

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, JUNE 15, 1876.

## OUR DIOCESAN SYNODS.

The month of June seems to occupy a similar position in the religious calendar of this country that the month of May does in England. There, however, the "May Meetings" are looked forward to as furnishing either the knowledge required of the progress of the Church in far distant lands, or the usual modicum of sensational aliment demanded by the season; while here the June Synods are engaged in actual legislative enactments, intended to meet the requirements of a struggling Church passing through the changes that might reasonably be expected in a rising country; but not by any means ignoring a measure of the aforesaid stimulant, which is just as inseparable from the active operations of the Church as it is from the movements of any other body of men.

The meeting of a Diocesan Synod in Canada means a certain amount of independence in local legislation. The Synod is not merely a deliberative assembly, like the Church Congress; and, therefore, we must expect to find the ordinary amount of inconveniences and dangers connected with institutions which have the right and the power to assert their will. It might be supposed that, as every one of the subjects discussed has a reference, direct or indirect, to the highest religious interests, therefore each of them would be approached with the calmness, the fairness, and the humility which its nature and importance demand. But while the wheat and the tares grow together, not only in the world, but also in the Church, and while the best examples of human nature are liable to infirmity and mistake, it must ever be in vain to look for that universal and absolute self-surrender, and that close conformity to an authoritative standard, which many seem to imagine so easy of attainment. The consequence of which is that the purest intentions are sometimes misapprehended, if not purposely and knowingly misrepresented; and contentions and bickerings are sometimes manifested, where an overwhelming impression ought to be felt of Christ's promised presence with His Church, and of the duties and responsibilities belonging to each member of the Synod. These duties and responsibilities are in exact proportion to the extent and the value of the privileges afforded; and they do not flow from the power possessed of doing and saying something, whether right or wrong, but from the demands made upon us by the Lord Jesus Christ himself, from the claim, which the Church He founded continually advances, and from the privilege we possess of doing something to promote the peace, the progress, and the extension of Messiah's Kingdom.

Sentiments of a similar nature to

these are expressed in a very judicious article in the *Huron Recorder* on "Our Church Legislation," which we must take the liberty to quote. The writer says:—"We have known some, and those not a few, who, at an earlier period were eager to secure for the Church this independence of legislative action, but who would now, if their vote could decide the matter, cast it in favour of the former condition of affairs, with all its attendant disadvantages, but well-known immunities. We do not write thus, be it understood, because we ourselves have any fault to find with the present independent condition of the Church in this Dominion, whatever difficulties may lie in its path, nor would we for one moment wish matters otherwise. We believe in this, as in other matters, there is One shaping our ends in accordance with His Divine Wisdom, so that they shall the better ensure in the end His own glory and our common good. Thus, we would no more think of putting from us our religious than our civil liberty, or resigning our right to control and legislate upon ecclesiastical matters than, to use the illustration we made use of at the outset, we should think of relinquishing our substance, or to be deprived of our reason, in order that we might escape the responsibility and care their possession entails upon us." "The moral at which we have arrived is simply this: that in connection with our Church membership in this country, we must think not only of its privileges, but its responsibilities; not only what it secures to us, but the claims it has upon our prayers and efforts, our liberality and self-denial. Its difficulties, we should remember, are our difficulties, and must be bravely met. Its duties are our duties, and must be diligently and faithfully performed. Its laws are our laws, and so, if righteous, must be properly preserved and administered; if otherwise, must be rescinded or improved. Its liabilities are our liabilities, and must be honourably and duly discharged. Its missionaries are our missionaries, and must be generously provided for and sustained."

## SYNOD WORK.

A great variety of subjects have to be discussed in the course of a few days now, in our Synod meetings. The notices already sent in to the Secretaries, in many instances, furnish but little indication of the matters that may be brought before these assemblies, as so long a notice is not necessary to be given; and it not unfrequently happens that some of the most important subjects are not announced at all until the time for giving notice has almost gone by. There are, however, several notices given which are of an important nature, and to which considerable attention may very profitably be given, before they come up for public discussion.

In the *Huron Synod* we observe that

the Venerable Archdeacon Marsh has given notice: "That inasmuch as the Synod has decided to appropriate one-half of the collections made at the missionary meetings throughout the diocese to aid Foreign Missions; Be it, therefore, resolved, that the same one-half of the collections made at the missionary meetings during the past year be sent to the Bishop of Rupert's Land to be employed in the support of mission work in the said diocese of Rupert's Land." The Synod has done well in recognizing the claims of Foreign missionary work. The Church herself, was meant for every part of the earth's extended surface; she never considered any part of the world as foreign to her purposes, and is at home everywhere. The Diocese of Rupert's Land, like that of Algoma, is so far foreign that it embraces populations of a different race, a different tongue, and a different religion from ours; and it so far belongs to Home work, as it is a part of our own Dominion.

The *Bene Decessit*, proposed by the Rev. F. W. Raikes, is also important. It is part of the unfinished business left over from last year. It proposes "that a communicant removing from one parish to another, shall procure a certificate from the Incumbent of the parish of his last residence, stating that he or she is a communicant of good standing; and that the Incumbent of the parish to which he or she removes, shall not be required to receive him or her as a communicant till such letter shall be received." A very desirable arrangement for two reasons; one, because it is a step, though a slight one, in the direction of the discipline of the Church; and the other, because a great number of our people are lost to us from removals, when they have no generally recognized means of claiming the privileges of church membership to which they are entitled.

The Rev. J. F. Wright's proposal to increase the stipend of the clergy after ten and twenty year's service, respectively, is deserving of some consideration. If the virtues of self-denial and renunciation of the world are desirable to be practised by the younger clergy somewhat excessively, it need not be altogether forgotten that length of service in the Lord's vineyard may claim some recognition of the debt the Church owes for it.

In the *Toronto Synod*, the regulations respecting the various committees, which were recommended by the Executive Committee, and adopted last year by the Synod, will come up for confirmation. The alterations proposed will, no doubt, again receive the sanction of the Synod, as they will render the working of the ecclesiastical machinery less cumbrous, and, perhaps, quite as satisfactory as heretofore. The canon on the distribution of the Commutation Trust Surplus, will also require confirmation. Some discussion on this is not

improbable, judging from a letter which appeared in our columns a little while ago. The canon proposes that those eligible to receive aid from that fund, as their turn comes round, shall receive such an amount, not exceeding \$400 per annum, as will suffice to bring up their income to \$1,400 in city and town parishes, and \$1,200 in country parishes. A question may arise as to the necessity for a distinction between the city and the country parishes, on the ground of the larger expenses of living in towns and cities. It is argued on the other side, that there are counterbalancing advantages in town parishes, such as in the matter of educational privileges. We rather incline to the idea that there should be no such distinction, although it is one of those questions, the solution of which must depend very much upon circumstances. We are also glad to see a notice of motion by Mr. Crombie, chairman of the General Purposes Fund, "That the sum of \$49.88, paid to the General Purposes Fund, as the assessment Synod expenses for the year 1874, on moneys contributed to the Shingwauk Home, be refunded, and the same carried to the credit of the said Home." There are one or two other questions to be brought forward which we reserve for separate consideration.

For the Ontario Synod, we observe specially among the business left over from last year, an important resolution, by Judge Jarvis, to the effect that the lay members of the Synod pledge themselves to contribute one-tenth of last year's income towards the support of the church in the diocese, and continue to do so yearly, hereafter; and also, will use their influence with their lay brethren, in their several parishes, to comply with this Scriptural duty. We cannot but regard the spirit of this resolution as one which must meet with general support and lead to valuable consequences. Systematic consecration of our substance to the church of the Lord, is a principle not yet fully recognized among us; and yet, it would appear to be essential to the extension of the ecclesiastical body, and also to the vitality and growth of religion among ourselves. The resolution would also make it incumbent on every Clergyman, four times in each year, to urge the duty, in a sermon, to his congregation. We almost incline to think it might be as well not to make the pledge too extensive as to time. It would appear to be one of those subjects which may very properly come up for consideration every year. It would be one of the most profitable subjects which could be brought before either clergy or laity—necessarily leading to the only principle respecting it which could claim to be Christian, namely, the entire surrender and absolute consecration of body and soul, property, talents, and time, to the honour and glory of Him who gave Himself for us. The fourth resolution, referring to a graduated scale of stipend for clergymen, according to length of service, is, as we have remarked, only an approximation towards a just appre-

ciation of claims which are universally acknowledged. An additional allowance for a married clergyman, and also for each child dependent on him for support, involves a principle of a totally different character, and commends itself on the ground that such an arrangement might enable the pastor to pay due attention to his flock, free from the distraction too often forced upon him when his family is not sufficiently provided for.

Among the new notices of motions, we observe one from Rev. H. Pollard, to the effect that Mission Churches in our growing cities and towns, when there are no endowments, have a strong claim for aid from the Mission Fund. There are often parishes which have been separated from wealthy congregations, and which are far less able to sustain the operations of the church among them than most of the so-called missions in the rural districts; and why they should not receive aid from a Home Mission Fund, we are at a loss to imagine. It may be urged that they ought not to have been separated from the mother parish until they would be known to be self-supporting. And, in some cases, there is no doubt that such an objection is founded on a correct principle. There are, however, other cases where a division of the parish is very desirable, and where, we imagine, some aid from a mission board would be as well bestowed as in any other direction.

#### A DIOCESAN CONFERENCE.

Among the subjects to be brought before the Toronto Synod is one which is calculated to lead to exceedingly valuable results. The Venerable the Archdeacon of Toronto proposes that Section 7 of the Constitution of the Synod be amended by substituting the words "in every alternate year" for the word "annually," after the words, "the Synod shall meet," and by the addition of the following words at the close of the Section: "In the years in which no meeting of the Synod is held, a Diocesan Conference shall be assembled at such time, and under such regulations as the Bishop shall appoint." The ordinary business of the Synod, so far as fresh legislation is concerned, can surely be transacted just as well in alternate years as annually. We are not in so very new a position as to require that our ecclesiastical arrangements should be altered every year. The committees could sit just as well for two years as for one. After all the efforts that have been made to infuse fresh blood into these acting bodies, we must confess that each successive batch is very like its predecessor. So that a fresh annual list involves rather an unnecessary amount of trouble as well as of excitement.

But, however great might be the self-denial to be exercised in making the Diocesan Synod biennial instead of annual, the question would arise as to the nature and amount of benefit to be derived from substituting anything else in the alternate years. Most of our read-

ers know something about the Church Congresses which have been held in England and in the United States. The benefit they have imparted to the Church in her active operations has been incalculable. Subjects of a practical character are introduced, papers are read upon those subjects, which are discussed and talked over, and the work of the Church, as well as her mission in the world, become thereby more thoroughly understood. All orders of the Church join in these valuable institutions, which are admirably adapted to promote a good understanding; and we believe we are safe in saying that none have ever been held that have not been attended with great benefit, in removing misapprehensions as to each other's motives and intentions, and in producing a firmer belief in each other's sincerity.

As a rule, subjects which involve direct theological controversy are rigorously excluded from Diocesan Conferences or Church Congresses; but yet benefit must result from them, and the probabilities be increased that the members of the Church will work together for the common good.

#### PRINCIPLES OF DISCIPLINE.

It is perfectly true that the greatest number of passages in the New Testament, which have any bearing on the discipline of the church, and the treatment of offenders, do exhort to patience, long suffering, gentleness, persistence of love in an endeavour, or rather a continued series of endeavours, to win back to Christ the erring members of the fold. The early Apostles of Christianity did undoubtedly give their main energies to the work of bringing men to Christ, and building them up in Him. Their time and energies were not spent in settling doubtful disputations.

And yet, with all this, we shall certainly go astray if we come to the conclusion, as some have done, that there is little or no recognition in the New Testament of church trials, church condemnation; "while the excommunication of offenders is neither mentioned by name, nor is it certain that the process, as understood at present, is referred to there." How such an opinion could be formed is hardly necessary to inquire.

And again, it may be perfectly true that the general principle of trust in God, and the future and natural development of sin, is strikingly illustrated by Christ's forbearance in the case of Judas. He was worldly-minded, covetous, a thief; he aided in plotting the destruction of his Master, and accepted the price of his treachery from the chief priests. And yet Christ did not expel him; but with infinite tenderness He told him to do what he did quickly, veiling His meaning from the other disciples. When eagerly asked who should betray Him, He disclosed His knowledge to Judas, but to no one else; even in the very moment of His betrayal, by His appeal, He sought to bring back the traitor to repentance, and a better mind. But, all being unavailing, Judas Iscariot was left to cast himself

June 15th, 1878.]

out—to be his own judge and executioner—and so to make known to all the world how great was the gulf between his own black and guilty heart, and those of whose little society he had been an honest office bearer.

This is the way in which the case of Judas is put by those who would have the discipline of the church consist of forbearance only. But the principle must not be pushed too far; for it is unquestionable that his was in some respects, at least, an exceptional case. His was to be a fearful warning to the church, through all time, of the sin of treachery to his Master, and of the terrible retribution that follows a betrayal of the Redeemer's cause. At the same time it may be admitted that the Saviour's treatment of His fallen apostle does point to the exercise of a very large amount of forbearance towards the sinner, and of patient waiting for the developments of God's Providence.

But the most extensive application of the principles of forbearance and patience, and the largest inference we can learn from the case of the betrayer, must not be allowed to neutralize the general teaching of the New Testament. Judas, after his great crime, attempted not to join the apostolic band. Base as was his sin, he was not so thoroughly hardened as that. No opportunity, therefore, was afforded of cutting him off from the communion of the faithful. The case of Simon Magus is also adduced to show that excommunication was not resorted to in those days. Now, leaving alone the fact that history does not state so much as that, we may remark again, that as he appears to have separated from the church of his own accord, no further step was necessary to be taken.

The famous passage in the 18th chapter of St. Matthew clearly refers to church discipline, if it refers to anything at all. Else why should a man tell his grievance to the church? and why also, if the offender neglect to hear the church, should he be counted a heathen man and a publican? In the case here supposed, the church must have given a decision, or she could not be heard. The command to "purge out the old leaven" supposes that it has not taken itself away, but requires to be removed. And the same with the command "Put away from among yourselves that wicked person." Again, "A man that is a heretic, after the first and second admonition, reject." Here it is evidently supposed that the man has not taken himself off, and, therefore, he has to be ejected.

But with the full conviction that there is both a right and a duty, which the church has, to cut off from her communion those who, by their lives, have virtually severed themselves from her fellowship, it must be carefully borne in mind that these extreme measures are not to be resorted to on any trifling occasion. The case itself must be an extreme one. Every trial of forbearance, of admonition, of earnest persuasion, of fervent prayer, must be resorted

to. All reasonable patience in waiting for the sinner's repentance, as well as for God's providential interference, must be practised; and the danger must be continually guarded against of assuming the functions of the judgment seat of Christ, as well as of disturbing the healthful growth of the wheat, in the attempt to pluck up the tares, and to render the church a perfect model of purity.

#### ADDITIONAL CURATES' SOCIETY, ENGLAND.

The annual meeting is announced for the 12th inst. In the mean time extracts from the report of this most valuable society have been published, from which it appears that every branch of the society's work has prospered during the year 1875. The income for the past year amounted to £67,280.19s.7d., which is £6,325.17s.7d. more than the year preceding. This encouraging fact derives additional point from the fact that the only item of income which has decreased is that of dividends and legacies. Subscriptions and donations have increased, and these are the best and only reliable sources of income.

The society's chief work continues to be to send missionaries to labour among the masses in the large towns; to supply the incumbents of the smaller towns with such a staff of assistants as may enable them to take efficient care of the souls committed to them; to send the gospel message and the means of grace into the remote hamlets and scattered cottages of the wide agricultural parishes; to make provision for the 264,000 souls which are annually added to the population of the country.

This society has no party object. Its grants are given quite impartially, where they seem most needed, and likely to do most good—without regard to the theological opinions of the incumbents, who are left to choose their fellow labourers, subject only to the Bishop's approval. The society, therefore, deserves the most extensive support.

#### ENGLAND.

It having been represented to the Bishop of Norwich that the assistant curates of St. Margaret's and St. Nicholas, Lynn—(1.) occupy, at the prayer of consecration, the eastward position; (2.) practice elevation of the paten and chalice; (3.) perform acts of adoration when consecrating the elements; (4.) use the sign of the cross when ministering to the communicants—the bishop has expressed to the vicar, the Rev. J. Durst, his desire that these practices should be discontinued. In communicating this to his parishioners, the vicar expressed his readiness to comply with his lordship's advice and direction as far as possible. He says the assistant-curates do of necessity raise the paten and chalice from the altar, but they do not "elevate" them in the sense condemned by the Privy Council. He can hardly suppose that the bishop can intend that the curates

should abstain from any acts of adoration whatsoever, at the time of prayer; at any rate, from acts sanctioned by the example of our blessed Lord Himself. He says that this complaint must imply that the acts are offered to the elements—a charge of idolatry; but the curates have never performed such acts of adoration. With regard to the sign of the cross in administering the consecrated elements, he did not himself use it; but Mr. Moore and Mr. Clayton had done so from habit, but would willingly have discontinued the practice if any conscientious objection to it had, in good faith, been represented to them; and, in obedience to their bishop, they will cheerfully yield to his lordship's direction. With regard to the eastward position, as, in an undefended suit, another meaning than theirs had been attributed to the plain words, "before the Lord's table," they were ready to follow the direction of the bishop, "until this widely-discredited meaning is fairly set aside."

#### THE NEXT PRESIDENT.

The election of the next President of the neighbouring Republic would seem to be a more difficult task than usual, judging from the declarations made in some quarters. One or two of the Conventions have stated in their address that they "will support no candidate who in public position ever countenanced corrupt practices or combinations; no one who for personal or for party reasons has permitted abuses to fester on; no one in whom the impulses of the party manager have shown themselves predominant over those of the Reformer; nor any one who, however favourably judged by his nearest friends, is not publicly known to possess those qualities of mind and character which the stern task of genuine Reform requires." It is remarked that these declarations seem to rule out every "favourite son" and party pet in existence, and compel the conventions to search among a class of men about whom politicians never knew anything, and for whom they have a profound contempt. But yet this will not agree with the requirement that the qualities sought after should be "publicly known." And publicity would appear to be the most dangerous qualification a candidate can possess just now, if indeed it is true, as we are informed, that the Donnybrook rule—"When you see a head, hit it"—is the rule which governs the Investigating Committee at Washington; for that no official head is exempt from their attacks. And that "no matter how clearly manifest the falsity of a charge may appear, it is no sooner whispered in Committee than it is heralded broadcast over the country as a fact, in the dishonourable attempt to make out of it political capital."

Now it might have been supposed that a perfect institution would scarcely require, or even admit, of the sweeping hand of Reform; so that we are surprised to meet with the term in

connection with Republicanism. What room can there be for reform in a country where they tell us again that "we, the people, with the vote in hand, more potent than was ever any sceptre, are the kings;" and where "manhood must be the fruit of this system in which the State has no other meaning than the good of the citizen sought through the door of his absolute freedom;" and which they tell us, moreover, "secures independence of thought, self-respect, foresight, and above all *purity of purpose!*" Where, we would ask in our bewilderment, can a place be found for reform in a system so lofty and so perfect as this? In England and Canada we talk about reform, although in these countries the government has become so free and so popular that a change of programme seldom means anything more than a transference of power from one set of men to another. At least we can see no other difference, unless it be in the relations with foreign powers. But, under a pure democracy, where every man is as much monarch of the country as any other man, we can imagine no possible application of a principle of reform, unless it be by a return to monarchical institutions.

The fact is, our cousins have yet two things to learn, which some other nations have learned long ago. One is, that perfect institutions in connection with an upright people can never be of mushroom growth. They must pass through the same trials, the same tribulations, the same purifying processes in the United States as in other countries, and are not to be matured in a day or in a century. The other fact which our neighbours have yet to learn is one which they will scarcely learn in the present generation, although living with abundant evidence of its truth in every nook and corner of their large territory. It is that the more popular their institutions become, the more difficult it is to induce their best men to take part in the contests that are carried on without intermission. There is too much mire to be dragged through. We doubt not that the United States can claim a fair average share of men who are "good and true," although no more than their fair average share; but it becomes increasingly evident, every day, that these are not the men who care to engage in public affairs. They have something else to do, which they have reason to expect will be attended with more satisfactory results.

#### HEARTINESS OF WORSHIP.

No one will contend that, as a general thing—at least in North Britain, and in our English country parishes, and among the middle classes and the poor in our towns—our danger arises from excess of reverence, and regard to externals. We have not yet recovered what I may be permitted to call the *excessive* reaction which took place, after Mary's reign, against external and outward observances which had been both

perverted and exalted out of their due proportion in pre-Reformation times. People were, in truth, so zealous to pull up the tares that handfuls of the wheat came with them. So, at the Revolution, the pendulum had swung away from Rome to Geneva; and the hardness and baldness of a bare Calvinism came by degrees to be almost identified in the English mind, and more especially in the Scottish, with purity of doctrine and spirituality of religion. "The farther from Rome, the nearer to God"—this was an easy hard-and-fast line to draw, and saved all trouble in deciding which observance was valuable to edifying, and which was trivial merely, objectionable, or dangerous. Hence the sermon-worship, from which we are awaking, and the almost entire dropping out of men's minds of any idea that they were concerned in personal and active worship, as well bodily as spiritual. For it has been said truly, if sternly, that—"In the idea of Calvinism, worship is 'empty pageantry,' 'mummery,' and in view of the Fall, 'idolatrous and carnal.'" The "one thing needful" is to communicate the knowledge of the "scheme." To preach or to hear the Word of God, is worship—even prayer is turned into a sermon. The practical effect of this is hardly to be estimated. We need only mention that in the limitation of religion to the *understanding*, we have the key to the *hardness* of the Calvinistic character, and its utter insensibility to every moral and æsthetic beauty!

A candid and impartial view of the tendencies to which half-truths on either side of the two great church-parties incline, seems to me likely to be not without interest to those calmer minds who understand that even error starts from some truth as its base, and who have preserved the power of considering ingenuously and without prejudice, even that special mode of thought to which education, or circumstances, or that tendency which lies, I think, in our nature, has hitherto rather opposed them. On one side and on the other, while the distortion of the truth was still rejected, the truth that underlay it might be perceived and accepted.

Well, to this do we seem to have come, that the want of heartiness in our public worship is traceable to the strong and (though natural, yet) even excessive reaction against the unrealities of Rome's practice and teaching. And this is so deep-rooted in the English mind that any attempt to overcome the slovenliness and coldness and bareness of the, some thirty years ago, almost normal type of the worship (so to call it) in our churches immediately raised a suspicion, if not a cry, of Romanism. We do not mean to deny that, in some cases, imprudence or something worse, has made such suspicions just; we are speaking of cases in which this was not so, but in which, in all loyalty, the English Churchman tried to make it but a beginning to carry out the teaching of the Prayer Book

and the mind of the Church, and to raise her services, as it were, from the dunghill of neglect and, if not yet to set them among princes, at least to habit them decently.

We should be far from speaking of worship in the Church of Rome as being at all a type and model of heartiness. From our own experience and from that of others who have travelled through countries where Romanism reigns almost supreme, we should decidedly say that here, as so often, *extremes meet*, and that the Roman priest might often take the palm of irreverence from the boldest Puritan. We believe that the earnest, honest, English priest, using faithfully and heartily our liturgy, might be quoted against the world for an example of fervour in the spiritual, and reverence and heartiness in the external, part of worship.—*Scottish Guardian*.

#### CHRIST IN THE PSALMS.

"There are many who profess to expel Christ from the Psalter in the interest of the Psalms themselves. But the Psalter, as a living thing, and the association with it of our incarnate Lord, stand together. Those were memorable words which Mr. Coleridge wrote upon the margin of his prayer-book.—'As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the Gospel.' A living statesman has spoken in language of transcendent truth and beauty of the Psalter, in one of its aspects, as the whole music of the human heart swept by the hand of its Maker. But not all the human universality of the Psalter—not all its unquestionable pathos, and cries from the depths—not all the mystic elevation of the songs of Degrees—not all the ringing bells of its hallelujahs—can alone preserve for it its present place. A learned Brahmin Pandit has lately become a convert to the Gospel. From his acknowledged eminence as a Sanskrit scholar, it was expected that he would first study the Greek of the New Testament, as its cognate language. But his love for the Psalter is so deep, that he has first devoted himself to Hebrew. For, in the Psalter he finds Christ and the Gospel, and without that, he would no doubt prefer the ancient hymns of his race and country. Without an intense conviction that Christ is in the Psalter, that it is in sympathy with His passion and His glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our churches and cathedrals. They would be comparatively silent for the future in sick-rooms, and unbreathed by the lips of the dying saints. The voice of millions of Christians about them would be like the pathetic cry of a simple old man, who said, when the photographs of his grand-children in a distant land were presented to him—'It is they, and it is not they; take them away.' The Psalms for the future might no doubt remain, and we might read them in a book, of which successive editions might be called for; but the fitting symbol for the fragment of that book would be a broken lyre, dropped from a dead man's hand."—*Bishop of Derry*.

It has been remarked that one sinner was brought to repentance in a dying hour, to show that none should despair; and but one, to show the presumption of delaying repentance to that awful moment.

JUNE 15th, 1876.]

CALENDAR.

- June 18th.—*First Sunday after Trinity.*  
Josh. iii. 7-iv. 15; Acts ii. 22.  
" v. 18-vi. 21; 1 St. Peter  
iii. 8-iv. 7  
" xxiv.
- " 19th. Ezra vii; Acts iii.  
" viii. 15; 1 St. Pet. iv. 7.
- " 20th. Translation of Edward.  
Ezra ix; Acts iv. 1-32.  
" x. 1-20; 1 St. Pet. v.
- " 21st. Nehemiah i; Acts iv. 32-v. 17.  
" ii; 2 St. Pet. i.
- " 22nd. " iv; Acts v. 17.  
" v; 2 St. Pet. ii.
- " 23rd. *Fast.*  
Nehemiah vi. and vii. 1-5;  
Acts vi.  
" vii. 78 and viii; 2 St.  
Pet. iii.
- " 24th. *St. John Baptist.*  
Malachi. iii. 1-7; St. Matt. iii.  
" iv; St. Matt. xiv. 1-18.

NOVA SCOTIA.

On the feast of the Ascension, the Right Reverend the Lord Bishop administered the sacred rite of Confirmation in the parish church of Liverpool. The service was said by the curate, the lessons read by the rector, and the Holy Communion celebrated by the bishop, who preached a most instructive sermon. The congregation was large, and the number of communicants also. In the evening the service was said by the Rev. C. Groser, of Port Medway; his brother, the Rev. W. Groser, acting as chaplain to the bishop—carrying the pastoral staff. After the bishop had addressed the parishioners and candidates, the latter (74 in number) were presented to the bishop by the curate—the bishop laid his hand upon the head of every one severally. The bishop's addresses were listened to with attention by all; and the kindly interest with which he entered into all matters connected with the welfare of this parish, and the way in which he strengthened the hands of his clergy will make his visit remembered with thankfulness.

On Tuesday, the 16th, ult., his Lordship confirmed sixty-two persons in the parish church at Mahone Bay, and, in the afternoon of the same day, fourteen at Christ Church, Maitland.

On the 22nd ult., the Lord Bishop confirmed, at Petite Riviere, twenty persons, and on the 23rd, at Broad Cove, nine persons renewed the solemn promise and vow made in their name at their baptism; making in all twenty-nine confirmed in the mission, the great majority of whom were males. Before the time appointed for service, his Lordship administered the sacrament of Holy Baptism to an infant, which seemed a fitting preliminary to what was to follow.

The Lord Bishop held a confirmation on the evening of the 23rd ult., at the church of the Holy Redeemer, Port Medway. The altar was still vested for Eastertide, and bore on its snowy covering the legend, "Christ is Risen," in semicircular form above a recumbent cross and a crown of Easter rejoicing. Over the Chancel window was placed the text, "Death is swallowed up in Victory." On the right was seen the motto, "Thy vows are upon me, O Lord," while on the left were both the pastoral staff and mitre. All of these designs were tastefully executed in moss-covered work. The altar cross was encircled by a wreath of flowers, presented by one of the young lady parishioners. Rev. W. H. Groser, of St. Margaret's Bay, acted as chaplain. Eleven candidates were presented by the

priest in charge, the Rev. Chas. E. Groser, lately Rector of Pine Island, Minn. A large congregation attended, and the music, led at the organ by Miss Lois Cohoon, was hearty and devotional.

On the following day his Lordship held a confirmation at St. John's Church, Eagle Head. Seventeen candidates were presented. Fully four hundred persons were in attendance. The heartiness of the service here quite reminded one of the services held in the early days of the church. On Wednesday, five were confirmed at Mills' Village.

At St. James' Church, Bridgewater, prayers were said by the Rev. Mr. Jordan. The Incumbent presented the candidates for confirmation—seven young men and the same number of young women. The bishop then addressed the congregation in earnest and loving words; while the large number of people present listened with marked attention. Their zeal for the House of their God called forth from his Lordship well-earned words of praise. Their neat church, well-painted outside, has lately been beautifully frescoed inside, and now looks, as the House of God ought to look, well cared for, and suitably adorned. The address to the candidates was calculated to leave a life-long impression, and called forth a hearty answer. The sermon was preached by the bishop, and was followed by the Holy Communion, to which all the newly confirmed remained.

The next day the bishop drove to the West Ferry of LaHave to inspect the church built there recently by the zeal of the missionary, the Rev. A. Jordan.

On Sunday, the 11th ult., the service commenced in Holy Trinity Church, Bridgewater, at 10½ o'clock, by consecration of the new chancel recently added. The bishop congratulated the congregation on this great improvement, and explained the advantage of having a chancel capable of receiving the choir, who are thereby brought in front of the congregation. The chancel has been neatly finished, well carpeted, supplied with a fine organ, adorned by five stained glass windows from England (the latter a gift of a member of the congregation); the pulpit, desk, and seats are of stained pine, neatly made, while the pulpit and lectern have lately been adorned with banners presented by the ladies, who also gave the chancel carpet. The bishop also addressed the people on the need of taking a deep interest in our D. C. S., or Missionary Society; calling each one to his part for the Gospel, as a sacred trust held by us for others, as well as for ourselves. The morning service was said by the Rev. W. E. Gelling, who also presented the candidates, sixteen in number, and again equally divided as to sexes.—*Halifax Church Chronicle.*

ONTARIO.

MEETING OF SYNOD.—Notice is hereby given that the Fifteenth Session of the incorporated Synod of the Diocese of Ontario will be held in the City of Kingston as follows:—Evening Prayer, with sermon, will be said in St. Paul's Church of Tuesday, June 20th, at 7.30. The Offertory will be in aid of the Sustentation Fund. There will be a celebration of the Holy Communion in St. Paul's Church on Wednesday morning at 9 o'clock; immediately after which the Synod will meet for the despatch of business in St. George's Hall.

Arrangements have been made with the Grand Trunk, the Brockville and Ottawa, the Canada Central, and the St. Lawrence and Ottawa Railways, for the issue of Double Journey Tickets at one and one-third full first class fare. Railway tickets will be sent to the Clergy

for themselves and their lay Delegates. These tickets will also hold good for the steamboats. The steamers of the Inland Navigation Company and the Bay of Quinte will also make the usual reduction.

Arrangements have also been made with the Hotels as follows: British America, Anglo-American, and City Hotel, \$1.50 per day.

By order of the Lord Bishop. T. A. PARNELL, Clerical Secretary. R. V. ROGERS, Lay Secretary.  
Synod Office, Kingston, May 27th, 1876.

MEETING OF SYNOD.—Tuesday, June 20th, 1876.—The unfinished business is the following:—By Fennings Taylor, a resolution on churchwardens.—By Judge Jarvis, a resolution that the lay members of Synod pledge themselves to contribute at least one-tenth of last year's income towards the support of the church in the diocese, and use their influence for others to do the same; 2. That the clergy, four times a year, shall urge this duty in a sermon; 3. That each clergyman be allowed \$800 yearly; if married, \$1,000; and for each child depending on him, \$80 yearly; 4. That each clergyman completing ten years' service in the diocese, shall have his salary increased as the mission board shall deem fit; after fifteen years' service, by a further sum; and after twenty years by a still further increase.

NOTICES OF MOTION.—By the Rev. S. Tighe, that the mission board shall consist of twelve clerical and twelve lay members—three clerical and three lay to be appointed by the bishop, the rest by the Synod; one-third of each to retire each year, and not be eligible for re-election for two years; and that the clerical and lay secretaries shall be members of the board.—That the executive, clergy trust fund, episcopal and general endowment, widows' and orphans', finance and land committees, each consist of six clerical and six lay members, of whom one-third of each shall retire annually, and not be eligible for re-election for three years.—That the divinity students' fund, and book and tract committee consist of three clerical and three lay members, who shall retire as in the other committees; and that the clerical and lay secretaries shall be members of all the above committees.

By the Rev. C. Forest—that the mission board take cognizance of any non-commuting clergyman, disabled for duty, and extend relief—in no case more than \$200 per annum; and that a medical certificate be furnished the bishop four times a year, stating the ground of disability.

By the Rev. Canon Bleasdel—that the second clause of the first canon of the constitution be amended; and that it be provided that the lay representatives be male communicants, of the age of twenty-one, who shall have communicated three times the previous year, having also been confirmed, or ready to become so. 2. That in the same canon, the words be substituted, "or fail to communicate three times the previous year, including the feast of Easter, except for reasons satisfactory to the incumbent of the parish." And that the canon, on the sale of rectory lands, provide that the chancellor of the diocese shall prepare the necessary deeds and mortgages, and the fees be such as shall be agreed on.

By the Rev. H. Pollard—that the mission churches in our growing cities and towns have a strong claim on the mission fund.

By Archdeacon Lauder—a canon on the constitution of vestries.

By Canon Jones—a canon on the duties of archdeacons.

## NIAGARA SYNOD.

[FROM OUR HAMILTON CORRESPONDENT.]

Our second Synod opened on Tuesday, the 8th inst., with Divine Service in the Cathedral. Canon Roberts, M.A., read prayers to the third collect, the Rev. J. B. Richardson, M.A., taking the remainder. Canon Hebden, M.A., preached on the subject of *Unity*, from Eph. iv. 4-6. The sermon was a clear and unhesitating assertion of church principles on this important point. The Synod listened to it with great attention, and with evident pleasure.

His Lordship, the Bishop of the Diocese, celebrated the Holy Communion, and was assisted in the administration by the Rev. Dr. Schenk, of Brooklyn, the Venerable the Archdeacon of Niagara, and the Rev. Canon Read.

At 2 o'clock His Lordship took the chair in the school room, and after a few preliminaries delivered his Charge, which gave the key-note to the proceedings of the Synod. It was a most remarkable one, and bore evident traces of careful composition. The Episcopal labours during the year have been unremitting. Confirmations have been held in thirty-nine churches, and a total number of 1021 persons have received that apostolic rite. Three ordinations have been held. His Lordship has preached every Sunday except that on which the cathedral was opened. Special services or missions were recommended to be held in Advent or Lent. Parochial Church guilds or associations are alluded to with hearty approval, and it is suggested that such be established in every parish or mission.

Attention was directed to the rubric in the Service for the Visitation of the Sick. The minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor. Then follows an abstract of the Act to Incorporate the Synod of the Diocese of Niagara. Turning to the cause of diocesan missions, to which, above all others, His Lordship is constantly devoted, he recommended that the parochial collections be made by the clergy in person.

The various changes and appointments made during the year were then announced, and finally the Holy Spirit was invoked to guide and bless our deliberations.

The adoption of a constitution, under the Act of Incorporation obtained at last session of the Legislature of Ontario, occupied a whole day; for though one had been adopted at the first session, which became the basis of the constitution now adopted, yet it was taken up clause by clause, and most carefully considered, and where considered capable of improvement, improved; whilst most of the features of the first constitution were retained.

His Lordship made the following appointments; the power of nominating the committees and of appointing to the rectories, after consultation with the wardens and delegates, having been again placed in his hands:

**EXECUTIVE COMMITTEE.**—Clerical—The Very Rev. the Dean, D.C.L., Rev. Canon Read, D.D., Rev. Canon Roberts, M.A., Rev. John Gribble, Rev. J. F. MacLeod, M.A., Rev. E. Fessenden, B.A.

**LAY.**—Messrs. F. E. Kilvert, Thos. Bixon, Frederick Lampman, F. W. Gates, R. S. Wood, Adam Brown.

**SPECIAL TRUST COMMITTEE.**—Clerical.—The Revs. Canon Hebden, M.A., Canon Worrell, M.A., S. Houston, Canon Dixon, Rural Dean Holland, A. Boulbee.

**LAY.**—Messrs. George Elliott, J. B. Plumb, G. S. Papps, Fred. Briscoe, David Almas, and Calvin Brown.

**MISSION BOARD.**—Clerical.—The Venerable the Archdeacon, Revs. Rural Dean

Oslar, M.A., Rural Dean Thomson, M.A., Rural Dean Bull, M.A., R. Arnold, and Wm. Belt.

**LAY.**—Messrs. J. M. Pettitt, W. Pettitt, Dr. Ridley, H. McLaren, B. R. Nelles, and William Kerr.

**DELEGATES TO THE PROVINCIAL SYNOD.**—Clergy—The Ven. Archdeacon McMurray, the Rev. Canon Dixon, the Very Rev. the Dean, the Rev. Canon Reed, the Rev. Rural Dean Holland, the Rev. Canon Hebden, the Rev. D. J. F. MacLeod, the Rev. Canon Roberts, the Rev. Rural Dean Oslar, the Rev. Canon Worrell, the Rev. Rural Dean W. B. Bull, the Rev. Canon Houston. Substitutes:—The Rev. Rural Dean Thomson, the Rev. J. B. Richardson, the Rev. C. L. Ingles, the Rev. W. I. McKenzie, the Rev. G. I. Fessenden, the Rev. John Gribble.

**LAY DELEGATES.**—J. B. Plumb, F. W. Gates, Miles O'Reilly, Calvin Brown, F. E. Kilvert, G. Elliott, Adam Brown, F. R. Merritt, J. F. Markham, A. H. Pettitt, J. Aldridge, F. Briscoe. Substitutes—H. McLaren, R. S. Wood, C. Donaldson, W. Kern, J. W. Ball, F. Rixon.

On Wednesday afternoon the remaining sections of the constitutions were adopted.

The memorials of the Bishop of Rupert's Land, and the letter of the Bishop of Saskatchewan, were read, and by his Lordship referred to the following committee to report thereon, viz: Rural Deans, Thomson and Dixon, and Messrs. Kilvert and Rixton, the Revs. H. Holland and D. J. F. MacLeod.

The report of the Executive Committee was read and adopted.

The report of the Special Trust Committee was read and adopted, as follows, viz: That the Lord Bishop be requested to appoint one canvasser or agent for each Rural Deanery, to collect funds to complete the Episcopal Endowment Fund, in accordance with the recommendation contained in the report.

The report on the division of Toronto and Niagara was read, when it was moved by the Ven. Archdeacon of Niagara, seconded by Geo. Elliott, Esq.: That inasmuch as there are several matters in connection with the division of funds which the Commissioners have been unable to bring to a settlement; the Commissioners be continued with full power to take whatever steps as may seem to them requisite for the adjustment of the existing differences, and further resolved, That the action of the Commission in regard to points already settled, be ratified by the Synod.

Mr. Donaldson gave notice that he would move a resolution for a consolidation of all our church funds and for a redistribution of the same amongst the clergy of this diocese.

It was moved by Mr. Kilvert, seconded by the Rev. Mr. Holland, that the appointment by the Bishop of Messrs. Elliott, Read, and Mason as Commissioners on the division of funds between Toronto and Niagara be confirmed.—Carried.

Moved by Canon Read that any resolutions or by-laws necessary for the carrying out of the provisions of the constitution now adopted, and providing for the management of the different funds, may be received without notice, required by article 6, section 28, if approved by the Lord Bishop.

The Lord Bishop appointed the following Committees:

**Rectorial Lands.**—The Rev. Canons Read and Dixon, and Mr. Plumb.

**Widows' and Orphans.**—Rev. Canon Roberts, Rev. Wm. Belt, and Mr. Pettitt.

**Commutation Fund.**—The Ven. the Archdeacon, Rev. Rural Dean Oslar, and Mr. Elliott.

The chief reports presented to and adopted by the Synod, were the report of the "Mission Board," and that of the "Commissioners" appointed to decide with Commissioners from the diocese of Toronto the funds belonging to the two dioceses. The former showed that the missionaries of the diocese had been all paid their stipends up to the first of April; but that the Mission Board had been compelled for want of sufficient funds to pay any longer the full grant hitherto made in aid of the contributions of the people of the missions to curtail those grants in a few cases; but this they seem to have done only in cases where they conceived that the people were able, and where they hoped they would be ready to make up the deficiency, and we gathered from the Bishop's address that this had been done in several cases. Even after the reductions the mission pay list shows \$5,800 a year, which is a large sum for a diocese with only twenty self-supporting parishes to make up. It is to be hoped that the people will so respond to the Bishop's earnest appeals, that further reductions will not be required.

## THIRD DAY.

After Divine worship the Synod opened for business.

The Rev. Canon Dixon presented the report of the Committee on letter of the Bishop of Rupert's Land, and letter of the Bishop of Saskatchewan. Report received and adopted.

The Rev. Rural Dean Holland presented and read the report of the Committee on the Church Temporalities Act, which stated that the Church Temporalities Act is not suspended, and that the Committee recommend no alteration at present in the by-laws.

The Committee on memorials of Rupert's Land and Saskatchewan, reported an earnest desire to aid them, and also want of finances for the purpose.

A very important proposition was made by the Rev. J. Gribble, Rector of Louth, viz: That all the different funds needed to carry on the work of the Diocese should be apportioned amongst the different parishes and missions of the Diocese according to their supposed ability, and that the different parishes should be expected to raise and pay over the amount apportioned to them by the Synod. This proposition met with a good deal of favour from the Synod, but it being such a radical change, it was considered best to appoint a committee to obtain all necessary information, and to report fully to the next session of Synod.

The Rev. Mr. Holland moved, seconded by the Rev. Canon Read: That the thanks of the Synod are due and are hereby tendered to the Rev. Canon Hebden, for his excellent sermon at the meeting of the Synod.—Carried by acclamation.

The Rev. Canon Hebden returned thanks.

The Rev. D. J. MacLeod, Chippewa, Chaplain to the Bishop, read the following: That in the absence of the Very Rev. the Dean of Niagara and Mrs. Goddet, Mrs. Hebden will hold an "At Home" this evening at seven o'clock at the Rectory of the Church of the Ascension, when she hopes that the members of the Synod who may be still in town and not better engaged, will give her the pleasure of their company.

The motion to authorize a Hymn Book for the Diocese was shelved, and after the adoption of the constitution and usual votes of thanks, the Synod was adjourned.—Q.R.T.

THE Lord Bishop of Niagara has appointed the Rev. William Green, formerly missionary at Beamsville, to be Incumbent of Hagersville, township of Ontario.

TORONTO.

CHURCH OF ENGLAND Y. M. A. OF THE WEST END.—ANNUAL REPORT.—Your Secretary in presenting his first annual report, has great pleasure in looking back on the past year and seeing our efforts crowned with success.

The work which has been accomplished in Tract distribution, cottage meetings and social entertainments, has, with the blessing of God, done well, and we hope done a great deal of good. The number of Tracts distributed during the last year are 4,000, and the warmest thanks of the association are due to the Tract Society, which have supplied us without stint with all the Tracts we have required, throwing open their stores for our selection at all times.

There have been fourteen cottage meetings held in different parishes of the west end, the attendance at such has ranged from twelve to thirty, and the average has been about fifteen. The length of time devoted to these meetings is about three quarters of an hour; in which they worship the Lord by singing, by reading His word, and by prayer, followed by an exhortation by the chairman.

The social entertainments held during the past year have been numerous, although not very profitable in a pecuniary point of view; yet still they have been successful in introducing sociability among the members of the church, which is one of our great objects. Perhaps the most interesting event of the year was the establishment of a "Band of Hope," in connection with the Church of England Y. M. A., about three months ago, and we have the gratification to state that his Lordship the Bishop of Toronto, after learning our constitution, consented to become Patron of the same, which is now so successfully conducted by our esteemed Treasurer, Mr. Sarge, who is President, and Mr. Davis, who is Hon. Secretary.

It now numbers over one hundred and twenty members, and bids fair to accomplish the end it has in view.

A mutual improvement class has also been formed.

Debates on various topics have been held every fortnight, which have been conducted with the object of mutual improvement and harmony among ourselves, some of our members at times taking part therein on the side opposite to their own convictions.

Having now obtained a suitable room for holding our regular meetings we trust that with Divine help the association will be a boon to a great number.

During the year it was resolved that ladies be admitted into the association; and we cannot close the report without acknowledging the unfailing sympathy and active co-operation of the lady members, to which the successful prosecution of the work has, in a great measure, been done.

ACKNOWLEDGMENTS.—The association is under obligation to the Rev. A. J. Broughal, for the use of his school room, in which the association was formed, and has met every week, until we could obtain a room more central.

To the Rev. Alex. Williams and the Superintendent of St. John's Sunday School for the very liberal supply of provisions towards the second quarterly meeting held in St. George's school room, on Dec. 8th 1875; and also for the use of St. John's school room on two or three occasions.

To the Rev. J. D. Cayley for the use of the school room in which we held our second quarterly meeting, and for a number of "Short Services, for cottage and school room lectures," &c.

To the Tract Society for a large supply of Tracts.

To the Globe Printing Co., and Mail, for aiding us in bringing our work before

the public by frequent notices of our meetings and otherwise.

To our Lady friends for opening their parlours, in which we held our cottage meetings.

To those Ladies and Gentlemen who either with vocal or instrumental music, or readings and recitations, contributed to the success of our entertainments; and to all who have helped in any way whatever, we tender our sincere thanks, and solicit the continuance of that kindness which has been hitherto freely shown to us.

In closing this brief report, your secretary would respectfully urge upon all members of the Church of England the necessity of supporting this association with their hearty and earnest co-operation.

G. M. FURNIVAL, HON. SEC.

THE Lord Bishop held a confirmation on the 11th inst., in St. Bartholmew's Church, River street, when fourteen persons renewed their baptismal vows, and were assured of God's good-will towards them by the laying on of hands. Nearly all the newly confirmed remain to receive the Holy Communion, which was administered immediately after. It is hardly more than a year since a large number were confirmed in this new parish. Owing to the recent illness of Rev. Mr. Ballard he was unable to be present, and the candidates were presented by Rev. Mr. Taylor, of St. Matthew's Church, near Leslieville, where his Lordship in the evening again administered the rite to twenty-three candidates, thirteen of whom were adults, this being the first confirmation that has ever taken place in this new church since its opening for Divine service now some eleven months since. These are both mission churches, erected in the midst of the workingmen of the city, and for a few years will no doubt need, as they certainly deserve, the sympathy and help of the wealthier members of the church, and there is every reason to hope that with energy and careful management they will succeed in the end. The services in both churches were extremely well attended, that at St. Matthew's more particularly so; many being unable to obtain seats availed themselves of the aisle and other parts of the church, where they stood during the service. The alternate verses were read with remarkable distinctness by the choirs, both of which are voluntary.

MEETING OF SYNOD.—The Right Reverend the Lord Bishop of Toronto, has announced his intention to assemble the Synod on Tuesday, June 20th; on which day, the Court on doubtful and contested seats of Lay Delegates will be appointed by the Bishop, before Divine service. At 10-00 a.m., morning prayer, sermon and Holy Communion in the Church of St. James. Offertory for the Mission Fund.

At 2-30 p.m. the Lord Bishop will take the chair at St. George's school house, and proceed to business. The calling of the Roll being dispensed with, each member will sign his name in a book before taking his seat. Opening prayers.—2. Rev. J. H. McCallum, M.A., and Chas. Magrath, Esq. D.O.L., the committee appointed to meet before the Synod, and examine the certificates, to present their report.—3. Contested cases and doubtful certificates referred to the court for the purpose.—4. The Bishop's address.—5. Election of Honorary Secretaries.—6. Election of Sec. Treasurer.—7. Approving the minutes of the previous meeting.—8. Appointing committees and scrutineers for the election of Delegates to the Provincial Synod.—9. Presenting petitions, memorials, and correspondencies.—10. Reports: A. Executive Committee (Archdeacon of York.) B. Commutation Trust Fund (Dr. Lett). C. Endowment of

See, Rectory Lands, and Land Committee (Canon Brent); D. Mission Board (the Lord Bishop). E. Widows' and Orphans' Fund, Theological Students Fund (Rural Dean Cooper). F. General Purposes' Fund, Statistics and Assessment (Rev. Jno. Fletcher). G. Sunday School, Book and Tract (Archdeacon of York). H. Audit (Lewis Moffat, Esq.). J. Church Music (Rev. J. D. Cayley). K. Printing (Rev. S. Jones). L. Canon for enforcing Church Discipline (Archdeacon of York). M. Loans for Church Building. N. Fees (Rural Dean Allen). O. Sustentation Fund (Archdeacon of York). P. Religious Instruction in the Public Schools (Rev. J. Langtry). Q. The Division of funds with the Niagara Diocese.—11. Consideration of Reports in the order of their presentation.—12. Giving notice of motions.—13. Confirmation of By-laws, as follows:—(a) Recommended by the Executive Committee and adopted by the Synod: 1. That the election of Delegates for the Provincial Synod and of the Executive Committee, be from one to three on the second day of Synod, no other business taking place at the time. 2. That the Bishop be requested to appoint two assessors, to assist in maintaining the rules of order. (b) Amendment of the Constitution:—That the standing Committee shall meet quarterly, or oftener. That there be five standing committees. 1. EXECUTIVE; for finances, assessment, audit; printing and statistics; general purposes, appointment of committee on certificates. To consist of ten clergymen, ten laymen and the Hon. Secretaries. 2. CLERGY COMMUTATION TRUST AND WIDOWS AND ORPHANS, Five Clergymen and five laymen. 3. ENDOWMENT AND INVESTMENT, Five clergymen and five laymen. 4. MISSIONS AND STUDENTS' FUND, To consist of the bishop, the Archdeacons, and one clergyman, and one layman from each Rural Deanery. 5. SUNDAY SCHOOL BOOK AND TRACT, Five clergymen and five laymen. No member shall serve in more than one standing committee besides the executive. THE EXECUTIVE COMMITTEE. The first business on the afternoon of the second day shall be the appointment of the Executive Committee, to consist of the Bishop, the Honorary Secretaries, and ten clerical and ten lay members of the Synod (one half of each order to be appointed by the Bishop and the other half by the Synod). In addition to their other duties, they shall make an annual estimate of the probable expenses of the Synod, and impose an assessment accordingly; they shall examine the condition of all funds and securities under the control of the Synod; shall superintend the printing expenses; shall manage the general purposes fund; and appoint a committee of two members of Synod, to meet at least two days before the meeting of Synod, and examine the certificates of the Lay Delegates.

COMMUTATION TRUST SURPLUS.—That no clergyman with an income (private fortune, fees and house rent only accepted) of \$1,200 per annum shall be put or retained on the Commutation Fund. But that any clergyman eligible, with less than \$1,200 per annum, shall be entitled to be placed on the Bishop's list, and receive such amount not exceeding \$400 as will bring his income to \$1,400 in city and town parishes, and \$1,200 in country parishes.

NOTICES OF MOTION.

VEN. ARCHDEACON OF YORK.—That section seven of the Constitution be amended by substituting the words "in every alternate year" for the word "annually," after the words, "the Synod shall meet," and by the addition of the following words at the close of the section. "In the years in which no meeting of the Synod is held, a Diocesan Conference shall be assembled at such

time, and under such regulations as the Bishop shall appoint." And further that section two be amended by inserting in the second paragraph, after the words, "They shall be elected," the words, "in those years in which ordinary meetings of the Synod are to be held."

REV. DR. LETT.—The election of Delegates to the Provincial Synod be made only once in three years.

REV. DR. LETT.—That the elections of Lay representatives in the several parishes be held on the principle of rotation.

HON. G. W. ALLAN.—That it be the duty of the Executive Committee to present to the Synod as part of its report, a list of names recommended by them to serve on the several standing committees for the ensuing year.

The usual lunch for members of the Synod will be provided by the ladies of Toronto, at the Orphan Home on Wednesday, June 21st, and following days, at 1 p.m.

ASHBURN.—On Thursday afternoon, the 1st June, Mr. and Mrs. Wm. John Browne invited the members and friends of St. Stephen's Church, Ashburn, to a social at their house, which is very prettily situated on a rising land, with a good view south, in the second concession, township of Reach, not very far from the Summit station on the Whitby and Port Perry railway. The weather proved fine and warm, and the attendance was excellent. After a capital tea, several young ladies sang some good songs, accompanying themselves on the organ, whilst others of the young people amused themselves on the green sward around the house with bat and ball, and others again, in couples, preferred the quiet walk and conversation. After spending a very enjoyable evening and leaving behind them, for the benefit of the new St. Stephen's Church, very nearly forty dollars, the assembly separated for their homes. The Incumbent was present and entered into the enjoyment of the evening with zest, especially with the junior members.

GRACE CHURCH PARISH, TORONTO.—The complimentary concert to Mr. Long, organist of this parish, held in Goulding's Hall last night, was a most successful affair. Rev. W. Henry Jones presided. The choruses by the choir were much appreciated. Messrs. J. B. Davis and Morrow read with effect. Mr. Payne's concertina selections gave great pleasure, and Messrs. Jory brothers and Mason's efforts were applauded.

#### HURON.

THE BISHOP AND BISHOPRIC OF SASKATCHEWAN.—On Sunday last, the Right Rev. the Bishop of Saskatchewan preached in St. Paul's, London, at morning and evening services. In the morning he preached from the text: "And a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us. And after we had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." From the text and context, the preacher argued that the apostles were sent by the direct interposition of God to the missions assigned them by Him. That period of miracles and miraculous direction passed away. The philosophy

of Greece and Rome had been vanquished—authority and learning were no longer the opponents of the Crucified One, they were become the supporters of the Christian faith; there was, therefore, no necessity for the proof by miracles. Yet the finger of Providence marked out plainly the task assigned to each of His servants. To the church in Canada the conversion of the Indian is especially committed. The great advantages consequent on the white man's civilization give to the uneducated people of the forest the willing ear that had been given to the philosopher by the working of miracles. The uneducated, unchristianized Indian is always ready to listen to the teachings of the white man, and desirous to profit by his civilization. Having referred to the early policy of England in connection with India, interdicting all missionary efforts, and her subsequent reversal of that policy, with the recent happy results, the manifestations of loyalty to British rule, and affection to the heir of England's crown, he returned to the mission of the church in Canada. In the field of his labours, the valley of the Saskatchewan, there are 80,000 Indians, presenting a great field for missionary work. God has allowed us to inhabit this vast fertile territory; but the Indians have rights which must not be overlooked. They love us and they give us a hearty support in maintaining order. There are no wars with the Indians in Canada: they are lovers of peace. We have, as far as the church is concerned, been neglectful of this work committed to us—he trusted not wilfully neglectful. In the whole of that vast valley of 800 miles in length, stretching from the Rocky Mountains to the westerly limit of Manitoba, the church has only three missionaries—one at Carlton, one at the Nepean, and one at White Fish Lake, sixty miles from Carlton. In the latter mission, though established only a year and a-half, forty families have been gathered together. The red man he had found anxious to partake in the invitation of the white man, with its consequent advantages. West of Carlton, and thence to the Rocky Mountains, there is a territory six hundred miles square, and in this area, a great part of the fertile valley of the Saskatchewan, neither the church of England, nor the church in Canada have now, nor ever had a missionary. Missionaries have been sent there, but not by us. Last January, in his episcopal visitation, after prayerful deliberation with two missionaries, it was resolved that one, his chaplain, should go to England to tell the Church Missionary Society of the urgent state of affairs in Saskatchewan, while he himself would appeal to the church in Canada. He accordingly wrote to the bishops, asking their aid and co-operation. The bishop of this diocese cordially approved of the appeal, and offered whatever assistance was in his power. The rector of St. Paul's also had most cordially given him the pulpit this day to make this appeal. This dear old church—dear to him from so many pleasant associations—he was confident would set the key-note to the diocese. But this brief synopsis of the bishop's address must suffice, omitting many graphic descriptions—his experience at Albert Settlement, and the projected designs of his missionary-episcopal labours. He purposes appealing, on behalf of the Indian missions, to other churches in this and the other dioceses, and returning here in time for the meeting of the Diocesan Synod. The collections at St. Paul's, at morning and evening services, amounted to \$160, and he has since received sundry donations from individual members.

ORDINATION AT PORT DOVER.—CONFIRMATION SERVICES AT PORT DOVER, VICTORIA, AND SIMCOE.—Sunday, June 4.—The Right Rev. the Bishop of Huron held confirmation services at Port Dover and Vittoria, two of the three churches in the mission of Rev. Renaud. In the former twenty candidates were confirmed, and fourteen in the latter. Rev. H. W. Halpin, Professor of Huron College, who accompanied the bishop, read the service and assisted in the administration of the Holy Communion. The bishop also ordained as priests Revs. Messrs. Renaud, and Zimmerman, sometime a Lutheran minister; the Bishop was the preacher, and addressed the confirmed. —Vittoria P.M. service.—His Lordship confirmed fourteen candidates, delivering an address, assisted in the service by Revs. Messrs. Halpin and Renaud. —Simcoe evening service.—The bishop confirmed a class of candidates and addressed them also. Thus, three times that day, he administered the apostolic rite of laying on of hands to classes of candidates presented to him, delivering an address to each class, preached at morning service, and participated in the administration of the Holy Communion.

THE Synod is announced to meet June 20th; Divine service in the Chapter House at 10 a.m., with Holy Communion. After service, Synod will assemble in the Chapter House. The missionary meeting will be held in St. Paul's church, at 8 p.m. June 21, 22 and 23, divine service in the Chapter House at 9 a.m., after which the Synod will assemble for business.

THE UNFINISHED BUSINESS consists of, 1. Report of Committee on canons. 2. Judge Kingsmill—that a committee be appointed to consider the advisability of requiring a faculty before any alteration is made in the ornaments of a church. 3. Rev. F. W. Raikes—that a communicant, removing from a parish, shall take with him a certificate, in order to be eligible to become a communicant elsewhere. 4. Rev. J. T. Wright—for application to be made for an Act placing the revenues of the rectories in the hands of the Synod. 5. Mr. J. Beard—for a canon in reference to the revenue of archdeacons derivable from the funds arising from the award between the dioceses of Toronto and Huron.

OTHER BUSINESS.—1. Rev. J. T. Wright—for amendments to canon xix, "On the appropriation of the commutation fund."—that every clergyman placed on the superannuated list, of ten years active service in the diocese, shall receive \$200 per annum, and an additional \$10 for every year of service: the whole not to exceed \$600—that clergymen of twenty years' service shall receive annually not more than \$400, so as to make up \$1200, exclusive of fees and house rent—that clergymen of ten years' service shall receive annually not more than \$200, so as to make up \$1000. The assessment of parishes to be for three years. Precedence shall be by seniority in the diocesan register: a, superannuated—b, clergymen of twenty years—c, clergymen of ten years. Clergymen absent from the diocese for more than five years shall lose all benefit of prior service. A diocesan register of non-commuting clergymen shall be made, and seniority to be reckoned in the order of ordination as deacon, or in the order of entry into the registry. The committee is to decide doubtful cases. 2. Ven. Archdeacon Marsh—that the half of the collections at missionary meetings, intended for foreign missions, shall be sent to the bishop of Rupert's Land, for the mission work there;—that every clergyman desiring to be placed on the superannuation list shall apply to the

standing committee;—that the sums required to be paid by clergymen to the Widows' and Orphans' Fund shall be paid by March 1st, and that the names of those who have not done so shall be laid before the standing committee;—and that the by-law of the Widows' and Orphans' Fund be made a canon of the Synod. 3. Rev. Canon Sweetman—that a printed copy of the proceedings of the Synod, under the direction of the Hon. Secretaries, and signed by the Bishop, shall be accepted as the official record.

THE Rev. Thos. H. Appleby gives the following notice of motion:—

1. That any clergyman removing from the Diocese of Huron after ten years' active service therein, to a charge in any missionary diocese set apart by the Provincial Synod of Canada, his name be retained in due order upon the list of the clergy of this Diocese, and that by paying an annual subscription of ten dollars to the Widows' and Orphans' Fund, his widow and orphans be entitled to each and all the same rights and privileges derivable from that Fund as if he had remained up to the time of his decease in the aforesaid Diocese of Huron.

2. That any clergyman removing from the Diocese of Huron after ten years' active service therein, to a charge in any missionary diocese set apart by the Provincial Synod of Canada, his name be retained in due order upon the list of the clergy of this Diocese; and that he be allowed in regular rotation to participate in all the rights and privileges of the Surplus Commutation and Superannuation Funds respectively, as if he had remained in active service in the Diocese of Huron.

HELMUTH LADIES' COLLEGE.—At the monthly missionary meeting, held on the first of May, a liberal sum was contributed.

WESTMINSTER.—ST. JAMES' CHURCH.—May 7th.—A sermon was preached by the Lord Bishop in aid of the Sunlay School. A liberal response was made to the bishop's appeal.

DEANERY MEETING.—A union meeting of North and South Middlesex was held at Dorchester Station, on the 10th. An interesting paper by Rev. Mr. Gemley, on "The power of the pulpit," was read, who was requested to allow it to be published in the *Huron Recorder*. On the 22nd of August a meeting will be held, at which Rev. Mr. Tilley will read a paper on the "Offertory," and "Final Restoration" will be discussed.

AILSA CRAIG.—Rev. Mr. Holmes has entered on his duties, and will doubtless meet with a warm welcome and encouragement.

EASTWOOD.—A confirmation was held at St. John's, May 3rd, by the Lord Bishop. A goodly number were received into full communion. His Lordship preached, and, as usual, addressed the newly confirmed.

WOODSTOCK.—May 14.—The Lord Bishop preached morning and evening, in behalf of the mission fund, to large congregations. The collections were considerable. His Lordship addressed the Sunday School in the afternoon.

TEESWATER.—Rev. J. Barrett, Incumbent, St. John's, Bervie. Churchwardens: Dr. Bradley, John Hewitt.—Lay Delegate: Dr. Bradley.

ST. MATTHEW'S, KINLOSS.—Churchwardens: James Stringer, George Swallow.—Lay Delegate: Andrew Slemmont.

AYLMER.—EASTER SUNDAY.—There was an extra Litany service at three for the Sunday scholars, who supplicated the Throne of Grace with fervency and devotion in the language of the church. The Rev. T. R. Davis spoke on Sunday School work and catechised the children.—The Vestry Meeting was held on Monday. The debt on the parsonage was reduced \$360, leaving a debt of \$300. The churchwardens elected were J. B. Hambridge, J. A. Hays; Delegate, E. M. Bigg; Sidesmen, W. H. Jagger, E. M. Bigg.—The regular ruridecanal meeting was held May 10th. Rom. x. was considered. The subject discussed was "Bible Classes." The next meeting is to be held at Port Burwell, Aug. 9th; the Layman's sphere in Church work to be the subject of discussion; and Rom. xii. 15, to the end, the passages for consideration.

AMHERSTBURG.—CHRIST CHURCH.—The Bishop of Huron administered the apostolic rite of laying on of hands, May 19th. The Archdeacon read prayers. Twenty-seven persons were confirmed. His Lordship pointed out the characteristics of the Christian, and what should be expected of him as one of Christ's anointed ones. A Vestry meeting was afterwards held; His Lordship presided, and arrangements were made for the new Rector.

DEANERY OF HURON.—The quarterly meeting was held in Seaford, May 10th. Rural Dean Davis preached from Ex. iii. 2. The portion discussed was 2 Tim. i. 1-12. The next meeting is to be held in Dungannon, the second Wednesday in August, and the Rev. W. Craig will prepare a paper on "Church Membership."—*Huron Recorder*.

On the 11th inst. His Lordship the Bishop of Huron, administered the rite of Confirmation to forty-four Candidates in Grace Church, Brantford. Previous to the laying on of hands, His Lordship baptized a number of persons of riper years; the ceremony being very interesting, and was witnessed by a large congregation. His Lordship was assisted by the Rev. B. H. Starr, M. A., Incumbent of the Parish, and the opening service was conducted by the Rev. Mr. Anthony, Indian Missionary, reading the Morning Service; the Lessons being read by the Rev. Mr. Hill of Burford and Mount Pleasant, and the Rev. Geo. Wye assisting His Lordship in the Communion Service. It was pleasing to witness so many candidates assembled to receive this ordinance of the Church, and it shows that the Incumbent is an indefatigable worker in his Master's Vineyard, by his efforts to bring so many to the Lord's Table.

The Bishop's address to the Candidates was very effective, and it would be much to the benefit of all who heard it if they would ponder it over carefully.

MEAFORD.—In reference to the progress of the church here, Mr. Peter Fuller writes:—I find from an entry in my journal that Mr. Hutchinson, who was the first minister of our church settled here, preached the first time on Sunday 7th of August, 1859. The Presbyterian body very kindly allowed us the use of their old building, that is the old octagon church, and our services were held alternately with those of the Presbyterian minister and the Congregational minister, Mr. Duff. The number of families belonging to our church at that time was very small, probably not more than ten or a dozen, and there was not much religious enthusiasm among them. Our first vestry meeting was held on Friday, December 30th, 1859, when Mr.

Corley, sr., and Mr. James Smith were elected wardens. The possibility of building a church was discussed, and Mr. Corley and myself were appointed a deputation to wait on Mr. Purdy and see if we could obtain the gift of a piece of land for a site. We did not succeed at the time, and the matter was allowed to lie over for some months.

On the 8th February, 1860, the late Bishop held the first confirmation service here, in the Presbyterian kirk. About thirty were confirmed, which was very satisfactory considering the feeble hold which the church had on the people at the time. On the following Sunday Dr. Mulholland held service in the same place and administered the sacrament for the first time. In March of the same year (1860) we obtained leave to use the schoolhouse regularly for worship, and we must take this date as the one which we really made a beginning as a separate congregation. Through the kindness of Mrs. Albery we now organized a choir, and a small melodeon of mine was regularly carted to and fro to the schoolhouse on Sundays.

In March, 1861, the subject of building a church was again discussed, but it was not until August that we let the contract for the building, which as first built was only 40 feet long by 24 wide; costing complete about \$600. It may perhaps cheer up some of the despondent ones just now to add that when the contract was signed by myself as treasurer, I had only \$6 in cash on hand, and a subscription list with about \$200 signed for. The little church was duly finished the following summer, and consecrated by the Bishop, August 6, 1862, and on the Friday following the Bishop held a confirmation service in the church.

Since that time the progress has been gradual, the building having been lengthened at both ends, and the income having increased from about \$100 in 1862 to something over \$700 in 1875.

MEAFORD.—The "corner stone" of the new Christ's Church was laid on Saturday the 27th ult., by Mrs. Allan McLean Howard, of Toronto, in the presence of a large assemblage of spectators, the Meaford brass band lending additional attractions to the ceremonies. There had been a very neat little bower improvised out of the derrick that held the stone in position, and around this the interest of the audience centred. Shortly after 4 o'clock Rev. Mr. Hill, the incumbent, commenced the proceedings by reading an appropriate chapter from Haggai. Mr. Fuller then placed in a receptacle underneath the stone a vial containing, as he then announced, copies of the *Globe*, *Mail*, and *Monitor* newspapers, the *Canadian Almanac* and a scroll containing an inscription with the names of the Queen, Governor General, Bishops, Clergymen, Churchwardens and others.

The mortar bed was then laid and spread by Mr. T. Aris; and a beautiful silver trowel having been put into Mrs. Howard's hands she lightly spread a part of the mortar, the stone was lowered into position and pronounced well and truly laid. The Rev. Mr. Hill then read prayers, the band struck up, and the ceremony was over—no, not quite over for a very important part remained to be taken by the spectators—the laying of their contributions on the stone; and judging from the way this part of the proceedings began we should say that a handsome sum was realized for the benefit of the building fund.

The building will be a wonderful addition to the church architecture of the town.

The style is Gothic, and on the architect's plan looks exceedingly well. This, however, provides for a tower, which will at present be dispensed with. The size of the building is 86 x 76, the height of the walls 12 feet and the length of the rafters 34 feet. The walls will be of our common boulder stone, with free stone sills, facings, etc.

#### ALGOMA.

SAULT STE. MARIE.—The Bishop arrived here on the 30th of May, and on the 2nd of June consecrated the little cemetery belonging to the Shingwauk Home. It is sixty-six feet square, surrounded by a nice stone wall built by the Indian boys, with a very neat gate, surmounted by a cross, made in the carpenter's shop attached to the institution. His Lordship afterwards distributed the prizes and addressed the children. On Whit-Sunday, thirteen of the pupils, six males and seven females, were admitted into full communion with the church by the apostolic rite of Confirmation. After the third Collect at Morning Prayer, Hymn 127, A. and M., (*Veni Creator Spiritus*) was sung, and the candidates were presented to the Bishop by Rev. E. F. Wilson, in a manner similar to that of presenting candidates for ordination. His Lordship then reminded them of the great importance of the step they were about to take, and asked the congregation to spend a few moments in silent prayer on their behalf, after which the confirmation office was proceeded with. The Bishop preached from Exodus xii. 26, "What mean ye by this service?" and explained the nature of confirmation, concluding with some excellent practical advice to the newly confirmed. His sermon was listened to with great interest by the Indian children, who appeared thoroughly in earnest, and quite to realize the responsibility they were assuming, as they proved by all remaining to receive the Holy Communion. In the afternoon the Litany was said, and a child of Rev. E. F. Wilson was baptized by the Bishop.

The friends of our Diocese will, we are sure, excuse a little delay in the appearance of the *Algoma Quarterly*, when we say that a printing press has been procured for the Shingwauk Home, and that it will in future be printed by the pupils of that institution. We hope to issue it about the 1st of July.

The Rev. J. Widmer Rolph leaves here about the middle of June; he has been appointed to the temporary charge of Bowmanville, during the absence of the rector in England.

#### CHURCH DISCIPLINE.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—In your last paper you invite correspondence on this subject. I therefore send you the following extract from the editorial of the *New York Church Journal*, which is equally as applicable to Canada as to the Church in the United States.

P. T.

"For if we are to have discipline, 'the Rector' must discipline. And who is 'the Rector'? A clergyman who is allowed to officiate for a certain number of people as long as they like him.

"The poor man has a wife too, and children, perhaps half-a-dozen. It is very inconvenient to be obliged to remove. Then if he displease his congregation, and they work the usual machinery to get him removed, he is an 'unsuccessful' man. The Church knows him as 'impractical,' or 'erectory,' or 'lacking in tact,' or hears that 'he did not succeed well at Smith-

town,' and it is hard lines thereafter for the poor man everywhere.

"Now we submit it is too much to ask a man in this situation, to offend Squire A, or drive the rich Mr. B. out of the Church; or make a deadly enemy of Col. C. whose family rent three pews.

"If these estimable gentlemen choose to live, as they very likely do, to the world, the flesh, and the devil, the parson must be content to smile upon them as supporters of the Church; above all, not to drive them away by lack of tact, lest the Church suffer.

"Naturally this rector and all like him, are very much opposed to any revival of discipline. He cannot see how discipline will fill his pews, how it will 'support the parish,' and pay his salary. And as 'filling the pews' 'supporting the parish,' and 'getting the salary paid,' are the purposes for which churches and parsons exist, he thinks discipline impertinent.

"His notion is to make the church 'successful,' and to this end one must be prudent, careful to give no offence, to obtrude no offensive opinions, to court especially the rich and the influential, and to have things go on quietly. He proposes, like a wise man, to butt out such brains as he is pleased with, against no stone wall of discipline.

"In other words the question of discipline touches at once on the inherent viciousness of our headless and helpless Congregationalism. Each man must fight his own battle alone, must sink or swim, 'succeed' or fail for himself. And the world's measures of 'success' are the Church's measures also at this time, sad to say, and a man protests against being legislated into a position where he may alienate some of his warmest supporters.

"That his alarm is groundless, we may believe. That really the thing he dreads is the way to give the Church respect and power, and to magnify his office, one may have insight to see, and faith to believe, but we cannot expect men to be greatly higher than their fellows and their circumstances.

"It is pretty certain that while 'the Parish' means anybody and everybody that choose to 'sustain the Church,' baptized or unbaptized, communicant or noncommunicant, 'Jew, Turk, or Infidel,' honest man or knave, discipline is in the nature of things impossible, and some other outlet must be found for that zeal for God's kingdom, which every Churchman naturally feels."

(FROM OUR HAMILTON CORRESPONDENT.)

#### NOTES OF A SERMON ON UNITY.

PREACHED AT THE OPENING OF THE SYNOD OF NIAGARA, BY THE REV. CANON HEDDEN, M.A., RECTOR OF THE CHURCH OF THE ASCENSION, HAMILTON.

Ephesians iv. 4-6.

The Rev. Canon introduced his subject in his own quiet and unpretending yet impressive manner.

The church, he said, had in her infancy to contend against the *civil power*—tolerant only of polytheism—against vice, enraged by her lofty purity—against infidelity, impatient with her calm dogmatism.

And there were foes more dangerous still, because more insidious—these were foes of her own household. Questions of doctrine, discipline and ritual were fiercely debated. The sacred writings themselves disclosed slumbering elements of discord, and proved to us how much needed, how little heeded, was the Saviour's dying prayer, "That they all may be one."

Yet the Scriptural theory of the church was "UNITY." One closely knit together

Body; One Head, the many members in perfect sympathy with one another. *One Building—A Temple*, Christ the Corner Stone—its component parts, living stones built up firmly upon Him—*One Tree*—The true Vine, with its fruit-bearing branches.

Everywhere in the Scriptures was the Church of Christ presented as a community, one and invisible—and therefore to preserve this unity was a principal duty of its members. Christian principles not only taught unity directly, but also indirectly promoted it. Where unity was broken some principles must have been laid aside. Further, the unity of which the Scriptures spoke was of so perfect a nature that it had no limits as to its extent, no qualifications as to its property. It admitted neither of abatement nor of restriction. For to constitute union with the church of Christ, apostolic doctrine must be held. "Though we or an angel from heaven preach any other gospel unto you than ye have received, let him be accursed." Apostolic fellowship must be maintained both in the government of the Church and in the mode of that Church's worship.

These divisions of the Rev. Canon's discourse were fairly placed before us founded on the direct statements of Holy Writ and supported by convincing arguments from "Ancient Authors."

He was careful, however, to guard against the idea that any Church, however Scripturally modelled, was gifted with infallibility. Along with the apostolic order there must ever be the apostolic doctrine. No promise of perpetuity or of infallibility was given to any particular national church. "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living but also in matters of faith." And he warned us that it was our duty as individuals to see that the faith be maintained and zealously held, lest we too should fall from our lofty position of unassailable truth and order.

With regard to the mode of worship, the rev. gentleman observed, that it was not probable that the Apostles left the infant churches without instruction as to the manner of conducting divine worship, and among the traditions which St. Paul gave to his disciples, there might have been directions more or less definite. He reminded his hearers of the liturgies bearing the names of St. James and St. Mark which were in use certainly in the second century, and with which our own is in the main consistent. He quoted Justin Martyr and the Council of Brittany as evidence of the same facts, and showed that the primitive worship, like our own was modelled upon that of the synagogue, being *liturgical* in its form.

After thanking his audience for their attention, the preacher concluded:—"In this day of enquiry, of restlessness, of change, and of a falsely called charity, it is well to have our attention directed to the good and the grand old paths, that we may feel the more courage and security in walking in them. We have cause to be thankful that we hold pure apostolic doctrine and apostolic order. Let us thankfully and contentedly abide in our belief of what constitutes apostolic doctrine and apostolic fellowship. The Articles of our Reformed Church, which set forth her doctrinal belief, are most purely evangelical—i.e. they set forth the cardinal truths of revealed religion. Let us hold fast to her teaching even if there be some few otherwise minded. Most Scriptural are her doctrines, most pure the morality she teaches, most mindful of us in our various states and conditions of life—thoughtful of us both in the days of our health and seasons of sickness—tenderly ministering to us in the hour of

death—treasuring even our dust when the spirit has fled to Him who gave it, and redeemed it, and triumphant in the hope of our resurrection."

ENGLAND.

At the Wem Chapter, at Middle, on the 18th ult.—the rural Dean in the chair—it was noted that prayers had been directed to be said for the Prince of Wales' safety, that his tour in India had been happy, that India had a great claim on England, that the death of Bishop Milman at this time made this claim especially felt, that a large amount of sympathy would be elicited by the Prince's return, that the amount contributed by this wealthy country to missions was lamentably small, and that we ought to catch eagerly at every opportunity for pressing the claims of Christian missions on our people. It was, therefore, unanimously resolved to send a dutiful request to the Bishop, that he would be pleased to submit to the Archbishop the propriety of recommending a Sunday, subsequent to the Prince's return, when collections might be made in every church for missions in India.

IRELAND.

The General Synod of the Irish Church opened its third session, April 20th. In the morning the members attended Divine service at St. Patrick's National Cathedral. The Holy Communion was administered by the Bishop of Meath, the Bishop of Ossory, the Dean of St. Patrick's, and the Rev. Lord Plunket.

The report of the Representative Church body for 1875 shows a large accumulation of invested property for the general purposes of the Church. The value of glebe-houses vested in the Church body is about a quarter of a million sterling. Many parishes are availing themselves of an act of 1875, to facilitate the purchase of land for glebes. Since the passing of the Church Act in 1869, 207 "ecclesiastical persons" entitled to annuities under that act have died. As bankers and money-lenders to the clergy, the Church body have advanced in all, £975,214 in exchange for annuities under the act; and have advanced £105,890 on the security of approved life policies. The finance committee (which sits every week), has invested in round numbers, six and-a-half millions sterling, which is now the private fortune of the "disendowed" Church—and is liable to increase. Nearly half of this fund is invested in preference stocks and debentures of railways; while upwards of a million has been advanced on mortgages of real estate at 4½ per cent. interest. In another part of the report it is stated that the representative Church body have received written notices of dissent from the statutes passed by the General Synod of 1875, from 534 of the clergy—that is to say, from nearly one third of the whole number now working in Ireland. A summary at the close of this report gives £218,498 as the total income from all sources during the year, showing a diminution of income. There is a falling short in the payment of the assessments made on parishes, toward the general stipend fund, and on this the words of the report may be quoted:—

"When the foregoing figures are put together, the total result, as has been before stated, is a falling off in the income derived from voluntary sources of £38,621 18s. 5d. If the amount of the assessments had been at all adequate to provide for the efficient maintenance of the ministrations of the Church throughout Ireland, a temporary falling off in this fund would not have been of so much importance. But the evil is of a two-fold kind:—(1) The salaries promised

the stipend fund were originally, in many cases, insufficient to attract and secure the services of young men of talent, learning, and energy, and (2), the receipts of the fund intended to provide for these inadequate stipends have not realised. If the sum of £122,149, which has been received under the head of stipends, during the year 1875, were divided among the 1,850 clergy who are at present labouring in the Church of Ireland, it would give to each, £66, which, added to an equal amount derived from the interest of capital, would give to each an average annual income of only £132. One penny per week, contributed by each of the members of the Church of Ireland, as given in the last census, would yield over £145,000 per annum. The entire contributions to the stipend fund from all Ireland for the past year, as stated above, amounted to only £122,149 16s. 7d.

WHY ARE WE EXCLUSIVE?

This question is constantly asked; and many of our Church people are not able to give a satisfactory answer. Great numbers of those who think themselves good churchmen, are not able to give any satisfactory reason why we exclude from our churches the ministers from the various denominations around us. And, it is not an uncommon thing, to hear them regret that we are so exclusive.

Such persons have not studied the history of the Church. They are ignorant of the points of difference between a ministry that has come in unbroken succession from the apostles, and a ministry that can be traced to its origin in the brain of some good man, who lived one, two or three centuries since.

When we decline acknowledging that every man, however pious, or able, has authority to organize a church, we do not condemn those who care nothing for the apostolic ministry. We believe that the Lord and His inspired apostles left a church regularly organized; and that no human being has any authority to set aside the divinely appointed institutions which have come down to us from the days of Pentecost. While we say not one word against the piety or the sincerity of any of the Christian people in the various denominations around us, who do not believe that the ministry is of divine appointment, we feel constrained to act up to our convictions, and to adhere to what we regard as strictly binding. Firmly believing that there is an historical Church, with an unbroken succession of Bishops, we cannot conscientiously depart from that Church, and we deny that we are uncharitable in holding to this position. We do not judge those who differ from us. We simply act up to our honest convictions. Believing that there is a Church in the world, that is both apostolical and evangelical, we feel that we could not without sin depart from that Church; nor could we do anything that may tend to make the world think lightly of what an inspired apostle calls "the pillar and ground of the truth."—*Ex.*

SIMPLICITY OR CARELESSNESS.

Extract from the late Bishop Milman's reply to a memorial presented to him in 1875.

"The Bishop expressed especial regret that the names of Missionaries should be appended to the memorial. They, if any, should be on their guard against party spirit. I must add that the untidiness of some Missionary Churches, and the too frequent irreverence of their services require to be amended by them, and ought to prevent them from criticizing others. That

which they denominate *simplicity* appears to me carelessness; and is, as I am well assured, one of the obstacles to the growth and expansion of the Christian Church."

At the last Presbyterian General Assembly it was decided to allow each congregation a discretion as to rebaptizing converts from the Roman Church. There is a memorial before the Assembly now in session in Brooklyn, protesting against this action, because it *permits ministers to recognize the validity of Roman Catholic baptism!* The language of the memorial is said to be in the highest degree denunciatory, asserting that the Church of Rome is idolatrous and apostate, and consequently incapable of administering Christian baptism. Thereupon arise some questions to the thinking mind, and which of course the General Assembly cannot consistently ignore in its consideration of the memorial. Thus—who baptized John Calvin and the rest of the founders of the Presbyterian denomination? But if the Church of Rome was incapable of administering Christian baptism, then these worthies were not baptized at all! But clearly, as one who has not been baptized himself, cannot administer baptism to another, all successive baptisms transmitted from the Roman Church must be invalid. How about the memorialists? Have they been baptized?—*Church Journal.*

STANDING AT THE OFFERTORY.—The only seats known in a church, in Catholic liturgies, are the seats of the bishops and the clergy. The only positions known in the church, except under certain circumstances, for these, are *standing* or *kneeling*. It is not our business to meddle, but we merely remark that sitting in church at all is altogether outside rubrics and Catholic custom. To stand at the presentation of the offerings is strictly and entirely rubrical, as it is strictly and entirely rubrical to *stand* everywhere in the service where the direction is not given to *kneel*. Meanwhile, what shall we say about the *rubricity* of singing solos, quartettes, duets, jigs, and other fantasticalities, during the time the churchwardens are taking the offerings (instead of the offertory sentences provided), and calling these "Offertory pieces?" The custom is derived from the most debased, flashy, and sensational of modern Romish sensuous worship, and holds in scores of churches, in all its profane folly, and outrageous bad taste, when the good people would be horrified if the priest should ask them to stand when he presents the alms on the altar. Is this sort of thing rubrical? It seems to be very popular, and it is very growing, and we hear nobody denouncing it as "ritualistic," or "Romanizing," although it is the latest Romish importation we have, and has come in, we suppose, with our Romish organists and gallery minstrels.—*Journal.*

Many lawns suffer by mowing too late in autumn, which exposes the roots of the grass to injury by the severe cold of winter. It is always best to allow the grass to grow several inches in length, and as cold weather approaches it lies flat, and serves as a goodly protection. This is more particularly important in exposed places; under trees it is not necessary. Lawns are sometimes badly disfigured by top-dressing at this time of year with coarse manure, left in large lumps upon the surface. Old, well-pulverized manure or compost, which may be spread from the shovel like the sowing of seed, answers the purpose much better, and has not the strong offensive odour of fresh manure. But if it becomes necessary to use the latter, or none, break it up fine, and spread it evenly with a steel rake in a small yard, or with a smoothing harrow on more extended grounds.

## TOIL AND REST.

When sets the weary sun,  
And the long day is done,  
And starry orbs their solemn vigils keep;  
When, bent with toil and care,  
We breathe our evening prayer,  
God gently giveth His beloved sleep.

When by some sland'rous tongue  
The heart is sharply stung,  
And with the sense of cruel wrong we weep;  
How like some heavy calm  
Comes down the soothing balm,  
What time He giveth His beloved sleep.

O, sweet and blessed rest,  
With these sore burdens pressed,  
To lose ourselves in slumber long and deep;  
To drop our heavy load  
Beside the dusty road,  
When he hath given His beloved sleep!

And on our closed eyes  
What visions may arise!  
What sights of joy to make the spirit leap!  
What mem'ries may return  
From out their golden urn,  
If God but giveth His beloved sleep.

And when life's day shall close  
In death's last deep repose,  
When the dark shadows o'er the eyelids creep,  
Let us not be afraid  
At this fast thickening shade  
For so God giveth His beloved sleep.

To sleep? It is to wake—  
When the fresh day shall break—  
When the new sun climbs up the eastern steep;  
To wake with new-born powers,  
Out from the darkened hours,  
For so He giveth His beloved sleep.

To die? It is to rise  
To fairer, brighter skies,  
Where death no more shall his dread harvest reap;  
To soar on angel wings,  
Where life immortal springs—  
For so He giveth His beloved sleep.

## ABOUT FIREARMS AND SHOOTING.

"Well, Stephen, the lock of my gun is again out of order. Will you examine it and see if you can repair it for me while I wait?"

"Certainly, Mr. Harris. Take a seat, if you can find one, and we will see what can be done."

So the old gunsmith left in his vice the unfinished work on which he had been engaged, and began to examine the old-fashioned flint-lock fowling-piece which Mr. Harris had handed him.

Stephen Anderson, the gunsmith had been a soldier in his youth. Having been more than once severely wounded, he at length retired from the army with a pension, too scanty to support himself and his family. He was, however, handy and industrious; and having had some practice in blacksmithing before he went into the army, he opened a shop in a rude shed adjoining his dwelling where he repaired guns and did many other jobs, and was a convenience to the entire village. He was an amiable and talkative person, a great favourite in his neighbourhood, and withal a warm-hearted Christian.

His present visitor, Robert Harris, was now a student in college, but at home at this time for his vacation. Robert was fond of shooting, and was considered a capital shot by his young friends. Of course he was obliged, in order to keep his gun in repair, to avail himself occasionally of old Stephen's skill.

"Stephen, did you ever think," said Robert, "what a difference the invention of firearms has made in the condition of mankind?"

"Yes, indeed," said Stephen; "I often think of that as I sit at my bench repairing a gun. I sometimes try to remember all that the Bible tells us about the arms used

by those nations of old times. Men armed only with swords, darts, lances, javelins, battle-axes, bows and arrows, and slings—which are the only offensive weapons the Bible tells of, so far as I remember—would make a poor fight in our times."

"That is true," replied Robert. "Yet I remember to have heard it very strongly asserted, by those well read in history, that many more persons were killed in battle by the use of those primitive weapons than are now killed while using firearms—i. e., a larger proportion were then killed of the number who went into battle. In war, they say, as the use of firearms—and especially of artillery—became more general, the slaughter of battles diminished; for an army out-manceuvred was an army at the enemy's mercy, and therefore beaten. Such an army would at once retreat, if it were possible; or if that were not possible, it would surrender. But in the old-time fights, where victors and vanquished mixed pell-mell in single combat, a victory could only be really won when an army had either run away, surrendered, or been slain. Thus a great battle, like that of Crecy, for instance, where thirty thousand Frenchmen are said to have fallen victims to the English sword, battle-axe and bow, would now probably be gained with a loss to the vanquished of not more than one thousand men. So the murderous firearms of modern times tend to the preservation of human life, and not to its destruction."

"Well, Robert, that is a very pleasant view of the case," said the gunsmith who had listened very attentively; "and I hope it is true. But it does not look so to one who is on a battle-field. When I have seen my poor fellow-men shot down by hundreds, and lying about on the ground, mangled and bleeding and dying, I have often wished that not another gun, large or small, might ever be made. War is a horrible thing. Since I have seen it, I have felt it to be one of the most precious promises of the Bible, that a time would come when men should 'learn war no more.' God speed that day!"

"Amen," said Robert. "And yet the Lord has a wonderful way of using what to us seems evil to bring about his purposes of mercy. I have heard wise and good men declare that, although men had no such design, the invention and use of firearms had been powerfully promotive of civilization and liberty, and even of Christianity. When firearms came into use, plated armour no longer availed against the weapons of the peasant, and the mailed chivalry who had trampled with iron heels upon all popular rights could no longer carry all before them. Peasants could fire guns as well as lords and knights. The people soon discovered their power to contend with the nobility, and by degrees they rose and fought for liberty, and gradually they gained it."

"There may be much in that, Mr. Harris; I never thought of it before. You collegians learn a great many things we ignorant people never thought of. As you say, the Lord is infinitely wise, and no doubt He will use everything to promote His kingdom on the earth. As you have been learning almost everything at college, Mr. Harris, can you tell me who invented guns and gunpowder?"

"The credit of having discovered the art of making gunpowder," said Robert, "is commonly given to Roger Bacon, an English friar who lived about the year 1250; but learned men say this is a mistake. They tell us that gunpowder was known and used several centuries before by both the Chinese and Hindoos. But when its power was first applied to hurl balls or other weapons is uncertain. It is not unlikely that Friar Bacon heard of gunpowder

and its explosive qualities through the works of East Indian writers, or perhaps from Asiatic travellers. It was not until the reign of King Henry VIII. of England that the iron-founders succeeded in casting iron ordnance. Since that time vast improvements have been made in all kinds of firearms."

"Yes; I have heard wonderful accounts of some of these new inventions. These may all be very useful in good hands. But I cannot help feeling very sorry," said Stephen—who was a tender-hearted man—"that these instruments are so often used for cruel purposes. When dangerous wild beasts are destroyed, it seems to be all right; or when birds and beasts are shot for food, that seems to be within the grant given to man by his Creator; but when God's harmless creatures are killed merely for sport, it does seem to me to be only wanton cruelty."

"I fully agree with you," said Robert; "and I assure you that no gun in my hands has ever killed, or ever will kill, a living thing except for some really useful purpose. I have known boys to shoot poor harmless birds which could not be used for food, merely to try their skill. Such cruelty is shocking. Hunters have written books to tell how they have roamed over regions—in Africa, for example—for mere sport, killing multitudes of wild animals which they did not want when killed. Travellers and sportsmen in our own far West often kill buffalo from mere wantonness. Such acts are heartless and disgraceful."

"I am glad to hear you speak as you do, Mr. Harris. Your gun is now ready for use; and I feel more satisfaction in the job since I know it will not be used for any cruel purpose."

## WHICH SHALL IT BE?

In view of the great dangers besetting young people of the present day, in the form of bad newspapers, illustrated "juvenile" monthlies and weeklies of a vile character, surreptitiously and extensively circulated, and finding their secret way into the best homes and school-houses of the land, the dullest managers of a *pure* periodical for the young can hardly fail to burn with a holy fire. If they can only do a negative good, in crowding bad reading to the wall, in taking up the children's attention so that foul publications are unheeded, a great work is accomplished; their mission is a blessed one, and good citizens everywhere should rally to their assistance.

Let not parents deceive themselves. No home is too sacred or too carefully guarded for those fiendish invaders, the vendors of low and dangerous juvenile publications, to ply their unholy trade. Every child is in danger for whom good, well-selected enjoyable reading is not provided by those most directly having its best interests at heart. All dangerous publications do not betray their character at a glance. Often they wear the mask of graceful information, and even piety. Do not force your child to spend time in reading, but look to it that all his or her reading is properly filled. While you blindly congratulate yourself that your boy or girl, through a fondness for books and periodicals, must necessarily be learning something, it may be well to know what that something is. Undue intellectual stimulus for children is bad enough, but emotional stimulus is worse. In the hands of unprincipled purveyors it opens the way to moral errors of every kind, and by quickening an else slow growth to what is holy, develops only precocity and vice. The point of the wedge is easily inserted, and, at first, as easily thrust back, but beware of the silent force that, having once gained an entrance, may split the peace and purity of your home.