

# Dominion Churchman.

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Lachlan H. McIntosh, Esq., is authorized to solicit subscriptions and collect accounts for the *Dominion Churchman*.

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# Dominion Churchman.

THURSDAY, AUG. 2, 1877.

## TO THE CHURCHMEN OF THE MARITIME DIOCESES.

IT is with sincere regret that we have received the news of the discontinuance of the *Church Chronicle*, a paper with which we never sought to enter into competition, because we believed that it was faithfully and effectually in its own sphere serving the cause which both of us have at heart. But its publication having now ceased we feel at liberty and indeed bound to attempt to occupy the field thus left vacant. It may be supposed to be difficult for us at a distance thoroughly and satisfactorily to meet the local requirements of the Churchmen of the Maritime Dioceses, but we can assure them that no efforts shall be wanting on our part to do so; and there will be no difficulty whatever in the matter, if all interested will heartily be helpers in supplying new and exact local information on all church matters. But we shall, above all, strive to set before our subscribers, in the future as in the past, a newspaper of a sound, healthy church tone, one that, while conducted with toleration and charity, yet speaks with no uncertain sound, one that glories in the catholicity, and does not seek to narrow the wide comprehensiveness of the Church of England, one that no churchman need be either afraid or ashamed of, one that can honestly inscribe on its title page the good old motto of the *Church Chronicle*, "For the Church of God."

In its last issue the *Church Chronicle* took leave of its readers with these words:—"In conclusion, and before saying 'good-bye' to the public, we would wish to recommend to our Church people the *DOMINION CHURCHMAN*. In former years it was not conducted in such a manner as to meet our approval, but its altered tone and great improvement enable us to express the hope that it will be generally taken by the members of our Church." We shall only be carrying out the wishes of the managers of the paper in sending to all of its subscribers specimen copies of the *DOMINION CHURCHMAN*. We ask for their confidence and support, and we request each and all to notice our terms of subscription, which are—Two Dollars per annum, paid in advance; and Three Dollars, if not paid in advance. Those who may not find it convenient to remit immediately, will oblige by sending a postal card to the effect that we may enrol their names.

## TO OUR SUBSCRIBERS.

WE are sending out our accounts in this week's issue to all subscribers now in arrears. It is scarcely necessary for us to remind our friends that we expect them to enclose the amount with the account, to the proprietor immediately. As a longer time than usual has elapsed since we sent them out before, and as the sum is very small to each individual—although amounting in the

total to several thousand dollars—it must be clearly seen that by allowing these small subscriptions to accumulate the matter becomes a very serious one to us. *The main point is to remit immediately on receiving this notice.*

## THE WEEK.

ONCE again there has been a sort of lull in the war. The Russians, very wisely for their own cause, do not tolerate special correspondents with their army, and the information that reaches us from the Turkish side is singularly vague and unsatisfactory. It would appear, however, as if the Russian force which penetrated the Western passes of the Balkans had made good its footing to the South of the first mountain range, and had a fair chance of advancing on Adrianople. There are rumours again of the approach of peace, but we fear they are but rumours, and false ones too. Hitherto the contest has been altogether confined to the two original combatants, both of whom most of us distrust and with neither of whom have we much sympathy. But the crisis is approaching, and in a few weeks, perhaps a few days, England's position must be defined, and the question of peace or war irrevocably settled. The Government is reinforcing the Mediterranean garrisons, a precautionary measure which it seems to us they would be culpably foolish not to adopt, albeit Mr. Gladstone stigmatizes it as "a perfect example of the art of disquieting and annoying one side, without conferring the smallest advantage on the other." The Russian press, which does not speak without permission from high quarters, is indulging in vehement tirades against England, and the danger lies in the irritation and anger which may now arise in the popular mind and which may precipitate war.

The railway strike in the United States has, since we last wrote, assumed very extensive and dangerous proportions, but now happily the worst seems to be over. Nothing can be urged in palliation of the riotous excesses which have been committed, but in several, if not in most cases, the mob that has set the law and the Government at defiance has been composed, not of the persons who struck but of the rowdy and idle class that is, especially in times of commercial depression, always on the look out for a reason for creating a disturbance. The Federal and State authorities have acted vigorously, and in most instances the better class of citizens, appreciating the extreme gravity of the situation, have promptly declared themselves on the side of law and order. The outbreak, however, shews the thinness of the crust on which much of our commercial and political fabrics is now-a-days reared, and the tumults being suppressed, the causes, near and remote, which led to them must receive most serious consideration. Employers of labour must face the fact that the

employed must live. Competition is rightly regarded as a good thing for the general public, but if competition is kept up by keeping wages down, the general gain is soon counterbalanced by the aggregated individual losses, and a state of discontent and poverty is produced which culminates in such disastrous and disgraceful scenes as we have lately heard of. Fortunately the strike, which at one time did affect the Canada Southern Railway, and threatened to extend to other lines too has been arrested by judicious management and mutual forbearance on the part of the employers and employed before much harm was done in Canada.

We constantly hear, from the restless and dissatisfied, of the inapplicability of the Prayer Book to all sorts and conditions of men and to all the requirements of modern life. The Chaplain of the Thames Church Mission recently admitted that he never held Church of England services for sea-going men, that he never administered the Holy Communion to sailors, that he never used the Prayer Book for "poor sailors, who were far too ignorant to understand it." A former chaplain writes, "I find that during two years 1554 Books of Common Prayer were sold to sailors by our Mission Agents; indeed by instructions from the Committee the Prayer Book was always offered with the Bible. Then our services, four or five times weekly, were always liturgical, and whenever shore visitors attended they are always struck with the fervour of the sailor's responses. The administration of Holy Communion was as often as circumstances would allow: our rule being to celebrate monthly." A correspondent "N. R." writes on this: "What a change! But who has changed? the sailors' liking for the Prayer Book and Church Services, or the fidelity of their teachers?" Those who are acquainted with the Garrison Chapel at Halifax are aware that there is in the Dominion a standing proof that liturgical services are most highly appreciated by soldiers and sailors. It is not complimentary to the education or the taste of Western Ontario that when efforts are made here to "evangelize the masses" recourse must be had to "Gospel melodies," and the extemporary utterances of non-conformist laymen. Where there's the will to use it, the Church's way will be found not only possible but the best.

We are glad to see, by the way, that the inadequacy of the spiritual provision made by the Government for the officers and men of the Royal Navy has been receiving attention from the Lower House of Convocation. Not only is the supply of Chaplains for the men afloat very small, but when a ship is in port little care is taken to provide sailors with proper services. It is proposed to create a Chaplain General for the Navy, if possible of the Episcopal Order. What life would be infused into such an office by a practical

sailor, like the Bishop of Lichfield, or by one who has lived and laboured among sailors and fishermen like the late Bishop Feild?

The Church papers are naturally much occupied by the discussion in both Houses of Convocation on the subject of Confession. The Society of the Holy Cross not having repudiated, but merely promised to stop the circulation of their now notorious publication, the Archbishop of Canterbury made some very strong remarks upon the book, which he says, in his distinct opinion, advocates a system not reconcilable with either the doctrines or practice of the Church of England. His Grace also brought to the notice of the Bishops another book, one of a series called "Books for the Young," in which similar views on the subject of Confession are held and taught. Children from 6 to 6½ years old are said to be fit subjects for the teaching prescribed in this book, and one paragraph gives a glimpse of what that teaching is. "It is to the priest, and the priest only that a child must acknowledge his sins, if he desires that God should forgive him." Well might the Archbishop say, "It is childish to say if you begin by teaching children such views of confession in their tenderest years you do not desire to introduce a necessary and really compulsory system of confession into the Church of England."

#### THE TENTH SUNDAY AFTER TRINITY.

IF the Church gave no warning of danger, no threat of retribution, it would not be the Gospel of Christ she could boast of administering: if the system of which she is the exponent and the guardian, consisted of nothing but the prophecy of "smooth things," it would be one of those other gospels against which we have been warned, and not that of which she has been appointed to be the witness, and by the faithful custody of which she becomes the "pillar and ground of the Truth."

The Gospel, the glad tidings of the Saviour of the human race, of that Most Compassionate of all beings, contains among its fundamental principles, denunciations, threats of vengeance as dire and awful as any system of religion professing to have a divine origin; for the terrible desolations hitherto unknown on the face of God's creation since the foundation of the world, which were to visit the race (or generation) of the Jews, were simply because this people knew not the time of its visitation. They had been favored for many ages with the most signal proofs of the Divine regard, revelations of the great and unseen Self-Existent One had again and again been multiplied to them; and at last the Well Beloved Son of the Most High had veiled the brightest rays of His glory, which made Him even to the Hosts above "dark with excessive bright;" had gone in and out among them healing their sick, feeding their hungry ones, and instilling into their minds in language and in tones of love such as had never been heard before, the hidden wisdom of the heav-

enly world. But they rejected His glorious person although it was Divine: they despised His message, because it spoke of healing and of restoration to favour, while they deemed themselves whole and already the only favorites of Heaven; they were now about to put Him to death because He had disappointed their expectations by not restoring the Kingdom to Israel; and therefore was the bitter exclamation wrung from the Saviour's bosom: "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Their day was nearly closed, and the wrath was to come upon them to the uttermost; the voice of mercy was to be silent as the grave; no Elijah, no Isaiah, no Jeremiah was to warn them of their sin; even the daily sacrifice was to be taken away, and the abomination that maketh desolate to be set up in the Most Holy Place, and all mankind were to execrate their name until the times of the Gentiles shall be fulfilled.

Nor is the Jewish nation the only instance which the Providence of God has afforded of the danger of neglecting the day of our visitation from Heaven. Where are the churches to whom St. John was directed to address the warnings contained in the Book of the Revelation? Alas! the Crescent has usurped the place of the Cross. They, as well as many others, are like the desert heath which never sees when good cometh—they are fearful monuments which God has set up, to warn us by the fate of Gentile churches, as well as of the Jews, that we forget not the day of our visitation.

And the Epistle brings before us the spiritual gifts belonging to the Christian dispensation, which cannot be neglected with impunity, when they have been brought within our reach. With a deep impression of all the warnings given by the Lord, when He was on earth, the Apostle St. Paul exhorts the Israel of God not to be ignorant of the spiritual gifts with which they have been blessed; those manifold operations of the Holy Ghost on the souls of men, by which they are fitted for the work of the ministry or for that of ordinary Christian life. The association of these two passages of Scripture in the Epistle and Gospel for this day's Communion Office, comes as a perpetual warning to churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect a cause of regret even now in Heaven, and may, for aught we know, be followed by similar judgments to those which fell upon that beloved Church of old which knew not the time of her visitation. The enemies of the Church are still ready to dig their trenches and compass her around on every side, and to lay her even with the ground. The true strength of the Church lies in the observance of her duty to remember and use her spiritual gifts, and to know the value of Christ's presence in the institutions of His appointment, and in the special visitations which he condescends to vouchsafe.

#### THE FREDERICTON SYNOD.

BY the kindness of our Fredericton correspondent, we are enabled to furnish our readers with an interesting and complete account of the proceedings of the recent meeting of the Fredericton Synod; the very pressing and numerous engagements of our correspondent having prevented him from favouring us with the statement in time for our last week's issue.

The late terrible fire in St. John naturally engaged the attention and called forth the fervent sympathy of every member of the Synod. A calamity so fearful, and occurring in their very midst, produced an impression such as can hardly be estimated in other and distant localities. The kindly feeling and the practical expression of it in the Mother country and the United States, as well as in the different parts of Canada, could not fail to elicit warm acknowledgements from the Synod.

The Temperance Question, as usual, came up in the shape of the formation of Church of England Temperance Societies in the Diocese. The formation of these Societies, we may observe, is a vast improvement upon the practice adopted by some of our people by uniting with associations of a wild and extreme character, the object of which oftentimes is merely the spread of sectarianism; and at other times, it partakes largely and decidedly of a political character.

The Question of a veto-power by the House of Bishops was again discussed, and after full explanations had been given by his Lordship the Bishop, we are glad to find that the Synod unanimously agreed to the proposal for a Canon to be passed by the Provincial Synod, giving the House of Bishops power to exercise a veto in the election of any Bishop for the ecclesiastical Province. Practically the power already exists; for at present no Bishop is compelled to consecrate any one for the Episcopate, and if not consecrated he cannot exercise the functions of a Bishop.

The other question that occupied the attention of the Synod was that of a Training College, which the Bishop desired to have under his own immediate direction. The Synod were divided into two sections, one wishing to use Kings's College, N. S. for the purpose, with the Bishop of Fredericton as one of the Governors of that institution. In the account of the proceedings that took place, however, we did not observe the existence of a hostile party which clamoured for a Training School of their own, in total defiance of their Bishop, and in opposition to his wishes, set on foot by half educated professors, under the domination of a Lay-Pope for the dissemination of the shibboleths of an extreme party. Such an honour and such an anomaly has been reserved for the Diocese of Toronto.

#### THE C. M. S. AND THE CHURCH.

LAWLESSNESS, or setting at defiance the laws and fundamental principles on which the organization of the Church is constructed, can never be laid to the charge of only one section of that body. It is true

that the clamor, with such a charge for its motto, has been chiefly raised against one extreme section; but it is also no less true that in this instance, as well as in many others, the beam that is in one's own eye has only served to magnify to an almost infinite extent the tiny little mote in the eye of its brethren. We have had occurrences which have taken place very near home, and which have served as ample illustrations of this state of feeling and practice. And in some of these instances, principles and practices complained of have only been exemplifications of renewed life in the Church, with a return to primitive practice, and a carrying out or a bringing forth of the actual intentions and expressed desires of those who were mainly instrumental in revising our Liturgical compositions, including also our Articles and Canons. In other cases, what is supposed to be "the law" is only the judgment of a court not accustomed to the consideration of such questions, and apparently influenced by motives of expediency, which has arrived at its conclusions by ignoring what everybody would suppose to be the plain, common sense interpretation of Canons and Rubrics, and by taking refuge in Royal proclamations, Advertisements, Institutes, and other temporary arrangements, which have always been of very doubtful authority. We make these observations from a standpoint of what we must claim to be considered of a very dispassionate character; because although we are not able to see the force of the arguments urged in support of several decisions of Her Majesty's Privy Council, the latest one among the number, yet we hold to the opinion we have always expressed, that to agitate the Church on questions of mere fancy ritual, and to give her enemies a handle and an excuse for all the mischief they are ever seeking an opportunity to create, is a thing not only sinful and wrong, but unwise and inexpedient—not only a "crime but a blunder."

Of real lawlessness, if by such a term we may understand setting at defiance the most essential principles of the Church's constitution, putting one's self in opposition not only to the highest individual authorities of the Church, but to the foundations of any organization that could be considered belonging to her very existence as a corporate body, joined together upon the principles which have ever been laid down by the Christian Church, and which have never for one moment been laid aside by our own branch of the Church, we regret exceedingly to find that the Church Missionary Society in England has given a sad example. In our last issue we noticed with much pain the fact that the said Society, which we have been accustomed to boast of as one of the noblest associations in Christendom, has so far committed itself to a decided opposition to Church authority in the Diocese of Colombo as to appropriate funds intended for the disseminating the Gospel of peace and love, of obedience and humility among the heathen, to the object of building churches when it would appear they were not wanted, except for the purpose of setting the Bishop's authority at defiance. It would also appear

from facts which have not been generally known, that this opposition to local episcopal authority is a disease in that society of a chronic character; and that it matters not to what section of the Church a Bishop may be supposed to belong, if that society issues its mandates from its committee rooms in London, henceforth the allegiance of clergymen who have sworn to obey their Bishop, is to be transferred from him to an irresponsible, self-elected committee of that society. The opposition made by the Society to Bishop Wilson shows that party feeling has nothing to do with the subject. How such a society can be considered as a Church institution would surely puzzle anybody, unless it might be some legal gentleman accustomed to the subtleties and subterfuges of Privy Council decisions. And why the men who desire to carry on so irresponsible and self-constituted a system of Government should wish to consider themselves at all connected with the Church, we cannot comprehend. It must be apparent to all who are under no infatuating influence that, with the exception of the fact that some of its agents are ordained by the Bishops of our Church, such a society is no more a Church institution than is the London Missionary Society, the agents of which, although perhaps very good men in their way, are nevertheless, we believe, a kind of *omnium gatherum* from the various sects claiming to be Christian.

The last number of the *Guardian* which has reached us contains the text of the "Memorandum" which, after long deliberation, has been drawn up by the society in reply to the very important series of resolutions passed unanimously at a conference of the Indian Bishops held at Calcutta in March last. From this memorandum it would unfortunately appear that the society is determined to relax none of its pretensions; and in the comment made upon it by our contemporary, we observe that the action of the Indian Bishops is entirely stripped of any party character—if from nothing else, at least from the fact of the adherence to their action of Bishop Gell, who, we happen to know, is a most uncompromisingly stern Evangelical, and a thorough Low Churchman, if such a character exists any where.

Bishop Gell has addressed a letter to his clergy on the subject of the Ceylon troubles, in which he makes use of a curious expression, which, to say the least of it, is remarkably suggestive. He says, referring especially to the Anglican Communion, that the Church is "Episcopal in any reasonable view." Anything which ignores its episcopal character must therefore be absolutely and purely unreasonable. It is indeed so decidedly episcopal that our brethren of the United States give it that distinctive name. But the bishop's expression includes a cutting sarcasm on the action of the Church Missionary Society and on the apologies coming from those who strive to defend that action, in the suggestion that they have all entirely and irrecoverably advanced beyond the limits of rational procedure.

The "Memorandum" of the Society is ex-

pressed in somewhat general terms; and to some of them, more or less of our assent must be accorded. As, for instance, when they claim the right inherent in the individual members of a Christian Church to combine for the institution and maintenance of organizations for the extension of the Gospel at home and abroad, "and to control, within proper limits, the organizations thus created by them." As in England, so also in Canada, Ceylon, and everywhere else, individuals may combine and do a great many other things with much advantage to themselves and others, while they are careful to observe the aforesaid "proper limits;" but when these "proper limits" are overstepped the "inherent right" of action no longer exists. In England a man builds and endows a church, and may within "proper limits" retain for himself and his heirs a certain amount of control over it, for ever; that is to say, he may at least retain the right of presentation, although still within certain limits; and, above all, he must not expect to be allowed to set aside episcopal authority in the building he has erected, and then speak of it as an English Church. And so, also, individuals may organize societies for the propagation of the Gospel in England, and may exercise "control," &c., but yet "within proper limits;" and if these combinations wish to be considered church institutions they are bound to recognize episcopal authority in the several dioceses where their operations are carried on. If not, there is not an individual in Great Britain or Ireland that would recognize them as belonging to the Church or forming a part of it at all. Should they wish to form independent religious bodies they are free to form them. They must, however, leave the Church in order to do so. If they wish to run at large, do as they like, submit to no law, bend to no control but their own, be their own dictators, their own popes, the proper place for them is not in the church but out of it. This line of thought would be pretty generally understood and assented to in England. There are some of us in Canada who appear to be very anxious to ignore the principle it involves, although upon the whole it is recognized. And why should not the principle apply to Ceylon as well as to Great Britain and Canada?

The subject is one of very great and of very general importance. Its importance is in some respects in exact proportion to the vitality exhibited by the Church; and it furnishes suggestions and principles which should be carefully considered by us in Canada.

There are some remarks we wish to make especially on the fourth principle contained in the Memorandum, and which has reference to the formation of an independent native Church. But we must defer these to a future occasion.

AMBASSADORS FOR CHRIST.

LET us start with the dogma that God has always had a Church and a Religion in the world, and has at various times conveyed His will to man, revealing great truths about

Himself and His religion, truths concerning the well-being of His human children in time and eternity, so that they may not perish but have everlasting life. These *Great Truths*, we all know, have been preserved in the Bible—*God's written Word*, as it is called. But we know, too, that these Truths, affecting the immortal happiness of mankind, are of little or no value while they remain enshrined and enclosed in a manuscript or a printed book. Therefore, God in his wisdom and love to man took care, from the beginning, that He would have a *spoken Word* as well as a *written Word*. The gospel, the good news of salvation from sin and death, the gift of God through Jesus Christ, the good news of an immortal life in the company of angels, was not entrusted to a manuscript and there left. No, the fact is, (and I would remind you it is a simple historical fact), God had His Word always *spoken* before it was written. All the messages of God, through the prophets of old, were first delivered by word of mouth: and then, sometimes not for many years, preserved to the Church by being written down. But these original writings are now all lost—not one survives. Of the Hebrew Scriptures not one manuscript earlier than the eighth century of the Christian era is extant; while of our New Testament all the Gospels and Epistles written and copied in the first three centuries are utterly lost, and we have only two or three, more or less, fragmentary manuscripts of the fourth or fifth century preserved. When Jesus Christ had taught his holy Apostles all that was necessary of the things pertaining to the Kingdom of God, and had taken His bodily departure, having ascended to Heaven, we are told He gave gifts to men, by the instrumentality of the Holy Ghost. It is not said that among these Great Spiritual Gifts He reckoned the dissemination of a particular volume, or the bestowal of a mysterious book. As a plain fact, there was not a single line of the New Testament written when the Lord left the Earth—nor for many years after. For some two hundred years no such volume as our New Testament were put together. A Gospel here and a Gospel there,—one or two Apostolic letters here, and some others in another part of the world. These had been copied and sent about with a variety of spurious documents, until the originals were all lost, and, only after two hundred years or so, the Church (*i.e.* the Ambassadors of Christ), met and decided what was truly God's Word and what was not. But all the while, all over the world, these very Ambassadors were converting sinners, publishing the Gospel and ministering the life-giving Sacraments. No; it was not to a book that Spiritual Gifts were promised. When the gifts are enumerated by an inspired penman, they all refer to a living ministry, a ministry of Apostles and Prophets, Evangelists and Pastors, and Teachers. It was only after certain ministers and stewards of His mysterious (*i.e.* revealed truths), had been ordained, and had been for many years proclaiming Christ's Gospel all over the world, that some of them were chosen to put that Gospel of Grace on record, and some were inspired to

write a few letters on spiritual matters that either needed correction or special commendation. The greatest Missionary of the Cross that ever lived, when speaking of salvation, as open to all who call on the Name of the Lord Jesus, says: "*How shall they hear without a preacher, and how shall they preach except they be sent?*" So we read of the first messengers of Christ being commissioned, not to write books, but by word of mouth to go forth and make disciples—preaching the Gospel, and, at the same time, doing certain religious actions, which the Lord himself showed and taught them how to do. These religious actions were to be expressive outward signs of inward spiritual blessings—blessings—to be conveyed for ever through these very channels by means of the symbolic actions. The Lord's commission, however, was to the men themselves, and his presence and grace are promised, not the Books they might or might not write, but to themselves as His living representatives on earth, as those who were to carry forth His truth, His doctrine, His Gospel, His Sacraments, and through whom He would for ever after make His saving health known among all nations. For His promise was "I am with you," (not with your books), "always unto the end of the world,"—spoken just after He gave them the commission to go into all the world preaching the good news to every creature, and to make disciples by baptising them into the Name of the Holy Trinity. On other occasions the Lord speaks of His Apostolic Messengers as those who were to have a similar commission to His own, and who were to act on His behalf in the world, endowed with His authority and officially armed with His sanction. After His resurrection He breathes on them and says: "*Receive ye the Holy Ghost, whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained.*" And this commission which He Himself had received as THE SON OF MAN (so He tells us Himself), the commission to declare with power and authority the absolution and remission of sins by God to all who truly repent and unfeignedly believe Christ's Holy Gospel, this commission He entirely identifies with his own, for He first says: "*As My Father hath sent me, so send I you.*" And you may remember how in one parable He speaks of His officers in the Church as His stewards to give His servants their meat in due season; in another, He speaks of them as sent out into the streets and lanes of the city, into the highways and hedges of the country, to invite, nay to compel men to come in to feast at His Holy Table. In the great miracle of feeding the multitude—a miracle that was to be the type of spiritual feeding—the Lord Himself unseen by all works the miracle and multiplies the food, but the distribution, as well as the ordering of the people, is by the hands of His chosen Apostles. Then, as now, God employed agents and means by whom and through which the benefit is bestowed. As in nature, so in grace, it is by His ministers that the Lord ever has worked in His Church, and by His Ministers He ever will work. These ministers receive high titles from the Lord's

inspired Apostles: by none more than from St. Paul. He calls them *Master Builders*—going on with the work begun by Apostles and Prophets on the one foundation, Jesus Christ. He says they are workers together with God. He names them "*Ministers of the New Testament*," or Covenant, just as the Priests and Levites were ministers of the Old Covenant—*Ministers of Christ, and Stewards of the Mysteries of God*. And twice he speaks of them in that significant designation that I have taken for a text, of AMBASSADORS. "Now then we are ambassadors for Christ, as though Christ did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God." Yes, "in the stead of Christ," doing and saying what Christ would do and say Himself were He to be visibly at work, authorized by Christ to act on his behalf, sent by Him to preach repentance and proclaim pardon, persuade men to accept the condition of repentance, so that they may enjoy the priceless privilege of pardon—the blotting out of their sins by the blood of the Cross. My brethren, no human dignity is so exalted as this; no earthly honor is so great as to be an "Ambassador for Christ"—for Christ, the eternal Son of God, begotten of His Father before all worlds, in whom dwelleth all the fulness of the Godhead in a bodily, human form.—*Rev. Canon Bedford Jones, LL.D.*

### Diocesan Intelligence.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MEETING OF SYNOD.—On Wednesday morning, July 4th, the Synod of the Diocese of Fredericton met in the Madras schoolroom in the city of Fredericton, at 9:30 a. m. Previous to this there had been a service in the Cathedral, at 7:30 a. m., at which the Holy Communion had been celebrated, and which was attended by all the clerical and lay delegates who had arrived.

After prayers, the roll of Delegates was called by the Secretary and the attendance marked. It being certified that there was a quorum of members present, the minutes of the last session, as printed, were confirmed.

The rules of order were then suspended to enable the Rev. Canon Ketchum, D. D., to move the following resolutions, which were seconded by Hon. Chief Justice Allen, and carried unanimously:

"Resolved,—That the Lord Bishop of Fredericton together with the clergy and lay members of the Church of England, now in Synod assembled, desire to place on record an expression of their warmest sympathy with those who have suffered from the late disastrous fire in the city of St. John. They deeply regret the loss incurred by their fellow-churchmen in the parishes of Trinity and St. James, by the destruction of their churches, and especially that of Trinity Church, one of the oldest in this Diocese. The members of this Synod desire also to acknowledge with deep gratitude to Almighty God the comparatively small loss of life, and the prompt and generous aid in the relief of the sufferers from various cities in this Dominion as well as from England and elsewhere, and pre-eminently from so many portions of the United States.

And Further Resolved,—That the Secretary be requested to furnish a copy of this resolution for publication in the daily papers of St. John."

The next business of importance was the election of clerical and lay delegates to the Provincial Synod, which was done by nomination and ballot.

A number of members were then nominated, after which it was moved by Mr. W. M. Jarvis, and Resolved,—That a poll be opened for the election of delegates to Provincial Synod, and kept open until twelve o'clock noon on Thursday,

the 5th instant, when the result thereof shall be declared by the Lord Bishop.

The Bishop appointed the following lay members of the Board of Discipline for the ensuing year: Mr. B. Lester Peters; Mr. W. Wilkinson; Mr. Geo. A. Schofield; Mr. J. DeLaney Robinson; Mr. G. D. Street; Mr. H. Nelson Arnold; Mr. G. S. Grimmer; Mr. W. B. McKiel; Mr. W. Carman; Lieut.-Col. Marmessell; Mr. Geo. Oty; Hon. K. D. Wilmot.

The Standing Committee of the Diocese was then elected by nomination and ballot, the election resulting as follows: *Clergy*—Rev. Canon Medley, Rev. Canon Brigstocke, Rev. Canon DeVeber, Rev. G. M. Armstrong. *Lay*—Hon. Chief Justice Allen, Mr. W. M. Jarvis, Mr. W. Carman, Mr. B. Lester Peters.

The report of the Board of Foreign Missions was presented by the Secretary, Rev. T. E. Dowling, and details large sums sent to S. P. G. and to Diocese of Algoma. (This report appeared in DOMINION CHURCHMAN of July 19.)

The report of the Committee on Temperance is to the following effect:

1. That circulars have been sent to all the clergy who had not formed Church Temperance Societies, offering them assistance towards their formation; and that twelve answers had been received, one favourable, the others giving reasons why they were not ready to form them.

2. Fourteen Church of England Temperance Societies are now at work in this Diocese, and have effected much good during the year, by holding public meetings, enrolling many members, and calling attention to the evils of intemperance and their remedies.

3. The Committee are happy to state that a Diocesan Church of England Temperance Society is established in the Diocese of Nova Scotia. They consider that such a society ought to be established in this Diocese in order to promote union and co-operation among the different Parochial Temperance Societies, to promote their efficiency and increase their number.

4. In accordance with the resolution asking them to report on the best way of organizing a Diocesan Church Temperance Society, they would respectfully ask the Synod to pass the following resolution:—

“That this Synod appoint a Standing Committee for the purpose of organizing as soon as possible a Diocesan Church of England Temperance Society, and that the Presidents of the Church of England Temperance Societies, being Clergymen of the Diocese, be *ex-officio* members of the committee, and such other members of the Synod as the Synod may appoint, and that such Standing Committee do every year report on the work and progress of the Diocesan Temperance Society.”

F. H. ALMON, Chairman.

The report of the Committee on Local Enactments affecting the Church was presented by W. M. Jarvis. It recommends the codification of certain Statutes, and puts a plan for the same. A committee was appointed to report next Session consisting of the Chief Justice, Mr. W. M. Jarvis, Mr. E. B. Chandler, Jr., and Mr. J. Travis, to prepare such codification.

One of the most important resolutions passed by the Synod was that introduced by Rev. Canon Ketchum, D.D., stating it as the opinion of this Synod that when a Diocesan Synod elects a Bishop the confirmation of the House of Bishops in Provincial Synod assembled be required before they can be called upon to consecrate. On this point there was a spirited debate at the last session of the Provincial Synod. The one side arguing that such a power given the House of Bishops was an infringement on the absolute right of election as now enjoyed by Diocesan Synods, and that there might possibly be abuse of this power; the other asserting that, first, the primitive custom, the custom of other churches, and Holy Scripture are in favor of this way of election and confirmation; and adding that, practically, the house of Bishops possess the veto, there being no power to compel them to consecrate, and there being no consecration without them.

Dr. Ketchum's resolution, seconded by Rev. Dr. Jarvis, of Shediac, was as follows:—

“That, whereas, at the last Meeting of

Provincial Synod a Canon was proposed by the House of Bishops entitled “Canon concerning the Confirmation and Consecration of Bishops, (page 36, last report of Provincial Synod,) which Canon was not concurred in by the requisite majority of the Lower House:—

*Resolved*,—That this Synod approve of the principle expressed in the said Canon, and, with due safeguards, would beg to recommend its adoption, if again proposed in the Provincial Synod.”

Canon Ketchum supported his resolution in a learned and able speech, explaining the history of the Canon and the reasons for its adoption. The debate was continued by Rev. Canon Brigstocke, who dwelt especially upon the necessity for abiding by primitive precedent. The Rev. G. M. Armstrong, who had been opposed to the Canon and had voted in the Provincial Synod against it, because he had considered it too binding, would now, if the safeguards were such as sufficiently considered the rights of the Diocesan Synod, vote for it, being in favour of the principle contained in it.

By request of the Synod, the Lord Bishop made an address, in which he set forth, as far as he could do so without violating the reserve of the deliberations of the House of Bishops, the reasons for their proposing this Canon, and stated it as his opinion that each Bishop would consider it not only a duty, but a necessity to give his reasons most fully for the rejection of a Bishop-elect, if such rejection should be conscientiously determined on by the Upper House.

It being understood then, that the “due safeguards” might be, the giving of their reasons for refusing to confirm, by the Upper House, and that the deliberation of the Bishop should be held in Session of the House, the resolution moved by Rev. Canon Ketchum was carried unanimously.

A variety of other routine and local work was then done, and the Synod adjourned till Thursday the 5th inst., at 9.30 a.m.

SECOND DAY.

The morning session of the second day was chiefly occupied in debating a resolution moved by Rev. Foster Almon, chairman of the Committee on Temperance, viz.: that the Synod appoint a Standing Committee to organize a Diocesan Temperance Society.

This gave rise to a warm and animated debate in which a prominent part was taken by Rev. I. F. Carr, Rev. I. D. H. Browne, and Rev. G. G. Roberts, in favour of the motion, and Revs. Canon Brigstocke, Canon Medley, and S. Jones Hanford against it.

The Lord Bishop addressed the Synod on the subject, and it was finally moved by Mr. E. B. Chandler, Jr., and seconded by Rev. Canon Brigstocke, with permission of the mover and seconder of the resolution, that its consideration be postponed to the next meeting of the Synod. Carried.

The hour of noon having arrived, the Tellers appointed to count the votes cast for delegates to the Provincial Synod, viz., Rev. G. G. Roberts, Mr. G. D. Street, and Mr. W. Carman, announced that they were ready to report, when the result of the ballot was as follows, the names being given in the order of the number of votes cast.

*Clerical*.—Rev. Canon Medley, Rev. F. Partridge, Rev. Canon Brigstocke, Rev. T. E. Dowling, Rev. Canon Ketchum, Rev. G. G. Roberts, Rev. G. M. Armstrong, Rev. Dr. Jarvis, Rev. Geo. Schofield, Rev. J. F. Carr, Rev. F. Alexander, Rev. J. Roy Campbell.

*Lay*.—Hon. Chief Justice Allen, Hon. R. D. Wilmot, Mr. B. Lester Peters, Hon. Mr. Justice Ritchie, Mr. W. M. Jarvis, Mr. G. D. Street, Mr. G. A. Schofield, Mr. W. Carman, Lieut.-Col. Maunssell, Mr. G. A. Blair, Mr. E. B. Chandler, Jr., Mr. W. Wilkinson.

*Substitutes*.—*Clerical*.—Rev. R. E. Smith, Rev. Thos. Neales, Rev. S. J. Hanford, Rev. R. Simonds, Rev. F. H. Almon, Rev. J. Rushton.

*Lay*.—Mr. C. H. Fairweather, Mr. H. Nelson Arnold, Hon. D. L. Hanington, Mr. J. DeWolfe Spurr, Mr. G. S. Grimmer, Mr. J. Travis. The Lord Bishop therefore declared them duly elected.

A motion was made by Rev. Canon Brigstocke, seconded by Rev. Canon Medley, that this Synod

deems it advisable that the number of delegates from each Diocese to the Provincial Synod be reduced to eight of each order. After debate, by permission of the Synod, this resolution was withdrawn.

The attention of the Synod has for some years been directed to the question of the better and more systematic instruction in Theology of candidates for holy orders. In 1875 a committee was appointed by the Synod to confer with the Board of Governors of King's College, Windsor, with a view to ascertain on what terms Windsor could be made the Theological School for the Diocese. The Committee reported, in 1876, that the Board of Governors would, on condition that all candidates for Holy Orders be sent to King's College, apply to the Legislature for such an amendment to the charter as would make the Bishop of Fredericton an *ex-officio* Governor, and give him joint power with the Bishop of Nova Scotia in the nomination of new Professors of Divinity. This report was adopted with considerable limitation and reservations, which the Board of Governors declined to receive as fulfilling their conditions.

The question was raised at this session of the Synod by the Rev. G. G. Roberts, seconded by Mr. D. L. Hanington, jr.:—“That a Committee be appointed to consider the subject of the establishment of a Theological Chair in connection with the University of New Brunswick, and to report at the next meeting of this Synod.”

The mover argued that it was very important that the candidates for Holy Orders should be trained under the eye of the Lord Bishop, and in sympathy of association with our own Diocese; that the Arts course at Fredericton was of as high a standard as that of King's College, Windsor, and that a sum of money sufficient for the purpose could, without much difficulty, be raised to endow a Chair of Theology.

The Rev. Canon Brigstocke moved, in amendment, “That a committee be appointed to consider what future steps might be taken so that King's College, Windsor, may yet be recognized as the Theological College of the Diocese.” The motion was seconded by Rev. Stanley Boyd. Speeches in favor of the amendment were made by the mover and seconder as well as by Rev. G. S. Jarvis, D. D., D. C. L. The facts that Windsor is a distinctively Church of England institution, that it is well endowed, that the terms which had been offered to this Synod by the Board of Governors were unusually liberal, and that the routine of instruction is very thorough, were the chief points urged by the supporters of this resolution.

After debate, during which the Lord Bishop expressed his desire to see the Theological School for this Diocese situated in Fredericton, either in connection with the University of N. B. or as a separate institution, the amendment was withdrawn to be afterwards offered as a motion. The question being taken on Mr. Robert's motion, it was carried and the following committee was appointed: The Lord Bishop, Rev. G. G. Roberts, Rev. J. J. Carr, Hon. Chief Justice Allen.

The Rev. Canon Brigstocke then moved his amendment, as a distinct motion, which was also carried.

The following members were appointed to act with the Bishop: Rev. Canon Brigstocke, Rev. Canon Medley, the Rev. Stanley Boyd, Mr. H. Nelson Arnold, Mr. B. Lester Peters.

After passing a vote of thanks to the Lord Bishop for his wise and impartial conduct in the chair, and singing the Doxology, the Synod adjourned at 6 p. m., to meet in St. John on the Wednesday before the first Thursday in July 1878.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

HAWKESBURY.—On Sunday last the Lord Bishop of Ontario held a Confirmation at the Church of the Holy Trinity, when, in the presence of a large congregation, twenty-two candidates received the Apostolic blessing. After an impressive address from His Lordship, the Holy Sacrament was administered to sixty-two persons, including all who had been confirmed. The church was prettily decorated with flowers from the grounds of the Honorable John Hamilton and J. Hamilton, Esq.

## TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending July 28th, 1877.

MISSION FUND.—July Collection.—Credit, St. Peter's, \$2.90; Dixie, \$2.52; Port Credit, \$1.08; St. Anne's, Toronto, \$6.58; Barrie, \$27; Lakefield, \$3; Hastings, 82 cents; Alnwick, 27 cents; Dartford, \$1.20; Dysart, St. George's, \$3.83; Church of the Ascension, 52 cents; Galway 47 cents.

MISSIONARY MEETING.—Cardiff, \$5.

DIVINITY STUDENTS' FUND.—April Collection.—Trinity College School Chapel, Port Hope, \$9.27; Craighurst, \$2.32; Waverly, 25 cents; Allenwood, 28 cents; Phelpsston, 30 cents.

FIRE RELIEF FUND, ST. JOHN, N. B.—Toronto.—Church of the Redeemer, \$85; Lakefield, additional, \$1; Colborne, \$17.85; Brighton, \$6.20; Gore's Landing, \$3.33; Harwood, \$1.73; Credit, St. Peter's, additional, \$1; Craighurst, \$6.82; Waverley, \$2.96; Phelpsston, 30 cents; Lloydtown, \$5.

The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, 9th and 10th August.

RURAL DEANERY OF EAST YORK.—The Clerical Association of the above Deanery was held at Port Perry, on Tuesday 24th July.

A portion of Holy Scripture was read and an earnest and interesting discussion held thereon. After the appointed subjects had been disposed of it was the expressed opinion of most who were present, that it would not be practicable to introduce a *Parish Magazine* into the parishes of this Deanery, inasmuch as it is desirable to increase the circulation of the DOMINION CHURCHMAN. A new member was added to the association and two other reverend brethren were proposed. Divine Service was held in the evening at which eight clergymen were present and an excellent congregation; the Rev. John Davidson of Uxbridge being the preacher. The next meeting of the Association was arranged to be held at Oshawa; the subject for the afternoon conference then to be "What is meant by 'a good conscience?' 1 Tim. 1 chap., 5 verse." C. R. BELL Secretary.

RURAL DEANERY OF HALIBURTON.—A meeting of the above Deanery was held at the residence of the Rev. Joseph Gardner, Cardiff, on Tuesday evening the 17th July, the Rural Dean in the chair; present, The Rev. P. Tocque, of Kinmount; Rev. P. Harding, Apsley; Rev. J. E. Cooper, Minden. It was resolved that the next meeting be held in Minden and that the time be altered from the third to the fourth weeks in January and July.

Divine service was held in the log church in course of erection on church property near the Burley Corners, although in the height of hay harvest, a large number of both sexes turned out, quite a number of whom partook of the Holy Communion. Morning prayer was said by Revd. J. E. Cooper. The Litany by Rev. P. Harding. The Rural Dean taking the communion service, an excellent discourse was delivered by the Rev. P. Tocque, the collections were in aid of the Diocesan Mission Fund.

APSLEY.—A missionary meeting was held in the Town Hall, Apsley, on the evening of Wednesday the 18th July. Notwithstanding the dampness of the weather a large number turned out. The chair was ably occupied by Mr. Goulborne, and short addresses were delivered by the Rev., P. Harding, the Missionary, the Rural Dean, and Rev. P. Tocque, and Rev. J. E. Cooper. A collection was taken up in aid of the Diocesan Mission Fund. On Tuesday morning Divine service was held in the church, which was well attended, quite a number partook of the Holy Communion; morning prayer was said by Rev. J. E. Cooper. The Communion service by the Rural Dean assisted by Rev. P. Harding, Rev. P. Tocque preached an admirable discourse from the 51 verse of 8 ch. of John. The collections were in aid of the mission fund.

GEORGINA.—Consecration of St. George's Church.—To one whose lot it is to toil in the city, no treat, at this season of the year, is more grateful

than an excursion to some pleasant place in the country. This was my privilege on Monday last. At the invitation of my esteemed friend Canon Ritchie. I took my seat in a comfortable car of the Northern Railway Road in the 11:15 train for Lefroy, on my way to attend the consecration of the new church erected by the Sibbald family in the town of Georgina.

In passing through the country between Toronto and Lake Simcoe I could not refrain from contrasting its present state and the facilities of travelling, with the state of things when I first traversed it upwards of fifty years ago. A great part of the way was then through the primitive forest, and the roads so rough that it took an entire day of tedious travelling to accomplish the fifty miles which is now done in three hours without the slightest fatigue.

At Belle Ewart we joined his Lordship the Bishop of Toronto on his confirmation tour. A pleasant sail of a couple of miles brought us to Keswick, where we were met by Canon Ritchie, and after a drive of twelve miles through a well tilled country, over excellent roads we arrived at Eildon Hall, the hospitable mansion of Captain Sibbald, R. N., at six o'clock. It is situated on the point just jutting into Lake Simcoe. This beautiful sheet of the purest water bears the patronymic of General Simcoe, the first Lieut. Governor of Upper Canada, to whom as an able statesman and gallant soldier, Canada is deeply indebted in laying the foundations of her future greatness.

Mrs. Sibbald, the widow of Col. Sibbald, a member of an ancient Scotch family whose motto is "Soe Bauld," which is a history in itself, with characteristic determination emigrated to Canada about forty years ago with her family, then very young, and settled on the spot where her son now resides.

There was a large party assembled to meet the Bishop. The evening was fine, and the cool breezes off the lake contributed much to the general enjoyment.

The following morning, Tuesday, 24th instant, at 11 o'clock a. m., was fixed for the consecration. The weather was everything that could be desired and long before the appointed hour the surrounding settlers were seen wending their way to the new church, the event being one of no ordinary interest to all.

When the bell had ceased tolling, the Bishop, attended by the Rector, Canon Ritchie; Canon Givins, the Bishop's Chaplain; the Rev. Messrs Fidler, of Aurora; Canon Tremaine, of Newmarket, the Rev. Mr. Paget, Master of St. Paul's Cathedral Choir School, London, Eng., who is on a visit to his brother, proceeded to the western door where the usual petition was read by Capt. Sibbald, Churchwarden, and the prayer being granted the ceremony was proceed with.

The first part of the morning service was read by Mr. Fidler, the latter by Canon Tremaine, who also read the appropriate lesson from the Old Testament, while Mr. Paget read the second lesson.

Miss Sibbald presided at the organ, and being aided by a choir of young ladies and gentlemen, performed the musical part of the service very creditably.

The rite of confirmation was then administered to a goodly number of young persons of both sexes.

The ante-communion service was read by Canon Givins, the epistle by Rev. Mr. Paget, and the gospel by Canon Ritchie.

The Bishop preached an impressive sermon suited to the occasion, in which he dwelt on the interesting incident that the new and beautiful church which had just been dedicated to Almighty God was a memorial of a noble christian Matron—erected by three of her sons—viz., Captain Sibbald, R. N., Dr. Sibbald, late of Shanghee, and Mr. Hugh Sibbald of India. His Lordship spoke in high terms of commendation of this pleasing instance of filial duty, so worthy of imitation. He concluded by addressing the candidates who had just been confirmed in a very effective manner. A liberal offertory having been taken up, the Bishop pronounced the benediction.

The edifice is a handsome stone structure, being carefully built after a correct ecclesiastical design: the exterior is elegantly finished, the woodwork being a mixture of pine, butternut and

black walnut—the pulpit and reading desk being of butternut which grows in the vicinity. The seats are open and well arranged, and we believe "free." The windows are furnished with stained glass, some of which, we understand, was the gift and workmanship of some members of the Simcoe family who took a special interest in the first church, from which it was transferred. At the southwest angle of the Church stands a lofty bell tower of solid masonry, the base of which forms the porch: we are glad to hear it is not to be disfigured with a spire. The Church and everything about it reminds one of those so generally connected with the estates of the nobility and gentry in the mother country. It is prettily situated on the margin of the lake, hard by the entrance to the drive to the Captain's residence. The cost of the building is about \$20,000, and as it is built with every regard to durability, it will go far towards securing to the neighbourhood the blessing of church ministrations in all times to come; and who can estimate the benefit that may flow from it? They will only be known in the great day of account.

It is pleasing to reflect how much our Dominion in all its parts, have benefited by the Christian efforts and example of retired officers of the army and navy—who with their families have made their homes in it:—Capt. S. is a good specimen of his class and every one who has the happiness of knowing him will hearty unite in the prayer that he and his amiable partner may long be spared to adorn the position of honour and usefulness; they occupy in the community and in the bosom of their truly estimable family. The notice of Eildon Hall would, however, not be complete without a reference to a recent addition to its family circle in the person of the Captain's youngest brother—Dr. Sibbald. This gentleman came out with his parents when very young. He acquired the medical profession and selected the East as his sphere of practice. Settling at Shanghai, in China, he soon acquired a large and lucrative practice which has enabled him to retire in the prime of life with an ample fortune and an unimpaired constitution, to spend the remainder of his days in the home of his youth, in benefiting the community by his skill and liberality, and enlivening it by his cheerfulness. If Canada can boast of any bright spots, surely Eildon Hall is one of them, and so may it long continue.—AMICUS.

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ST. CATHARINES AND HAMILTON.—On Sunday, the 15th., though the weather was intensely hot, the Bishop of Niagara officiated at four full services.

FERGUS.—Wednesday evening a very enjoyable social was held, under the patronage of His Lordship the Bishop of Niagara, in aid of the Episcopal Church, Fergus, at Cedardale the residence of Mr. J. C. Ross. The grounds, which are very beautifully laid out, were illuminated with Chinese lanterns, and as between 100 and 150 persons were present, the scene was quite a gala one. Besides the Bishop there were present Rev. Messrs Thompson and Caswell, Mr. Smallhorn, of Fergus and Mr. R. Oliver, of Guelph. His Lordship staid at Mr. Ross's all night and left this morning for Niagara by the Great Western.

GUELPH.—On Wednesday afternoon 24th ult, the annual picnic in connection with the St. George's Church Sunday School, was held at Rosehurst, the beautiful grounds belonging to Dr. Clarke. At half-past one o'clock the children, numbering over three hundred, with teachers and officers of the school, assembled at the church, and shortly afterwards were formed in procession, and marched to Rosehurst, marshalled by Mr. Robert Higham. Carriages were provided for the little children who were unable to walk the distance. A more desirable place than Rosehurst for holding a gathering of this kind could not well be imagined. From the stately pile of masonry crowning the hill, down to the river's edge, there is a succession of terraces with a large level space near the bottom, which was occupied for the nonce as a playground for the children, while off to one side, beneath the umbrageous shade of noble



maples, tables were set and laden with good things for the delotcation of the children, and the refreshing of the older ones. The trees afforded ample protection from the fierce rays of the sun during the afternoon, and a gentle breeze, blowing almost continually, made it pleasant even with the thermometer in the nineties. Several flags were unfurled between the trees, the lines to which they were attached having been drawn from one tree to another. Between three and four o'clock Lawrence's Band arrived, and added greatly to the enjoyment of the afternoon by playing some of their best selections. Next to the refreshments the games and sports, into which the girls and boys entered with great spirit, attracted most attention from the Sunday School pupils. Running, leaping, vaulting, croquet, foot ball, base ball and other games, all had admirers amongst the children, and were freely patronized. The pic-nic in every respect was the most successful ever held by the St. George's Church Sunday School. Messrs. George Murton and C. F. Leonard were the leading spirits in the pic-nic, and all arrangements made by them were found to be just what was required. The following ladies and gentlemen were also indefatigable in their exertions to make everything pass off harmoniously, which they fully accomplished—Canon Dixon, Mrs. T. W. Saunders, Mrs. Jas. Clarke, Misses Lennox, Dixon, Mercer, Anstee, Vale, Reading, Hayward, Carnaghan, Perry, Holliday, Robbins, and Messrs. Elliott, action Superintendent of the school, R. Higham, R. McKenzie, Jas. Hewer, jr., Chas. New, and A. A. Winstanley. Mrs. A. Hogge, in charge of the West End Sunday School was present, as also was a number from the Puslinch Church. As the evening came on, a great number of carriages and phaetons were on the ground crowded with visitors, members of the congregation. At this time fully a thousand were scattered over the beautiful grounds, amusing themselves in various ways. About 9 o'clock, "God save the Queen" was played, and the happy party separated after a most delightful day.

HURON.

(FROM OUR OWN CORRESPONDENT.)

SEAFORTH.—Rev. W. Craig, Rector of St. Thomas, is leaving the Diocese of Huron, to take the place of Rev. Mr. DuMoulin, Montreal.

LONDON.—*Appointments.*—Rev. Thomas Davis, Incumbent of Trinity Church, Aylmer, has, we are informed, been appointed Rector of the Church of St. Thomas, Seaforth, and Rev. Mr. Renaud, at present Incumbent of St. Paul's Church, Port Dover, to the mission parish of Aylmer.

The Lord Bishop of Huron has appointed the Rev. Rural Dean Smith, of Christ Church, London, to be one of his Chaplains.

MARKDALE.—*Confirmation.*—His Lordship the Bishop will hold confirmation services on Sunday, August 9th, at one o'clock p. m., and at Maxwell the same evening at seven. These churches are in the extensive mission in the county of Grey; Rev. George W. Racey, Missionary.

The rev. gentleman has had a very narrow escape from, at least, serious injury, on the 8th instant, on his way to Dundalk, one of his mission stations. He was driving a livery horse, and when within four miles of the place, having touched the horse with the whip, the animal kicked up, bringing his hind feet down on the wrong side of the dashboard, throwing himself on his face. Mr. Racey was thrown out of the buggy on his head, and for a few moments completely stunned. Upon recovering his senses he found himself lying with the side of his face right against the horse's hind foot. Providentially the horse remained perfectly motionless till Mr. Racey had got up, so he escaped with no more serious injury than a few scratches.

NEWBORT.—*Presentation of an Address.*—The following address was presented to the Rev. James Chance, yesterday in St. Paul's Church, by Chief A. G. Smith, on behalf of the vestry, before a large congregation of Indians, to which Mr. Chance made a suitable reply. The ceremony of parting was most affecting:

ADDRESS.

To the Rev. James Chance:

REV. AND DEAR SIR,—Having heard that you are about to visit the land of your birth, we, the Vestry of St. Paul's Church, Kenyungeh, take this opportunity of wishing you a pleasant voyage, a happy visit, and a safe return.

We will not omit to avail ourselves of this occasion to express our gratitude to the New England Company for the kind interest they have always taken in the welfare of the *Six Nations*, and we would be pleased, if opportunity afforded, if you would convey personally our respects to them.

We are also very grateful to you and to Mrs. Chance for the interest you yourselves take in our welfare, and for the deep devotion you have manifested in promoting our spiritual and temporal welfare. Be assured that the many evidences of your kindly feelings towards those under your care are appreciated, and we trust they will be productive of the happiest results.

In conclusion we would express our acknowledgement of the kind providence of God in disposing the hearts of the managers of the New England Company's funds to supply that part of our duty which we, through inability, could not fill ourselves, but we hope our *will* in some measure will be taken for the *deed*. We humbly pray that God in His gracious providence will be pleased to be with you and your daughter in your travels by land and by sea, and bring you both again in safety to the one remaining with us, and to us your congregation. I remain your humble servant, A. G. SMITH, Clerk of the Vestry.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

PRINCE ARTHUR'S LANDING, THUNDER BAY.—Having for several years been called by business to the district of Thunder Bay, I have had an opportunity of observing the progress of a mission of our church lately established at Prince Arthur's Landing. The mission was first opened five years ago and in that time great progress has been made. When we consider the nature of the place, its isolation, its unsettled state, truly a great work has been done. The great difficulty that meets a Missionary in a district like this is the indifference of an unsettled and migratory population. He is seldom cheered in his self-denying labours by having the co-operation of a churchman that has had the advantage of living where the services of the Church were held. There is a very small church population, most of whom have only attached themselves to the church the last five years. Truly such a place is deserving of help from the "front." I am glad to see that churchmen have hitherto extended a helping hand. The Missionary has been enabled to build a church and substantial parsonage. I learn that he having made all the improvements required at present, desires a larger sphere of usefulness and hence has resigned. On Monday, the 16th of July, His Lordship the Bishop of Algoma visited the Mission to consult the people as to what they would give to some future clergyman, Mr. Wundas having resigned. At a meeting held on the above day two things were done in response to his Lordship's appeal. A resolution was passed, "That the amount guaranteed by the congregation to the clergyman to be appointed be three hundred dollars with parsonage." Then the following agreement was signed which was worded thus: "We the undersigned do hereby agree to pay the sums opposite our names payable quarterly or on the basis of the envelope system, namely, in proportion to our quarterly subscription every Sunday for the stipend of a clergyman for St. John's Church, Prince Arthur's Landing, from the appointment of the same clergyman. Three months notice shall be given by the said subscribers for withdrawal of the same." An effort was made to induce them to give six months notice of withdrawal, but it was not accepted by the meeting. Those who labour in those outposts must look for God's grace in order to enable them to endure hardships. The work done in this Mission must truly for many years to come be purely a labour of love. He will have little to cheer him. The soldier of the Cross who goes to

this outpost to fight the Lord's battles should be liberally supported; larger pay should be given him to enable him to live where prices are one-third higher than any place in the Dominion, and that he may each year be enabled to undergo the great expense of taking a trip from this point to see some brother clergyman.

British News.

ENGLAND.

The late Lord Justice Mellish is to be succeeded in the Appeal Court by Mr. Henry Colton, Q. C. Mr. Colton, graduated at Oxford, a first class in mathematics, and second in classics in 1842.

Earl Nelson has preferred a charge against the Ecclesiastical Commissioners for the misappropriation of money voted by Parliament for the building of churches—their expenditure virtually encouraging pew-rents to the exclusion of the poor.

At the Ben. Johnson, Stepney, there are over 1900 children taught by twenty-five, and at Wilmot Street School, Bethnal Green, 1500 children.

Princess Alice, the daughter of her Majesty the Queen, has become Grand Duchess of Hesse, on account of her husband Prince Louis succeeding his uncle in the Duchy.

The amount collected for Hospital Sunday now amounts to over £19000.

The name of Hobart Pasha, admiral of the Turkish Navy, has been struck off the list of the British Navy.

At a recent meeting of the English Church Union, a resolution was adopted in which the Ecclesiastical Court of Appeal, as at present constituted, is spoken of as "unconstitutional." It is difficult to see how the present court can be "unconstitutional" any more than those that preceded it. For 350 years the court has been created by Parliament. Sometimes it has been composed of clergy and laity, and sometimes of clergy only. Those who are now complaining of the composition of the court are those who called loudest for removal of the Bishops from it, and most vehemently assailed the decisions in which the Bishops were concerned.

The Earl of Beaconsfield in opening the buildings, which have been erected at Battersea by the Metropolitan Artisans' and Labourers' Dwelling Association, said: "The health of the people is in my opinion, therefore the first duty of the statesman." He has taken great interest in the improvement of the dwelling of the people.

The Bishop of St. Albans has preached an excellent sermon before the Knights of the order of St. John, of Jerusalem. The order was founded about the year 1092 for the maintenance of an hospital at Jerusalem, and subsequently in defence of Christian pilgrims on their way to the Holy Land. The order was first planted in England 1100, and held high place in the country until the year 1540, when the order was suppressed and its property confiscated by Act of Parliament. It was restored by Royal Charter in 1557, only to be again soon after despoiled of its property. The order was not suppressed but has continued from that time to the present. It is of no religious denomination but embraces all who are willing to spend time and money in the service of the poor. The Bishops of Gibraltar and St. Albans have been elected as Chevaliers of Justice, and Her Royal Highness the Princess of Wales, at her own desire, has been appointed a Dame Chevalieres. The medal of the order was given to those men who were most prominent in rescuing the imprisoned miners at Portypridd.

A TRAVELER'S SKETCHES. NO. 3.

Sir,—I need not say anything about the Burials Bill, although that is the topic of conversation in church circles here, because it has been "buried" for a time. In Canada one hears a good deal of "High" and "Low" Church, but the difficulty is

to draw the line of separation; the boundary generally exists in the *private* opinions of individual arguers. To my astonishment—that is, it would have been astonishment had I permitted myself to be led away by the “notions” in vogue in Canada—I find that the lines of demarcation as set out in Canada are no lines at all here. The surpliced choir is a matter of means, of decency and order. I have not yet been in a church—and I have visited a great many, including St. Paul's, London—where the clergy, choir and congregation did not all turn to the east during the recital of the creeds. The surpliced choir at St. Paul's, which no one accuses of being extreme, are all vested in cassock. In churches where the officiating clergy are by no means extreme but simply churchmen, the eastward position is quite commonly adopted in the celebration of the Holy Communion, though I notice that in such cases the celebrant is very careful to exhibit plainly before the people the manual acts performed during the prayer of consecration.

Whilst many persons regard with alarm the agitations now going on in church circles, and the extremes to which some men have gone, yet we cannot but be thankful to Almighty God for the wonderful revival of true and reverent worship and of genuine work for the cause of Christ that forms a distinguishing feature of the present era of the Church of England. The amount expended during the last 10 years on Church Restoration and on the erection and support of charitable institutions in connection with the Church in England is marvellous. One can hardly enter a village in any county, but on a visit to the parish, one is told the same gratifying news of the restoration of the Church. Let me give one instance. In a remote village in Wiltshire a parish church has been under the incumbency of a clergyman—the uncle of your correspondent—for 47 years. You may, therefore, see that the incumbent is not one in the full vigor of early manhood; he is infirm in body and of the age of 80 years. The infection of zeal in the restoration of the Lord's houses has not passed him by, and during the last year or so he has been working hard to accomplish the restoration of his church. He has succeeded in raising two thousand pounds, and the restorations have been completed at an outlay of £2,300, i. e., \$11,500. This is in a purely agricultural parish, and on the day of the restored church collections were made, amounting to \$250. Nor does zeal rest in the outward adornment of the Lord's house. The churches are filled on Sunday with earnest and devout worshippers; clergy seem fired with a more earnest zeal for the salvation of souls, which exhibits itself in unceasing work, pastoral and parochial. When I look round and see the hearty services, the liberal offerings, the reverence and devotion, the charitable works among the poor, as the outward fruits of that “revival” which fanatics condemn under the name of “High,” I pray that such high churchmen may grow and flourish in the Master's work, “going about and doing good,” as did our own Lord Jesus Christ during his ministry here on earth.

My letter must not, I know, be extended much further; therefore I shall crave space for a few words on another outcome of the church revival in Gloucester—the Children's Hospital and Home of St. Lucy. This Home and Hospital was erected by a private gentleman with the money that would have been the portion of a daughter, who, however, died in the bloom of early womanhood. It is devoted to the service of the sick and afflicted children of those who are too poor to afford them the medical treatment necessary to their recovery. Originally it was intended that sisters should be especially trained in the St. Lucy's Home for the nursing of the children in the hospital; but this plan not having succeeded as well as was hoped the Sisterhood of Clure, near Windsor, which has a branch in the city of Gloucester, was requested to take in charge the hospital.

On entering the hospital we were received by Sister Constance, the sister in charge. She seemed much pleased to show all to visitors, who evidently took an interest therein, more especially when I spoke to her of a branch of the same sisterhood in America, and also of the St. Luke's hospital and children's cots in New York.

The first ward was occupied by girls. Here around the walls were ranged 8 iron cots, each with its little table and chair, some were occupied, and of others the occupants, on the road to convalescence, out in the garden. Two dear little white faces turned their blanched cheeks and deeply set eyes upon us, as we entered. I could not but observe that, as the sister appeared from behind the screen, the eyes which had looked at us visitors with just a transient gleam of interest, lighted up with joy, and a happy smile warmed the poor wan cheeks, as they thus silently saluted the good sister. Children, are seldom at any time and certainly never during severe illness, hypocrites: the character of our guide was written in the pure faces of those little ones. As I turned, struck by the bright gleam of joy upon the sufferers' little faces, to look at our guide, I felt that it had never been my lot to look upon a more sweet and holy face than that of Sister Constance. Apparently about thirty years of age, she had all the sobriety of advanced age with the unwrinkled face of girlhood. Perfectly self-possessed, she gave all the information without any need of questioning on our part, and yet was not in the faintest degree garrulous. Children brought from all sorts of houses of squalor, misery and vice, all reserved, obedient to her slightest wish; indeed they appeared to look for her will that they might win her smile by doing it. She is human and therefore doubtless has her faults, her shortcomings, and her sins, and yet there was that in her face which told of a soul given to God and devoted to the love of those little ones, whom Providence brought within her charge. Perhaps, also, the simple dress added somewhat to the appearance of holy innocence—a plain black gown, drawn at the waist by a girdle, to which were attached the keys of the several wards,—and on her bosom a plain cross. As I regarded this symbol of our Redemption, I could not but think how much more fit was the bosom of one who had given herself to a life work of holy self-denying charity for the repose of the christian symbol, than the neck or bosom of some young lady giddy with the round of wordly fashion, and arrayed in dazzling splendor for the dissipations of a London season. It was with pleasurable sensation, that weared with the wrangling of men of the world about the Cross of Christ, heartsick at the constant sight of the Cross upon the bosoms of those whose fathers, brothers or husbands, would use that same holy symbol in the house of God, as an excuse for unseemly quarrelling; one saw here again the dear symbol of a Saviour's love worn in constant attendance upon the sick and suffering among the children of Him who “took little children into his arms, laid his hands upon them and blessed them.” Tidy, quiet nurses, are in constant attendance upon the children. Upon each little cot is a movable wooden tray wherein playthings are put to amuse the little ones. Coolness and airiness are looked after with great care, and the wards are a pattern of simple neatness and cleanliness. Hard, indeed, must be that heart, which can stand unmoved among those little cots each with its bright scarlet quilt, and white sheet peeping out beneath—each with its little tenant, happy even in the midst of suffering, or sitting in the little plain print dress playing with doll or Noah's ark or tiny tea cups or some other plaything.

The doctors, who visit regularly, give their services. At the foot of each cot is a card on which the physician writes his prescription, which is made up in the building by the sister, who has received a thorough education, not only in nursing, bandaging, etc., but also in dispensing.

This must suffice for a description of the ward. Each of the other wards, one for boys, and another for babies, exhibited the same happiness, neatness and love. In one we found a nurse bending over a little cot in which, screened off from the rest of the ward by curtains, lay a little sufferer dying. May God provide all dear to me, upon their dying bed, such loving, careful nursing, as was bestowed upon this little unconscious infant. We visited the chapel, a beautiful little building, where the Holy Eucharist is celebrated daily, and in which the children attend on Sundays, and upon some holy days, for short bright services of prayer and praise.

There is also attached to the hospital a mortu-

ary chapel, where those children who die are laid out and given into the charge of relatives and friends. May God bless all engaged in this holy work of love to men, “whose angels do always behold the face of our Father who is in heaven.”

Sad would be the day that should see the persecution of a sisterhood engaged in such work as this, and awful the sin of those who, out of sheer intolerant bigotry, deery those holy women engaged in the ministry of love to Christ's little ones.

Yours truly,  
W.

England, July 7th, 1877.

#### FOREIGN MISSIONARY NOTES.

GERMANY.—At the recent Synod, held at Bonn, some very liberal resolutions were passed. One was with regard to the use of “layministration” in cases of necessity. Another, the gradual introduction of the German language in the “Missal,” and the ascertaining “whether and what legal obstacles stand in the way of a practical abolition of the law of clerical celibacy.” The Synod resolved to prepare the way for an international, or grand Church assembly, on German soil, this Autumn.

Germany is not without her internal troubles. The Socialists have just held a meeting at Gotha, at which 171 societies, numbering 30,335 members were represented by 88 delegates. A great stimulus has been given to the spread of Socialism in Germany from the depression of every department of trade. The influx of the war indemnity from France raised wages to a very high pitch and gave for a time an imaginary prosperity to the country. Though wages have not come down to their former level, they are sufficiently depressed to have reduced thousands to the brink of starvation.

The Emperor has held a council of his ministers and conferred with them respecting the safeguards to be observed in the social and ecclesiastical difficulties which have arisen. He gave his reasons for refusing the resignation of Dr. Hegel, the President of the Supreme Church Council, and his refusal to sanction the appointment of Dr. Falk. The outspoken rationalism of the Berlin Synod came opportunely to the aid of the Emperor.

The social difficulty is again troubling the nation. The socialist leader, Hasencleon, whose election was declared invalid by the Reichstag, has again been elected. It is said that the socialist vote, in the supplementary elections that have just taken place in Berlin has gained 55 per cent since the election in January, and the democratic organs already boast that at the next general election in 1880, Berlin will be represented by socialists.

The *Cologne Gazette* points out that, it has been owing to the labours of German missionaries that England has been so able to extend her power in South Africa.

Bishop Reinkens in his confirmation tour in Westphalia, consecrated a new church built by the Alt-Catholics, and also a burial ground presented to them. A priest has joined the Alt-Catholics and been appointed to the parish of Baden.

There are few Alt-Catholics yet in Austria, but they are such for conscience sake. A Roman priest had the son of an Alt-Catholic, a lad of eleven years of age, fined by the school board for refusing to confess to him. “The non-attendance at Easter confession” is called “a breach of the school law,” and punished accordingly.

On account of a prophecy of last century that of the Margraves of Bradenbury would become German Emperor, William on being proclaimed at Versailles, caused the old church at Lehnin then in ruins, and where the first Ascanian Margrave is buried, to be restored. It has just been opened with great pomp.

ITALY.—In the recent elections of Communal and Provincial Councillors for Rome, the clerical party, though their action was united and energetic, was completely beaten by the Liberals.

It is understood that the Roman Catholic Bishops of Canada have received a letter from the Vatican prohibiting all criticism by ecclesiastics of decisions given by the Civil Courts.

The Pope has just raised three Archbishops to

the dignity of Cardinal and appointed a number of Bishops and Archbishops. The three most determined of the brigand Leone's companions have been captured after a stout resistance, by the police delegate who killed their leader.

INDIA.—Tea plantations, Assam lying north of Calcutta, where there are Tea plantations, is not a healthy country for white people, who often get the fever there, so the out door work is done by native Assamese or coolies (labourers) from other parts of India. Some of the planters wish their coolies to learn about Christianity, a desire which Mr. Cameron one of the S. P. G. missionaries in Assam does what he can to meet by means of schools and other religious agencies. Mr. Cameron tells the following story of one of the native boys in the school he teaches himself:—

"Our people have had their heavy share of fever this sickly season. David a lad nine years of age had it very badly. After suffering for many days, he sent word to beg I would allow the boys of his class to say their catechism by his bedside promising that he would join them in saying it. When they had finished the catechism he broke out into singing, leading the hymn, "How sweet the name of Jesus sounds." This scene had great effect on his friends and neighbors, helping them to become more earnest Christians." Indeed I hope we are all striving with more purity and love to keep God's commandments."

The Rev. Mr. Hoppner, S. P. G. missionary at Roorkee, a station in North India, about sixty miles from Delhi, in the course of his open air preaching has met with considerable opposition from the Mahommedan Moulvies a clergyman who interrupted him with arguments against the truth of the gospel.

"His chief arguments," says Mr. Hoppner, "were taken from St. Mark xvi, 17, 18 "And these signs shall follow them that believe." He said that as we Christians could not perform these miracles, ours could not be the true religion." He also quoted Deuteronomy xviii, 15, 18, "God will raise up unto thee a prophet, &c." This prophet he argued was Mahomed, but was puzzled when I made him repeat to me "From the midst of thee of thy brethren." I told him that Mahomed did not belong to the Israelites therefore this passage could not refer to him. He had evidently not expected this answer and got a little confused. His friends from Roorkee then interrupted and began to argue, I said smiling, "Are you afraid that your friend is not able to go on?" Does he require any pleaders? Why do you stop him? "They tried to establish that Ishamel's children were the brethren of the children of Israel, so the promised prophet might be Mahomed. They could not go against the passage 'Cast out the bond woman and her son, &c.'"

JAPAN.—Bishop Burdon describes a visit which he in company with Mr. Garret, the chaplain at Yokohama paid Kannoan a famous shrine of Yakushi Sama, the God medicine. It is a situated on the east side of the Bay of Yeddo. This is the village where Will Adams lived and died more than two hundred years ago. His tomb is on the hill above the village beside that of his Japanese wife. Some of his descendants still live in Japan. In the village temple we, the visitors, were shown Siamese Idols and a Pali Scroll which had belonged to him. It would seem that he had conformed to Buddhism. They asked the old priest if he had heard of Jesus Christ the only son of God: he said 'Yes, he died on the cross.' 'Why,' asked Mr. Garret. He replied 'For mankind.' They found that the priest had a Chinese Bible and he spoke of the ten commandments as blessed teaching.

In another village where they stopped for a few minutes is the shrine of Inari, the fox God. A man asked if he should ring the bell to attract the God's attention that the Bishops might pray. "No," replied his lordship, "we worship only one God, the God of heaven." "Ah," said he "that's the first One of all."

TURKEY.—Hobart Pasha has devised a successful plan for the protection of iron-clads from torpedo attacks in the night. The plan is to encompass the vessels intended to be protected with a circle of boats chained together. The Porte protests against the Roumanian declaration of independ-

ence, and complains of Russia instigating the Turkish provinces to rebellion. The Porte intends to maintain its rights whatever the rebel government may do. 6,200 ruples were raised in Calcutta in a few hours in aid of the Turkish cause, which shews that sympathy is not wanting there. Bucharest is rapidly becoming a Russian city. The Turks complain that five of their soldiers had their noses and ears wantonly cut off in the fight at Miljah. Two of them have since died in the hospital. In Bombay the Mahometans use a form of prayer for the preservation of the faith of Islam, the Sultan, and Empire.

General Melikoff, the commander of the Russian Army in Asiatic Turkey, has been successful, through means of his knowledge of the Turkish, Persian, Armenian and Georgian languages, in making friends with the inhabitants of the invaded country. He is an Armenian himself, a member of the Armenian Church. He assured them that the Czar did not wish to meddle with their habits, religion or nationality, that the Czar knew how to reward those that served him, whether they were Russian, Armenian, or Mussulmans. His arguments backed with a distribution of money and seed corn had an excellent effect. Hobart Pasha has advised that operations of the Turkish Navy should be confined to preventing the Russian by sending aid by sea to the troops now in the Dobrudscha. A proclamation from the Emperor of Russia is being circulated in Bulgaria. It calls upon the Slaves to rise and join the Russians, and says that the reign of the Turks in Bulgaria may now be considered at an end.

Correspondence.

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

QUERY?

DEAR SIR: For sometime back it seems to have become the practice of some congregations to repeat the General Thanksgiving after the minister. Would you kindly inform me the reason why, or the authority for this unusual proceeding, and oblige, Very truly yours,

AN ENQUIRER.

Toronto, July 31, 1877.

IS IT RITUALISM?

DEAR MR. EDITOR,—In the churches of St. Paul's and The Redeemer, the novelty of a loud, united rehearsal of the General Thanksgiving by Priest and people has been introduced. Would any of your numerous readers kindly enlighten many members of the church, who are sadly perplexed over this departure from the old-established usage of our beloved church, by what authority they do these things. What next will this change develop itself into? is the anxious question of an old-fashioned

CHURCHMAN.

IS THE CHURCH IN CANADA NO LONGER IN WANT OF HELP FROM ENGLAND?

DEAR EDITOR,—I was forty two years a missionary in Canada, I have had four missions under my charge in different dioceses, each containing from four to six congregations at great distances from each other and most of which could not be served more than once a month or once a fortnight. At this moment I have six congregations not more than thirty or forty miles South of Ottawa, four of which cannot be served more than once a fortnight, and usually on week days which every body knows is not the time to draw large numbers together. I believe there are hundreds of places in all Canada similarly situated, where the anxious clergy are at their wits end to know what to do to build new churches, or to increase the number of missionaries, to supply the wants and to satisfy the cry from all parts for more frequent ministrations of the Church, and where neither churches nor additional clergy are likely to be obtained for years and years to come without external aid, and I am myself at this moment in England endeavouring

to raise funds both to build four more churches and to add to the number of my assistant missionaries because I saw no way whatever of doing so in Canada: and you may suppose what my surprise must have been twice since I am in this country when I mention that on two occasions I have listened to clergyman from Canada at the annual meetings of the S. P. G., boasting that Canada had now arrived at the state of manhood, that it could build and support its own churches, and that it wanted no external aid. One of those clergyman was a dignitary, and the other a city incumbent. And all this, too, when the Society are still spending some ten or twelve thousand pounds a year in Toronto, Huron, Ontario, and Nova Scotia, &c. &c., as may be seen from their report. Had these gentlemen limited their remarks to their own affluent cities I might have understood them, but I am quite sure that they alluded to the whole of Canada, and that they never pleaded for any of our poor back-woods settlements, or for the destitute fishermen along our rough and long shores.

Are these the men to come to England to plead for our poor missions in Canada? Is not this the fruit of the comfortable and luxurious living of our large Canadian cities? O save us from our friends!

Yours very truly,  
JOHN STANNAGE.

Family Reading.

OUR NEW VICAR.

CHAPTER XXVI,

REPLY TO THE THIRTEENTH LETTER.

I condole with, and I congratulate you. I condole with you in the sudden interruption to the regularity of your services, just at the time when people were beginning to understand and enjoy them; in the loss of even so poor a building, which had been God's House for you so long:—the witness of many a solemn and precious hour of communion with Him. But I congratulate you with my whole heart on the removal of such a hindrance to the deepening of religious feeling in your parish; and on the fair prospect, which lies before you, of a church worthy of God's service.

In my own case, I know the hurt of one, and the help of the other. My parish church is so bad in form and feature that its influence must be, no matter how people struggle against it, to unsolemnize. It is in no way suggestive of reverence, or helpful to devotion. It cannot but encourage the feeling that God is to be thought of, and reasoned about, and understood, rather than to be adored. It seems a place more for instruction than for worship; the central spot of which is rather the pulpit than the altar. There is no awe as of The Presence there. The heart does not involuntarily bow, nor the knee bend, under the brooding pressure of its solemnity.

There are some churches where a man could not help kneeling; there are others where to sit seems more in keeping with all around. There are some churches in which a man could not look about, and whisper to his neighbour, and loll in the corner of his pew, and make himself comfortable; there are others where all these things seem scarcely out of place. And so, though people may like their church, and come regularly to it, and delight in hearing a good sermon within its walls—and, if they be devotional, can, notwithstanding every hindrance which the building presents, find their way to God in it, and realize the best blessings it can bestow; yet, as a general rule, and, with the ordinary class of worshippers, an unchurch like church is hindering, not helpful—reverence and devotion do not naturally grow within its walls. Prayer, apart from, or as the end of, preaching, does not take its first place there. The Sermon becomes the Sacrament. If it were not there, the whole service would seem objectless and dull. To hear of, not feed on, Christ, is the feast of the Festival. To worship, to adore, seem less thought of than to listen and to understand. Hence our few communicants. Hence the dullness even of their appetites for that Food which

the Lord's Table only can furnish. Work as we may, preach as we may, the very churches in which we lift up our voices are often silently, but sensibly, working against us, preaching against us, secularizing, rationalizing, unsolemnizing our people.

In other churches—church-like churches—things are so different. There awe pervades the sacred building. There a Presence, even through the senses, is felt. There the services take a brighter, a more heavenward form. A few worshippers on a week-day look not there so scattered and desolate as would the very same number in the wide waste of dreary formal pews. There the Church's services in their integrity seem more natural and easy,—her very doctrines as well as practice accepted with a better grace.

The low-arched entrance porch teaches humility. The font within the western door signifies to us Baptism as the way into the Body of Christ. The pulpit in the nave reminds the initiated how much must be attained ere they be admitted to the mysteries beyond. The choir has its eucharistic lesson—the altar its memorial of sacrifice. To reach that Sanctuary, plead the Great Sacrifice at that Altar, feed upon the Bread of Heaven at that Holy Table, there worship and adore,—these become the great central objects of our solemn service. Helpful to the awe that should pervade our being at such a time, and in such a place, is every circumstance around us. The storied windows shutting out the distracting world, and suggestive of bright and heavenly teachings, rendered into language even to the unlearned intelligible. The lofty pointed arch, lifting up the eye and heart; the slender columns, grouped as worshippers, "pillars in the Temple of my God, which shall go no more out;"

"The sweet breath of the organ,  
Helping us heavenward with its harmony;"

all speaking through our senses into our very inmost being, bowing down in awe, lifting up in ecstasy, the whole man—body, soul, and spirit—before God.

How well our great poet knew the power of such influences when thus he wrote,—

"But let my due feet never fail  
To walk the studious cloister's pale,  
And love the high embowed roof,  
With antique pillars massy proof;  
And storied windows richly dight,  
Casting a dim religious light.  
There let the pealing organ blow,  
To the full-voiced choir below,  
In service high and anthems clear,  
As may with sweetness, through mine ear  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes."

I know well that many, in answer to all this would say, that we may have such ecstasies without devotion, and that if the heart be right with God we can worship Him anywhere—on the wild mountain side, in the poorest cottage, in the rudest barn, in the plainest and least church-like church that ever existed.

I grant it all—*If the heart be right with God.* But is not that the very thing we so often fail to find, and should do everything to secure? And, though pillars, and arches, and windows, and fonts, and choirs, and altars, and organs, will not convert the unconverted; and the elevation of thought and feeling which they may produce is not, necessarily, in itself religion;—still are they not hallowed means of access, through the senses which He has made so cunningly, to the hearts which lie within them? And as sin by those senses leads us astray, may not grace, by the same, find its way into our spirits, passing through every pore, flashing along every fibre, and using the body—too often a drag downwards—the body—once made in Christ's image redeemed with His blood—to help the soul to heaven? If the heart be right, it will worship God anywhere; but the heart is not right, and therefore is it desirable to bring every influence to bear upon it, to help it, under the Divine blessing, to be holy.

For these reasons you have my warmest congratulations upon a loss which I have no doubt will prove in the end a gain, real and abiding.

Your vicar's noble lead in the effort to restore does not surprise me. It is just what I would have expected, and what, thank God, not he alone, but a large proportion of our clergy would be prepared to do, under like circumstances. Not that all could give a like sum, though all might be equally generous. His single life enables him to do that which a married man, even with the largest heart, could not generally afford. Yet almost all I have ever met were ready to give for such purposes, with a liberality entirely disproportionate to their incomes.

If it were not so, how many good works must languish or die. How often is the clergyman's gift the largest in the parish; and though—some few draw prizes in the shape of valuable livings—how small, as a general rule, is the clerical income! If our clergy were not taken from amongst our gentry, and more or less privately endowed, their professional incomes might enable them to live the lives of celibates, but would never justify the most moderate expenses of married life.

Let me instance a possible example. A man with fair abilities, and no small amount of steady perseverance, gives himself up to the sacred profession, and labours in it for a whole life, with such diligence as would ensure him a competent income in any secular department. And yet, what is the utmost which he has probably attained, or expects to attain (and there are hundreds of his cloth who consider him, as compared with themselves, a most enviable prizeman),—a house and garden, and 200*l.* or 300*l.* a year; upon which he is expected, it may be, to keep a curate, take the lead in every charitable work, bring up and educate, if he treat himself to the private luxury of

"Isaac's pure blessings, and a verdant home,"

a family of children: and yet live as a gentleman all the while; associating with those who have thousands for his hundreds, and maintaining his position in private as well as public life. I speak not of this in the way of complaint; only as an illustration. Such as a favourable specimen of the condition of the majority of our benefited clergy. A more contented and less ambitious set of men are not, I believe, to be found on earth.

For my own part, I can say, with most unaffected honesty, that to me the work itself has been its own exceeding great reward. I would rather have *its* hundreds, than thousands in any secular profession. But looking at it as men must sometimes look at such things, as a means of subsistence—the labourer being worthy of his hire—it offers no adequate provision for a man who gives to it his whole mind, and strength, and life. And when it is asked why fewer of our clergy are now-a-days drawn from the upper ranks of society, and why literates are occupying the place of graduates of our Universities, the answer seems to be,—that fathers, who must look before them for their families, do not see in the Church a good provision for their children.

To the farmer or tradesman, whose honest toil has secured an independence, the sacred profession offers, for their sons, a patent of gentility which no other position in life could so easily bestow. It is social rank, not money, which they require. To them, therefore, the Church offers prizes which the well-born do not value, because they do not need them.

I do not in the least undervalue, or despise such an element introduced into our ministry; much of fine, fresh, noble material is thus made available, which otherwise would find its way into the chapels and pulpits of dissenters; and a body of men, peculiarly fitted for more social intercourse with those whom, of all others, the Church of England neglects—the middle classes—are daily enlarging the sphere and influence of the English priesthood. In our great towns, amongst our mining and manufacturing populations, a clergy of this description are a necessary link; and I do not desire that their number amongst us should be lessened by a unit.

But allusion to the narrow incomes of those who belong to our "over-paid, over-fed Establishment" (as some call it), led me to notice the gradual change which has come, of late years, over the social position of our clergy. That we shall ever degenerate into that condition spoken of in

Scripture as a sorrow and shame, when they made priests of the lowest of the people, I have not a fear. Independent of those to whom, no matter how high their position, the church offers higher prizes, and who will be always entering the lists for them, with a fair prospect of success, there is a Levite order in our land—set apart for the service of the altar by a secret and mysterious call—which will never die out. Holy young hearts, gathered from amongst the noble, the gentle and good; whose highest honour is to serve God—whose richest reward is His approval: men whose refinement does not lift them above the poorest; while in social life, they hold a natural place by the side of the richest and most noble.

Such is the English priesthood—

"Gentle in blood, and gently bred

In quiet ways of self respect,

Not by the great disquieted,

Nor fain the humble to neglect;

A man of all rank, and of none,

Of peers the peer, the peasant's friend;

One common link through all to run,

Flashing one life, from end to end.

Such is the English priest of God,

Who, whersoever duty lead,

Through crowded streets, on mountain sod,

In Joy, in sorrow, or in need,

At palace or at cottage door,

With equal right and rank applies;

Bends not to rich, nor stoops to poor,

To fawn upon, or patronise."

I have not a fear that such shall ever perish out of the land; nor that any trials or troubles or privations they may meet with in their sacred calling will ever do aught but make more eager and keen the zeal with which they give themselves to their holy work. They are the salt of the earth, and the day they are trodden on the dunghill will be the darkest England ever saw.

But that some, who should support them, and feel it an honour to stand by them in their work, would tread them under foot if they could, and that even for their very work's sake, in a fact most painful.

How often is a clergyman subjected by his own flock to indignities and suspicions, which a Christian can bear for Christ's sake; but which no gentleman, from any lower motive, would submit to. This is all right, no doubt, for the clergyman, and helps to make him what he is and ought to be; but I do not envy those who thus make themselves the rather rough whetstones upon which he is to acquire the polish of his spiritual perfection.

To this state of things, however, there are, thank God, many and noble exceptions—true noble men, who, whether their lineage be from before the Conquest, and their broad acres their hereditary birthright; or their rank of yesterday, and their ample incomes the result of their own diligence and skill, are equally by nature noble. Large-hearted and large-handed princes of the land, who honour their pastor as God's servant, and give of their abundance to all Church work, as loyal children should give to a parent; receiving thereby, not conferring, an obligation. Thank God for such! But I must turn even from them to other portions of your letter, and not dwell too long on this, to me most interesting, subject.

How truly cheering must have been the honest sympathy of that good dissenting minister who, with his people, came forward, with so ready a will, to help your Vicar in his distress! With his views I agree, his course of action I approve; but still, how grateful, though embarrassing, the proffered kindness! I remember with pain how I was once induced to insult a whole body of such men, by denying to them the title "Reverend." My mind was, at the time, full of the subject of Apostolic Succession. Having been engaged in the examination of candidates for Holy Orders all the previous week, and coming home late at night, and finding a number of circulars,—connected with a charitable movement which I was then leading—awaiting direction, I could not, in a moment of youthful, but indiscreet zeal, resist the impulse to make a martyr of myself, as I fondly believed I was doing, on the stern altar of consistency.

I have often since regretted the pain I then gave, and the rent in Christ's garments then, by folly, made worse—folly about as great as that of elder and wiser men, who passed an Ecclesiastical

Titles Bill some time after—doing, as the deliberate act of a nation, what I had done in the haste of a moment of my youth.

Whatever men like to be called, it is only common sense and common courtesy to call them, provided that their assumption of title or name does not interfere with the rights of others. The real question, supposed to be wrapped up in the term used, is not necessarily affected thereby. "Reverend" does not confer Holy Orders, where Apostolic hands have not been laid, no more than "Right Reverend" confers a territorial bishopric, where the see claimed is already full. Courtesy does not require me to call a dissenting minister a priest, though it may claim for him, if such be his own wish, the title of "Reverend;" just as courtesy does not require the recognition of a territorial bishopric, as held in this country (where all our bishoprics are full), by one who is not of our own communion: through truth admits, without a difficulty, that the Right Reverend father is a bishop in the Church of Christ, but without any legal claim to a diocese in our English section of it.

I believe I am tenfold a better Churchman than I was in the days of my youth, and know fifty reasons for every one I then knew, why I should belong to, and try to lead others into, the communion of our English Church. Yet I can now look with the greatest kindness upon those who dissent from her, and have not, as regards them, one feeling of bitterness or annoyance to shadow my heart.

There are two aspects under which we ought to look upon dissent. One as seen from the unity of the Church. Thence all these rents give us pain, when the garment should be without seam, woven from the top throughout. The other, as beheld from the midst of those great festering masses of humanity which are beyond the reach of our limited numbers. Thence we should look with thankfulness on any effort made by others to rescue from the world, the flesh, and the devil, those whom we cannot touch ourselves. If the best help cannot be theirs who are in such danger, that they can have the next best should be a thought of pleasure to every Christian heart. From my inmost soul I can say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Still I do not think we should ever so act as to lead our people to imagine that it is a matter of small moment whether they are Churchmen or dissenters, or that the points of difference between us are immaterial. The plea of some, both on their side and ours, that we all believe equally the same great fundamental truths of Christianity is lamentably unsound. If we do, why need they, who have broken off from us (we did not separate ourselves from them), be guilty of the sin of schism? If there be no fundamental difference between us and them, then no conscientious scruple can be pleaded as their excuse. Let them return to the fold.

But you will find, on closer examination, that the differences between us are serious, if not vital; they rejecting doctrines and realities which we hold most dear. Those orders of our Church, which we deem essential; that awful and mysterious gift by which sinful man can celebrate the Holy Eucharist; the power of the keys, as given to His Apostles by Christ before His Ascension; those deep as well as high beliefs, by which we draw from God, through His holy sacraments, the gift and the renewal of the life divine; faith in the largeness of a love which died for all;—these they reject; these to us are precious. If they unite themselves honestly with us, it must involve the adoption of this faith; if we unite ourselves honestly with them, it must involve our rejection of it.

I can wish them God speed with my whole heart, in all they do for His glory, and can mingle with them in common life with the truest sympathy and affection. But I cannot give up, even for a moment, the essential principles of my faith, to gain the appearance of a unity which is unreal. I cannot stand on their platforms, or ask them to stand on ours; simply because I fear we cannot there be honest if we do not fight, and we cannot be Christ-like if we do.

That there may be, to a large extent, kindly fellowship, without any compromise of principle, I have a remarkable evidence to prove.

There lived once in my parish one of the best

men I ever knew—a dissenting minister. Our intercourse was not only courteous but cordial; and when he left the parish I wrote him an affectionate farewell acknowledging with gratitude the gentle Christ-like way in which he had lived, and taught others to live, amongst us. Subsequently, when he had obtained the charge of another flock, he wrote to ask whether I would object to the publication of my letter to him amongst his other testimonials. I need hardly say that I freely consented. Whatever I had said, I knew I felt, and cared not who might know it. And to this day I have in my possession, and greatly prize, the report of the proceedings at his institution; in which, among the favourable testimonials of many of his dissenting brethren, is found the no less warm and favourable testimony of one who was his brother in Christ, though a Vicar and a Rural Dean.

Thus, as it seems to me, we should all strive to live in love and peace together; with only one rivalry, who will love Christ most, and best adorn the doctrine of God our Saviour. Such strife, if it be earnest, will do more to make us one than argument and controversy, which too often only sever more widely. O for the day when there shall be one fold and one Shepherd!

(To be continued.)

THE STRENGTH OF THE ENGLISH CHURCH.

Whatever may have been the faults of the Church of England, the English people have refused to regard it as a nuisance to be abated or a "upas tree" to be cut down and rooted up. All the time the hostile societies have been at work, the Church, despite its divisions, its latitudinarian errors in this direction, its quasi-Popish heresies and audacities in that, has continued to do more and more work, in many respects better and better word, has revived throughout all its breadth and all its borders, has distanced all its competitors in self-denying zeal, in home missionary labor and energy, in voluntary church development and church extension, in versatility of adaptation to the manifold and ever-varying conditions and wants of society at large. It stands in a vastly more powerful position, it is intrinsically far more full of vitality and resources, it includes, even in proportion, an immensely larger aggregate of wealth in every kind—endowments, churches, parsonages, schools,—and of zealous and trained agents, both clergy and laity, than it did forty years ago. At this moment, although school boards have been in operation for six years, and notwithstanding all that has been done for half a century past in the way of founding and maintaining schools by other organizations, such as the British and Foreign School Society, or other churches, such as the Wesleyans and Roman Catholics, three-fourths of all the public elementary day-Schools and of all the Normal College power in the kingdom, have been established by, and are in the hands of, the Church of England. If anywhere, again, not only the Church of England, but Nonconformity,—especially ancient Nonconformity, to wit, the Independents and the Baptists—might have been expected to be strong, wealthy and liberal, I should have said it would be so in London, where from the days of Owen, Baxter, Howe, Bates, down to the present day, there has been such a succession of Nonconformist luminaries. Nevertheless, year after year, of the amount collected on the "Hospital Sunday" during several years past, from all denominations, on behalf of the Metropolitan Hospitals, the constant proportion which is contributed by the Church of England is three-fourths of the whole.

The crisis of the struggle between the Church of England and its antagonists took place some years ago. At that time the anti-State Church party was full of high and confident expectation. It was thought that the disestablishment of the Irish Church had foredoomed the Church of England. It was believed, with a degree of assurance and favour that it is hard for cool critics to understand—how altogether unwarrantably, has since been signally demonstrated—that Mr. Gladstone would be the man to do it. It was further believed and boasted that the anti-State-Church party, strengthened as the extreme Dissenters had now

been by the alliance, for this work, and for this season, of the Positivist political party—would be in a position of power and preeminence such as to enable them to dictate terms to the liberal party, and to compel both the disestablishment of the Church of England and the abolition of denominational education by the establishment of a universal secular system of public free schools. All these expectations have been disastrously falsified. The extreme anti-State-Church party could not force their policy on the liberal party, or make any impression on the leaders of that party. But they could and did divide and seriously weaken the liberal party, and produce a wonderful reaction in favor of religious education, of the Church of England, and, in general, of conservative principles. How long the new lease of power to the Conservatives will last, it needs a prophet to tell. But at present there is little sign of any turn of the tide. Even the conduct of Lord Beaconsfield in regard to Bulgaria and Turkey seems to have done only a passing injury to his party. Already the wound which his course inflicted would seem to be healed.

Children's Department.

THE POOR GIRL'S HYMN.

The week is done and home I hie;  
To-morrow sounds the Lord's Day bell,  
My basket then untouched must lie,  
That day I neither buy nor sell.  
The Lord's Day rest I will not break,  
But God's command my study make,  
And trust the word  
Of my dear Lord,  
"I will not leave thee nor forsake."

But I am poor, and none to aid,  
And Satan sore is tempting me,—  
"If thou give up the Lord's Day trade,  
The Lord's Day meal is not for thee."  
My God, oh, let me never break  
The least command that thou didst make,  
But trust the word  
Of my dear Lord,  
"I will not leave thee, nor forsake."

When Christ was faint with hunger's pain,  
The Tempter urged God's blessed Son  
In way unmeet relief to gain;  
But steadfast stood the Holy One,  
His perfect faith no doubt could shake,  
The least command he would not break;  
He knew the love  
Of God above  
Would never leave him, nor forsake.

Now, high in heaven, he hears and grants  
The prayers of those in faith who pray;—  
My earthly cares, my earthly wants,  
O Saviour, at thy feet I lay.  
Supply thy servant's need and make  
Her soul of heavenly food partake;  
For still, O Lord,  
I trust thy word,  
"I'll never leave thee, nor forsake."  
A. L. O. E.

SPEAK KINDLY.

A young lady had gone out to take a walk. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm. "Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book-marks, watch-cases, needle-books, &c.  
"I'm sorry I can't buy anything to-day," said the young lady; "I haven't got any money with me. Your things look very pretty." She stopped a moment, and spoke a few kind words to the little girl. And then, as she passed on, she said again, "I'm very sorry I can't buy anything from you to-day."  
"Oh, miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you.' But you have spoken kindly to me, and I feel a heap better."

That was "considering the poor," How little it cost to do that! Let us learn to speak kindly and gently to the poor and the suffering. If we have nothing else to give, let us at least give them our sympathy.

"Speak gently, kindly to the poor,  
Let no harsh tone be heard,  
They have enough they must endure,  
Without an unkind word.

Speak gently for 'tis like the Lord,  
Whose accents meek and mild,  
Bespoke him as the Son of God,  
The gracious holy Child."

#### "GOOD MORNING."

Don't forget to say, "Good Morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully and with a smile; it will do your friends good. Every "good morning," heartily and smilingly spoken, helps to make hopes fresher and work lighter. It really seems to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is also true of all kind, heartsome greetings. They cheer the discouraged, rest the tired one, and somehow make the wheels of life run smoothly.

#### MABEL'S FAITH.

BY MISS EMILY P. MANN.

"Give us this day our daily bread,"  
A little prattler softly said;  
"Oh, mother, if He would but hear,  
Home would not seem so dark and drear."

"Have faith, my child, your prayer is heard,  
God hears your lightest-whispered word;  
He knows your wants and will supply,  
He heeds the humblest sparrow's cry."

"But I'm so hungry," said the child,  
"And 't is so long since you have smiled;  
We've had no food nor fire to-day,  
But I'll have faith and watch and pray."

The daylight waned and night came on,  
Poor little Mabel sat forlorn;  
But still with childish faith she said,  
"Give us this day our daily bread."

Her little heart with grief was sore,  
When footsteps paused beside the door;  
Kind friends were near with baskets piled  
For that lone mother and her child.

Sweet Mabel knelt at morning's dawn,  
The shadows from her home had gone;  
"Ah, now I know, dear Lord," she said,  
"If we have faith we shall have bread."

#### A LITTLE KNIGHT AND GENTLEMAN.

I was sitting at the window looking out one cold, slippery day last winter. I suppose a good many of you children have amused yourselves looking at the people who pass on slippery days, smiling a little to see how queerly some of them walk; I hope though, that none of you laugh if you see some one fall. As I looked out of the window I saw a knot of boys, all neighbors of mine, who were standing talking and laughing. Two or three persons had passed, and almost slipped at one particularly dangerous spot, (I think the boys had been sliding there), and now a little girl came by with a basket of buttons, tapes, shoestrings, and such things. Down she went, her basket falling on its side and half the contents rolling out. Through the window I could hear the boys laughing! Not one of them stepped forward to help the little girl, but the door of the house opposite opened quickly and a little boy, without overcoat or mittens, ran down the steps, and hurrying to the poor girl, after saying a word or two to her, helped her put her things in her basket. The poor girl was so stiff and cold that half her things might have been lost, but for this kind little knight and gentleman. I call him a knight, because the knights in old

times helped the poor and helpless wherever they found them, and a gentleman, because a gentleman—a true Christian gentleman—is polite to rich and poor alike. He remembers that his Saviour has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." H. L.

#### SPEAK GENTLY.

Speak gently!—it is better far  
To rule by love than fear.  
Speak gently!—let not harsh words mar  
The good we might do here.

Speak gently!—love doth whisper low  
The vows that true hearts bind;  
And gently friendship's accents flow—  
Affection's voice is kind.

Speak gently to the little child!  
Its love be sure to gain;  
Teach it in accents soft and mild,  
It may not long remain.

Speak gently to the young, for they  
Will have enough to bear;  
Pass through this life as best they may,  
'T is full of anxious care.

Speak gently to the aged one,  
Grieve not the care worn heart,  
The sands of life are nearly run,  
Let such in peace depart.

Speak gently, kindly to the poor—  
Let no harsh tone be heard;  
They have enough they must endure,  
Without an unkind word.

Speak gently to the erring—know  
They may have toiled in vain;  
Perchance unkindness made them so,  
Oh! win them back again.

#### "IT'S ALL FOR THE BEST."

When Mary, was queen of England, a great many of the good ministers and people were persecuted because they would not give up their religion. Among these there was a very faithful minister, whose name was Gilpin. He was so fully convinced of the truth of what the Bible teaches us, that he was in the habit of saying of everything that happened to him, "It's all for the best." Well, one time he received a summons to go to London and be tried for his life before those who were putting the people to death. On the journey he fell and broke his leg.

"Do you think this is all for the best?" said somebody to him.

"I've no doubt of it," said he. Of course he couldn't travel with a broken leg; he had to wait on the road till his leg got well. In the meantime Queen Mary died. Her sister, Elizabeth, became the Queen of England, and the persecution of the people ceased. When Mr. Gilpin got well, he went home again in peace. And thus we see how truly his broken leg was a blessing to him in saving his life.

#### THE SIX STORY TELLERS.

Six little children each told a story, and to begin this is

##### ANNIE'S STORY.

"Mine is a true story," said Annie, the eldest of the group, "about a little girl only eight years old, whose dress took fire. She was alone in the house with a seryant, who did not know what to do, except to run to the door and scream, till the little girl called out, 'Roll me in the carpet!' As soon as this was done, and the fire extinguished, she remarked: 'I read that in a book—that is, if your clothes ever catch fire, you must roll yourself up in a carpet, or quilt as quickly as possible; for that will smother or put out the fire.' Any one might have known that; but it was presence of mind that made her think of it just at the right moment."

##### TOM'S STORY.

"Mine is a true story, too," and a great deal

better than yours. Its about a boy I know, who saw a drunken man beating a poor little girl with a stick and was brave enough to seize his hand, and bear the blows himself, till she was out of danger. I call that courage, and I like it."

"Yes, Tom," I said, "courage is a great thing, especially in a good cause. But moral courage is the best kind. I should think you a much braver boy if you were not ashamed to have the other boys know that you were trying to live like a Christian than if you fought all the drunken men in the village. Who comes next?"

##### WILLIE'S STORY.

"It's my turn," said Willie. "I haven't any new story; but you all know Robert Bruce, the king of Scotland, was once wandering in disguise, when he came to a poor little hut, where he spent the night, and in the morning he watched a little brown spider trying to make his web. Seven times the spider fell back again, but at last succeeded in fastening his thread on the point of a beam, and so built his house. And Robert Bruce learned from him a lesson of perseverance, which enabled him to win back his throne."

##### ARTHUR'S STORY.

"I heard Aunt Mary telling some one what she saw in Pompeii," said Arthur. "You know that was the city which was buried in ashes by an eruption of Mount Vesuvius eighteen hundred years ago. Just outside the gates, she said, there is a little stone sentry box, and in it were found in a standing position the bones of the Roman sentinel who was on duty there that awful day. He had plenty of time to escape, but his principle of obedience was so strong that he waited for permission to leave his post, and that never came."

##### SUSIE'S STORY.

"My story is about faith. I heard a young lady trying to teach a very little boy geography the other day. She said:

"How do you know that the world is round?"  
"O, because I have been told so."  
"But how do you know you were told aright?"  
"My Aunt Maggie told me, and she never tells lies."

"I thought this is just the way we know anything about heaven: we have been told so; God has told us, and he never tells lies."

##### KATIE'S STORY.

"Well," said I, for I saw the children pause, "you have all told very good stories, and I like them the better for being true; I hardly know which is the best; but here is little Katie, quite forgotten. Haven't you a story for us dear?"

"I did not know where to look for one," said Katie; "but I thought about how Jesus came to earth to live, and teach, and suffer and die, just because he loved us so much that he wanted to save us. I think that is the sweetest story after all."

"Yes, it is, little one. Katie has chosen the best story, for Jesus unites all the good qualities you can think of. He had presence of mind enough to know just what to do at the right time. He had obedience enough to do and suffer all God's will. He had courage enough to face all enemies, and meet death. He had persevered to the end in working out our salvation. He believed that God would do all he had promised to do, and he loved his own—though they did not yet love him—enough to die for them. He loves them still with an everlasting love, and has promised to love them for ever and ever."—*Christian Age.*

#### DEATHS.

At Trinity College, Toronto, on the 23rd. July, EVA, the infant daughter, and on the 30th. July, FANNY MATILDA, the beloved wife of the Rev. Prof. MADDOCK.

The Rev. D. T. K. Drummond, the leader among the English Episcopalians in Scotland, has just died of heart disease.

The Bishop of Aberdeen held an ordination in the Church of St. Mary's-on-the-Rock, Ellon, on St. Barnabas Day, when Mr. Wm. Bleaden, of the College of the Holy Spirit, was admitted to the diaconate.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHURCH OF THE ASCENSION.—King street West, near York street. Sunday services, 11 a. m. and 7 p. m. Rev. S. W. Young, Incumbent.

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

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

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

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

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

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

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

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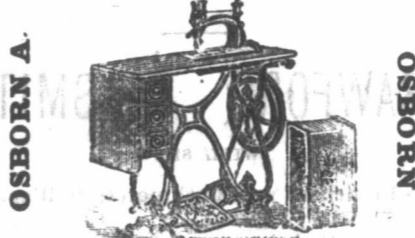
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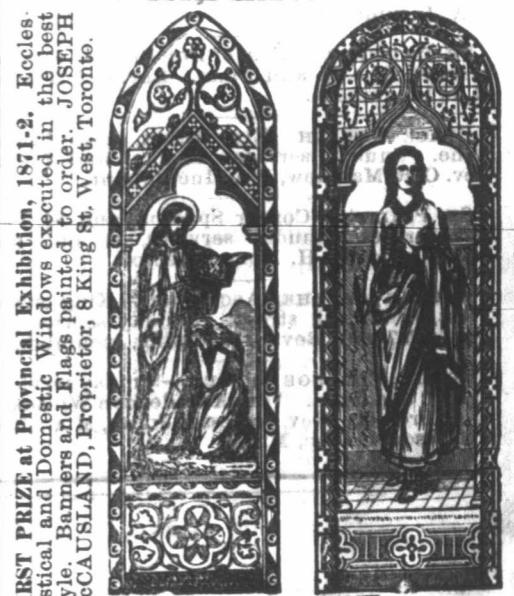
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