

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, MAY 31, 1877.

[No. 22.]

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 and let it speak for itself through other lips than  
 ours, believing that those who have suffered most  
 can better tell the story. We will here quote, word  
 for word, from letters recently received. Read  
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# Dominion Churchman.

THURSDAY, MAY 31, 1877.

## THE WEEK.

THE Missionary Conference held at Oxford three weeks ago was evidently one of the most successful meetings that has been held to awaken an interest in that which ought to be a most absorbing subject to all churchmen. The bishop of the diocese presided. Professor Monier Williams showed the vast amount of common ground between Hinduism in its original platform and Christianity, and the subject of Oriental missions was well followed up by Bishop Steere, (who is at home for a short time from Zanzibar to recruit his health) and by the Bishop of Peterborough, who drove home the Dean of Manchester's able refutation of the opinion that Christianity must wait till civilization—represented by Manchester cottons, London gin, and the careless lives of European traders—has opened the door for it. Bishop Macdougall, the quaint, vigorous and medical missionary Bishop of Labuan, dwelt very strongly on the advantages of medical knowledge, and his remarks were fully endorsed by Professors Aeland and Rolleston, and could probably be also endorsed by those clergy in Canada who learnt something of the healing art from Dr. Lochee's lectures at St. Augustine's college.

Perhaps the most striking paper read at the Conference was that of the Rev. Nehemiah Gorey, a converted Brahmin, and now a member of the Cowley Brotherhood, who insisted strongly on the futility of attempting to reach the native mind except by the instrumentality of persons devoted to an ascetic life. No doubt this is partly true, but it is only one side of the truth. To a certain class in India the idea of a social married clergyman is a stumbling-block, and on such persons an ascetic "religious" is the only missionary who has much effect. But it must not be forgotten that Christianity is not merely the religion of men, whether they be Mahometans, Hindus, or Europeans. If our faith allowed us to accept the social customs of other faiths, our course would be much simplified. But we cannot convert merely the men, intellectual though they be, and leave the women to remain in a lower social scale. It is at least "half the battle" to reach the women, and we doubt whether "Father" O'Neill (why will good people toy with names that give offence and promote ridicule?) has proved a more effective missionary than Mrs. Winter. At all events there is plenty of room for both.

Reverting for a moment to the subject of the Burials Bill on which we touched last week, and to our opinion that the concessions said to have been made will not finally set the question at rest, but encourage more being demanded, we may just quote Sir Wilfrid Lawson's words of last year, when he

said: "Let us be honest about it; if you let Nonconformists into the churchyard it is only a step towards letting them into the Church." And Mr. Dale, a Liberationist leader, speaking at Birmingham last month, said: "Nonconformists had not concealed what their real intentions were. What they were going in for was complete religious equality in life as well as in death; and as they asserted that the graveyards belonged to the parish, so they asserted that the Church belonged to the parish. They did not intend to disguise how far their principles carried them." Without having heard of this plain speaking we said that the claim of right of entry to the churchyards was only preliminary to a similar claim to the churches themselves, a result which might please the "all-one-brother"-ism of men like Dean Stanley, but which would be intolerably painful to all right-thinking churchmen.

John Bull says that the Privy Council's judgment in the Ridsdale case was to be delivered on Saturday, May 12th. If true, we shall have the text of the decision by the mail now coming in, but probably not in time to lay before our readers this week.

In the autumn of 1878 the second Pan-Anglican Synod is to be held at Lambeth. The Bishops of the Anglican Commission who disapprove of the meeting are those of Winchester, Norwich, and Peterborough; of St. Andrew's, of Cashel, of Sierra Leone, Wellington, Nelson, and New Zealand; of New Jersey, Western New York, Virginia, Vermont, and New Jersey. All the rest have expressed themselves more or less warmly in favour of the project, and most have declared their intention of attending. Amongst the subjects put down for discussion is "The position of the Archbishop of Canterbury in the Anglican Communion."

We are glad to hear that the Italian Senate has thrown out Signor Mancini's Bill about Clerical Abuses, the stringent and tyrannical character of which we noticed on a previous occasion. If the measure, which passed the Lower House by a large majority, had become law, its immediate effect would have been to have made martyrs of the Romish priests, and have thus defeated the object of its promoters. But the iniquity of subjecting to severe penalties any one who could be accused of "disturbing the public conscience and the peace of families" was most monstrous, as the clause might have shut all mouths but those which ought never to be opened—those which are able to deal only in safe platitudes and undisturbing truisms.

It is announced that the Transvaal Republic has closed a short and inglorious career. Considerable discretion and latitude was necessarily allowed to the British Envoy Sir Theophilus Shepstone—a name that commands respect throughout South Africa—who,

finding that matters were going from bad to worse, that the Government had fallen into complete anarchy, that the peace patched up with Secoceni was illusionary and that "a general rising of the natives was imminent, hoisted the British flag at Pretoria and formally took over the Transvaal territories in the name of His Majesty; a step which we are assured is not only acquiesced in but applauded by nine-tenths of the community. Peace, not aggrandisement, is our object.

It is probable that some decisive actions will shortly be fought both on the Danube and in Asia Minor. In the latter the Russian advance which receives some temporary checks seems to have recommenced, and Kars will either fall or will be masked, the main forces advancing upon Erzeroum. The Turkish troops in Asia are said to be in a very destitute condition, but those in Europe are more on a par with their foes as regards arms, supplies and drill. A crisis is imminent at Constantinople where the dangers of suddenly experimenting in Constitutions are being fully realized. Either the Sultan, or his Ministry, or the Constitution must give way and probably the last will be sacrificed first.

For the present the crisis in France has been tided over, but the appearance of peace is deceptive. The Left are thoroughly aroused and will take vigorous measures of reprisal against those who have for the moment triumphed over them. The President has laid himself open to an imputation of unconstitutional interference in matters beyond his provision, but it is hardly fair to apply to his exceptional position the strict universally known rules by which our own constitutional practices are guided. One of the last acts of the Assembly before the storm burst was an instruction to the Ministry to guard against a repetition of such indiscreet and illegal utterances as the extreme ultramontane Pastorals of the Bishop of Nevers and other cities. It is needless to say that Germany is very closely watching the course of events in France, and probably with a view to concentrate her attention on them, is trying to come to some agreement with Russia and Austria about localizing the war in the East. But when you kindle a crackling blaze amongst dry inflammable materials it is not always feasible to "localize" the conflagration.

## FIRST SUNDAY AFTER TRINITY.

WHAT was the original cause of the Incarnation, the earthly sojourning, the teaching, the sufferings and death, the glorious Resurrection and Ascension of the Lord Jesus Christ? What the moving cause of the descent of the Divine Spirit on the day of Pentecost and ever since upon the Church; and the Revelation of the sublime and mysterious doctrine of the ever-blessed Three in



One, the One in Three? What but the love of God—the love of God to man? And therefore, when the Church has finished her annual review and commemoration of all these manifestations of the Divine regard and compassion, she brings forward the estimate of the Beloved Disciple upon the subject, in the sweetest of all the wonderful loving tones in which he has edified and instructed the Christian Church. St. John shows that God's own love for mankind is the source and spring of all love towards Him, and that all true love towards Him is shown in part by the evidence of its practical outward manifestation in the exercise of charity.

The portion selected for the Gospel, containing the historical parable of the rich man and Lazarus, besides revealing somewhat of the state of the departed, places in the most awful light the sin of being without Christian love, and the utter incompatibility of such a condition with a life that will entitle men to the blissful reward of a heavenly inheritance. In teaching this truth the Lord likewise reveals the fact of the intermediate state between the death and resurrection of the body. He also imparts a truth in reference to that state which is of the utmost consequence to us in life. He shows that when once the soul is separated from the body its final and eternal destiny, for weal or for woe, is irrevocably fixed. Although when the Saviour uttered this parable the Last Judgment was far distant in the future, yet he unequivocally showed that the souls of these two men, who had probably been known to his audience in life, but had now departed from their bodies, were as living and as conscious as they had ever been, and that their condition was already that of those upon whom a preliminary judgment had been passed. An unalterable award of happiness had been given to the one; an irrevocable award of misery had been given to the other.

The parable serves many other purposes than those here mentioned. It explains the Lord's conduct after His resurrection, in showing Himself not to the Pharisees, not to His enemies, "not to all the people but unto witnesses chosen before of God"—to His own disciples alone. It was a judgment on the rest that no sign should be given them but the sign of the prophet Jonas; and yet it was a mercy also, for they would not have been persuaded, even by one that had risen from the dead. But at the same time it must be admitted that there was a satisfaction of the longing of man's heart that one should return from the world beyond the grave, and give assurance of the reality of its existence. And this was a longing which neither Abraham nor Moses could satisfy, but which Christ provided for when, having died He rose again and appeared unto men, having the keys of death and of the invisible world.

#### THE FOLKSTONE CASE.

At last the Ridsdale judgment has been given, after much waiting and many surmises as to what it would be. Of course it will not satisfy everybody; and as there has been much excitement upon the subject

throughout the entire Anglican church, we must expect a great variety of comments upon it. We have only space and time this week for a hasty review of the principal points laid down.

The *Purchas* decision has been re-opened, because the Privy Council think that in proceedings which assume a penal form, a tribunal, even of last resort, ought to be slow to exclude any fresh light that may be brought to bear upon the subject; and in the case of Mr. Purchas, the Judicial Committee had not the advantage of an argument by his counsel on the points in question.

The Committee hold that the crucifix ought to be removed. And that for two reasons: It was erected without a faculty, and they think it important to maintain, as to the representation of sacred persons and objects in a church, the liberty established in *Phillipotts v. Boyd*, subject to the power and duty of the Ordinary so to exercise his judicial discretion in granting or refusing faculties as to guard against things likely to be abused for purposes of superstition. And they think also that, under the circumstances of the case, a likelihood and danger existed of the crucifix being made an object of superstitious reverence.

They hold that the use of wafer instead of bread in the administration of the Holy Communion is unlawful. But they allege that it was neither averred nor proved that Mr. Ridsdale actually used anything different from bread, "such as is usual to be eaten," made thin and in a circular shape. And if this was what was used, their Lordships do not think it could be pronounced illegal.

The third important question was as the position of the celebrant; and in this their decision overrules the decision in *Herbert v. Purchas*. They say the celebrant "must in the opinion of their Lordships enable the communicants present, or the bulk of them being properly placed, to see, if they wish it, the breaking of the bread, and the performance of the manual acts mentioned. He must not interpose his body so as intentionally to defeat the object of the rubric and prevent this result." But "beyond this there is no specific direction that during the prayer he is to stand on the west side or that he is to stand on the north side." So that to adjudge the celebrant guilty of a penal offence, it is not enough to show that he has stood on the west side with his back to the people, it must also be proved that the people could not, if they desired to do so, see him break the bread and take the cup into his hand.

On the fourth point, the Eucharistic vestments, the Committee ignore altogether the Rubric on that question. Their judgment maintains "those vestures of the clergy to which the English church is accustomed, and maintains what has now been the known accustomed habit for more than three hundred years."

—The "Empress of India" has been put in thorough repair, and those that have the management of Sunday school excursions cannot do better than avail themselves of the ample accommodation furnished by the vessel for the purpose. See advertisement.

#### DISABILITIES OF THE CLERGY.

THE case of clergymen removing from one diocese to another, and in consequence losing their status or position in reference to claims they previously had on a surplus Commutation or a Widows' and Orphans' Fund, is one which demands increased attention, although we are not very certain that the question is capable of a very easy solution. The increase in the episcopate, forming as it does, an increase in the number of separate and in many respects independent dioceses, very largely tends to increase the number of cases of hardship arising from the loss of claims—claims which had been acquired perhaps by many years of hard and unrequited labor. We recently called attention to the subject in the columns of the *DOMINION CHURCHMAN* in an article entitled:—"Does the increase of the episcopate necessarily involve the restriction of the clergy?" In reply to this question, it is stated that "the answer must be emphatically in the negative, but if the word *really* were to be established for the word *necessarily*, then the reply would be decidedly in the affirmative." And yet it would almost appear that if the division of all Diocesan Funds is to take place on the division of a diocese, any attempt to preserve intact to a clergyman, on his removing from one diocese to another, the claims upon the church funds, which he may have acquired, would lead to endless complications and to an amount of hardship, of a different kind, however, which no general regulation could ever provide for. For, although, as year after year has passed away, his claims on Diocesan Funds have continued to accumulate, yet the claims he has acquired are not upon the funds of the diocese to which he is removing, but upon those of the diocese upon which he has just turned his back. And to make such a regulation as would recognize his years of service in another diocese, by giving him the same status in that he has newly entered, might be remarkably fair and just so far as himself is concerned, but would meet with a vast amount of dissatisfaction on account of its injustice towards those whose most righteous claims had thereby been deferred, perhaps for some years. It would therefore, appear that if the funds of the church are to be repeatedly divided as we have been continuing to do, there must be, somewhere or other, a considerable amount of injustice or hardship either in the case of the migrating clergyman, or in that of a number of others, to whom his removal has conveyed the unwelcome mandate:—"Go down lower." And consequently, the only remedy for the injustice or the hardship would be to have one central fund in the ecclesiastical province, for each object where length of service is allowed to tell; or, for each clergyman to stay at home in the diocese where he was ordained, and do his work there. Although it is much to be wished that some scheme could be devised to remedy the evil.

The resolution or by-law to be proposed by the Rev. Canon Read, D.D., Niagara Synod, during the present week, is one which



would create no injury to any other clergyman, and if acted upon also by the diocese of Toronto, would be calculated to effect a considerable amount of benefit that would be mutual. The two dioceses, although now made as separate and distinct as those of Nova Scotia and Huron, still appear to feel very closely allied to each other. The arrangement proposed is, that clergymen of Toronto and Niagara when exchanging shall take the same place on the commutation list as was held by the clergymen with whom they exchange, provided that the same privileges are extended to the clergy of Niagara by the Diocese of Toronto. As far as it goes the by-law is so reasonable that it can scarcely fail to meet with success. A vote will have been taken upon the subject before this article meets the eyes of most of our readers.

The other part of the by-law will still further commend itself to every one. It provides that if the Toronto Synod shall agree to make the same alteration, clergymen removing from Toronto or Algoma to Niagara shall not be required to pay any fine or charges in order that their families may participate in the Widows' and Orphans' Fund. The ridiculous system of requiring the payment of a fine, as it is curiously termed, on the removal of a clergyman into the Diocese of Toronto, is a custom derived from the relic of a barbarous age, and ought to have been long ago laid aside. Instead of it, the amount of the annual payment ought to vary according to the age of the clergyman at the time he begins his connection with the fund, none being allowed to enter after a certain age. The present arrangement in that diocese would require the fine to be paid by a young clergyman on removing from another diocese, whereas it is not demanded from an old clergyman ordained in the diocese. Those entering the diocese are, we may imagine, supposed by the present by-law to be older than those ordained in it, although oftentimes they are much younger. The *fine* system is, however, clung to with remarkable tenacity, notwithstanding its manifest unreasonableness.

#### THE CHURCH AND MISSIONARY SOCIETIES.

THE difficulties which have arisen in Ceylon, arising from the independent action of the Clergy of the Church Missionary Society and the proceedings of the Bishop of Colombo consequent thereupon, have resulted in a conference of the Bishops of the Province of India and Ceylon, held at the Palace, Calcutta, on the 7th and 8th of March, 1877, and a series of resolutions passed on the occasion. The subject appears to have been considered in England and elsewhere from two totally different standpoints—the one regarding the Church as a Divine Institution, having an organization, an authority, and a government of a Divine origin, coming to us through an Apostolic channel; and the other, apparently regarding the organization and management of the Church as matters which may be altered at pleasure, and made to suit

the varying feelings, sentiments, and aims of particular individuals or self constituted societies, with little reference to the authority to which the Church herself owes her origin. The Bishop of Colombo appears to have acted upon the former principle; the Clergy of the C. M. S. appear to have been influenced by the latter.

As the result of their conference, the Bishops of India and Ceylon expressed their high appreciation of the great and important work done by the Missionary Societies which have voluntarily labored in her name. And in view of the revival and extension of the corporate work of the Church, they feel the necessity of considering and more accurately defining the relation of these societies to Diocesan organization. They consider, also, that the employment of lay agency should receive the attention of the whole church. With commendable wisdom the assembled Bishops do not desire finally to determine on these important questions, but pledge themselves to bring them before the respective dioceses, and to take steps to obtain the opinions of the Metropolitans, Suffragans, and dioceses of the other parts of the Anglican Communion; and further, to have them brought before the Pan-Anglican Synod. Should this and kindred subjects receive the serious attention of that Assembly at its next meeting, we have no doubt that one of the most important objects it could possibly have will be answered.

But in the meantime, and pending these several steps to be taken, the Bishops have resolved: "(1) That the Bishop of every diocese is, in the last resort, responsible for all teaching given and all work done within his diocese in the name and under the authority of the Church. (2) That in accordance with this principle every appointment to the discharge of spiritual functions in the Church ought to be made with due recognition of the ultimate right of the Bishop to be consulted on such appointment, and to exercise a veto upon the same. (3) That it follows from the same principle, that like recognition ought to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship of any congregation."

Now these are important resolutions, involving the whole question between the Bishop of Colombo and his clergy; and we must confess that, taking into consideration the origin and constitution of the Church as we have them given in the New Testament, and her subsequent history, we do not see to what other conclusion the Bishops could have come. The question is one which demands an early settlement, and should not be left to a single Bishop to work out for himself, as difficulties may arise, but should be determined, as far as practicable, by the whole Church. And there is no middle course. Either the principle adopted in the resolutions of the Bishops must be recognized, or the Bishop of a diocese must be regarded as a mere machine, with no other business, authority, or power than to confirm young people, ordain the clergy, and in all other

respects carry out the injunctions of others—that is to say to do as he is bid.

At a subsequent conference held on the 9th and 12th of March other collateral subjects were considered by the assembled Bishops. On the subject of the consecration of churches, they resolved that "the idea of consecration implying that the person or thing consecrated is thenceforth wholly and permanently given up and dedicated to sacred purposes, no building can be in the proper sense of the term consecrated, unless the site and the building are, at the time of consecration, legally conveyed and given over to the Church for ever."

Such being the true idea of consecration they resolve that, "no church which is intended to be a permanent consecrated building should be built upon a site, the title to which is in any way insecure or of a temporary character, and every care should be taken for legally securing the site before the building of any church is commenced."

And further, inasmuch as buildings, the title of which is insecure, cannot be permanently dedicated and consecrated, and as it is the law of the Church that such buildings if used for public worship should be licensed by the Bishop, that "no building should be used habitually, nor except under pressure of necessity, even occasionally, for the celebration of the Holy Communion, without his licence or permission."

Expression was also given to a desire for a system of Synodical action, both Provincial and Diocesan, and engagements were made for ascertaining the feeling of the clergy and laity in their respective dioceses in regard to the constitution of diocesan Synods.

It was also agreed that in case of a revocation of licence, it would be desirably that opportunity should be afforded to any clergyman to submit "his case to an informal Court held by the Bishop, the Bishop undertaking, in that event, to recognize the right of appeal to a similarly informal Court held by the Metropolitan, whose decision shall be held to be final."

These subjects, which were considered at the conference of the Bishops of India and Ceylon, assembled for that purpose, are of the greatest importance in the present state of activity in the Church, and it is to be hoped that they will receive an early and satisfactory solution.

#### BELLEVILLE CHURCH TROUBLES.

THE opponents of the Rev. Mr. Burke have begun to vent their unchristian spleen against him and his supporters by the publication of the most profane satires upon the meeting which they lately held to express their sympathy with the Rector in his trials, and upon the address to his congregation which he delivered at Easter, and which was couched in the language of Christian moderation. To the closing words of this address, "you know how I have been misrepresented, persecuted, maligned, but you do not know how I have suffered; God knows it," the sneer of the silly satirist is as follows:—"But as I was



saying, you don't know how I suffer! Yet I am ready to give up everything, excepting of course the filthy lucre the Lord hath provided for me. That I keep, church or no church, and I pray for grace patiently to hold on to it, if only thereby the Holy Catholic faith be advanced."

To men who say such shameful things the remark of the Saviour is applicable: "Ye know not what manner of spirit ye are of."

#### CHURCH MUSIC.

WE are glad to learn that the Church Music Committee decided at their last meeting to recommend the appointment of Mr. Henry Cameron (late of the Synod office) as Organizing Choir Master for the Diocese. Mr. Cameron has had 30 years experience in teaching and training church choirs. This appointment will no doubt help materially the cause of church music, and congregational singing.

#### BOOK REVIEW.

BELFORDS MONTHLY MAGAZINE.—JUNE 1877. This, the first number of the second volume, gives prospect of increasing interest in the subjects introduced and in the mode of treating them. The number contains "Nicholas Minturn" (Illustrated) by Dr. J. G. Holland; "Fragment of a tragedy by Lord Lytton", by Rev. Wm. Scott; "My first Salmon", by A. B.; "Evenings in the Library, No 5" by Geo. Stewart, Jr.; "Dean Stanley and Socrates" by Jas. Carmichael; "Shakspearian studies. Macbeth Act 1", by Richard Lewis; "Life's dawn" (Illustrated); Historical fragments of the war of 1812" by D. Canniff; "An anxious day forty years ago" by H. B. K.; "What he cost her" by James Payn. Then follow "Current Literature"; Musical; Music: "My love loves me"; "Humorous department," Illustration of William Tell.

#### Contributions.

##### THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER XVIII.

To Rev. T. Witherow, Prof. Church History Londonderry.

But was this Apostolic rite continued in the Church after the Apostolic age, and was it administered under the same restrictions; that is, was it the privilege alone of those who succeeded to the ordinary powers and authority of the Apostolic order? or was it conferred also on the Presbyters?

We will refer to the testimony of the early Christian writers for the truth of this matter. For the quotations in this part I am indebted to the Rt. Rev. C. T. Quintard, D. D., Bishop of Tennessee, who for many years has been my personal friend. However, I have taken the liberty of making a few of them more full and may say also that most of them I have verified by a personal examination of the works of Tertullian, St. Cyprian, St. Cyril, St. Pacian, Eusebius, &c.

TERTULLIAN, Presbyter of Carthage, born in Carthage in A. D. 160, says: "Likewise in baptism itself the act is carnal—that we are dipped in the water; the effect spiritual—that we are delivered from our sins. Next to this the hand is laid upon us calling upon and inviting the Holy Spirit through the blessing. \* \* \* But this also cometh of an ancient mystery wherein Jacob blessed his grandsons born of Joseph, Ephraim and Manasseh, his hands being laid upon their heads." (De baptismo 7 and 8.) Again "the flesh is sealed that the soul may be defended; the flesh is overshadowed by the imposition of hands that the soul may be illuminated by the spirit." (De Resur. Carnis 8.)

ST. CYPRIAN, Bishop of Carthage from A. D. 248 to 258, refers to this rite incidentally in describing the matters which engaged the attention of the Council of Carthage, viz., Baptism as administered by heretics, and says: "They who have been washed without the Church and among heretics and schismatics have been tainted by the defilement of profane water, when they come to us and to the Church which is one, ought to be baptized in that it sufficeth not to lay hands on them that they may receive the Holy Ghost unless they receive also the baptism of the Church." (Epist. 72, ad Steph. 1.) Again, in speaking of the same subject in another place, he says: "For they who believed in Samaria had believed with a true faith \* \* \* and had been baptized by Philip the deacon whom the same apostles had sent. Wherefore inasmuch as they had obtained the legitimate baptism of the Church, it was not fitting that they should be baptized again, but only what was lacking was done by Peter and John, namely, that prayer being made for them with laying on of hands, the Holy Spirit should be invoked and poured upon them, which now also is done among us. Those baptized in the Church being brought to the bishops of the Church, and by our prayer and laying on of hands they receive the Holy Ghost and are perfected with the seal of the Lord." (Epist. 73, ad Jubiano, 8.) And in showing the inconsistency of Stephen and the Roman clergy in recognizing the validity of heretical and schismatical baptism, and yet refusing to recognize their confirmation he says, "Or if they attribute the effect of baptism to the majesty of the name; so that they who are wheresoever and howsoever baptized in the name of Jesus Christ, must be deemed to be renewed and sanctified; why should not hands be by them, laid on the persons baptized in the name of the same Christ for the receiving of the Holy Ghost? Why does not the majesty of the same name avail in the laying on of hands, which they contend hath availed in the sanctification of baptism;" and again "Moreover a person is not born by the laying on of hands when he receives the Holy Ghost, but in baptism." (Epist. 74 ad Pompei, 7 and 8.)

CORNELIUS.—Bishop of Rome held a council in that city in A. D. 251, at which the schismatic Novatian and his adherents were condemned. In sending on account of this council to Fabian Bishop of Antioch, and speaking of Novatian, Cornelius says, "Who aided by the exorcists when attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion in the bed on which he lay; if indeed it is proper to say that one like him did receive baptism. But neither when he recovered from his disease did he partake of other things which the rules of the church prescribe, nor was he sealed (in confirmation) by the bishops. But as he did not obtain this how could he obtain the Holy Ghost?" (Epist. ad Fabio in Eusab Hist Eccles. liv. vi, c 48.)

DIONYSIUS bishop of Alexandria A. D. 232-248, of whom Mosheim says, "that the ancients used no flattery when they styled him Dionysius the Great," wrote an epistle on baptism to Stephen, Bishop of Rome, of which Eusebius gives the following account, "To this Stephen, Dionysius wrote the first of his epistles on baptism as there was no little controversy whether those turning from any heresy should be purified by baptism; as the ancient practice prevailed with regard to such, that they should only have imposition of hands with prayer." (Euseb Hist Eccles. lib. vii c 2.)

OPTATUS.—Bishop of Milevi in Africa (A. D. 365.) writing against the Donatists says, "Christ descended into the water, not that in Him who is God was anything that could be made purer, but that the water (of baptism) was to precede the future Unction (confirmation) for the initiating, ordaining and fulfilling the mysteries of baptism." (contra Parmen, c. 2.)

ST. JEROME a Presbyter of Palestine and a distinguished Biblical scholar of the same century, in speaking of this apostolic Rite says, "I do not deny but that the custom of the churches is this; in the case of those who have been baptized by Presbyters and Deacons in the distant and smaller cities (minoribus urbibus) the bishop travels out to lay hands upon them for the invocation of the Holy Spirit." and he adds, "Dost thou ask where this is written? In the Acts of Apostles,"

referring to Acts viii. and xix. But even if there were no authority of Scripture to be alleged for it, the consent of the whole world to this point might well challenge the force of a precept (adversus Lucifinan.)

PACIAN, Bishop of Barcelona, in Spain, about A. D. 370, thus writes: "Thus saith the Apostle John, 'As many as received Him to them gave He power to become the sons of God.' But these things cannot otherwise be fulfilled except by the sacrament of the Laver (Baptism), and of the Chrism (Confirmation), and of the Bishop. For by the Laver sins are washed away; by Chrism the Holy Ghost is poured out; but both these we obtain at the hand and the mouth of the Bishop."—(Sermons de Bapt., sec. 7.)

AMBROSE, the saintly Bishop of Milan (A. D. 386), thus writes: "Remember that thou hast received the spiritual signature (signaculum spirituale), this spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and Godliness, the spirit of holy fear, and do thou keep that which thou hast received. God the Father hath sealed thee, Christ the Lord hath confirmed thee."—(Mysteries vii., 42.)

CYRIL, Bishop of Jerusalem, A. D. 348-386, in his 21st catechetical lecture (the 3rd on the mysteries) which is entirely devoted to the exposition of this rite of Confirmation or Chrism, says: "Now ye are Christ's (anointed ones) by receiving the emblem of the Holy Ghost, and all things were in a figure wrought in you because ye are the figures of Christ. He also bathed Himself in the river Jordan, and having imparted of the fragrance of His Godhead to the waters He came up from them, and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner also after you had come up from the pool of the sacred streams, were given the Unction (of Confirmation), the emblem of that wherewith Christ was anointed, and this is the Holy Ghost."—Myst. Lect. iii., 1.

EUSEBIUS, Bishop of Emessa, in Phoenicia, (A. D. 343-360), writes: "In Baptism the Holy Spirit which descendeth with saving influence, gives enough to suffice for innocency; but in Confirmation He gives increase of our grace. In short there the Spirit was bestowed to cleanse from sin; here to adorn us with all His graces."—(Serm. de Pentecost, 2.)

AMPHILOCHIUS, Bishop of Iconium, in Lycaonia (A. D. 390), in his life of St. Basil, says that, "Maximin the Bishop baptized Basil and Eubulus together, and vested them in white, gave them the unction of Confirmation, and received them to the communion."—(Vit. Basil, c. 5.)

ST. AUGUSTINE, the greatest doctor of the Church, and Bishop of Hippo, in Africa, (A. D. 395-430) thus writes: "We acknowledge the imposition of hands with prayer that they which are so taught might receive strength of God's Spirit so to continue." And again, "In Baptism (the Spirit is given) to consecrate a habitation to God; in Confirmation, to declare that these two-fold graces of the Holy Ghost are come to us with a fulness of sanctity, wisdom, and virtue."—(De Trinit. lib. xv., c. 26.)

GENNADIUS, a Presbyter of Marseilles, A. D. 500, says: "If they be infants that are baptized, let those who bring them answer for them according to the usual mode; and then (in due time) let them be admitted to the Holy Communion by the imposition of hands."—(De dogma, Eccles., c. 52.)

These extracts fully prove that the rite of Confirmation as we see it practiced in the New Testament Church, was continued in the primitive ages and down to the present time in the Church of God, and also that none but an Apostolic Bishop possessed the power to administer it.

The next subject that comes up for consideration is: with whom was the power of laying on of hands in Ordination placed?

That the Apostles possessed and exercised this power all are agreed; but that presbyters as such ever possessed or legally exercised the power of Ordination, I deny, and challenge the world to prove the contrary. In treating of your first principle you refer to three passages of Holy Scripture to maintain presbyterian Ordination—that ordination by presbyters in their collective capacity was a principle of the Apostolic Church. These passages, however, I have shown to be nothing to the purpose, even on Presbyterian principles. The



passages are: 1 Tim. iv. 14, Acts xiii. 1-3, and Acts vi. 6. In letter x. I have examined these passages seriatim, with the following result: The first passage is, "Neglect not the gift which is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." In reference to this I have shown that JOHN CALVIN, the father and founder of Presbyterianism, acknowledges that the word "Presbytery" used in this passage, does not refer to an assembly of presbyters or elders, but means simply the office to which St. Timothy was ordained by St. Paul. This passage, therefore, is not so "decisive as to the parties with whom the power of Ordination is lodged" as you would wish to make us believe. And I have also pointed out that in laying such stress upon this passage you fell into the very fault you say others are disposed to commit in quoting your "favourite texts, the sound of which only is on your side." I have also shown that your "inquiry at the oracles of God" was not quite so thorough as it might have been, seeing that you have totally ignored a most important passage which is really decisive, viz., "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands," (2 Tim. i. 6). St. Timothy's ordination, therefore, was not by a presbytery, but by St. Paul himself; so that your first case falls to the ground.

The next case you plead as an instance of Presbyterian ordination is the circumstance recorded in Acts xiii. 1-3. This circumstance you call an Ordination, and Presbyterian at that. On the contrary, I have shown that according to the plain words of Holy Scripture it was simply a "recommencement to the grace of God" for a certain work "which work they fulfilled" (vide Acts xiv. 26). Even if it was an ordination it was an extraordinary one, and could not be used as a precedent. Thus your second case falls also to the ground.

Your third case, the ordination of the deacons, is really too absurd. Excuse the word, but I must use it. Were not these deacons ordained by Apostles as such, not by presbyters? Did they not expressly confine that ordination to themselves in the words, "Whom we may appoint?" and did not they as Apostles lay their hands upon them for this purpose? You may say, however, that the Apostles in this instance ordained as a Presbytery. But how are you to prove this? I grant that in verse 6 it shows that more than one apostle took part in the ordination of these seven deacons, yet it does not state that each of these seven had the hands of more than one apostle laid upon his head, nor does it require us to believe that all the apostles united in the laying on of hands upon each separate and distinct candidate, any more than we are required to believe that the whole "Twelve" united in the utterance word for word together of the address contained in verses 2, 3 and 4. Besides, there are hundreds of ways in which the seven could have been ordained by "apostles" without anyone of the deacons having more than one apostle to lay hands upon him, any one of which ways is fatal to the idea of Presbyterian ordination, while there is but one way in which it could be strained to appear such. But even supposing that each and all of the apostles did unite in laying hands upon each one of them, which is not likely, would that constitute it a Presbyterian ordination? Nothing of the kind. It would still be an apostolic act performed by Apostles, and by virtue of the authority committed to them as such, by our Lord Himself. So ends your third and last case, and all of them unfavorably to your hypothesis.

These being disposed of, Presbyterianism can urge no other precedent for presbyters using this power, for all scriptural precedents go to prove that the apostolic order alone had the authority to ordain or even exercised it. When St. Paul sent for the Elders of Ephesus and gave them that soul-stirring address of farewell instruction and warning (Acts xx, 18-35), did he recognize this prerogative as existing in their order? Although he calls them "Bishops" do we find anything among them either individually or collectively like the powers and authority of the order afterwards called Bishops or as they were then called "Apostles?" While they are commanded to feed, watch over and take heed to themselves

and the flock of God committed to their charge, yet we can find no reference to any authority among them either singly or as a body over the clergy—nothing to lead us to suppose that they could receive an accusation against one of their number or take action upon an accusation if made; or that they could add to their number by ordination or take from it by deposing or cutting off the unruly.

And how different from all this is the authority recognized as existing in Sts. Timothy and Titus by the same St. Paul. Although the Church of Ephesus had according to presbyterian principles a presbytery or a body of elders, yet we see they were completely ignored and the chief authority placed in the hands of St. Timothy. To him it belonged to reprove, rebuke, exhort, and it was for him to "charge some that they teach no other doctrine," not the duty of the assembly of elders. It was his duty also to see that the "bishops," that is the presbyter bishops, lived up to the standard of holiness and purity required of them, and it was for him to "lay hands suddenly on no man," not the "presbytery." Both the younger women and the elder, and the widows with their children and their nephews were to be rebuked or instructed by him not by the Session. So also of Titus, for in him also the chief ecclesiastical authority in Crete is recognized as resting you, may say, as on page 33 you intimate, that they possessed these powers and supreme authority as Evangelists. This, however, is simply an assumption and has no foundation in fact. Titus is not once called an Evangelist in God's word. Search and see. And to say this of St. Timothy, because he is exhorted to "do the work of an evangelist" is puerile. You might as well say that he possessed these powers and privileges as a deacon, for in the very same verse he is commanded, "make full proof of thy ministry" that is his Diaconate as the word in the original is diakonian (2 Tim. iv. 5). And in 1 Tim. iv. 6, he is distinctly called such, viz. "If thou put the brethren in remembrance of these things thou shalt be a good minister, diakonos, DEACON of Jesus Christ." No sir, they did not possess these prerogatives as deacons nor yet as evangelists, but by virtue of their office as Apostles of Christ. That they were such and are called such in Holy Writ I have already proved (vide letter IV.). This, therefore, may be laid down as another principle in the constitution of the Apostolic Church that the laying on of hands in ordination as in confirmation was a prerogative of the Apostolic Order alone.

But was this principle carried out in after ages? This, I think, will be confessed by all who will examine the authorities I have already cited. However, should more be demanded I will give a few out of many references to passages which can be examined at leisure.

CORNELIUS, Bishop of Rome. (Epist. ad Fabio) IRENEUS of Lyons. (Advers. Hæres. lib. iii. c. 8-4, lib. iv. 6.)

CLEMENT, of Alexandria. (Stromata vi and vii.) CYPRIAN, of Carthage. (Epist. 44 ad. Cornel. Epist. xxxiii. &c.)

FIRMILLIAN, of Cæsarea in Cappadocia. (Epist. ad Cyprian.)

CLARUS, of Muscula, in Numidia, (in Conell. Carth.)

JEROME. (Epist. ad Evang. ei.)

AUGUSTIN, of Hippo. (De Hæc. c. 15.)

ST. JOHN CHRYSOSTOM. (Hom. 1 in Phil. ix and xiii in 1 Tim. &c.)

AMBROSE, of Milan, (II Apol. c., Athan.) council of ANTIOCH canon 9., of SARDIS canon 19., of NICE canon 19., CHALCEDON canon 11., &c.

Indeed all Church History agrees with Holy Scripture in confining the power of ordination to the Apostolic or Episcopal order and in denying that power to the presbyters and deacons equally with the laity. The fact that AERIUS assumed to himself this prerogative and his bitter condemnation by the whole Church only proves the principle and its observance.

These main principles which we see entered into the polity of the Apostolic Church then ought to be enough by which to test the Apostolicity of the prevailing systems of independency, presbytery and prelacy. Therefore to arrange these tests and to apply them to the above systems will be the object (D. V.) of the next letter. Till then

I remain, &c., T. G. P.

## Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

PRESENTATION.—On the Wednesday afternoon following the sale, an account of which appeared in the DOMINION CHURCHMAN last week, the member of Mrs. Tilley's needlework class called at the Government House and presented her with a handsome silver salver and a set of crystal flower vases mounted with silver, accompanied by the following address:

To MRS. TILLEY.—We, the undersigned, members of your Needlework Class, offer you, and the Misses Tilley, our grateful thanks for your kindness in devoting your time with skill and energy, in directing our feeble efforts in such a way that, while contributing to the establishment of the "Wawanosh Home" for Indian Girls, and thus seeking the welfare of those whose "education" has been sadly neglected, we, individually, have derived great pleasure and profit.

The Saturday afternoons spent at the Government House will long remain bright in our memories; and we hope henceforth to take increased interest and pride in needlework.

We beg you to accept this little gift to mark our respect and esteem; and we pray that in caring for the "Homes" of others, His Honour the Lieutenant-Governor and yourself, with your children, may have much happiness in your own "Canadian Home."

Katie Maunsell, Minnie Scarnell, Maggie Tuches, Dora Scovil, Mary Robinson, Aline Harrison, Maggie Jaffrey, Mabel Jack, Laura Wetmore, Gerty Murphy, Annette Campbell, Mary Campbell, Sophie Robinson, May Gregory, Jennie Winslow, Mary Brown, Mary Jaffrey, Sarah Lee, Murray Carman, Janie Roberts, Minnie Leonard.

The presentation was made by Miss Katie Maunsell, and the address read by Miss Annette Campbell.

## NOVA SCOTIA.

S. P. C. K.—FIVE MILE RIVER, MAITLAND.—The Rev. A. D. Jamison, Rector of Maitland, applied for a grant in aid of building a new church at this station, to take the place of an old one built thirty-five years ago and now past repair.

Mr. Jamison stated, that during the last thirty-five years two other churches six miles east and west respectively of the old one had been built in Maitland, which had had the effect of leaving the old church of St. John Baptist, Five Mile River in a dilapidated condition, to the poorest and most thinly populated portion of the parish.

The people of the district are stated to be very poor, depending for a livelihood on small and unproductive farms, eked out by cutting and hauling at a great distance logs and timber for shipbuilding. They are very zealous Church people, many of them travelling on foot six or seven miles every Sunday to attend church. They are showing an increased earnestness at the present time by the efforts they are making to rebuild the house of God.

The attempt is to build a church of Gothic style, with nave, chancel, vestry, and porch, at an estimated cost of \$2000, or 400l., to accommodate 175 people.

The people have by their own labour provided the timber for the entire frame and all the lumber for the exterior of the building, with the exception of the shingles for the roof. They have subscribed \$200 or 40l., and have in hand \$315 or 63l., which they raised by tea meetings last summer; and last autumn they did about \$50 or 10l. worth of work themselves at the foundation.

By aid of a grant from S. P. C. K. Mr. Jamison hopes to be able to commence the building in the coming spring and to finish it by the autumn.

The fee simple of the land upon which the church is to be built is held by the S. P. G.

The Bishop of Nova Scotia wrote as follows:—I can confirm fully the statement of the excellent and most laborious Missionary, who officiates in each of his three churches every Sunday. Last Summer I had a service in the dilapidated building, which was crowded, some of the men being in their shirt sleeves. The population



though numerous, are very poor, and they have no means of conveyance to the other churches.

It was agreed, on the recommendation of the Standing Committee, to grant 50*l.* in this case, subject to the fulfilment of the usual conditions.—*Church Chronicle.*

#### ONTARIO.

**BELLEVILLE.**—The Rev. J. R. Jones incumbent of St. Georges Church has received an invitation to accept the charge of Trinity Church, Montreal, at a liberal salary. A vestry meeting was held in St George's Church on Friday evening the 25th inst., to see what inducements could be offered to their pastor to continue in his present position.

**BELLEVILLE.**—A most interesting missionary meeting was held in the Town Hall on Friday evening the 25th inst. The Rev. E. F. Wilson principal of the Shingwauk Industrial Home for Indian Children being introduced by the Rector of Belleville addressed the meeting, giving an account of his work in connection with the Home from its commencement. The audience listened with the greatest attention and feeling to the history of the labours, misfortunes and encouragements connected with the undertaking. Mr. Wilson traced the hand of God through all the past and expressed his confidence in the Divine blessing in the future, and especially upon the new enterprise which he had on hand, the Wawanosh Home for Indian Girls. Mr Wilson's simple unaffected story touched the hearts of all present and no doubt his visit will create in them a permanent interest in the Algoma Missionary work and produce substantial fruits.

**OTTAWA.**—The fourteenth meeting of the Ottawa Clerical Union was held at St. Alban's parish, Ottawa, during the Whitsun Ember week. On Wednesday there was choral evensong at 7.30 p.m., and short addresses by the Ven. Archdeacon Lauder and the Rev. Dr. Clark. The following morning there was an early celebration of the Holy Communion. After morning prayer at 9.30 a.m., the Union met in the basement of the church, the Rev. Canon Jones in the chair. The following members were present: Ven. Archdeacon Lauder. The Reverends Barry, W. R. Brown, Dr. Clark, C. P. Emery, H. S. Fuller, A. Fisher, G. Jemmet, W. H. Taylor, J. K. McMorine, G. C. Robinson, J. Rollit, J. Seaman, B. B. Smith, Wright. After the reading of the minutes of the last meeting, and the election of new members and of Sec.-Treasurer, there was a long discussion regarding the proposed new diocese of Ottawa as to what parts of the existing diocese of Montreal and Ottawa should, in the opinion of the meeting, be included in the proposed new see. The discussion was resumed after the adjournment at noon, and ended in the following motion being carried: "That the new diocese should consist of the counties of Ottawa and Pontiac in the diocese of Montreal, and of Renfrew, Carleton, Lanark, Russell, Prescott, Glengarry, Stormont, Dundas, and Grenville, in the diocese of Ontario." The rest of the afternoon session was taken up in discussing, "The advisability of a Concordat among the clergy." At 5.30 evensong was said. The Union again met at 8 p.m., and after discussing for some little time the meaning of the words "generally necessary to salvation" in the Church catechism, arrangements were made for the next meeting of the Union to be held in the month of August. The invitation of the Rev. C. P. Emery to meet at Smith's Falls was accepted. The meeting was closed with prayer.

**KINGSTON.**—*Incorporated Synod of Ontario.* Sixteenth Session, to be held in the city, on Tuesday, June 5th, 1877.

*Unfinished Business.*—By R. W. Barker—That he will ask for a return of the churches of the diocese which are insured, with the amount of insurance on each, and the names of the churches uninsured (if any), and call attention to the desirability of keeping such churches properly insured.

*Notices of Motion.*—By Dr. Henderson, Q.C.—For the confirmation of the amendments to the

first clause of canon 16, "on the Mission Fund," and of the amendment to sub-section 5 of clause 5 of canon No. 2, on order of proceedings, passed at the last session of the Synod, pp. 1375, 1380, Journal of Synod.

By Rev. Canon Bleasdel—That the "Report (Re) of the Committee on Memorials from different missions for the sale of lands," printed in Journal of Synod for 1876, page 1416-18, and adopted by this Synod (see said Journal, page 1376) be amended by striking out the seventh clause of said report pertaining to the moneys invested by the Synod, arising from the sale of lands in the Township of Sidney, on a memorial from Stirling, as such action is, on the part of this Synod, found to be *ultra vires*.

By G. W. Bull—1. I give notice that at the next session of the Synod I will move for a committee to enquire by what legal authority Frankford appears on the Journal of the Synod as a rector.

2. That I will ask the Secretary of the Synod by what authority he refused to carry out the resolution of the Synod at its last session, granting one thousand dollars (the proceeds of certain lands in the Township of Sydney) for a parsonage house for the mission of Stirling.

3. That I will move for a committee to take into consideration the division of the parish of Stirling, and whether said division was canonical and according to the rules laid down by the Synod for the division of parishes.

By Rev. Canon Mulock—That the clergymen and lay delegates of parishes where the regular collections appointed by Synod are not taken up and forwarded to the secretary, shall not be permitted to vote in Synod unless they produce a letter from the Bishop excusing them for so doing.

By W. Shea—1. That his Lordship the Bishop will be pleased to appoint a committee to amend the constitution so as to enable missions (having a church completed and having an endowment of one thousand dollars or upwards, and where there is more than one clergyman in the parish) to send delegates to the Synod.

2. That I will, at the next meeting of the Synod, move that his Lordship the Bishop be requested to appoint a committee to frame a canon defining his Lordship's power of veto.

By Rev. W. Roberts—That permission be given to the Incumbent and Churchwardens of Shannonville to exchange the lot which was given for the site of a church in Shannonville for another in the same locality.

By Rev. W. B. Carey—That a committee be appointed to report to this Synod, at as early a date as possible, some scheme by which this Incorporated Synod shall become the insurer against loss by fire of all churches, school-houses, and parsonages within the limits of this diocese.

By Archdeacon Parnell—1. That with a view to create promotion to a greater extent than at present, in the case of the missionaries of the diocese, canon XVI. on the Mission Fund be amended by placing all missions in one class.

2. The adoption of some scheme by which contributions to the various funds of the diocese may be made more systematically than at present.

**OTTAWA.**—*Christ Church:* On Whitsunday morning one of the most interesting and impressive rites—that of Confirmations was administered to forty-two young people and adults, who are thus brought into full communion with the Church militant on earth. The candidates had assembled in the basement of the church, the females appropriately clad in white, from whence, headed by their Pastor, Archdeacon Lauder, they walked in procession up the centre aisle of the church, to the chancel, where the Bishop received them, the choir singing, as a processional, the Hymn commencing:

"My God accept my heart this day."

This ended, the Archdeacon then said: Right Rev. Father in God, I present these persons for the Holy and Apostolic rite of laying on of hands. His Lordship asked the candidates if they were prepared to "renew the solemn promise and vow made in their names at baptism," to which all responded audibly "I do." The versicles and prayer of Invocation being said, the Bishop requested silence for a short space that prayer might be made on behalf of those about to receive the

sacred rite. Nothing could exceed the solemnity of this moment—a moment calculated to arouse a deep sense of responsibility on the candidates themselves, and on the large congregation present—made, if possible, more impressive by being immediately followed by the choir singing the hymn, "Come Holy Ghost, our souls inspire," pastor and candidates kneeling during its rendering. Each one then approached the chancel steps, and kneeling before His Lordship, the Bishop laid his hands on them individually, at the same time pronouncing the prescribed precatory benediction, "Defend, O Lord, this thy child," etc. Following the "Our Father" and Collect, the choir sang Hymn No. 271:

"O Jesus I have promised,"

after which the Bishop addressed the recently confirmed, forcibly exhorting them to keep steadfast to their vow taken that day. He said he would only remark on one or two points, deprecating any lengthened address on such occasions. First that confirmation was only a form. True, but the Holy Communion and Baptism were forms as well, though channels of grace, and so was Confirmation, through which all reaped according to the spirit in which they came. Those who came with long prayers and no heart-service reaped their own confusion; those with fervent hearts, grace and strength enabling them to lead better lives. Hence this receiving of the Holy Spirit was not that mythical thing some people would make it. Next—That having received the Holy Ghost, they would always keep it. Ten years' experience taught him that in some cases he could hardly describe any difference in the life and conduct of those upon whom his hands had been laid. Do not depend on confirmation alone, as though it should act as a charm on you, it depends much upon yourselves whether this rite shall be well for you or otherwise. As to the Holy Eucharist, this was their first time of partaking—let it not be the last. What a strange thing it was to see educated churchmen and women merely partaking a minimum number of times, say at Christmas or Easter, and on other occasions turn their backs on the Holy Mysteries. Up to A.D. 200 the Holy Sacrifice was administered daily, and he was sorry it was not so now, still he hoped those now confirmed would communicate regularly. Another point was the duty of reading the scriptures. He heard a great deal of admiring the Bible, of circulating the Bible, but he believed its reading and study were on the wane. Be Bible readers—not indiscriminately beginning at Genesis to the end. There were parts of the Bible which must remain sealed Books; but there were happily Books that who runs may read and understand, especially the Gospels. Saturate your minds with these and they will become means of grace, strength, help, solace, and comfort in temptation, in grief, nay at all times and under all circumstances. The communion service commenced, the Bishop being the celebrant, with Mr. Lauder as assistant. The newly confirmed and a large number of the congregation partook. The church was devoid of decoration, except two vases of exquisite flowers on the supper altar.—*Free Press.*

#### TORONTO.

**TORONTO.**—*St. James.*—It is understood the Rev. W. H. Tilley, B. A., London, has accepted the post of Assistant Minister of this Church.

**SYNOD OFFICE.**—Collections received during the week ending May 26th, 1877.

*Mission Fund.*—Parochial collections from Lakefield \$29.95.

*Algoma Fund.*—Whitsunday collection from Cobourg \$37.44.

**TULLAMORE.**—*St. John's.*—On Wednesday, the 23rd inst, the Lord Bishop administered the holy rite of Confirmation to fourteen persons at this church. His Lordship's address on this occasion was, as usual, exceedingly interesting and impressive.

*St. Mary's.*—On the evening of the same day, his Lordship confirmed twenty-four persons in the new church. The Bishop in his address referred in very pleasing terms to the fact of this



being the first Confirmation in the church since he had the pleasure of consecrating it last year, and expressed his satisfaction at the marked improvement which has taken place in this part of the parish since the construction of the new building.

BRAMPTON.—On Thursday, the 24th inst., the Lord Bishop held a Confirmation service in the church in this town. Twelve candidates were presented to his Lordship for the reception of the Apostolic rite. The congregation was very large and attentive. Since our last visit to this church a number of decided improvements have taken place. A magnificent memorial window of great beauty, and unusually suggestive of interesting Christian subjects, occupies the east end of the chancel. It was made by Mr. McCausland, of Toronto. An excellent organ in the chancel has superseded the old melodeon in the gallery. A well trained choir leads the singing very effectively, which is not performed by the choir alone, but is well sustained by the congregation—the whole service and the arrangements connected with it indicating vigor in the ministrations of the incumbent.

ASHBURNHAM.—New life seems to have been infused into the out station of this parish St. Mark's, Otonabee. The communicants have increased four fold within a year, the attendance at all the services is very large, and a Sunday School has just been established, under the superintendence of Mr. Hill, with a very fair attendance, and good prospects of success. Lately too, the congregation, determined to render an earnest, hearty service of praise, have purchased one of Prince's excellent organs; the catalogue price of which was two hundred and fifty dollars. In order to aid in wiping out the indebtedness incurred by this purchase, one of those social gatherings, so loudly declared against by some parties, but which after all have many redeeming features, was held on Tuesday, 22nd inst. The ladies of the congregation at great expense and trouble generously and liberally provided the refreshments, and the music was rendered by the choir from St. Luke's. Excellent addresses were delivered by the Revds. Rural Dean Allen, V. Clementi, J. W. R. Beck, and the Incumbent. The proceeds added \$40 to the organ fund. Much credit is due to all the ladies for their kind assistance at the social: to Mrs. J. Wilson, Miss H. Greystock, and Miss Scollie, for their efforts in getting subscriptions and to Mark Greystock, Esq. for advancing the purchase money, and thus making "better terms." The debt on the instrument is now reduced to a little over \$50.

LINDSAY.—St. Paul's.—The second of Dr. Smithett's series of sermons was delivered on Sunday evening last before a large and intelligent audience. The subject was one of surpassing interest, "The probability of a revelation of God's will to man," and was based on the texts set forth in St. John xiv., 9, and 2nd Timothy iii. 16. The arguments advanced were of a cumulative character, and abounded in graphic and eloquent descriptions of the modes and tendency of thought exhibited by men in all ages in their yearnings after the unknown. 1. If God exists and has enjoined a moral accountability upon man it was reasonable to suppose that he would make a revelation to him or his moral government. It was reasonable in view of man's higher nature, his musings and his questionings, to which ancient philosophers and modern deists were alike incapable of furnishing a satisfactory reply. 2. The condition of the world without it, either prospective or real, made such a revelation a necessary thing. Teaching and practice, doctrine and example, must go hand in hand; the debased doctrines and systems of Greece and Rome were examined in extenso, the condition of moral life in the cultivated heathen of our own day came under sharp and severe criticism, and the utter incapacity of mankind to raise itself to true spiritual life was shown by the sad state of American nations, notably of Mexico and Peru, as attested by the light of history in regard to these nations when first visited. 3. The credibility of a revelation. All nations have or claim to have it. Greece and Rome, Egyptian and

Hindoo, alike point back to a period when some positive indication of the will of Deity was believed to have been made known. These claims were received by the people as just and right, and made the basis of civil and religious life. The very universality of feelings so deeply rooted added credibility. The remarks of the speaker were summed up in a few points, pithily and briefly put: 1st, man's acknowledged ignorance upon momentous questions demands such revelation; 2nd, the voice of all ages bespeaks its necessity; 3rd, natural duties lack power without it; 4th, the moral condition of the world without it; 5th, the almost universal belief prevailing in regard to it.

DEAR MR. EDITOR.—Having heard a great deal of late unfavourable to the Church of All Saints in this city, I was induced to find out for myself; so attended the service on Whitsunday morning, and I must say I was never more pleased and edified than at the heartiness and devotion of the ritual adopted in this Church, and I must say I never saw a more devout body of worshippers; and when one considers that the Church is free and open to all and anyone who chooses to come, I consider it most gratifying. The building was crowded to the doors, the churchwardens' ingenuity being taxed to the utmost to find seats for all, and I believe at last many had to go away. The service was monotoned, the Canticles and Psalms for the day being sung to Gregorian tones. I may remark in passing that it seems a great pity that the churchwardens could not be induced to have this really efficient choir put in suplices, as I understand that the Rev. Incumbent has expressed himself favourable to them, having been used to them at home; it would add so much more to the dignity and beauty of the service and worship. The Church was tastefully and appropriately decorated for the festival, the entrance to the chancel had a most beautiful text carved on wood in blue and gold, "Christ Jesus came into the world to save sinners," the whole surmounted with a large cross. The floral decorations in the chancel were simple and most effective, the text in flowers "May thy Holy Spirit ever be with them," over the altar "The Spirit and the Bride say come," and under the chancel window the "Holy Ghost the Comforter." The whole, with the altar frontal, being in appropriate colours for the season. There were about fifty candidates for admission to the full privileges of the Church through the rite of confirmation, presented to the Bishop by the Incumbent, the Rev. A. H. Baldwin, which speaks well for his energy and zeal in carrying on the work of his parish, as I am given to understand that it is an annual occurrence, and not as in some parishes either not at all or only every second or third year. I think it would be an interesting fact if it could be ascertained how many of the Church baptized members are confirmed. I am afraid it would be only a small proportion. The Bishop preached a most impressive sermon upon the unity of the Spirit. There was a very large attendance at the Holy Communion; in fact, it seemed to me, that the greater portion of the congregation remained. His Lordship was assisted by the Rev. Dr. Scadding, Rev. A. H. Baldwin, and the Rev. Thomas Ballard of St. Bartholomew's. I was glad to hear the musical part of our Communion sung, one so seldom hears it in any of our churches; in fact the whole service was most impressive and edifying. I was sorry to find the devotions of the people disturbed by a few impatient ones who would not wait until the service was over, but left as soon as they themselves had communicated. When we consider the amount of good work that is going on in this parish one cannot but thank God and take courage, that at least one Church in our midst is alive to the privilege as well as importance of working for the salvation of souls. I could but wish that the other churches in the city would only do as this Church appears to be doing; then our Lord's remarks to the Eastern Churches could not be appropriately applied to them: "because thou art neither cold nor hot he would spew thee out of his mouth." It seems that the hard working Incumbent of this parish does not require to send abroad for help; and if the other evangelical churches and clergy would only adopt the same system, I have no doubt but they would succeed

in like manner. I understand that All Saints Church does a good deal of mission work of its own, giving four hundred a year to help a poorer neighbour. If each of the city churches would undertake to do a similar work how much more would Christ's and the Church's interest be promoted.

Yours &c.,  
AN OUTSIDER.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—The services in St. George's Church on Trinity Sunday were of a very beautiful character and exceedingly impressive. In the morning service there was held an ordination, when the Rev. C. R. Lee, B. A., of Acton, and the Rev. John Osborne, late of St. Augustine's College and now missionary at Beverley, were advanced to the priesthood by the Lord Bishop of Niagara. The weather was most beautiful, the heat of the sun being tempered by a gentle breeze. Canon Dixon, as examining chaplain, presented the two candidates and the ordination proceeded in due form. The effect was very solemn, when as one man the great congregation bowed down in silent prayer for those to be admitted to so responsible and holy an office. Both the singing and the organ accompaniments by Miss Geddes could scarcely be surpassed in any church in Western Canada. The hymns in the morning were that very grand Trinity hymn No. 7, in the S. P. C. K. hymn book and also 450, which was singularly appropriate to the special service; Jackson's Te Deum was given most effectively. The Bishop preached an excellent practical sermon from the text Matthew 5, 13th verse "Ye are the salt of the earth." He dwelt very forcibly on the Divine character of the threefold ministry of the Church, and that it had been handed down unbroken from the days of the Apostles. By quotations from Dr. Cumming, the eminent presbyterian minister, he showed that this doctrine was held very strongly by that Church but that they differed from us in holding that the Apostolical succession came through presbyters. In practice, also the various denominations carried out the idea, for we do not find the methodists letting a local preacher or class leader baptize children or perform other ministerial offices. He then dwelt on the solemn responsibilities that devolved on the newly ordained ministers who had been called to so holy an office. At the celebration of the Holy Communion a large number of the laity remained to partake of it with the clergy. In the evening the church was crowded and seats had to be placed in the aisles for the accommodation of the vast congregation. The hymn 491 was sung in reference to the festival; and also 480 and 899. The Apostolic rite of confirmation was administered to 18 candidates, many of whom were married persons. There was a very large confirmation held on Trinity Sunday of last year in this church to which the Bishop alluded. His Lordship then came to the front of the chancel and delivered an address of a very impressive but plain and practical character, which was listened to with the most profound attention by the crowded congregation. During his stay in Guelph, the Bishop was the guest of George Elliott Esq., who accompanied him on Monday to attend the Hamilton Synod.

On his arrival in Guelph the Bishop with Mr. Elliott and the Rector examined the progress made in the erection of the new Rectory. His Lordship expressed much gratification at the substantial character of the work, and his satisfaction with the site that had been selected for it.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—The week has been enlivened by three most interesting events connected with our Church viz: The laying the foundation stones of two churches in the immediate neighbourhood of our city, and the largest ordination ever held in the Diocese of Huron.

On Wednesday the 23rd inst., was laid the foundation stone of St. Anne's Chapel in connection with the Hellmuth Ladies' College.

The site of the Chapel is on the elevation on



which the College is built, and in the immediate vicinity of the College buildings, commanding a beautiful view on the river and city. The stone was laid by Mrs. Hellmuth, to whom an address was presented by the pupils and teachers embodying expressions of affection and gratitude for their care for their welfare, temporal and spiritual. Religious services suitable to the occasion were conducted by the Bishop, Dean Boomer, and Canon Innes. Among the other clergy present we observed the Revds. Dr. Darnell, Tilley, Halpin, Smith, Logan, Campbell and Guillemont. A large number of citizens graced the occasion, and enjoyed the concert given after the ceremonies by the young ladies of the College.

On Thursday, 24th. the foundation stone was laid of the Church of St. James, Westminster, Revd., Evans Davis, Incumbent. The ceremony was performed by the Bishop. Under the stone was placed a sealed jar containing copies of the Local Papers, specimens of the current coin of the Dominion, and a parchment containing various items of interest in connection with the origin of the building. Dean Boomer, Archdeacon Marsh and most of the city Clergy were present. The Church is calculated for 550 sittings, and is rendered necessary by the fact that the present building though erected only three years ago is quite inadequate for the accommodation of its largely increasing congregation.

Friday 25th. An ordination was held this day in the Chapter House, when were ordained 5 Priests and 6 Deacons.

Priests: Revds. Holmes, Martin, Cooper, Racey, and Scott; All ex-students of Huron College.

Deacons: Messrs. Johnson, De Lorn, Henderson, Barefoot, Caswell, and Englestein, of whom the first four were also educated in our College. A most impressive sermon was preached by the Bishop from 2 Timothy ii, 8, and he was assisted in the services by Dean Boomer, Archdeacons Marsh and Sweatman, who presented the candidates, Revds. Canon Innes Prof. Halpin, Smith and Davis. A large number of the other Clergy of the diocese was present and the services were witnessed by a crowded congregation.

#### FOREIGN MISSIONARY NOTES.

##### ITALY.

It is reported that the Curia have arranged that the Roman Catholic Powers of Europe shall hoist their flags over the Vatican, on the death of Pope to prevent the intrusion of the Italian authorities who are credited with the intention to seize the temporalities of the See and make the works of Art in the Vatican the property of the nation.

It is said that another alloctuion is being drawn up for the Pope by a well known bishop. It will first treat of the war waged against the church by the secular powers and by the sects: secondly, the progress of Catholicism in various parts of the world; and thirdly, of the future prospects of the church, and the part the bishops will have to play in the coming struggle.

The Archbishop of Ferrara is dead. He was a cardinal of the appointment of Gregory xvi, of whom only a few are left.

##### GERMANY.

The Supreme Court of Appeal has pronounced sentence of disposition upon Mngr. Janitzewski for various offences against recently enacted laws. The same bishop has already suffered several terms of imprisonment for similar breaches of the laws, which appear to have been ineffectual to bring about the desired end. And on the other hand, a priest has received from Rome his sentence of excommunication, because he had accepted a benefice at the hands of the state as patrons, without previous application to the exiled Archbishop. Copies of the sentence were posted on the walls in the parish and the people refused to attend his ministrations. Interdict on one side is matched by interdict on the other. "Happy are the people that are in such a case!"

Subjects for debate in the Synods of the re-

formed church, and the results to be reported to the Provincial Synods are:—The causes of prevailing Sunday desecration, and the results on the moral, social, and religious life of the people; the means which should be adopted to ensure the fitting hallowing of the Lord's day, and the extent to which preaching, pamphlets, or lectures should be employed to this end. A fit subject for discussion nearer home.

##### FRANCE.

A confirmation was lately held at Biarritz by Bishop Trower, late of Gibraltar, at which fifteen persons were confirmed. A new and beautiful church is being there erected which will be ready for opening in the Autumn.

##### SWITZERLAND.

The Cantonal Council of Berne has passed resolutions acknowledging the Swiss "national bishopric, and agreeing to contribute from the public funds to the Stipend of Bishop Herzog. The number of "Christian" Catholics, as they are called, is 20,000 or about a third part of the whole Catholic population. This reformed body have thirty three parishes in six cantons. Last year 1087 children were prepared and presented for confirmation by them.

At the Easter Vestry at Allschuyl (Basel) the Roman Catholic priest was turned out by a popular vote, and a reformed priest called in his stead. On the Sunday after Easter, Bishop Herzog confirmed 268 young people at Laufen.

##### TURKEY.

Mr. Layard, Ambassador to Turkey has arrived at Constantinople, and in an interview with the grand vizier, is reported to have spoken freely on the faults of the Turkish policy:—"He recalled to the remembrance of the Turks the fact that no one had as yet, been adequately punished for participation in the Bulgarian massacres; he referred to the injustice of the repudiation of the foreign debt, and condemned both the style of the Porte in answer to the protocol as needlessly offensive and ill considered." He held out no hope of sympathy or assistance from England in the war and urged yet a recourse to peaceful measures. Turkish rule in Crete appears to be in a very precarious state. The report of the *Times* correspondent that a student of a military college had been bastinadoed to death, has been indignantly denied by the authorities, and confidently reasserted by the correspondent.

### British News.

##### ENGLAND.

The convocations of Canterbury and York have promptly and all but unanimously condemned the unwarrantable intrusion of Bishop Beckles into the Scotch Episcopal Church. The Bishop of St. Asaph was the only member of the Episcopal Bench that ventured a word in justification of the conduct of Bishop Beckles, and he evidently has not studied the subject. If any justification of his conduct could be gleaned from the discussion in the Lower Houses, it was on the ground that he is only "a retired Colonial" from whom better could hardly be expected. The honour of the Colonial Episcopate has been wounded by the conduct of Bishop Beckles, and we hope to see our House of Bishops, at their next meeting, deal as promptly with the question as the English convocations have done.

A "great committee" has been appointed by the convocation of York to debate with the convocation of Canterbury on the great ecclesiastical questions of the day. The necessity for united action makes it manifest that the convocations should be united, an event likely to occur at no distant day, and which is already being agitated.

A missionary conference has been held at Oxford, from which good results may confidently be expected. Men for the missions of the church

are more difficult to be found than the means of maintaining them. This is the case though all the other professions are overstocked, and many educated young men looking in vain for employment. Such a state of things would establish the fact that missionary zeal is on the wane. The difficulty seems to be great in getting proper men for Colonial Bishoprics, and the difficulty still greater in getting them to remain at their posts when obtained. The retired Colonial Bishops, if they do not out number, are certainly nearly equal to the English Episcopate. Such a state of things should not exist.

##### IRELAND.

The general Synod of Ireland has carried the revision of the Prayer Book so far that Dr. Alexander, the Bishop of Derry, has withdrawn from the present from the Synod, with a solemn protest against the doctrinal decisions.

#### ULTRAMONTANE POPULAR LITERATURE.

BY DR. LITLEDALE.—*Contemporary Review*,  
January, 1876.

This paper—the subject of which is of permanent interest—was occasioned by an indirect attempt of some Romanists to expose practices which they themselves are powerless to check or counteract. Dr. Littledale says: "The books I have used have come into my hands by degrees, sent me by devout Roman Catholics, sore in heart at the degradation of their Church, and knowing full well that their own press and clergy will not, or dare not, call public attention to the scandal. They have, therefore, had recourse to me that I might lift up my voice loud enough, if not to reach the stopped ears of the promoters of all these superstitions, at least sufficiently to warn members of the Anglican Church, tempted to secession, what is the real working of the system which is so sedulously veiled and tinted here in England; and what the nature of the teaching, to which they must needs become accessory by their adhesion, and thereby made responsible for in a manner with which those born to the yoke cannot be fairly charged."

As characteristics of the Roman system at the present day, Dr. Littledale gives the following: "The abyssmal ignorance of Holy Scripture disclosed by its hierophants." "The coarse mercantile element introduced into religion everywhere, so that no prayer can be extorted for the love of God or one's neighbor, unless the worshipper be bribed with an indulgence for himself." "Again and again the notion is presented to us that the Pope has gained over the Blessed Virgin by giving her a new title, so that she is bound to repay her debt by the restoration of the temporal power, and the complete accomplishment of the whole Ultramontane programme."

Dr. Littledale adds: "though this is rather a matter of inference than of positive statement;" "that as the cultus of the B. V. M. has long ago thrown the worship of God and Christ into the background in the southern nations, both as regards frequency and dignity, so it seems to me that a worship of the Pope—not clearly distinguishable by myself from the Divine honours paid in the worst days of Cæsarism to the deified emperors of pagan Rome—is beginning to be sedulously inculcated by one school of Ultramontanes, even to the prejudice of the Blessed Virgin herself."

We here take one of Littledale's specimens of Ultramontane teaching, it is from a sermon by Mgr. Berteand, Bishop of Tulle. "He sustains the thesis that St. Peter's confession of Christ, as commented on by Christ Himself, shows that St. Peter did not need to be taught by Christ, but was in private and confidential relations with God the Father, independently of the Son, and that the like privilege extends to his successors; so that the Father and the Pope may have, and probably have secrets between them, in which Christ does not participate, and thus it is practically safer to go to the Pope than to Christ, for when the Pope speaks, it is more (plus haut) than Christ speaking, it is God the Father himself." "Il parle avec l'assurance meme de Dieu le Pere."

Space does not permit our giving a tithe of Dr.



Littledale's illustrative proofs, but we do not wish to admit the following important point in connection with them. A Roman Catholic may here say such utterances as the above are not authoritative, and I decline to accept them as the teaching of my Church. You probably would equally decline to accept many of the statements of your own Bishops as orthodox. Let us hear what Dr. Littledale has to say about this. "When an English religious book is proved to contain serious error, it commits no one but its writer. . . . Whereas, a Roman Catholic book which has drawn down no censure from the authorities, and is absent from the *Index*, comes with a degree of weight exactly proportioned to the startling character of its contents."

"It may not entitle an adversary to say: 'This is the accredited and formal teaching of the Roman Catholic Church,' but it does fairly establish, that authority in that Church either sees nothing to censure in it, or is afraid to provoke resistance and vituperation by attempting to impose restraint. At the very least such unchallenged publications must be held to reflect the prevalent colour of religious teaching in the Church of Rome."

This testimony has a special value, as it cannot possibly be described as the outcome of ignorant Protestant prejudice. It is the deliberate indictment of an admittedly very learned man, whose face, in the opinion of many, is certainly as though he would go, not to Geneva, but to Rome. It is therefore, all the stronger, and perhaps it may, in fairness, be permitted to add, that it is another out of many instances of the controversial service done against Rome by a member of the High Church Party.

Correspondence.

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

WOOD'S BIBLE ANIMALS.

DEAR SIR,—I have great pleasure in adding my recommendation of the edition of the Rev. J. G. Wood's "Bible Animals," lately published by Mr. I. W. Lyon, of Guelph, to the many favourable notices of it which have already appeared in your paper.

Its merits have been so fully recognized by many gentlemen, especially qualified to express an opinion of its value as a contribution to Natural History that it is needless that I should do more than say that I heartily subscribe to the judgment which they have pronounced.

I am yours faithfully,  
 GEORGE WHITTAKER,  
 Provost of Trinity College, Toronto.  
 Trinity College, May 21, 1877.

MENE, MENE, TEKEL.

MY DEAR MR. EDITOR,—I must ask you for a small space in your valuable journal in order that I may at once disavow any intention to misrepresent the Bishop of Ontario's words, referred to in my communication of the 17th inst. I may have misinterpreted his Lordship's meaning. If I did, that is my mistake, and I know that I am not alone in thus interpreting them. Nor was it my intention for a moment to call in question, by implication or otherwise, the venerable secretary's ability or honesty. I shall, for the present, reply to your correspondents only to say that I have not written under a *nom de plume*; the veil cast over my initial signature, like that of your correspondent "Owl," being *too thin* to answer the purpose of concealment. I deprecate anonymous writing as much as anyone, but while the practice is in vogue I have as much right to adopt it as others. It is quite probable, after the dust which has been raised has cleared away, I shall appear in *propria persona*, but for the present I continue to subscribe myself,

Your obliged servant,  
 P. F. H.

TUSCARORA CHURCH.

DEAR EDITOR,—I have much satisfaction in stating that we have succeeded in obtaining the

promise of a grant of £40 from the S.P.C.K towards the new church on the usual conditions; namely, when the necessary balance for the completion of the building has been secured. I have to acknowledge the receipt of \$4 from C. E. W., Taplestown. May God dispose the hearts of many to follow this example, so that the required sum might be contributed for the erection of the much-needed new church among the Indians. "God loveth a cheerful giver."

Yours respectfully,  
 JAMES CHANCE, Missionary to the Six Nations.  
 May 11, 1877.

RURAL DEANS.

SIR,—I send you the following correspondence from the *London Record*, and as the office of Rural Dean is called the "Step of honour," would it not be well if a similar system of election prevailed in the Diocese of Toronto, so that the *honour* should not be always confined to the same persons.

A. PRESBYTER.

Sir,—As the method of appointing rural deans has become a subject of some importance to the clergy by the passing of the Dilapidations Act, which practically gives to them the appointment of surveyors, and the fixing of their fees, I shall be obliged by your inserting the enclosed letters from the Bishop of Exeter and one of his rural deans.

I remain, your obedient servant,  
 D. MOUNTFIELD.

The following are the letters referred to by our correspondent:—

My dear Sir,—I have no hesitation in saying that the custom of this diocese, that the clergy should elect the rural deans, is exceedingly convenient both to the clergy and to the Bishop, and that neither would wish for a change.

The annual election works well, for in most cases the rural deans are continued in office for three years, and in not a few for many years, whilst the fact that the election is annual, renders the needed changes that must sometimes be made at short intervals, neither difficult nor invidious.

I can give an authority to my rural deans which I should hesitate to do if they were my own nominees. They arrange my Confirmations, report on delinquencies, and are the channels of communication with the clergy to my entire satisfaction.

Yours faithfully,  
 The Rev. D. Mountfield. F. EXON.

Dear Sir,—In the Diocese of Exeter the rural deans are elected by the clergy.

The custom is most satisfactory to the clergy, and much preferred to appointment by the Bishop. By our method the rural deans carry greater weight with the bishop and clergy, and it has these further advantages:—

Election brings to the front the most desirable persons, inasmuch as it is accompanied by no emolument, and therefore is not sought or canvassed for.

The Bishop is brought into contact with a great number of the clergy to their mutual advantage.

The inconveniences that might arise from the exercise of partiality on the part of a Bishop as to the holding of particular views, or occupying a peculiar social status are avoided.

I am very truly,

CH. CH. BARTHOLOMEW, Vicar of Cornwood,  
 Rural Dean of Plympton.

The Rev. D. Mountfield.

[The circumstances of England and Canada differ considerably with regard to the official duties of Rural Dean. Here, they have no legal status; they are merely subordinate officers of the Bishop, created for his personal convenience in the discharge of his official duties, and should therefore be appointed by him.—ED.]

ARCHIEPISCOPAL RITUAL.

SIR,—The Puritan party has quoted words of the Archbishop of Canterbury condemning Ritualism as if those words applied to hearty services which are carried on in some of our Canadian Churches. My own impression had always been that the Archbishop's words, so quoted, did not, and could not, apply fairly to anything that has

been done among us. My recent experience in England confirmed this impression. In order to show you what I mean allow me to give you points of disputed ceremonial to which his Grace does not object, but which some good intentioned people here fear are signs and badges of another communion.

It was my good fortune to be present at St. Paul's Cathedral, London, England, when Dr. Benson was consecrated first bishop of the newly revived See of Truro. The service was conducted by the Archbishop of Canterbury, assisted by no less than eleven bishops, among whom were the learned prelates of Winchester and Lincoln, and Dr. Temple, whose elevation to the See of Exeter was vigorously, though unsuccessfully, opposed. The very fact that it was so entirely an episcopal service places it above any suspicion of what is commonly called "Ritualism" here. With us, however, I fear it would be called an extreme service, and no little capital would be made out of it to prove the tendencies of the ultra-ceremonial school. However, his Grace cannot be accused of tendencies in a Ritual direction. So we may take the service at St. Paul's, on St. Mark's Day, as coming within the sober limits of the English Church. We may fairly assume, because the service was under his own personal control, if anything were to take place at St. Paul's he could hold it in his private chapel at Lambeth, as has often been done before.

As I entered the building I found a goodly congregation assembled; over 3,000 I should think. The Holy Table was duly prepared for a celebration, the "fair linen cloth" being on the top, and hanging down at the ends, but not in the front. The elements were on a credence table near at hand. Upon the re-table stood as usual two candlesticks and candles. This was not surprising as they occupy the same position in the Archbishop's Cathedral at Canterbury. Between the two candles stood a large cross, and on either side of the cross a bouquet of beautiful flowers. Here then are three points of decoration to which his Grace does not object.

Now as to the ceremonial. The service began with a *procession*. It is true there was no processional chanting, but it was not because the Archbishop objects to processions, for when he held his visitation at Canterbury, last summer, he was met at the west door, by the surpliced choir, the Dean and Chapter, who, chanting in solemn procession, conducted him to his throne in the choir. A contemporary of yours had no words, save those of condemnation, for either processions or processions, but it forgot to add that the head of our "Protestant Church" takes part in both. Surely when he does so, it cannot be wrong in us to follow his example.

As for the choir, it almost seems superfluous to mention that like thousands of others in England, it was vested in surplices and cassocks. No one in England even thinks of calling a church "High" simply because it has a surpliced choir, but it is not so with us. So it may re-assure some to know that the Archbishop heartily approves of them. To the white robes of the choristers, the gorgeous scarlet of the Bishops afforded a great contrast. His Grace, too, was arrayed in scarlet. (I rather expected to see him in sober black.) During the procession his flowing train was carried by one of the choristers.

The celebration of the Holy Communion was fully choral, the music being very beautiful and devotional, but not congregational. The Litany was sung from a proper litany desk, which was placed at the entrance to the choir. The canon, who sang it, of course faced the same way as the people, viz.: eastwards. The congregation joined fairly in this, but it was truly grand to hear the large concourse join in the "Veni Creator" which was sung from that popular hymnal, "Hymns Ancient and Modern." The choir and a great majority of the people remained until the end of the celebration; a fair portion received, but by no means all.

Of course the Archbishop stood at the north end of the Holy Table; as he is the great upholder of the Privy Council in Church matters, he could not do otherwise. However, I believe that he has no objection to the so-called "eastward position" in itself, but thinks that the decisions must be upheld. We must have some authority, and



he thinks we have it in Parliament, and so he obeys. At the offertory he left his northern position and coming to the midst of the front of the Holy Table, presented his offering "humbly kneeling upon his knees." In this he was followed by each of the eleven prelates present. All stood when the alms of the people were presented. I noticed that you gave currency to the report that his Grace did not conform to the well nigh universal custom of turning to the east at the creed at the consecration of the Bishop of Calcutta. Well, he *did* conform on St. Mark's Day, and he has always done so when I have seen him at other churches.

Glanced at singly, all these matters are of decidedly minor importance. I would be the last to try to force them on other people, but I do think that it is simply dishonest to call them "innovations," and that it is a "suggestio falsi" to apply his Grace's words to anything in Canada.

Yours,

AN OBSERVANT LAYMAN.

England, April 30th, 1877.

#### HOSPITAL FOR SICK CHILDREN.

DEAR MR. EDITOR,—It is with much pleasure I am able to announce that the little ones from the above Hospital have been transferred from their late tenement in Avenue St., to a more commodious house on Seaton St., near Carlton St. In their new residence the children will have more facilities for amusement and recreation than they had in their old one; and it is to be hoped that the ladies of Toronto will visit them there, and facilitate the efforts made in behalf of these sufferers. "The hand of God was to give them one heart to do the commandments of the King and of the princes, by the word of the Lord."

A. B. D.

Toronto, May 26th, 1877.

### Family Reading.

#### HOW TO GET GOOD BY COMING TO CHURCH.

1. Try to understand the Prayer-book. Read it over carefully at home, and get the right meaning and spirit of the service; observe their order and connection.
2. Join heartily and audibly in the responses. Don't be afraid to speak out. The "Amens" in the ancient Church we are told, used to sound like a clap of thunder.
3. Bring your Bible with you, and follow the reading of the lessons, and look out the text of the sermon. Use your Bible at home, and you will soon find it easy to turn to chapter and verse.
4. Take a warm and hearty part in the singing. If you have a good voice, use it to the glory of God. The great beauty of our Church services is that everybody is expected to take part in them. They are not left to the minister alone. They are truly congregational.
5. Above all, come in the spirit of prayer. Come in a teachable frame of mind. Come anxious to appear before God. Come with all your sins and all your troubles, and leave them all at the feet of Jesus. Be in real earnest about your soul. Let first things be first. Expect great blessings. Never be satisfied until you know that your soul is saved, and your prayers are heard.
6. Try to remember both your own prayers and the Word of God read and preached. Don't let the devil pluck the good seed out of your heart before you get home. Don't talk about worldly matters as soon as you leave the church door. Think over, talk over, about all you have heard. Food, to do good, must not be swallowed only, but digested too.—*The Rock*.

#### CHEERFULNESS AT HOME.

Among parents, calmness, patience, cheerful good nature, are of vital importance. Many a child goes astray, not because there is want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers sunbeams. Children look little beyond the

present moment. If a thing pleases, they are apt to seek it; if it displeases they are prone to avoid it. If home is the place where faces are sour and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every mother and father, then, try to be happy. Let them look happy. Let them talk to their little ones in such a way as to make them happy. Solomon's rod is a great institution, but there are cases not a few where a smile or a pleasant word will serve a better purpose, and be more agreeable to both parties.

#### MISSIONS.

A correspondent in the *Irish Church Advocate* gives the following valuable notes upon the subject of "missions" which he considers "one of the most, if not the most, important work of the present day: I. First, as to the object. It is twofold; to "gather in Christ's lost sheep, that they may be saved in Him for ever." In every parish there are many whom the ordinary ministrations fail to reach, whom the minister cannot see in his usual parochial walk, who are literally without God and hope in the world. The object is to reach them at least once a year; to send a loving message by a kind Christian hand to the lowest and most degraded, and to bring them under the power of the Word. In the next place, to stir up God's people to a plainer manifestation of the Divine Life. The machinery consists, first, of *parish helpers*; godly men and women who for three or four weeks preceding, will visit every house in a prescribed district, and converse with every individual, leaving with each a tract and invitation to the services. These should be persons who have the grace of God themselves, for how can dead sinners speak of spiritual life? II. *The Parochial Clergyman*. He, in my judgment, should never give up his place, as in England, to a sharp "Missioner;" he is the father of his people. Drawing back and leaving the most important work in which he can be engaged in the hands of another, is, in my opinion, contrary to the duty imposed on him as a minister of Christ in the place, bad for his own soul and most injurious in its effects upon his people, who trace their Divine life to another, and cease to look to him, in a great degree, for that which should come from their spiritual father. III. *The Preacher*—sometimes called Missioner—should be a man whose own heart the Holy Ghost has quickened into spiritual life, and who speaks of the things "he has seen and handled of the bread of life;" he should have the gift of a ready utterance, should be "apt to teach," and, like Barnabas, a "son of Consolation;" one who could exalt the Lord in what He Himself describes as His most taking characteristic, his "meekness and lowliness of heart," and therefore to be chiefly used when he would invite sinners "to come unto Him."

IV. *The Services* should be short portions of our service, with telling extracts from Holy Scripture, and many hymns, full of life and gospel truth, withal the well known tunes, and having spaiit in them. He has no right to despise, as an Evangelical accessory, what universal experience has proved so successful.

V. *The after Meetings* should be held, when held at all, in the school-room; they are chiefly useful for bringing the clergyman and his people into that holy position towards each other, which is so difficult to attain, but so essential to the success of the ministry, where the anxious soul will tell its secret history without reserve to him who should be the "guide, counsellor, and friend," of his people. Great caution should be used here as to the agent employed, or false hopes may easily be excited, and injudicious treatment put an end to the anxiety then commencing by leading the soul, as some one has well expressed it, to "graduate in the university of assurance, before it has passed through the school of repentance." I cannot take up more of your space, though much remains to be said, except to add, that we have thus carried on the work for three years in Belfast, that we succeeded in reaching, to a great extent, the lapsed masses, and while there was little excitement, God's truth was brought into contact with souls, and many seals of our work were graciously given us. Most anxiously and earnestly I would impress on my dear brethren the

necessity for using the means which God in His Providence, has raised up in this our day. There is little difficulty attending it; it helps to a discharge of our duty in a direction we have found most unpromising, and it would, I believe, when prayerfully used—it should be steeped in prayer, every portion, every instrument—tend to God's glory and the salvation of souls.—Yours faithfully  
CHARLES SEAVER, Secretary, Belfast Mission.

#### PLAY WITH THE CHILDREN.

"When we were all children at home," said a friend, "nothing delighted us so much as a romp with my father; the hour of his home coming was the happiest in all the twenty-four. I often think if all parents would play with their children, home discipline might entirely lose its severest aspect, and become a law of love." Children are not made good by the rod of power. How many parents are willing to devote an hour or so to play with the children? As a little kitten will stop lapping her milk to play with the string you draw across the floor, so will the child leave almost everything for a romp with its father or mother. In these romps, and during these moments of recreation, the great lesson of love is learned by the child. This close companionship makes the bond between the parent and the child which results in the future acceptance of advice and guidance. Perhaps you are naturally a dignified person, and unaccustomed to play. So when your infant first came to you, you were not accustomed to its care; but you did not for that reason allow it to go uncared for. If you are harassed by worldly anxieties, the recreation will benefit you as much as it benefits the child, and your sleep will be the sounder for it. The experiment is worth trying.

#### UNION MOVEMENTS AND GOSPEL TEACHING.

It is a well-known fact that our clergy as a rule abstain from participation in the union movements among members of the various denominations of Christian people. They are not unfrequently censured for so doing. All sorts of motives are attributed to them except those of a complimentary character. Each time a clergyman declines an invitation to do this thing, he is fully conscious of the praise he forfeits and the condemnation he earns. We do not at this time propose to go into the principles that lie at the basis of this settled policy. We could merely hint in passing that men of acknowledged Christian character have some reason doubtless for foregoing the pleasures of popularity.

Our object is to call attention to some of the inevitable consequences of an opposite course. The union of those who differ is based upon an agreement to pass by and hide out of sight all those points on which they disagree. The residuum is something as different from the Christianity of the Acts of the Apostles and the Epistles, as it is possible to conceive. Positive doctrine and definite practice give place to vague declamation and high-wrought emotionalism. A system results that has no use for the sacraments and ordinances instituted by Jesus Christ. Not, perhaps, that these are altogether disused, but they are no necessary and essential part of the system. It is complete without them. Take the extract from a sermon by Mr. Moody published in the English papers, and put alongside of it the scriptural declarations of the Acts of the Apostles and of the contrast is obvious. On the day of Pentecost when the multitude cried out "Men and brethren, what shall we do," Peter answered, "Repent, and be baptized." When the early Christians came together on the first day of the week it was for "the breaking of bread" in the Holy Communion. Mr. Moody is represented as saying, "Baptism and the Lord's Supper are very well in their way," but pronounces them unnecessary to salvation.

We do not blame this gentleman. We do not mean to deny or disparage in the slightest the good he has probably done by awakening the careless. But we do insist that the teaching above indicated follows as a matter of course from the attempt at union of all Christians in a common work. The teach-



ing must be the result of compromises. He cannot say anything of infant baptism. Not against, for most Christians believe in it. Not for it, for the Baptists are opposed to it. And then if baptism were to be insisted upon, questions of the mode would come up. Therefore the matter is put aside. So also of the Lord's Supper which was once the great festival celebrated as the chief act of worship, on all important occasions. It is now classed with baptism. They are "very well in their way." It may not be fully appreciated even by ourselves, but it is no doubt well even for those Christian brethren who differ from us, that there is one Protestant Evangelical Church to which the religion of Christ as enunciated by his inspired apostle with all its sharp lines and angles, is still a living reality.

Mr. Moody no doubt is a wonderful man, and is, we trust, an instrument for good to many souls. Still we think the gospel according to S. Peter is decidedly preferable to the gospel according to Mr. Moody.—*E. B. in Pacific Churchman.*

ONE LIFE ONLY.

CHAPTER XXV.

The gloom of a starless winter's night had fallen over Valehead like a funeral pall, and the chill wind went moaning through the leafless trees with a sound so mournful, that it would have required all the sunshine of hope, or the still gayer brightness of present joy, to have enabled anyone to resist its depressing influence. Neither of these were with Humphrey Atherstone, as he stood on the bridge which spanned the river just below Vale House, and watched the dark waters rushing on ceaselessly to their grave in the depths of the sea. He leant his folded arms on the parapet, and tried from time to time ineffectually to distinguish the dim outline of Una's deserted home, and then, as again and again he failed, and felt as if the darkness had blotted it off the very face of the earth, he turned back with a look of utter despondency to gaze down once more on the cold flowing river, while the shadows that lay within his deep sad eyes were gloomier far than any which the leaden-hued sky could cast around.

Life seemed now at its lowest ebb to this man of dauntless resolution, for even his own strong will had been beaten down to passive endurance, by the strong power of a destiny which offered him no scope for resistance. Just when, at the cost of his own self-respect and the final sacrifice of his stainless honor, he had destroyed the barrier between them, Una Dysart had been snatched out of his grasp and hidden away, to be found perhaps by him no more. In the hour that he sinned for her, he seemed to have finally lost her; for although he knew that there was a probability of her returning to Vale House in the spring, it was his greatest fear that his enemies would have worked upon her by that time with such persistence, as to make her give him up altogether. She had never in words reversed her refusal to marry him, even while she loved him, if it compromised his honour, and although he felt sure on the night of her father's death that the resolution would soon be overthrown by the deep affection she evidently bore him, it seemed to him but too likely that it might be strengthened now into an immovable determination, by the representations of her friends. As the days and weeks rolled on, and he never so much as heard the sound of her name, while in the complete solitude he had created for himself at Atherstone Abbey he could not escape the uneasy humiliation caused by the remembrance of that which he had done to win her, a hopeless depression fell upon him, with which he had ceased even to struggle. Beyond this life he had never yet looked, and within its compass there shone not a ray of light for him. There were times when the gloom and loneliness of his own old halls became intolerable to him, haunted as they were by the memory of the sweet face that perhaps would never brighten them more, and then he would rush out into the darkness of the night, and wander ever in the same direction, to be at least near the house that might one day receive her within its walls again. At least half an hour that evening he had stood there on the bridge, writhing under thoughts of exceeding bitterness, sometimes thinking of her with a longing which was quite unendurable, sometimes

remembering with a shudder the unhappy man whom he had driven out for Una's sake over the waste of waters, never perhaps to be heard of more. And now, as with a groan he laid his head down on his folded arms, there arose upon the dim cold air the sound of softly-chiming bells. Sweet and musical they rang out through the silence, and Humphrey looked up surprised, for it was nearly midnight, and he could not imagine what bells could have been awakened at such an hour, or for what purpose. He glanced towards the church, and saw that it was lighted up, and that the dark figures of numbers of persons were passing through the open door; then he suddenly recollected that it was the last night of the old year, and that he had heard some rumour of a midnight service which the new rector intended to hold at that hour, in order that his people might pass on the wings of prayer from one step to another on their road to death.

Atherstone had never seen Mr. Trafford, he had not crossed the church threshold since his uncle's death, for he always fled to the "Eagle's Nest" when the instinct of his immortality drove him to thoughts of the Unseen, as if the ashes of his dead ancestor contained some virtue which could soothe his soul to peace. But it was rarely that the impulse seized him to do even this much. Although he was no sceptic, the inner sanctuary of his being was yet untouched by the Divine Fire, which alone could have lit up the flame of a pure sacrifice to the one true God on the altar of his soul, and it was honour only that he had worshipped, till human love usurped its place, and won him to that deeper idolatry which absorbed him now. But although he had in no way sought the new Rector of Valehead, he had heard of him far and near, and had seen with wonder the power over the souls of others, which one man may have who believes with all sincerity that he has a true message to deliver, and rests not day or night till he has caused it to be heard by all whom he can reach by any means. Amongst his own tenants Atherstone could trace Trafford's working everywhere; men whom he had always known hardened and indifferent became as little children in their humility and faith; the poor and sorrowful, weighed down by heavy troubles, lifted up their heads with joy, as those who had learnt that their redemption was drawing nigh; and many a weary sufferer smiled pain and grief away because of the consolation the clergyman had poured into their aching hearts. But for his own burthen Atherstone sought no comforter, he wrapped himself up in his proud misery, and moodily repelled all the attempts Trafford made to become acquainted with him. On this night, however, he had reached a depth of despondency which it was almost beyond human nature to endure alone, and it seemed to him as if there was a thrill of loving tenderness in the soft calling of the gently-pealing bells, which drew him on irresistibly towards their sweet pathetic sounds. Mechanically he began to walk in the direction of the church, the only spot in all that night of gloom, and he felt as if its pure radiance shone even into his own heart with a faint glow of hope. The door was wide open, and the light streamed out over the churchyard, seemed to sign the quiet graves with the shadow of the cross, which stood at the head of each as memorial of the hope of those who slept beneath; and Atherstone, stealing in, took his place in a dark corner behind a pillar, where he could see without being seen. The church was thronged, but the first part of the service was already over, and the preacher had just finished his brief private prayer in the pulpit and stood up now to address the people. Atherstone looked keenly at the man whose influence he had discerned so clearly on the souls of others without ever having seen his face, and his eyes became riveted upon him with mingled astonishment and admiration. He saw a man of splendid physique, tall and finely proportioned, with a grand head, which would have suited well as a study for one of the warrior angels of the old masters, for it is seldom, indeed, that so pure and noble a soul as his is seen to shine through lineaments of mortal clay. His rich brown hair waved back from his broad forehead without a touch of age in its warm colouring, though he had lived and toiled for nearly fifty years; his face was pale, but the somewhat severe beauty of his strongly-marked fea-

tures was redeemed by the singular sweetness of his expression, while his large eyes glowed with so vivid a fire that it was impossible to discern of what shade they were. It was an essentially spiritual countenance, and there was an intensity of conscious power in the look with which he slowly scanned his audience before he opened his lips to speak; his glance noted every individual in that crowded assembly, not excepting Atherstone in his fancied concealment, and when he had thoroughly mastered the details of the throng before him, he gave one rapid upward look of powerful appeal, and then stretching out his hand he spoke in tones clear and ringing as those of a silver trumpet: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer."

If Mr. Trafford had said no other words than these he would have strongly impressed his hearers, for there was an indescribable power in his utterance of the text, which seemed to bring before each person present there, the awful vision of the mighty white-winged angel standing on the reeling earth and sea beneath the shattered heavens, and proclaiming through all the shuddering universe that time should be no longer, and only eternity—immutable, unchanging—remain for the risen dead. But it would be impossible in written sentences to give any true idea of the burst of living eloquence which swept with irresistible might over the very souls of the hearers, as the preacher took up the magnificent theme, and compelled every living being there present to realize the awful truths it involved. "Time should be no longer," he said. "Yes! and in the hour when that proclamation was made from the Eternal all things that belong to time would perish also, blown away by the thunder-voice of the angel, like withered leaves before the blast. All that men had lived for, all they had desired, all they had sinned for, all they had hoped or feared or adored; their living idols of flesh and blood, their gods of dust and clay, their gold, their lands, their ambition, their pride, the passions of their lower nature, the affections of their hearts—all these things would perish in the wreck of time, and be as though they had never been, save in the stains they might leave on the souls that had loved them. Not these alone would dissolve in vapour and crumble into dust, but whatsoever earthly thing lay nearest to the hearts of those who heard him, the secret treasure known to themselves alone, which they cherished more than life, and worshipped more than God, that too would be whirled away by the breath of the mighty angel-words; and all that would remain for the resurrection souls in the whole vast universe would be that eternal Love which they had bartered haply for the mocking ashes that would so utterly fail them in their hour of need." With words keen and incisive as a knife the preacher cut into the very souls of the people, as he dissected their lives with an instinctive knowledge of their motives and temptations, which made each one feel as if he had read the innermost secrets of their hearts, and was addressing themselves alone, in all that crowded church. "If now," he said, "while time yet existed, there was any one single thing which stood between them and their own highest standard of holiness, then so surely as time would perish at the sound of the angel's fiat, they would find that it had stood between them and their God;—that gone, perished as it was, its brief possession was all they had in exchange for that love which could alone be life to them in the dread eternity."

"The love of God!"—the preacher's voice changed and faltered when he uttered those words; he paused as if some whispered sound arrested his attention, and he stood with abstracted eyes, gazing into vacancy, while a tremulous smile rose to his lips, and a light passed over his face like the sunny joy that brightens the countenance of one who listens to a voice beloved. For a few minutes he was quite silent, but it was perfectly evident to the congregation that he was so, unconsciously; and when at length he spoke again, his tones, low and tender, had a strange sweetness, as if they

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had caught an echo from some surpassing melody unheard by mortal ears. "The love of God!—would they know in some degree the meaning of those wondrous words? Let them look upon that Love Incarnate in the living form that weeps by the grave of a human friend, in sympathy with all who, in any age or clime, shall weep for those they have loved and lost; let them see it with compassionate hands restoring to the widowed mother the darling of her heart, calling back to joy and sunshine the maiden flower withered in its spring, healing the suffering, soothing the fearful, comforting the sorrowful, assuaging pain, agonising all the while for us, in exile from holiness and home, yielding Himself at last, forsaken and alone, to willing death, that into His broken heart He might gather up His own redeemed, and shelter them there from evil throughout eternity!"

Long the preacher spoke on this theme with such beauty in his tender pleading as we have no power to reproduce. But at last with a final gesture of intense appeal he stretched out his arms over sobbing people, as if he longed to draw them all into the Father's bosom, and exclaimed, "Oh, children of the Eternal Love, when amid the crashing worlds you shall hear the doom of time, and feel the earth and all its pleasures sinking away beneath your feet, how will you loathe in uttermost anguish what thing soever has in these mortal days stood between you and the love of Jesus!"

With that Trafford concluded, sinking down on his knees in what seemed to be a very agony of prayer, and soon after he rose and passed silently from the church, whence his hearers had already departed with grave looks and quiet steps.

(To be continued.)

## Children's Department.

### A NUT TO CRACK.

There is an old woman who lived in a hut  
About the size of a hickory nut;  
The walls were thick and the ceiling low,  
And seldom out of doors did the old woman go.

She took no paper, and in no book  
Of any sort was she seen to look,  
And yet she imagined she knew much more  
Than any man or woman had known before.

They talked in her hearing of wondrous things,  
Of the dazzling splendor of Eastern kings,  
Of mountains covered with ice and snow,  
When all the valley lay green below.

They spoke of adventures by sea and land,  
Of oceans and seas by a cable spanned,  
Of buried treasures; but, though she heard,  
She said she didn't believe one word!

And still she lives in her little hut  
About the size of a hickory nut,  
At peace with herself, and quite content  
With the way in which her days are spent.

Little it troubles her, I suppose,  
Because so very little she knows;  
For, keeping her doors and windows shut,  
She has shrivelled up in her hickory nut.

And you, my dears, will no larger grow  
If you rest contented with what you know;  
But a pitiful object you will dwell,  
Shut up inside of your hickory shell.

Wide Awake.

### HARDY'S FIRST CIGAR.

BY MRS. WM. M. BAKER.

Hardy was a bright little boy who lived in an old Spanish town in the far away South. He was six years old, and very fond of trying at least to be "a man" by imitating his father and his gentlemen friends in whatever he saw them do. One day his mother came in, and found him standing upon a chair in front of his father's dressing-case, holding in one hand his razor, and in the other the brush, with which he had just lathered his face. He had succeeded so well in this first

part of his "shave," that his mother had hard work to convince him that the next step might bring him sorrow instead of fun.

He was a resolute little fellow, and would persist in what he undertook, even after being warned of the danger by those who were older and knew better. So he was always getting into scrapes in the house or in the garden, carrying his experiments even into the kitchen, where his black "mammy" was now installed as cook, and whose patience he tried "past all bearing," as she said, for Hardy was an only child, and petted and spoiled accordingly.

There was one thing he had never been able to do for want of an opportunity, for his father did not smoke, and how to get a cigar he did not know. He could only look with admiring eyes upon his father's smoking visitors, and long for the time to come when he too could take a cigar from its case, and hold it "just so"—and he practiced with a bit of grape-vine, or rolled-up paper filled with leaves, and "pretended" they were cigarettes, such as the darkeyed senoritas used. But one day his longing was satisfied. His papa had a dinner party, and Hardy as usual followed the gentlemen to the library after dinner, and perched himself upon his father's knee, and watched the curling smoke as it rose from the smokers' lips, and thought and wished: "Oh! how nice! How like a man 'twould make me!" until his eager eyes must have told his thoughts; for a young Doctor sitting near the hearth, with a merry twinkle in his eye, beckoned him to take a seat in a chair at his side, holding out slyly a cigar as a temptation. Hardy's father did not notice, and in another moment—was ever anything so delightful—he had the cigar in his mouth, and a lighted match in his hand, and was at last, sure enough, doing just what the other gentlemen did. He took two or three whiffs, and didn't altogether like the taste, and somehow the smoke didn't come out right, but would go from his throat instead which made him cough, and almost drop his precious cigar.

"Take care, Hardy," said the merry young Doctor, "you have to smoke fast, or your cigar will go out. Now, I am going to light a fresh one, and we'll see who can get through first."

Hardy was delighted, but just here his father turned around with a very shocked face, and was beginning to speak, when his new friend, the Doctor said something in a language he did not understand. His father stopped, with a doubtful, puzzled look, however, as if he did not half like the sight he saw, and couldn't just make up his mind to let him alone.

"Smoke fast now, Hardy. Who'll beat?" urged the Doctor; and Hardy did smoke fast—so fast, that his curly head was soon hidden in a big cloud of smoke—so fast, that when he stopped to take breath, he had only about an inch of cigar left; and that brought the fire too near his nose, and, come to think of it, he was very warm. He was too near the grate, and, oh, dear! what a very queer feeling under his vest, just where his apron used to be.

"What's the matter, Hardy? Have another?" said the Doctor.

"No, thank you; I—I—" with both hands tightly clasped across his breast, "I—don't—feel—very well;" and indeed the pale face and the blue rings round his mouth and eyes were pitiful to see.

This time the Doctor didn't laugh, and Hardy's father came across the room with a very quick step, and caught him in his arms, and took him to his own little room, and tucked him up in bed, called his mamma who came with a bewildered look, wondering what could have made her little boy so very ill all at once. And here he lay for long hours—Oh, so sick, with great drops of sweat that felt so cold upon his face. Mamma wiped them off again and again, and tried everything—bay rum, camphor, cologne, her smelling bottle, but to no use. He seemed to grow worse and worse, until mamma cried, and thought very hard things of the gay young doctor, whose experiment seemed so cruel. "Oh mamma, I shall die. Won't I? Ah! Ah! Ah! Oh-o-o-o," such a long groan, such a dreadful sickness, that seemed to take all his strength, even to the tips of his fingers and toes. He could hardly wink his eyes, so weak did he feel, and strange to say, the very word "cigar"

or "smoke" seemed to make him worse every time, and made his head go round and round like his new humming top.

But at last—it seemed longer to Hardy than from Christmas till Christmas again—he began to feel, not better, but "just not quite so bad, mamma," he said in a weak, little voice that it seemed must belong to some one else. The daylight was all gone, and it was long after mamma's bed time, when he felt that he dared shut his eyes and try to sleep; for with his eyes shut and mamma out of sight, he "was sure he would die."

When he woke the next morning his head ached, and it was long after school time, as he could see by the clock that ticked, ticked, so calmly at the foot of his bed; and, as he lay, and watched the hands go round, he "promised" himself he would "never, no never" again ever touch the poisonous weed that had given him such a wretched night and left him feeling still so miserable this morning. He thought he understood now what papa meant, when he talked to mamma by his bed yesterday, about "Experience being the best teacher;" and when, by and by, his mamma came in, would not be satisfied until she had written him a little pledge "all my own, mamma, and about tobacco instead of whiskey, and I will keep it truly," he said as he printed his name at the bottom of it.

This is a true story, boys, and really happened nearly twenty years ago. Hardy is now a man in reality, and I think you will be glad to know that up to this time his "first cigar" has been his last. Won't some of you have a little pledge of your own, and take Hardy's word for it, that tobacco does not make little boys manly, or men gentlemen.

### THE THINGS I MISS.

An easy thing, O Power Divine,  
To thank Thee for these gifts of Thine,  
For Summer's sunshine, Winter's snow,  
The hearts that burn, the thoughts that glow;  
But when shall I attend to this,  
To thank Thee for the things I miss?

For all young fancy's early gleams,  
The dreamed-of joys, that still are dreams,  
Hopes unfulfilled and pleasures known  
Though others' fortunes not my own,  
And blessings seen that are not given,  
And never will be this side Heaven.

Had I too shared the joys I see,  
Would there have been a Heaven for me?  
Should I have felt Thy Being near,  
Had I possessed what I hold dear?  
My deepest knowledge, highest bliss,  
Have come perchance from things I miss.

To-day has brought an hour of calm;  
Grief turns to blessing, pain to balm;  
I feel a power above my will  
That draws me, draws me onward still.  
And now my heart attains to this,  
To thank thee for the things I miss. H

—The Cross of Christ is the key of paradise; the weak man's staff; the convert's convoy; the upright man's perfection; the soul and body's health; the prevention of all evil, and the procurer of all good.—*Quarle.*

—"I have never been able," says Macaulay, "to discover that a man is all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets written against him by other people."

—There is no other form of the true God to us to-day but this, the Redeemer and Saviour. It is this that is seen in sacrifice, prophecy, and the cross. This is the "Light that lighteth every man that cometh into the world."

—Most men employ their first years so as to make their last miserable.

### DEATHS.

On the 22nd of May, at 25 Victoria-avenue, Yorkville, Thomas Hodgkin, barrister-at-law, only son of Rev. Dr. Hodgkin, of Woodbridge, aged 23.



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, Yonca street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

St. Stephen's.—Corner College street and Denison Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

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

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M.A., Rector.

St. Anne's.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

St. Luke's.—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

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

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

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

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

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

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

Grace Church. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. C. R. Mathew, 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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I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO.

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

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

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

I remain, yours sincerely, FRED'K. D. ALGOMA.

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

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

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WELLAND CANAL ENLARGEMENT.

Notice to Contractors.

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

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

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

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

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

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

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

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

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

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

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

By order, F. BRAUN, Secretary.

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

"STONE HOUSE," CLIFTON, ONT.

MRS. R. C. POWELL, Proprietor.

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 The Building possesses great advantages in size and situation, the rooms and corridors being large, lofty and well-ventilated, the arrangements for the health and comfort of the inmates perfect, and the grounds spacious and well-kept.  
 The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.  
 The Scholastic year is divided into four Terms of ten weeks each. Trinity Term begins on the 22nd of April, and ends on the 30th of June.  
 New pupils will now be admitted.  
 Fees per Term, \$6 to \$18. Additional for boarders \$45.  
 Apply for admission or information to  
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 Full information on application to the Principal  
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 REFERENCES—The Revs. J. M. Ballard, B.A., Septimus Jones, M.A. and John Langtry, M.A., W. P. Atkinson, Esq., Organist of St. Peter's, and Frank Wootton, Esq., Proprietor Dominion Churchman.

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Trinity Term will commence  
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 Terms (inclusive) \$225 per annum. Twenty Bursaries for the sons of the Clergy.  
 A copy of the Calendar will be sent upon application to the  
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 Classes will be formed on the 10th Jan., 1877.  
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 Pupil of Sig. Aredravani Baretti and Forani is prepared to take pupils in voice culture.  
 Terms of Tuition embracing a period of ten weeks two lessons per week.  
 Each pupil in a class of two ..... \$7 00  
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