair?  
Ah! is there, can there, be a spot,  
That death hath not made dear?

*GOD'S WAY IS BEST.*

This blessed truth I long have known,  
So soothing in its hopeful tone,  
Whate'er our trials, cares and woes,  
Our Father's mercy freely flows,  
That on His bosom we may rest,  
For God is good, "His way is best."

Trouble without and grief within  
Are the sure heritage of sin;  
And e'en affection's voice may die,  
In the last quivering, gasping sigh;  
But what though death our souls distress,  
'T were better thus, "God's way is best."

Misfortune's dark and bitter blight  
May fall upon us like the night;  
Our souls with anguish may be torn  
When we are called o'er friends to mourn,  
But what assurance doubly blest,  
To feel that all "God's ways are best."

Yes, glorious thought, in yonder sky  
Are joys supreme that never die;  
That when our earthly course is run,  
We'll live in regions of the sun,  
And there upon the Saviour's breast,  
We'll sing for aye, "God's way is best."

*CLARICE'S CURLS. A TRUE STORY.*

They were like golden threads spun out of sunbeams, and falling over her neck in a shower of light. But the hair dresser, who lived a few doors off, looked at Clarice's curls with a business eye, and saw that there was money to be made out of them.

"If you ever want them cut off," said he to their little owner, "come to me, and I'll give you a louis for the whole bunch."  
A louis is a gold coin, worth nearly five dollars.

Clarice laughed and shook her head, for she did not need the money, and her curls were like part of herself, too precious to be spared.

In the same city of Lyons lived another little French girl, who had neither curls nor money, a child Clarice had never seen, or even heard of. Her name was Marie Lenoir, and she was the daughter of a poor man who could get very little work on account of the hard times. His wife had been sick all winter, and Marie, though only twelve years old, had the whole care of the house, and of the two younger children.

At last the father also fell ill; and then what was to become of the family? Poor little Marie thought at once that she must try to find some work; she was not old enough or strong enough for anything hard, but light work she could do, if it were only to be had. Yet where to obtain it? And while she was trying they would all starve.

Well, there were houses of charity, she had heard, where food was given to the poor. It would be dreadful to go to one of these houses and ask help; but there was not a crumb of bread or a drop of soup; the boys had finished everything, and now wanted more; for two such hungry little fellows could not live on air. Her father

and mother seemed to care for nothing to eat, which was very lucky, Marie thought; but they both called out to her from their sick bed:

"Yes, Marie, it has really come to this; you must go to a house of charity and tell what a pitiful plight we are in."

She went; but a man there, instead of giving her some food, wrote her name in a book, and told her to come back in a day or two, and if he had learned by that time that she really needed help, she should have it.

O dear, couldn't he believe her now? Why must she wait?

"I wonder if people can starve in two days?" thought she. "I have a feeling at my heart that they can, and I'm not half as hungry as the boys."

So the poor child went into the street again, and for the first time in her life held out her little hand like a beggar, saying faintly:

"Please give me a sou."

Nobody heard her weak voice, or paid the least attention to her, till somebody said, roughly:

"What are you doing here, you naughty thing? Go away, or you shall be reported to the police."

She was frightened then, and ran home, shivering with the cold and crying bitterly.

When she mounted the stairs and opened the door, her brothers sprang toward her, exclaiming "Bread! Bread!"

She saw her father soothing and supporting her fainting mother, and heard him say, "Bread! she dies for want of food."

"I have no bread," sobbed wretched Marie. Then there was a loud wail from the little boys, and a cry of despair from the father.

Marie could not bear it, but ran away again, without waiting to hear any more. A new thought had entered her mind; and half crazed by the distress of those she loved so well, she would not stop to think whether it was right or wrong. She ran from one street to another, till she saw a baker's shop, which seemed to have nobody in it; and then, calling, up all her courage, she rushed in, lifted a loaf, and fled.

But the shopkeeper had seen her from behind the counter. How should he know she was starving? He shouted, ran after her, and pointed her out to the people passing by.

Marie ran on. It seemed to her as if the whole world were pursuing her, and at last the loaf of bread was snatched out of her hand. After that she did not care what became of her, and so was seized at once. They took her towards the police office. Poor little creature; doesn't it make your heart ache to think of it? Was there no one in all that crowd who would have the least pity on her?

Why yes; there stood by the door a little girl of her own age, with golden hair and blue eyes, like the picture of an angel.

Quick as thought Marie whispered in the little girl's ear:

"Father and mother, and my two brothers, are dying for want of bread."

"Where?"

Marie gave the street and number. Not that she supposed it would be of the least use; but it is a relief when our hearts are breaking to speak to any one who looks at us kindly. She had hardly finished when she was carried in before the terrible man, called the "commissary of police;" but she had left a true friend at the door.

"O what can I do for her? It is dreadful, dreadful, for any one to be so hungry," thought Clarice. "If mamma were only at home, I'm sure she would give me something to carry to those poor people—she is always so kind; but she is gone away, and

before to-morrow they will starve. O, I know what I can do!" Here she stopped suddenly and clapped her hands. "I can sell my curls! It is better to do that than to let people starve."

Off she ran to the hairdresser, quite out of breath.

"Please, sir, you said you'd give me a piece of gold for my curls."

"Your curls? Did your mamma send you?"

"No, sir; but I want to be rid of them this very minute. She won't care — out them right off; please do!"

"O, but you said you loved them dearly. Wait till next summer, when you feel as warm around your neck as a fur collar."

"But I can't wait! Mamma is gone away to-day, and I want some money. O, I want it so! Where are your shears?"

But the hairdresser would not make the least snip till he knew what Clarice wanted of the money. When she had told him, he turned his head away to hide his tears, for he was a good man, and the child's generosity touched him to the heart.

"So that is it," said he, pretending to laugh; "and you would lose your beautiful curls for the sake of a naughty little girl, who is perhaps a regular thief."

"O, she never stole before, I know she never did. Won't you please hurry and cut my hair?"

"I'll tell you what I'll do, my dear. I won't stop to cut it to-day; but I'll give you fifteen francs now, and the rest to-morrow, after your mother comes home."

"O, how good you are!" cried Clarice, taking the money and running off as fast as she could for a basket, which she filled with as much food as it would hold.

All this while the Lenoir family had been in an agony of suspense as well as hunger.

"What can have become of Marie? I hope nothing has happened to her;" said the father.

Just then light steps were heard coming up the stairs, and all the four unfortunates uttered a cry of joy. But instead of Marie, it was a stranger, a little girl with beautiful bloom in her cheeks, and long golden hair falling in curls over her shoulders.

"Your daughter can't come back to-day," said she, nodding and setting a basket of food and a five-franc piece on the table, "she can't come back to-day; but don't be uneasy, I'm sure you'll see her to-morrow." Then looking around upon them all with a pleasant smile, she vanished—this dear little fairy—before any one had had time to say "Thank you."

Of course the hairdresser went to the police-office and pleaded for poor little Marie, who was let off with a very light punishment.

But more than that, he told so many people the story of Clarice's curls, that many friends were raised up for Marie's family, and poor Mr. Lenoir and his wife were soon restored to health and comfort.

It is needless to say that Clarice still keeps her beautiful hair.—SOPHIE MAY.

EVERY violation of truth is not only a sort of suicide in the liar, but is a stab at the heart of human society.

THERE are some mortals whose bodies are but as the ornamented sepulchres of their dead hearts.

THE most joyous and gladsome natures are those most keenly alive to impressions of reverence, wonder and awe.

NEXT to the joy of the hope of living for ever with Christ, is that of doing something in this life which shall yield perpetual fruit for Him and His cause after our death.