

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, JULY 12, 1877.

[No. 28.]

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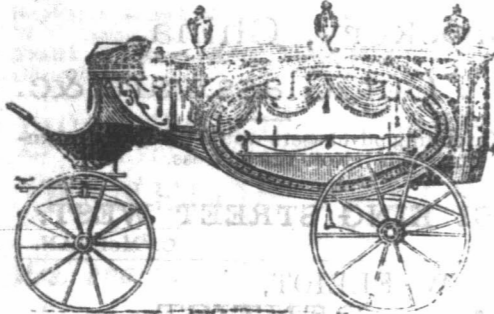
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# Dominion Churchman.

THURSDAY, JULY 12, 1877.

## THE WEEK.

ETHER the bulletins issued by the Russian and Turkish commanders are more than usually mendacious, or fortune is more than usually capricious, and shews an extreme hesitation in the choice of the standard on which she is ultimately to perch. Some unexpected, and as yet imperfectly explained reverse has befallen the Russian troops in Asia Minor, so much so that the siege of Kars seems to be practically abandoned for the present. One account alleges that a Turkish force was allowed, or more probably assumed permission, to march for the neighborhood of Van across Persian territory, and thus unexpectedly make a descent on the exposed left flank and rear of the Russians, the recall of whose advanced guard was thereby necessitated. This explanation would account for the retreat of the left and centre, but not for the defeat, apparently confirmed, which they have suffered at Batoum. On the whole, the Turks have a brighter prospect in Asia than they could look upon a week ago.

In Europe the Russian advance has undoubtedly been slower than was anticipated, and there is no evidence as yet that it has been ever sure. It is true they have achieved the passage of the Danube with comparatively small loss, but there has been little dash about their later operations. Apparently their chief advance is to be in a line to Tirnova about due S. of Sistova, where the passage of the river was effected. This will take that corps a deal to the West of the fortress of Schumla, the centre of the Turkish position. Another force has occupied the Dobrudzka, and is preparing to advance into Bulgaria proper. The Turks therefore will have to fight on two lines, one from Varna to Rustchuk against the Dobrudzka invaders; the other from Rustchuk to Schumla against the Sistova force; the latter, in its turn, being exposed to attack on its right flank by the force which the Turks are hurrying up from Montenegro and Albania. Both combatants are nearly, if not quite, bankrupt, but on the whole the Czars "cat has got the longest tail." Though we place little confidence in the affirmations of disinterested sympathy with the oppressed which Prince Gortschakoff puts forward as the sole reasons for going to war. Still we trust and believe that by it the state of the Christians in Turkey may be permanently ameliorated. The English fleet is ordered to Besika Bay, to be within easy reach of the Ambassador at Constantinople.

It is to be hoped that the fracas which occurred last week on an Ottawa steamboat will not be made the occasion of any political or ecclesiastical excitement. If quasi-religious tourists wish to have the flag of their organization floating over their heads, they

can readily arrange for having their harmless wishes gratified; but it will be well, in future, if they forbear, when excited either by picnic stimulants or religious enthusiasm, from hauling down the national flag to make room for their own eccentric and unrecognized bunting. There are points on every vessel where complimentary flags can properly be exhibited; but there is a flag in Canadian and all British waters which has its own place, the place of honour, and enthusiasts, whose hearts are on the banks of either the Tiber or the Boyne, will do well not to play pranks with the Union Jack on the St. Lawrence.

Surely the time has come for suppressing, in the common interests of peace and quietness, all religious and quasi-religious processions in the public streets. It has been constantly said that there is less than no reason or justification for perpetuating in Canada the animosities and party cries of the old hemisphere, and of course it is humiliating to think and to confess that in the nineteenth century we cannot have the charity and the common sense to allow our neighbours to worship God in their own way, and that our religion is of so sensitive and pugnacious a character that, on the one hand, our conscience compels us to flaunt our emblems in our opponent's faces, and, on the other, a jealous regard for their own rights and for the impugned honor of their Church—for this is, we understand, the correct phrase to use—forces men to rush madly into the fray and punch heads right and left to the exasperating strains of the "Boyne Water" or "St. Patrick's Day in the Morning." All this, we say, is childish and humiliating. Still we have to do with what is, not with what ought to be. The Orangemen who have declared and who adhere to their intention of walking in procession in Montreal on the 12th of July, have the right to do so equally with the organizers of a Romish 'pilgrimage'; but each party knows full well that its proceedings are admirably calculated to provoke a breach of the peace. Still they persist in doing it, and claim from the authorities that protection to which every citizen is entitled while he keeps himself within the bounds of the law. The responsibility of keeping the peace being thrown on the State, it is quite legitimate for the State to simplify its own course by declaring illegal all processions which are calculated to lead to disturbance. Let the restriction be at once thorough in its scope and absolutely impartial in its application, and then neither side can complain and all can have peace.

To the speeches made and the resolutions carried at the late meetings in London of the Church Association and the Church Union, too much prominence, it seems to us, is being given. The utterances of the two Societies which represent the two extreme wings of the extreme parties in the Church, are only important as indicating the prospects of peace

or war. Neither of them is perfectly satisfied with the late judgment, and neither intends to rest on its oars. The one binds itself to support those clergy "who, having with the consent of their congregations revived the lawful ceremonial of the Church of England, are now prepared to suffer" rather than to submit to the ruling of the Privy Council; whilst the other, disavowing any intention of becoming a "persecution and prosecution society, unlimited," yet declares it to be its duty to aid the three aggrieved parishioners in their easy attempts to bully obnoxious parsons. The one is in practice a good deal more intolerant and bigoted than the other, but we have little sympathy with the view that a clergyman and a congregation, provided they are of one mind, ought to be at liberty to carry on the services of the Church just as they please, and to "suffer" for opposition to the rulings of Courts which you dislike, is necessarily a laudable thing. We are glad to see, however, that the E. C. U. disavows all sympathy with the advocates of disestablishment. Speaking of the difficulties inherent in the position of Bishops at the present day, the *Guardian* says, "Here comes in the duty of the great party of the 'Centre' in the Church, in which—let extreme partisans say what they will—lie her real strength and her real hold upon the country. More especially, we believe, as we have already said, that the key of the position rests with the old High Church party. They do not, as the Bishop of Lincoln showed not long ago, really want what the extreme ritualists clamour for. Hitherto they have been, according to the nature of all Centres, drawn on by the action of the extreme party, which they do not like, and yet are reluctant to disavow. On their wisdom and determination with which they do this, the future will very largely depend."—words which, *magnis componere parva*, are not altogether inapplicable to a situation somewhat nearer to our own homes.

Besides political pic-nics and "magnificent demonstrations" in favour of the rival chieftains, there seems to be little to chronicle in the political history of the Dominion at the present moment, unless it be the dismissal by the Court of the petition against the election of Mr. Lafamme in Jacques Cartier. It is already alleged that an appeal will be carried to the Supreme Court, but taking Chief Justice Dorion's decision as, for the present, final, we may congratulate the country that it is spared the disgrace of having its Minister of Justice unseated for bribery and corruption.

Our friends across the border are once more involved in an Indian war, this time far removed from our own boundary line. It shews little for the business shrewdness—perhaps a good deal less for the Christianity—of the United States Government that such a state of things, as lamentable as it is

expensive, should be allowed to continue year after year. In this particular instance we do not know who is to blame, but there is no doubt either that the whole of the Indian tribes have an intense distrust of the Government or that they have but too good reason for that distrust. They have for years been subjected to the frauds and the cruelty of official agents, and then the instant that a trigger is drawn or an arrow shot either in self-defence or in revenge for untold wrongs, whole tribes are denounced as murderers and hunted down whenever they can be found. Thanks, however, to such men as Bishop Whipple the tide is turning at last, and Indians will, we trust, be ere long treated with honesty and forbearance, though it will be years before their confidence in the Government's good faith can be established.

#### SEVENTH SUNDAY AFTER TRINITY.

THE providential care of God over His creatures—His temporal blessings and His manifold gifts of grace—forms the subject the Church now introduces to our notice. He is the Giver of all good things, as well as the Author of them, He grafts in our hearts the love of His name, He increases in us true Religion, He nourishes us with all goodness, and of His great mercy He keeps us in the same. So far the Collect teaches. The Epistle shows the gift of God in its fullest and highest manifestation to be eternal life, and it lays especial stress upon the truth that this gift comes to us through the One Mediator in Whom we have redemption. The principle is also particularly inculcated that this eternal life, which is a free gift, not be merited by any but by Christ, is only the completion and perfection of the holiness which is the characteristic feature of the Christian's life on earth, and which is so diametrically opposed to the suggestions and movements of the carnal mind of man in his natural state.

Christ's providential care is particularly manifested in the Gospel for this Sunday. The evangelists who record the miracle of feeding the four thousand, are careful to show in how many ways the care of Christ exhibited itself in the days of His pilgrimage on earth; and that though it was "not meet to take the children's meat and cast it to the dogs," yet His blessings and His mercies were to extend far beyond the House of Israel. And His providential regard for man is a subject that has well nigh been ignored in the present day. As though God might be too great a Being to attend to the small minutiae of every day occurrences. Christ Himself had provided an antidote to this pestilential notion when he gave utterance to that beautiful parable: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field, shall He not much more clothe you?" It has indeed been well remarked that—The highest human intellects are not those which are entirely

absorbed in the contemplation and study of great principles, still less are they those who are ever cataloguing details. The really great mind combines the two powers and processes, and it is great in the degree in which it can effect the combination. The really great ruler of men is not only a student of the generalities of good government; he is perpetually interesting himself in all the details of the personal wants of each class of the people that he rules. And so with a great General, as Napoleon the First. His plans were large—boundless as his ambition; but no officer in his army paid more attention to the minutest details of the Soldier's life or of the operations of his forces. And to ascend from the finite to the infinite, to say that Almighty God is too great to attend to the wants of individual men, may, at first sight, look like reverence, but it is reverence of that inferior and spurious kind which goes through the proprieties of society in the palace of some dynasty supposed to be falling, while its heart is with the revolution outside that is already battering at the gates and clamoring for an abdication. This reverence indeed is of such a nature that it would bow the Almighty out of His own universe with punctilious ceremony; or it would accord Him a ceremonial obsequiousness, while it would reduce Him to a strictly practical impotence. God, to be God at all, is infinite. No magnitudes are beyond His grasp, for He includes them all; but also, we must remember, no details are so minute as to escape His perfect appreciation of every one of them. The real greatness of the Infinite, Self-existent Being would be as surely forfeited, if he did not count the hairs of our heads, as if He did not guide the movements of the suns. And therefore, discarding the blasphemy which would enhance God's Majesty at the expense of His Providence, the Church of Christ continues to exclaim: "Who is like unto the Lord our God, That hath His dwelling so high, and yet He humbleth Himself to behold the things that are in Heaven and earth!"

#### TWO SCHOOLS OF THOUGHT IN THE CHURCH.

AND some may ask: What does that mean? We are not quite sure that it would be easy to explain the phrase, taking into consideration the way those make use of it who contend the most strongly for the necessary existence of the thing itself. Whether it is meant that the same truths are viewed under two somewhat different aspects, or whether the expression indicates two sets of principles, more or less contrary to each other, running in parallel lines, and embraced in the same organization,—may be a question. In other departments, that may form subjects of inquiry, the same difficulty can scarcely be said to occur. In politics, for instance, it is easy to see the contrariety existing between the two principal systems of monarchy and republicanism: the one placing the Government of a state in the hands of an individual, the other giving the same power and authority to the mass of the people. In painting, the two principal

schools—the Neri and the Bianchi—are constructed upon principles so contrary to each other that no difficulty can arise in determining the classification: the first making the shadows of a picture merely of darker tints than the lights, and the second making the lights and the shadows of colors complementary to each other. In Geology, if there can be said to be two systems, the modern one may perhaps be best indicated by regarding it as a total invasion of the province of History.

Perhaps in regard to the Church the main difference may be said to arise from the fact that all parties usually recognised as having anything of an orthodox character about them, admit the existence of an authorized, ultimate standard of religious truth, from which, could its revelations be accurately deciphered, there would be no appeal. And hence, systems of doctrine that have a considerable amount of contrariety about them, have almost come to be considered as only two different aspects of the same set of immutable truths. These several systems, supposed to be derived from the one foundation of truth, may be said, in some respects, to have originated in an almost exclusive attention bestowed upon one truth, to the exclusion of others which might be found practically to modify its application. As for instance, to go back in the Church of England to a century or more, some of the bitterest controversies raged with regard to the systems called respectively Arminianism and Calvinism—the latter fixing its attention exclusively upon the Sovereignty of God, and the former upon the possession of a certain amount of free-will which was supposed to be inferred from every command, every promise, and every threatening in the sacred record, as well as borne witness to by every man's consciousness. In its extreme, neither system endeavoured so to hold the two truths as practically to harmonize with each other; although all the formularies of the Church in England, the Articles and Liturgy alike, are so constructed as to show the absolute and illimitable Sovereignty of God, as boundless as His nature—while that sovereignty, according to His good pleasure, is represented as exercised so as to admit of so much freedom in human actions as will consist with the nature of responsible beings, and so as to constitute those actions morally right or morally wrong. And we may remark, too, that the teaching of the Church, whether in the Liturgy or in the Articles, gives not the slightest sanction to "that iron system of pitiless logic" which would limit the extent of redemption to a favored few, whose religion consists in using a set of cant phrases, and therefore not inaptly called "a religion of phraseology." As to the extent of redemption the Catechism is clear and unmistakable, when it states that "God the Son" "redeemed me and all mankind;" and to a Calvinist the Seventeenth Article can suggest no meaning whatever, it being evidently compiled as a protest against the evils resulting from an adherence to that wretched system which at one time made such havoc in the church;

and which even rigid Presbyterians are beginning to discover is the system, above all others, the most dishonoring to God which has ever been invented by man.

In the present day—leaving out of the question disputes about ritual, as being, *both on one side and on the other*, utterly unworthy of engaging the attention of intelligent beings, except so far as any proposed ritual may be supposed to increase or diminish reverence and devotion—the two “schools of thought,” if we are to have them in the Church, appear in their discussions to have principal reference to the efficacy of the sacraments, as some would say, or with others, to the sacraments as real means of grace. There is another question which is sometimes warmly debated—the nature of Christ’s presence in the Holy Eucharist; but that may for the present be dismissed, as being anything but a legitimate subject of inquiry—neither Holy Scripture nor the formularies of our church having defined the nature of that presence, although they both testify to its existence. In reference, however, to the results of receiving the sacraments, there cannot be two opinions in the mind of any dispassionate inquirer. All the teaching of the Church, as well as of the New Testament, would represent the sacraments, *when duly administered and rightly received*, as the effectual means of grace, instituted by Jesus Christ Himself, and intended by Him to be the ordinary channels of His grace, and to be used in His Church for that purpose until He comes again. To deny them this position in the Christian system is not only to falsify and put a *non-natural* interpretation upon all the Church’s teaching and sacramental formularies, it ignores and sets at naught the plainest declarations made by Christ Himself and by His Apostles, and therefore, in the most effectual manner, undermines the very foundations of the Christian religion, as the highest authority in the Universe has given it to us.

And may we not add that, there is surely no school in the Church which would teach that the use of the sacraments acts like a *charm* on those who receive them; and on the other hand, that school of thought can have no claim for recognition in the Church, which regards the sacraments as mere forms, “signs of profession and love,” and “marks of difference whereby Christian men are discerned from others.”

#### THE NATAL ASSOCIATION.

ABOUT fifty Churches in England kept the annual festival in connection with this Society, which is commonly called the Natal Guild, and which exists for the purpose of propagating the Christian faith in opposition to the Colenso heresy in this remote African Diocese. The necessity for the existence of such an association arises from the fact we mentioned in a previous issue, having been entirely overlooked in the selection of the first Bishop of Natal. The fact is this; that in modern times, the studies of literary men, whether professional or not, are more limited as to the number of subjects taken in hand, than in former times; so that a man

may be remarkably proficient in one department of science or literature, and yet may be totally ignorant of the fundamental principles of nearly all other subjects or departments of study. In former times, education was less extensively spread through all ranks of Society; but in those days, an educated man, whether clerical or lay, knew pretty nearly all that could be known. In the present day, we find that men, who, occasionally, either from choice or necessity, wander outside the limits of their own favourite pursuit, very soon get beyond their depth, and speedily betray their total ignorance of the principles on which the smallest investigations should be pursued. Dr. Colenso had written a few elementary mathematical School books, which the Publishers had undertaken to make a successful speculation; and thereupon under the auspices of the Mitre, and armed with a certain modicum of Algebra and Euclid, he was sent out to Africa to convert the Zulus to Christianity; when alas! the Zulus converted him. That he had turned his attention very little to the subjects he had to teach, and to the difficulties an acute heathen might throw in his way, is very evident from the crude publications on the Old Testament History which he subsequently sent forth; and the amount of knowledge of the Hebrew language he was able to acquire was sufficiently indicated, among a number of instances, by the ridiculous objection he persisted in bringing to Lev. iv. 21; even after the original text had been correctly explained to him. Our readers will recollect the trial, deposition and excommunication of the Bishop by the Metropolitan; and the Diocese of Maritzburg, which the association, to which this article refers, was established, to act, as far as possible, as an antidote to the teaching of Dr. (formerly Bishop) Colenso.

In the fifty Churches to which we have referred, Holy Communion was celebrated on June 7th, sermons were preached, and collections made on behalf of the Diocese of Maritzburg. The recent decease of the Sub-Warden of the association, the Rev. E. M. Chaplin, cast a shadow upon the Festival; and it is felt that it will be difficult to supply the place of one who has laboured so earnestly in the cause of the Church in Natal. At a meeting held on the occasion of the Festival, the Rev. W. L. Bowditch, who has recently been appointed Theological Tutor of the Diocese of Maritzburg, made an earnest appeal for contributions towards the library which he is forming. The report states that the Bishop of Maritzburg left England for his Diocese on March 8th, and his safe arrival was announced. Dean Green’s health had much improved. The eastern extension of St. Saviour’s Cathedral is an urgent want; as the chancel and sanctuary present a sad contrast to the new portion of the nave. The debt on Bishop’s College, Maritzburg, is reduced to £1000. The S. P. C. K. granted, some time ago, £500 towards an endowment for the Theological College, to meet a like sum from some other source. A Church in Durban, where there is still only a school-chapel, is much wanted, as also at Springvale, where a native congregation of 300 have

only a school-room, with a mud floor, to worship in, and at Lady-Smith, with a native congregation of 400, an equally miserable place. The staff of clergy is still inadequate to supply the spiritual wants of the Colony, and the Bishop is most anxious to form a general sustentation fund for their support. Two country towns in England have promised twenty-five and fifty pounds a year respectively towards the support of the Diocese. Others are expected to follow their example.

#### MISSIONARY WORK.

##### A NEW SYSTEM OF GIVING.

A TIDAL wave of revival missionary work seems to be steadily yet surely sweeping across this broad Dominion of ours, and watering our hearts with fresh love, fresh zeal in God’s work.

I am travelling with my two Indian boys nearly 4000 miles, through eight different Dioceses of Canada; and I feel sure that, in nearly every place I have visited, there is a great stirring up of missionary zeal and earnestness. Thank God for it! Let each pray that his parish, his neighbourhood, his family, may not be passed over, that his soul, in common with others, may be stirred with a godly zeal to deny himself in order that Christ’s kingdom may spread and God’s name be glorified.

But may I, as a missionary, offer humbly and courteously to suggest—whether an improvement might not be made upon the old system of giving,—whether we may not carry out more practically the spirit of that well-known verse “God loveth a cheerful giver.” Could not the holy and beautiful act of giving to God’s work be separated wholly and entirely from the low and objectionable system of begging. I believe if this could be brought about, God would so bless us that the general contributions throughout the land would be increased fourfold. But it wants thought and earnest consideration, and much prayer for God’s guidance in order to bring about this change; it is not sufficient to say, “Oh, educate the people to put all their gifts upon the offertory plate;” neither do I advocate the doing away with Church sales and other ways of raising funds. Many who are absolutely unable to give money can help Christ’s cause greatly by their handiwork, and little children may deny themselves by giving up a toy or a pet animal to be sold for the Mission cause. But I do advocate the doing away with the *begging system*. A clergyman, in a country parish, wants to build a Church or a parsonage, or perhaps a new organ is wanted; the people on the spot raise what they can, and then the clergyman is sent around to the big towns on a begging excursion, using up, necessarily, many, many dollars upon his travelling expenses, inconveniencing his congregation, and leaving his parish work unattended to for many weeks together; and after all, perhaps of the sum total collected, one fourth or even one third has been used up in travelling expenses. I think the begging system is a mistake. I never like to give when I am begged of. I have a natural suspicion of beggars. I like

to look through a Church paper and see what is going on and what is wanted, and then put a bill into a registered letter and send it. There is more pleasure in giving in this way, and more pleasure in receiving, and I think God smiles upon the plan.

I would venture humbly to suggest the following system: Let each parish form itself into a Missionary Society, with the Clergyman as president, members of the congregation as Secretary, Treasurer and Committee, and let it be their work to receive funds, keep accounts, hold meetings, and keep up within their parish an interest both in their home work and in outside Missionary work. In parishes that are able to do it let there be ten collections in the year, all of which will pass through the hands of the local committee. The collections might be as follows:

- A. January, *the Diocesan Mission Fund*, (the whole collection).
- b. February, Country Churches and parsonages, (envelopes).
- c. March, Algoma Missions, (envelopes).
- D. April, *Widows' and Orphan's Fund*, (the whole collection).
- e. May, Foreign Missions, (envelopes).
- F. July, *the Diocesan Mission Fund*, (the whole collection).
- g. August, Hospital, (envelopes).
- h. September, Algoma Missions, (envelopes).
- K. October, *the Diocesan Mission Fund*, (the whole collection).
- l. November, General purposes, printing, &c.

By this plan the quarterly collections would continue to be made as usual for the Diocese, and the amount transmitted by the local Mission Board to the Synod or Church Society office. For the other six collections the local Mission Board would provide envelopes, plainly inscribed with the object, and at the end of the service the Churchwarden would hand these envelopes to the Treasurer of the Board, retaining the remainder of the collection for the ordinary purposes of the Church. Collections c. and h., on being received and entered in the books, would be transmitted to the Secretary-Treasurer of the Diocese for Algoma. Collection e. would be sent to the Treasurer of the Board of Foreign Missions, if there exist one in the Diocese, otherwise to the Societies in England or the Northern Diocese, as the local Committee might direct. Collections, g., b., i., would be at the disposal of the Committee. Instead then of a Missionary travelling about and begging when he wants to build a church or parsonage, or to purchase an organ, he will simply put a statement of his wants in the Church paper, followed by a short recommendation from his Diocesan, and it would be for the local Mission Boards to take note of these statements in the Church papers and to receive applications from those that are in want, and they would have a nice little fund ready to hand from which to give him. How much better surely this would be than the old way of going about begging from house to house, or receiving over and above the average collection, (often grudgingly given), at various different churches.

Let me only add in conclusion, pray let the *Sunday Schools* be allowed to confine themselves to *aiding children*. It does not seem fit that young children should be asked to give their cents towards paying a Bishop's salary; how can a young child understand that a great personage like a Bishop can require food and clothing—but a poor Indian child, or a poor little sick thing in a hospital—speak to your Sunday School children about these, and their sympathies are aroused immediately. We want all the Sunday School help we can get for our institutions for Indian boys and Indian girls. Our work is only just beginning at present, through God's help and blessing we may accomplish great things by and by.

E. F. WILSON.

#### THE CHURCH SCHOOL AT PORT HOPE.—SPEECH DAY.

IT is just about a year ago that we published in our columns a notice of the additions that had been made to the beautiful range of buildings where this first-class establishment conducts its operations, and in which notice we stated that "its object is to train up the youth of the country in the principles of our Scriptural Church, according to her authorized standards, neither less nor more, as well as to provide a thorough classical and mathematical education for the youths of our country." Since that time we are happy to be able to state that its success, arising from the increasing public favour with which it has been regarded, has very far exceeded our expectations. Under the able management of its Head Master, the Rev. C. J. S. Bethune, M.A., it has attained a position hitherto unequalled in the Dominion. From the advertisement, which will be found in another part of this issue, it will be seen that the Speech Day has been fixed for Wednesday, July 18th; and as the invitation given is a general one, we have no doubt that the many friends of the School will take the opportunity of seeing and hearing for themselves the superior advantages furnished by this invaluable Institution.

#### THE CHURCH OF THE GOOD SHEPHERD.

WE have received a circular containing a very "Urgent Appeal" from the Rev. Theodore E. Dowling, Missionary in Charge of the Church of the Good Shepherd, Fairville, St. John, New Brunswick. In a recent issue we gave an account of the laying of the corner-stone of the Nave of this church, with free and unappropriated seats, by Mrs. Tilley, wife of the Lieutenant-Governor of New Brunswick, on Thursday, June 14th, 1877. The Church is to belong to a new parish, lately set off. Seventy-five merchants, professional men, and others, members of the Church of England, in St. John, promised subscriptions towards the new church. But, alas! on Wednesday, June 20, as all our readers are aware, the whole of the business portion of the city of St. John was destroyed by fire; and many subscribers who a week before were in comfortable circumstances,

are now destitute and homeless. So that from most of the subscribers, absolutely NOTHING can possibly be obtained.

We trust that there are many of our readers who will give a ready response to this appeal, which, as we have said, is a most urgent one. And we may add that the Lord Bishop of Fredericton has kindly allowed his name to be attached to the Appeal, to which he adds:—

"There has been a great revival of zeal, and a great increase in the number confirmed and who have communicated, Mr. Dowling deserves every encouragement in his work, and I strongly recommend it to the favour and help of all well-disposed Churchmen.—JOHN FREDERICTON."

### Diocesan Intelligence.

#### ONTARIO.

CARRYING PLACE.—A Sunday School Service for the children of this parish was held at the Church on Wednesday evening July 4th. The Canticles were sung to Gregorian tones: after the second lesson the children were thoroughly catechised. A sermon of a most practical and earnest character was preached by the Rev. E. Toward, Incumbent of Nerwood.

OTTAWA.—The ordination of the Lord Bishop of Ontario was held on the 8th, in St. Alban's Church. Morning prayer was said at 8.30 a. m., and the ordination service began at 11 o'clock. Canon Bedford Jones was the Preacher. The following five gentlemen who have been under examination on this work, were admitted to their respective orders: As Priests, Rev. Archibald Elliott and Rev. Montague G. Poole. As Deacons, Mr. Herbert B. Patton, Mr. David C. Pattee, and Mr. Henry T. Leslie. All, with the exception of Mr. Pool, who has been a student in King's College, London, are graduates of Trinity College, Toronto. The Rev. H. T. Leslie preached at St. Alban's in the evening. The seats are all free in this church.

#### TORONTO.

CONFIRMATIONS.—The Bishop of Toronto will D. V., hold Confirmations during the months of July, August, and September, as follows:

- Oro, St. Mark's, Thursday July 5, 2½ p.m.
- Shanty Bay, Thursday July 5, 7½ p.m.
- Atherley, Friday July 6, 8 p.m.
- Orillia, Friday July 6, 7½ p.m.
- St. Luke's Medonte, Saturday July 7, 4 p.m.
- Coldwater, Sunday July 8, 10½ a.m.
- St. George's, Medonte, Sunday July 8, 8 p.m.
- Craighurst, Monday July 9, 10½ a.m.
- Waverley, Monday July 9, 8½ p.m.
- Penetanguishene, Tuesday July 10, 11 a.m.
- Wyebridge, Tuesday July 10, 4 p.m.
- Whitby, Sunday July 15, 11 a.m.
- Port Whitby, Sunday July 15, 8½ p.m.
- Duffin's Creek, Monday 16, 10½ a.m.
- Pinkerton, Thursday July 19, 11 a.m.
- Cookstown, Thursday July 19, 7½ p.m.
- North Essa, St. Jude's, Friday July 20, 11 a.m.
- North Essa, Ivy, Friday July 20, 7½ p.m.
- Vespra, Saturday July 21, 4 p.m.
- Barrie, Sunday July 22, 11 a.m.
- Innisfil, Sunday July 22, 8½ p.m.
- Churchill, Monday July 23, 10½ a.m.
- Sutton, Tuesday July 24, 11 a.m.

SYNOD OFFICE.—Collections &c., received during the week ending July 7, 1877:

MISSION FUND.—*Special Appeal*.—Bishop of Toronto, 2nd instalment of subscription \$25.00; Harry Moody, 1st payment on account of subscription \$12.50; Professor Buckland \$10.00.

July Collection.—Norwood \$2.52; Westwood \$1.36; Belmont 12 cents.

Parochial Collections.—St. Luke's, Toronto,

additional, \$16.50; Hastings and Alnwick \$35.25; St. John's, Toronto, \$31.50.

**Donation.**—Quarterly contribution for Dysart from Canadian Land and Emigration Company, \$25.00.

**WIDOWS' AND ORPHANS' FUND.**—*Annual Subscription.*—Rev. John McCleary \$5.00.

**ALGOMA FUND.**—St. Paul's, Toronto, \$40.00.

**FIRE RELIEF FUND, ST. JOHN N. B.**—*Toronto.*—St. Luke's, \$33.00; Bishop Strachan School, \$6.53; All Saints', \$75.00; St. Peter's, \$117.37; Church of the Ascension \$45.00; Holy Trinity, \$72.75; St. George's, \$64.33; St. Paul's, \$38.60.

*York Mills,* \$10.00; Chester, \$4.33; Cobourg, \$200; Newcastle, \$67.00; Coldwater, \$7.00; Lakefield, \$26.81; Holland Landing \$9.50; Markham, St. Philip's, \$6.67; Stayner, \$17.00; Creemore, \$6.00; Banda, \$4.00; York Township, Christ Church, \$45.00; Crecht, \$23.13; Dixie, \$9.00; Port Credit, \$6.35; Ashburnham and Otonabee, \$13.80; Minden, \$4.00; Etobicoke, St. George's, \$5.45; Christ Church, \$9.00; Keswick, \$5.00; Aurora, \$14.08; Oakridges, \$7.65; King, \$4.27; Port Perry, \$24.00; Apsley, \$4.46; Scarborough, Christ Church, \$11.00; St. Paul's, \$4.06; St. Jude's, \$2.10; Fenelon Falls, St. James', \$9.65; St. Peter's, \$3.01; Berkeley, \$7.16; Whitby, \$39.50; Cannington, \$9.00.

**TORONTO.**—*Presentation.*—We are glad to notice that Mr. Collins, the talented organist of All Saints' Church in this City, has been made the recipient of an address and baton by the members of his Choral Society. The address was beautifully illuminated, and the baton, ebony mounted with silver, was an exceedingly handsome piece of workmanship.

**NORTH ESSA.**—On Thursday, 28th. ult., a festival in connection with Christ's Church, Ivy, was held in the village. Dinner was served about 12:30., and the abundance and quality of the good things provided were unanimously declared to be extremely creditable to the ladies of the congregation. In the afternoon some adjourned to the school-room where addresses were given by Messrs. Clarke, Jupp and Murphy, others engaged in singing in an adjoining grove, and others again in running, leaping &c. In the evening tea was served about 6 o'clock, after which the company were entertained by readings, recitations, songs &c. by Mr. and Mrs. Edwards, Rev. W. M. C. Clarke, and Mr. James Morgan. The contributions of all were well received, but those of Mr. Morgan deservedly met with the most rapturous applause. The Ivy brass band were in attendance during the day, and gave their very valuable aid gratuitously. After the usual votes of thanks the assembly broke up by singing the National Anthem. On the following Monday evening a very pleasant social was held in the same place when recitations were given by Mr. J. T. Fletcher and Mr. Geo. Ritchie, and an address by the incumbent, Rev. W. W. Bates. The financial result of the whole was a little over eighty dollars. Part of this was devoted to the Sunday School, which is in a very satisfactory state under the superintendency of Mr. Frank Wood.

**BISHOP STRACHAN SCHOOL.**—The tenth scholastic year of this school came to a close on the 30th June, and on the evening of the 29th a very large and brilliant party were present, including the Bishop, the Archdeacon of York, Revs. Messrs. J. Broughall, J. Langtry, O. P. Ford, A. Williams, J. Pearson, J. H. McCollum, R. Harrison, F. Tremayne, J. D. Cayley, C. H. Mockridge, S. Jones, and many ladies and gentlemen assembled to greet the Lady Principal, to listen to the musical performances of the pupils, and to witness the distribution of the rewards gained by diligent application during the year, and by success at the examination. The guests were received by Miss Grier in the drawing room, which was adorned by a large selection of the productions of the scholars in pencil and water colour which by their number and excellence evinced the good training and the diligence of the scholars, under the tuition of Mr. Mathews and the experienced governesses. The concert consisted of a choice programme of classical instrumental music, and of songs and choruses. The

pupils acquitted themselves with exceptional skill. The musical talent engaged in giving instruction in this institution is of the highest order, Messrs. Carter, Torrington and Miss Williams being the principal teachers for piano and voice, aided by efficient musical governesses. At the close of the first part of the concert, the Lord Bishop, who is the President of the Institution, rose to present the prizes. He said a few kind words to each recipient, and congratulated the friends of the school on the successful close of another year. His Lordship spoke in high commendation of Miss Grier, the Lady Principal, and expressed his firm belief that, under her wise management, aided as she is by able assistants, the school would maintain and increase the high reputation it had gained. An explanation was then given of the principles on which the prizes were awarded. The aim of the authorities is to encourage a general and broad culture, and to that end the chief prizes are given for *general proficiency*, so that in whatever subject, in a comprehensive course of study, a pupil may fail or may succeed, there is a corresponding effect upon the general standing which determines the prize. In addition to the general proficiency prizes for each of the five classes, however, there are special prizes for excellence in the Religious subjects, in French, in German, in Drawing, and in Music. His Excellency the Governor General, in presenting annually two medals, selected *English Literature* as the subject for which they were to be awarded. The competition has increased the interest taken in this branch, which is under the charge of the Rev. A. Williams, M.A., with whom the pupils are instructed throughout the year in the critical examination of one or more works of standard authors, and also in the history of the literature and the lives of authors. The excellent effect of this study in forming a correct taste in reading, and in introducing the young scholar to the vast mine of English literary wealth can scarcely be over-estimated.

The prize for general proficiency in the senior class is a valuable gold medal which is annually granted by Dr. Hodder, the physician to the school, and who made the presentation in person. In the next class, the prize is a silver medal, also annually given by Alex. Manning Esq, since 1874 when Mr. Manning was mayor of Toronto. The other prizes, which consisted of specially bound copies of standard authors, are provided by the school. Similar benefactions from others would no doubt be useful in calling out special effort, and in suitably rewarding diligent scholars.

At the conclusion of the programme, an hour was spent in social enjoyment, and the ample building with the grove and lawn being admirably adapted for these occasions, the guests enjoyed their time very thoroughly. On the following morning the pupils departed for their homes, to meet again on the 5th September, having previously shown their warm attachment to the Lady Principal by presenting to her some tasteful and handsome gifts.

**PRIZE LIST.**—*Elementary Class.*—General Proficiency, Minnie Williams; Church Catechism, Minnie Williams. *Junior Class.*—General Proficiency, Emily Williams; Church Catechism and Liturgy, not awarded. *Intermediate Division.*—General Proficiency, Grace Williams; Church Catechism and Liturgy, Jessie Cassels; Honourable mention for General Proficiency: Fanny Jones, Georgina Cooper, Viola Allen. *Senior Division, (A.)*—General Proficiency: 1st, Mary Bogert, (Manning silver medal; ) do. do., 2nd, Laura Williams; do. do., 3rd, Maggie Spangenberg; Church Catechism and Liturgy, Sophia Marling; Church History, Laura Williams; Honourable mention for General Proficiency: Edith Cassels, Sophia Marling. *Senior Division, (B.)*—General Proficiency: 1st, Helen Fraser, (Hodder gold medal; ) do. do., 2nd, Emily Fraser; do. do., 3rd, Annette Murphy; English Literature: 1st, Harriette Ford, (Lord Dufferin silver medal; ) do. do., 2nd, Helen Fraser, (Lord Dufferin bronze medal; ) Church Catechism and Liturgy, Harriette Ford; Church History, Harriette Ford; Honourable mention for General Proficiency: Mary Nightingale, Sophia Burk; do. do. English Literature: Emily Fraser, Annette Murphy. *French.*—1st class, Helen Fraser; 2nd class, Fanny Jones, Edith Cassels; 3rd class, Clara Hubbard; 4th class, Mary Bogert.

*German.*—1st class, Helen Fraser; 2nd class, Maria Jones. *Music.*—Gertrude Morton, Sophia Marling, Katie Brown. *Drawing.*—(Senior Division.) 1st, Harriette Ford; 2nd, Emily Fraser. (Junior Division.) 1st Addie Evans; Honourable mention for Drawing, Annette Murphy.

In connection with the above we give the following names of the *Staff of Instruction.*—In residence:—The Lady Principal—Miss Grier, (formerly of Belleville). Miss Ley, (Diploma of Toronto Normal School), Mathematics and English Subjects generally. Miss Roche, (Pupil of William Carter), Instrumental and Vocal Music; Miss Standen, (Diploma of McGill Normal School, Montreal), English Subjects generally and Instrumental Music; Miss Stow, English Branches and Drawing. Non-Resident:—The Rev. J. Pearson, Christian Evidences and Church Catechism; the Rev. A. Williams, M.A., English Classical Literature, The Latin Language, Natural Science, Church History; Mr. Carter, Instrumental Music—Piano-Forte and Organ; M. Permet, French Language and Literature; Mademoiselle Cohendoz, French and German Language and Needlework; Miss Williams, for Special Lessons in Piano-Forte and Vocal Music; Mr. Torrington, Vocal Music in Class, and Special Lessons in Piano-Forte and Vocal Music; Mr. Mathews, Drawing and Painting; Miss Shortiss, Assistant in Instrumental Music; Mr. Dearnley, Calisthenics. Physician:—Edward M. Hodder, M.D., F. R. C. S., Eng., Vice-President of the Canadian Medical Association.

NIAGARA.

FROM OUR OWN CORRESPONDENT.

**NIAGARA.**—The Rev. R. W. Merritt, of Morristown, new Jersey, is on a visit in the Diocese of Niagara, and is staying with old friends near Hamilton.

**FERGUS.**—The ladies of the Church at Fergus, held a promenade concert and strawberry festival on the evening of Monday, the 2nd inst., which was more than ordinarily enjoyable, and proved quite profitable to the funds of the church.

The affair came off in the drill shed and was attended by quite a crowd of people. A band of music discoursed sweet music very freely in the hall, Between whiles several songs were sung and a short address was made by a neighbouring clergyman. There was an abundance of ice cream, strawberries, and other refreshments, and the flying corks from soda water bottles fell fast in all directions. We understand that about \$80 was obtained by this very pleasant affair.

**HAMILTON.**—At the summons of the Bishop of Niagara about 20 of the clergy of the Diocese met, under his Lordship's presidency, on Tuesday afternoon, the 3rd instant, in the rooms of the Church of England Institute, to consider the advisability of forming a branch, for this Diocese, of the Church of England Temperance Society.

After offering up appropriate prayers the Bishop made a brief introductory address stating the circumstances and considerations which had led him to call the meeting.

A series of resolutions, based upon some that his Lordship had proposed, was then passed, by which a Diocesan branch of the Church of England Temperance Society was formed, with the Bishop as President; the Dean, Archdeacon, and Rural Deans, if members, Vice-Presidents; W. Legg, Esq., Secretary; and H. McLaren, Esq., Treasurer.

Of this Society there are two branches. One is distinguished by a pledge of total abstinence, the other by a pledge of simple temperance and against "treating." But membership also involves the payment of one dollar a year, or ten dollars at one time. Most of the clergymen present joined one or other branch of the society on the spot.

Provision was also made for the formation of subordinate societies in the several parishes and rural deaneries of the diocese. And the parent branch is to meet annually at the time of the meeting of the Synod, or at other times on the call of the Bishop.

With some difference as to the best method of

proceeding, there was perfect unanimity among the clergy present as to the desirableness of earnest work by, and in, the Church for the cure of the wide-spread evil of intemperance.

**FERGUS.**—By the noon train, on Thursday, July 5th, his Lordship, the Bishop of Niagara, arrived at Fergus station, where he was met by Rev. R. C. Caswell, Dr. Groves, Major Rates, and Mr. C. Cremer. They all proceeded to the Hotel of Mr. Thos. Hughes, where a deputation from Luther village Church waited on his Lordship, to set before him the circumstances of their church, and received from him every encouragement.

The deputation consisted of Messrs. Wm. Dawson, George Clayton, Richard Davis, Jas. Davey, Charles Lewis, Samuel Stuckey of Bowling Green. It was arranged to form into one mission: Luther village, Cobbeck Settlement and Bowling Green.

**GARAFRAXA.**—His Lordship then, accompanied by Major Bates and Chas. Cremer, drove out to the church on the sixth line of Garafraxa, where about 80 persons were assembled. The evening service was said by the Rev. G. H. Hooper, the incumbent, who took for a lesson the Epistle of St. Jude. His Lordship preached a sermon from Rom. 12. 1. After singing the well known hymn commencing "When I survey the wondrous cross," the Bishop addressed his audience with words of encouragement to go on with the work of the building, and offered a very liberal donation towards its completion. It was resolved to hold a picnic and musical entertainment on Tuesday, 24th of July, at which the Bishop has kindly consented to be present. Tickets, twenty-five cents each, can be obtained from C. Cremer, Fergus, who is authorized to receive subscriptions towards the liquidation of the debt on the church. In future Divine service will be held in the above church every Sunday morning at nine o'clock. The Bishop returned to Fergus, where he was the guest of Dr. Orton, M. P.

**PASTORAL LETTER**—To the clergy and laity of the Diocese of Niagara:

**DEAR BRETHREN,**—At its recent session our Synod made a great change as regards the mode of collecting from your several parishes and missions the amounts necessary to meet the requirements of the Diocese. Having ascertained the whole amount required for that purpose, it was apportioned amongst the several parishes and missions, according to their supposed ability, leaving to each parish or mission the privilege of employing, for the collection thereof, such machinery as the incumbents and church wardens might deem best, but looking to the parish or mission to raise and pay over during the course of the year the amount apportioned to it. In one respect, however, the old system was continued, viz., that of having quarterly collections. This month of July is one of the seasons when the collections for missions, after sermons, is to be taken up. And I am very sorry to be compelled to say that, in order to pay our poorly remunerated missionaries their small allowances out by 30th ult., our treasurer was obliged to overdraw our account at the bank to the extent of \$701.50; and still there are to be met two other quarterly payments of nearly \$1250 cash before we can make another call for missions, and before the most of the monies, that are collected through the parochial organizations, can be relied on.

Under these circumstances I feel bound to call upon you in the name of God and out of regard for your fellow churchmen to offer liberally of those goods, of which God has made you stewards, to the cause of God, who has surrounded you with so many blessings, temporal and spiritual. Your offering for the cause of missions this month will go to the credit of the sum apportioned to your parish or mission this year. We have a most faithful body of missionaries, who are doing their duty on very small stipends. If the Diocese will give us the means we will most gladly increase those stipends. To my brethren of the clergy I would say, that you would do well to announce to your people what the Synod, by an unanimous vote, apportioned to your parish or mission, by exchanging with one of the neighbouring clergy, only

preaching earnestly, faithfully, and plainly to your people on the subject, do your best to induce them to discharge their duty to God and their fellow churchmen. I believe the contributions of our people could be doubled this year, if the duty of contributing was faithfully and affectionately pressed upon them.

Please read this pastoral to your people, when giving notice for the collection for missions, and oblige

Yours very faithfully,  
T. B. NIAGARA.

Bishop Hurst, Hamilton,  
July 7th, 1877.

### HURON.

#### MEETING OF SYNOD—continued.

**SYNODICAL STANDING COMMITTEE.**—The following clergymen had the highest number of votes:—Very Rev. Dean Boomer, Rev. Canon Caulfeild, Ven. Archdeacons Sweatman and Marsh, Revs. Canon Hincks, T. C. Des Barres, Archdeacon Elwood, E. Patterson, W. Logan, A. H. R. Mulholland, Canons Nelles and Innes, R. Fletcher, G. C. Mackenzie, W. B. Evans, J. T. Wright, R. S. Cooper, E. E. Newman, E. Grassett, J. W. P. Smyth, R. H. Starr, Ven. Archdeacon Sandys, F. Harding, A. E. Miller, A. S. Falls, W. H. Halpin, W. Davis, J. Gemley, W. B. Curran, J. Schulte. **Lay Members**—Judge Kingsmill, V. Cronyn, H. Crosby, John Beard, E. B. Reed, J. T. Gilkinson, W. Grey, W. J. Imlach, Thos. Churcher, W. F. Eakins, J. D. Noble, Dr. Pousette, James Hamilton, G. F. Ryland, R. Ashton, R. Fox, Thomas Moyle, H. A. Patterson, T. Featherstone, C. Kingstone, T. Rvall, G. D. Sutherland, Chief A. S. Smith, Dr. Covernton, W. Holmwood, Wm. Collins, B. Stanley, H. Douglas, D. Howit.

**GRANT TO DR. RILEY.**—Moved by Rev. Archdeacon Marsh, seconded by Very Rev. Dean Boomer, "That the balance at the credit of the Foreign Mission Fund (\$363.83) be paid to Rev. Dr. Riley, Bishop elect of Mexico, to be employed by him in the forwarding of his great work in Mexico, to which, in the providence of God, he has been called.

This is exclusive of about one hundred dollars, being collections at London on Sunday, 17th inst.

The rules of order being suspended, it was moved by Rev. R. W. Johnstone, seconded by Mr. W. J. Imlach, "That having learned with regret that the period has arrived when our venerable brother in Christ, Dr. Townley, feels that he is obliged to seek release from active duty, it is hereby resolved that we, in Synod assembled, acknowledge with gratitude the services he has rendered, and look back with pleasure to the consistency and integrity by which his life has been characterized, leaving us a wholesome example to follow in his steps; and we hereby reciprocate his kind and Christian sentiment of the hope expressed, that after this life is ended we may meet in the kingdom of our blessed God and Saviour."

**THIRD DAY.**—Rev. W. H. Tilley, H. Crotty and W. H. Eakins were appointed a committee to report on the temperance question.

It was announced that the collections on Sunday, in three of the city churches, in aid of Dr. Riley's work in Mexico amounted to over \$100.

The Bishop appointed the following committees:—**For Canons**—The Dean, Canons of the Cathedral, Chancellor of the Diocese, Secretaries of Synod, Secretary-Treasurer, T. C. Desbarres, W. Logan, Archdeacon Sweatman, convener. **Assessment of Congregations.**—Rev. Canon Innes, Rev. W. B. Evans, the Secretaries of the Synod; the Secretary and Treasurer, Lay Secretary, convener. **Sunday School.**—The Rural Deans, Revs. W. F. Campbell, J. Gemley, and Secretaries of Synod; Rural Dean Smith, convener. **Foreign Missions.**—Remains the same. **On Deputations to Missionary Meetings.**—Archdeacon Marsh, Canon Innes, Rural Dean Logan, Rev. J. Gemley, A. E. Miller, Evans, Davis; Archdeacon Marsh, convener. The Committee on Statistics remains as last year.

The discussion on the report of the Committee on Canons was resumed. A slight amendment was made, after which the report was adopted.

A recommendation of the Standing Committee, that the salary of the Secretary, Mr. E. B. Reed,

be increased from \$1,200 to \$1,600, was taken up, on motion of Mr. Beard, seconded by Rev. Archdeacon Sweetman.

Considerable discussion ensued.

The Bishop, in putting the question, took occasion to speak of the qualifications of Mr. Reed in the highest terms of praise. Though there may be as good a man to be got, he certainly did not know a better. It had been a great comfort to him to find the work so diligently and faithfully performed as it had been done by Mr. Reed. He had devoted his whole energies to the work. He was a loyal son of the Church, and a faithful servant of the Synod; and from what he now knew, if Mr. Reed had been at his (the Bishop's) disposal some time ago, he would gladly have given him \$1,600 a year as his private secretary. They had the disposal of half a million of dollars, a sum as large as many banking institutions, yet the business had been kept so faithfully, every entry was so clearly understood by Mr. Reed, that he (the Bishop) had only to ask to know the condition of any department and the book was instantly produced with the matter clearly laid down. He thought such services should command a salary of at least the amount asked for. (Applause.)

The question was then put, and the recommendation of the committee was carried by an overwhelming vote.

The Synod proceeded to amend certain by-laws in regard to the pew franchise, the organization of vestries, the annual election of churchwardens, and their functions as a corporation, &c. A clause was carried making the election of auditors compulsory at the Easter meeting instead of at an adjourned meeting.

**THE CLERICAL SECRETARY.**—It was moved by Archdeacon Marsh, seconded by Dean Boomer, that the sum of \$100 per annum be voted from the Assessment Fund to the Clerical Secretary, by whom the chief work of the Synod is performed, and in the pursuit of which he is compelled to travel to London very often. Carried unanimously.

Archdeacon Sweatman said he was pleased to do the work without any remuneration whatever, as he did it with great interest and pleasure. He felt that if he accepted the remuneration offered, his relations with the office would not be so pleasant and cordial as before. Therefore, while thanking the Synod for their good-will, he hoped to be allowed to decline to receive the amount.

It was agreed to let the vote be recorded as a testimonial to the Archdeacon.

**THE MISSION FUND.**—The following by-law for the expenditure of the Mission Fund of the Diocese was introduced and carried clause by clause:

In order to carry out more effectually the Mission work of this Diocese, it is desirable that the by-laws for the expenditure of the money of the Mission Fund should be repealed; and that, in framing new ones, the following principles and objects should, as far as possible, be kept in view:—1. To apply the Mission Fund so as to solicit the greatest amount of local effort, and to render each Mission, as soon as practicable, self-supporting. 2. To raise the stipends of our Missionaries. 3. To render the payments of stipends to Missionaries as certain and as regular as possible, without wholly destroying that wholesome degree of stimulus necessarily implied in the voluntary system. 4. To relieve the Missionary from the unpleasant, invidious and derogatory task of pleading before his people for his own stipend; and yet to make it his duty and his interest to urge the claims of the Mission Fund upon them.

**Scale Proposed.**—1. The grants to be made from this fund to raise the stipend from all sources for a Deacon to at least \$500 per annum; priest of three years' standing and under to at least \$600 per annum; priest of three to five years' standing \$700 per annum; and, on motion of Rev. Mr. Barr, that, at the discretion of the Standing Committee, for a priest over five years' standing, the income be at least \$800 per annum if the funds admit of it.

**Cases Excluded.**—(1.) No congregation enjoying the exclusive services of a clergyman shall be entitled to receive any grant from the Mission Fund towards the support of such clergyman, except upon the special recommendation of the Standing Committee. (2.) No parish which is considered by the



Standing Committee as able to pay its clergyman the sum of \$800 per annum, and to provide him with a suitable residence or its equivalent shall receive any grant from the Standing Committee.

*Annual Revision of Grants.*—3. The Mission Fund Grants shall be only in force until March 31st of each year, and shall be revised annually. It shall be the duty of the Standing Committee at their meeting in September, to revise the Mission Fund Pay List, and to decide what grants shall be made therefrom for the year commencing April 1st following.

Considerable discussion took place upon the smallness of the stipends allowed to missionary clergymen in the diocese, many of the younger claiming that such a salary as \$700 was altogether too little to enable them to work efficiently and provide for their families.

The Bishop, in putting the motion, reminded the brethren that he was willing to give to the utmost of his resources, but that much depended upon themselves. One clergyman was not like another any more than one lawyer or doctor was like another. Some had a happy facility of stimulating the people of their parishes to give liberally, and in such cases clergymen had come to him and said they did not want more aid from the mission fund. He further stated that it would be found on comparison, that the clergy of this diocese were better paid than those of other dioceses in the country. He deprecated putting on record a resolution which would be impossible to carry out.

A Superannuation Canon was passed; also some amendments to the Widows' and Orphans' Fund Canon.

The greater portion of the Evening Session was occupied with the 6th Section of the Canon on the Widows' and Orphans' Fund. After considerable discussion, the following amendment, moved by the Rev. Mr. Gemley and carried almost unanimously: "That any clergyman marrying while he is on the Superannuation List of the Diocese shall forfeit all claim whatever upon the Widows' and Orphans' Fund, saving and excepting the rights of children by a former marriage; nevertheless, the same may make a grant for a limited number of years to the widow of any clergyman." The latter part of this resolution constitutes the amendment.

FOURTH DAY.—The Synod met at 7.30, and, after prayers, the rule of order was suspended, in order to give time for the introduction of a reference to the St. John fire, this resolution was moved by Judge Kingsmill, seconded by the Very Rev. Dean Boomer.

Moved by Mr. Beard, seconded by Archdeacon Sweatman, that the proposed alterations in the constitution be adopted, as follows:—To add to clause No. 3, "Each representative shall continue in office until his successor is appointed;" to substitute for No. 6, "It shall be the duty of the Secretaries to forward to each clergyman, before Easter in each year, a copy of the form of certificate printed below for each parish or mission under his charge, and in case of a parish or mission being vacant, the certificate shall be forwarded to the address of the Churchwarden." Carried.

Moved by Rev. W. H. Tilley, seconded by Rev. Mr. Davis, that the report of the Committee on Temperance be adopted. Carried.

This report recommends the formation of Temperance Societies in every parish and mission. These societies to be similar to those of the Church of England in England. They include teetotalers and non-teetotalers.

Moved by Rev. Mr. Mackenzie, seconded by Rev. H. A. Patterson, that the canon introduced by M. Beard, with reference to the Archdeacon fund, be laid on the table. Carried.

The recommendation of this canon contemplates the division of the fund among the four Archdeacons, upon the death of the present recipient, by whom the whole amount is received according to a present canon.

Moved by Judge Kingsmill, seconded by Wm. Collins, that section No. 9 of the constitution be amended so as to read, after the word "annually on the third Tuesday in June." This is in reference to the meeting of the Standing Committee.

Moved by Ven. A. Sweatman, seconded by Mr. E. B. Reed, that the following resolution, passed

in substance by the Synod of 1872, be adopted as a canon of the diocese, numbered xxi, and headed "Synod Rectories." That every parish which contributes not less than \$800 per annum towards the stipend of the clergyman, and provides him with a suitable residence or its equivalent, shall be classed as a rectory, and its clergyman entitled to be styled Rector. Carried.

A proposal to exchange \$800 for \$1,000 was lost.

Moved by Judge Kingsmill, seconded by Mr. H. Crotty:—"That this Synod, before dispersing, desire again to testify their heartfelt and thankful appreciation of the earnest and faithful services, and increasing courtesy, of their indefatigable Secretary, John Baird, Esq., hereby tendering him our heartfelt thanks, and express the hope that we may long have the benefit of his valuable services." Carried.

On the motion of Mr. Tilley, seconded by Mr. W. Grey, the report on Sunday Schools was adopted.

Moved by Rev. Mr. Gemley, in the absence of the Rev. Mr. Evans, and at his request, seconded by M. R. Reed,

"That a Committee be appointed to draft a scheme for providing a fund from which to grant assistance towards the salary of those clergymen who have families, and to report to the next Synod." Carried.

The Bishop appointed the mover and seconder and Mr. Evans as a Committee.

The motion by Rev. J. T. Wright upon Rectorial Surplus then came up for consideration.

Mr. Wright requested that its consideration should be laid over till next year. Request granted.

"Widows' and Orphans' Fund.—Moved by Rev. J. T. Wright, seconded by Newsom,—That whereas by the legislation of the Synod of the Diocese of Huron held in the year 1875, an account was opened, called 'The Mission Fund Debt Account'; and whereas the grant from the General Purposes Fund, which had been annually placed to the credit of the Widows' and Orphans' Fund was by resolution carried to the credit of the 'Mission Fund Debt account'; be it resolved, That such resolution be rescinded and whatever sum or sums have been placed to the Mission Fund Debt Account (and whatever sum or sums would have been placed to the Widows' and Orphans' Fund, save and except for the said resolution,) be replaced to the Widows' and Orphans' Fund, and the entire amount be charged to the Mission Fund. Furthermore, that a subscription list be opened to pay off the Mission debt.

Mr. Wright, in defending his proposition, maintained the expediency of taking the amount originally given to the Widows' and Orphans' Fund from that Fund and bestowing it upon another. In anticipation of any objection to his motion, because it might be said it would injure the missions and diminish the salaries of missionaries, he urged that an appeal should be made in every part of the Diocese for the removal of the debt now resting on the Mission Fund. He instanced what had been done in Toronto City to liquidate the Mission Fund debt of the Toronto Diocese. They had given large contributions, and the other parts of the Diocese would be appealed to. We should follow this example.

In reply to the Rev. Mr. Wright, Mr. Reed the Sec.-Treasurer, stated that by the action of the Synod nothing had been taken from the Widows' and Orphans' Fund in the appropriation which had been made from the General Purposes Fund, towards the liquidation of the Mission Fund debt. This appropriation was made three years ago, and the debt was very much reduced. The Toronto Diocese, to which Mr. Wright referred, had no capital for their Widows' and Orphans' Fund as we had: To our fund for Widows and Orphans an addition of \$1,800 had been made to the capital during the last three years.

The Ven. Archdeacon Marsh supported the view of Mr. Reed. He said that the reduction of the Mission Fund debt was even larger than that mentioned by Mr. Reed. It was now only about \$5,000. He noted that the General Purpose Fund was at the disposal of the Synod. It had a perfect right to make a grant from it towards the liquidation of the Mission Fund debt. Hereafter the Synod could, and if it be required it will

make grants from the General Purposes Fund to that of the Widows' and Orphans'.

The Chancellor of the Diocese, M. V. Cronyn followed in the same strain. The Toronto Diocese, he remarked, had to cut down from want of funds, the grants to the Widows and Orphans of their deceased clergymen. Unhappily that Diocese was not working in due harmony, yet they were anxious to sustain the Widows' and Orphans' Fund. Upon a recent Sunday, the collection for that Fund in the Cathedral in Toronto was \$400, but the congregation of the Cathedral would not give one dollar to the Mission Fund of the Diocese.

Judge Kingsmill moved, "That hereafter the Synod do meet on the third Tuesday in June in each year." It was urged that this is the most convenient date for many and inconvenient for none. The Bishop cordially concurred, and the motion was carried unanimously.

Mr. Beard, seconded by Mr. V. Cronyn, moved the adoption of the following report:—

"The Committee appointed to prepare a canon on the superannuation, when necessary, of the incumbents of what are known as Government rectories, beg to report their recommendations that in future appointments to these, as well as other endowed parishes, it is desirable that the incumbents shall be subject to the provisions for superannuation which may be in force in the Diocese, such additional provision being made out of the rectorial income of the parish of which the clergyman in question may have been incumbent at the time of his superannuation as the Synod shall think proper. As this latter provision cannot be effected without an Act of Parliament, your Committee recommend that authority be given for an application for an Act to enable this to be done." Lost.

The following notices were postponed till next year.

By Judge Kingsmill—Resolved, That it would be conducive to the best interests of the Church in this Diocese to change annually the place of holding the meeting of this Synod.

By Wm. Grey:—That the next annual meeting of this Synod be held at the town of Woodstock. Moved by Mr. Beard, seconded by Rev. Mr. Gemley, that a Committee be appointed to provide for the more systematic discharge of the duty of the Synod with respect to the Diocese of Algoma. Carried.

Moved by Mr. Grey, seconded by Rev. Mr. Mackenzie, that the thanks of the Synod are given to the G.W.R. and G.T.R. for their liberality towards the members of the Synod. Carried.

Moved by Rev. W. Fletcher seconded by Rev. Mr. Magahy:—"That the thanks of the Synod are due to the friends in London for their kind liberality to the members." Carried.

The Bishop, in his closing remarks, expressed his gratitude at the unity which had characterized the members of the Synod during the session. It would enable them to return to their duty with such a spirit of hope as would assist them in their various duties. He was also gratified to find that notwithstanding these times—which had been generally characterized as "hard times"—the members of the Church in the Diocese had contributed very liberally towards the support of Christian effort. He was confident that the work was being carried on with an energy in many parts which was not generally known to the Church at large. Handsome churches were being erected in many places; the debt on others rapidly cleared off, and the work seemed to be prosperous all over. The erection of substantial structures such as that in St. Thomas, would have been creditable not only to the town of St. Thomas, but to a municipality of much larger proportions. Then they were erecting a very handsome and commodious church in Woodstock, and churches were springing up in other places. Their mission work has also been carried on energetically, although there are still many fields to occupy. The unity which had characterized their present proceedings, he doubted not, would act as a stimulus to future effort; that activity, energy, and earnestness, would continue to be shown by both clergy and laity; that God would prosper them in their labors; and that these would have a salutary influence on those with whom they come in contact.

The 20th annual session of the Synod was then brought to a close at 1 p.m., by His Lordship pronouncing the benediction.

(FROM OUR OWN CORRESPONDENT.)

PARIS.—*Departure of Rev. Canon Townley for England*.—We have to-day to record the departure from the Diocese of another old and valued friend. Year after year we miss from the meetings of the Synod one or more who had been for years the Nestor of the council—many sleep the last "sleep that knows no waking" till the dawn when they are satisfied when they awake in the presence of the King. Dr. Townley, who leaves for England, has been Rector of St. James' parish for upwards of 20 years, and throughout his long ministry, his entire course has been that of a prayer-book Churchman; he ever held the even tenor of his way unchanged. As a High Churchman he was sincere in his convictions and consistent with his professions. Prior to his departure for the Home Country he was presented with a purse of money and an address bearing high testimony to his long and valuable services. In reply he expressed his love for the land of his adoption, endeared to him by so many ties. He said, "Canada has been the land of my adoption for considerably over forty years, the larger part of that period having been spent in this parish; it cannot therefore be surprising, that, having you with many others in my heart, and with the previous remains of one whom you so loved and respected resting in your midst, that it should be my longing desire, if the loving wisdom of my Heavenly Father so permits, to return and greet you again in the flesh, and that finally my mortal remains may be laid in your beautiful 'God Acre' beside those of my loved and honoured wife."

*Relief for St. John, N. B.*—The Council of the City have granted five thousand dollars for the relief of the citizens of St. John's. The grant was given in response to a memorial from the ratepayers. This is a liberal grant for a city of 18000 inhabitants. The Church is adding to this grant very liberally. Last Sunday collections were taken up in St. Paul's for the purpose, amount \$188. Rev. Canon Innes preached at morning service, and Rev. J. Gemley in the evening. At the Memorial Church, the collections were \$57.

*Chapter House of Holy Trinity*.—Rev. DeLorn has been appointed assistant Minister to Ven. Dean Boomer. Last Sunday morning he read the morning service and preached in the evening.

*Memorial Church*.—On Sunday evening Rev. W. H. Tilley preached his farewell sermon. The Church was crowded in every part, even the chancel was filled. He took for his text the farewell words of the Apostle: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified." Rev. Mr. Richardson preaches his first sermon here on Sunday, 8th inst., and on the next Monday evening Mr. Tilley returns to the city to introduce him formally.

*Dorchester*.—His Lordship the Bishop of the Diocese held confirmation services in this Church, on Thursday, July 5, at 11 o'clock a.m., and at Harrietsville in the same mission at 3 o'clock p.m. In both places there were large classes. The Bishop, as is his wont, delivered very earnest, affectionate addresses. If we are to judge from the number of confirmation services held, and the numbers confirmed at each, we must judge very favourably of the progress of the Church in this western Diocese.

*Stratford*.—*June 30th 1877*.—The Wardens deem it advisable to lay before the members of the Church an estimate for the current year, as well as an estimate of the probable receipts. The financial prospects of the Church will thus be seen at a glance:

Estimate expenses for current year ending Easter, 1878: Arrears at Easter, 1877, \$1400.00; Salaries, \$2380.00; Fuel and light, \$350.00; Interest, \$520.00; Insurance, \$45.00; Sundry expenses, \$200.00; Unforeseen, \$55.00. Total \$4900.00.

Probable receipts: Balance on hand Easter,

1877, \$31.97; Pew rents, \$1200.00; Offertory, \$1100.00; Donations, \$100.00; Mission chapel, \$600.00; Sebringville, \$150.00; Finance Committee, (Organ stops) \$210.00. Total \$3391.97. Deficiency, \$1508.03.

From the above summary it is evident that the receipts will require to be largely increased in order that all liabilities may be met at the close of the year. This result may be attained, 1. By an increase to the number of pew-holders. 2. By direct subscriptions from non-pew holders. 3. By the extension of the envelope system.

An appeal is made by the Wardens to every member of the Church in the parish, to assist them in placing the financial affairs of the Church in a satisfactory position.

*Kettle Point*.—*Indian Mission*.—A large and successful union picnic was held on Monday, July 2nd, by the Indians belonging to the Church of England, and the Bosanquet Sunday schools. Refreshments were served in abundance; addresses delivered, and music by the Indian brass band, of New Credit, and singing by the Sunday school children. Among the speakers were Rev. J. Jacobs, Rev. D. Carscadden, Rev. Mr. McLean, Rev. Mr. Thomson, Chief D. Sawyer, Mr. Wm. Wood, Chief Herkimer, and Sydney Smith.

The speeches were all excellent and the music all that could be desired. Some of the pic-nickers enjoyed themselves in different kinds of amusements, such as croquet, base ball, boating and driving, and all appeared highly delighted with the days proceedings. \$45 were taken by the Indians in aid of their church.

The new church bell at Kettle Point was rung for the first time on Sunday last, July 1st., to the great satisfaction and joy of the natives. The church was well filled in the morning, and in the afternoon it was crowded. The Holy Communion was administered to a goodly number, and several children christened. Special services were conducted, and appropriate discourses, delivered by the Revd. J. Jacobs, missionary. Sunday last will not soon be forgotten by the Indians of Kettle Point.

#### ALGOMA.

ASPEN P. O., Stisted, July 7, 1877.

DEAR EDITOR,—Will you allow me to inform our numerous friends that the above will be my official address now, as the Bishop of Algoma has succeeded in obtaining the services of a clergyman to take residence in the Mary Lake Mission, of which I have had temporary charge.

His Lordship has done me the honor of appointing me to work up some other stations as travelling clergyman, which we hope to form into missions so soon as the funds are furnished to enable us to do it. The absolute necessity there is for our friends to come forward with these funds with as little delay as they possibly can, will be seen, when I state that, on the Parry Sound Road, between a place called The Junction (Muskoka Road) and Rosseau, there are three congregations formed, with a branch at Three Mile Lake (a deviation of some 5 miles); that three out of four of these will have their own church buildings before next fall—very likely every one of them; and that these four stations could be easily increased to six, if a man could devote his whole time to the place—a district some twenty-four miles long by sixteen wide.

And, also, that on Stisted Road I have four congregations forming; of these, three will have their own church buildings, please God, this fall (one is already built, another is building, and the third only waiting for the men to come home); and that these four congregations I expect (D.V.) to increase to six at the least during the coming winter—a district some twenty-eight miles long by ten wide.

Thus every one and all our friends will see there is work to do, if only the men and the means to support them can be got.

The Stisted Road Mission is more absolutely bush than any of the others, as, after the first ten miles, all the settlers are new comers; a great number of them are nominally church people, and many have expressed to myself an earnest desire to keep up their connection with their dear

mother. Perhaps if I mention one fact, it may stir up the hearts of our friends. I went visiting up the Stisted Road, purposely to find out, and make the acquaintance of, the Church people, and see if I could not get them together for service. My reception was such as to send me home with burning cheeks and a beating heart. The word "welcome" does not tell half forcibly enough how welcome I was in every house. This visit naturally caused a little stir, for I particularly requested them to meet amongst themselves and discuss matters; but since then, three local preachers of different sects, and one Presbyterian youth (for he is not much turned of twenty) have been set on to work in a twelve miles district, and they are continually pestering our people to go and hear them. The usual trash is talked of, Christian brotherhood, &c., &c., and preaching is continually held up to these people as the only reason why they should "not forsake the assembling of themselves together." The idea of a service for worship alone seems to be beyond their ken. I can vouch for one of these locals being an ignorant man, but he is busy, noisy, and bold in his work.

I may also be allowed to state, that I think our people here in the bush will help themselves as soon as they possibly can, but new settlers have not the means to provide buildings for, or men to conduct, a service. May I illustrate, by showing how hard up people are sometimes, when new settlers. In the course of the visit I have mentioned, on Stisted Road, I came to a man's shanty. He welcomed me most heartily when he heard me say I was the Parson for that country, and the sparkle of his eye and grip of his hand made me see and feel he meant what he said. He told me he should be glad, some time, to have his baby baptized. I said, "no time like the present, my friend, for the Bible says 'Now.'" For a moment the man could not speak. At last he said, "Oh, sir, will you baptize my baby?" "Of course I will," I said. I never travel without my Bible, Prayer Book and Surplice, consequently I am always ready for any work that comes in my way. I went into the shanty and found the wife very busy tidying up a bit and crying, but not with sorrow. I noticed the kettle was put at once on the stove. I went out, asking the man to come too, under pretence of showing me the way to the next shanty. When we got out I said, "Look here my friend," my horse can have nothing to eat till he gets home, because none of you have been long enough here to grow fodder, &c.; so, as the horse, so his master, I will have nothing either, and while I go and see Mr. — you take off that kettle and help your wife to get ready." The man looked at me and then said, "Mr. Crompton, I am thankful to you; we have only half a loaf in the house and a little molasses, and you know sir, I shall have to go eleven miles to get some more flour, and then have to back it home." I am not going to tell this man's name for obvious reasons. He bravely told me he did not mean his parson to go away in that manner again. This much I will say, the parson at Toronto who had the training of this man and his wife may be proud of his work, if one of Jesus' followers may be proud for doing his duty. Personally I do not know that parson, though I see his name often in the papers, but I honor him, and if the prayers of a zealous and earnest heart will give him strength to go on, he has them most sincerely. I left a happy home, ay though it was only in a shanty. I was asked to write baby's name in a handsome family Bible (a present from the man to the woman before marriage), and I can assure you, sir, the ten miles I had to travel to reach home may have been rough or they may have been smooth—my horse perhaps could tell—I certainly cannot for that occasion.

I enclose you the name of the clergyman, and you have my permission to tell him, for I presume as an editor you know everybody as well as everything, and thank him for one of the greatest blessings a parson can have, that of seeing fruit growing to God's glory and honor.

Some one was kind enough to send me some copies of the DOMINION CHURCHMAN from January to March of this year. These I distributed in my Sunday Schools, and believe they were doing a great amount of good. I wish my unknown friend had continued the kindness, or that some one else would; and that they would send me

any papers, but not extreme ones, I will faithfully distribute them. Party or extreme papers I will not give out, but put where alone they deserve to be, in the fire.

Leaving these things to speak for themselves, I remain, yours, &c.,

WM. CROMPTON,  
Travelling Clergyman,  
Diocese of Algoma.

### Correspondence.

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

#### THE SITUATION IN ENGLAND.

We print the following extract of a letter addressed by Revd., John Oakley, of St. Savionr's. Hoxton, to *Church Bells* in order to give our readers an insight into the views taken by some High Churchmen of the present state of affairs in England. After commenting on some criticism on his previous letter, he says:

"But it is true, and its meaning, in the present connection, is this,—It is idle to fall back upon primitive principles and precedents, without qualification, in the present situation of the Established Church. English Bishops, as matters stand, cannot now fairly turn round upon either the clergy or the laity of to-day and claim absolute obedience in the language of the Fathers, or even in the terms of the Prayer-book and the Reformers. The Church of the sixteenth and seventeenth centuries made a great venture; and for the sake of an immediate victory got its prayer-book finally embodied in a statute. But at least its divines and legislators made a show of reserving the inherent rites of the Church throughout both these documents. As this *Church and Realm* hath received the same, is a type of their language. Now, we are asked to accept a hundred things which 'the Church' has no more 'received,' in the sense in which she received the Prayer-book and the Act of Uniformity, than the Pope has 'received' them. This very provision for 'resort to the Bishop' in the case of 'diversity' is safeguarded thus: 'So that the same order be not contrary to anything contained in this book.'"

Meantime the State, or the Parliament, has, by a long course of legislation, encroached upon all the guaranteed liberties of the Church, one by one, with the co-operation or connivance, more or less, or the verbal deprecation now and then—of the Bishops, or the leaders of them, in the House of Lords; these Bishops owing their own appointments to the Parliamentary leaders, and combining, with some practical advantages and a fairly satisfactory choice of men, nearly every fault of origin that could attach to any office. At last it has come to a direct demand for submission to an Act of Parliament, forced upon the Church against loud protests and the interpretation of our formularies by a court of lay lawyers, on the sole, simple, naked, unqualified ground, that 'it is the Law!' And when we quickly observe that, after all, there are other things to be considered in the case than Acts of Parliament or human tribunals, we are answered, 'Certainly, by all means,' 'Resort to the Bishops for the quieting and appeasing of the diversity'—the Bishops who have been *pars maxima* of the whole course of action, and who are precluded by the very terms of the reference to them from 'ordering' anything 'contrary to this Book'—the meaning of 'this Book' being the very point now in question; and they being, most of them, deeply committed beforehand to that very lawyers' view of the matter which is the point we are asked to carry to them. I submit that, with all our reverence for them all, and love for some of them, it is impossible; and equally impossible for them to turn suddenly round and hold the language of the episcopal heroes and saints of other days, and expect it to be accepted, without reference to all that has come and gone. It is true, and it is right to say plainly, that they are not now pure and simple 'Bishops.'

Is there, then, an end of discipline for the clergy? If there is—once more—it is not our fault. We are willing enough to be ruled. But we mean to recover constitutional rule. I do not hesitate to say that it seems to me that the clergy

must proportion their readiness to accept Episcopal direction in these matters by the evidence of readiness on the part of the individual Bishop to engage in constitutional reforms. Where the Bishop can say, 'I am striving, *totis viribus*, for the recovery of some real autonomy for the Church; and your submission to my "order" in this matter will, in my judgment, strengthen my hands, and our common cause as a whole!' and if he is seen to be surrounding himself with a Diocesan Council, and otherwise giving effect to his words, then I admit,—nay, I contend, that the duty of supporting such a Bishop would cover almost any amount of compliance. And, thank God, there are such Bishops, or I know not, indeed, where we should be.

But take another case—say that of the Bishop of Durham, who tries to discredit the action of his brother-bishops in their struggles for self government in India; who foments mutiny in the Diocese of his youngest brother, because he differs from him: who disparages beforehand the voice of the Convention of Anglican Bishops next year; who says in effect, with the 'Low Churchmen' generally, 'Parliament at present is on my side therefore let Parliament have all its own way;' then I can see no vestige of ground left for any claims of such a Bishop to 'take order,' otherwise than within the narrowest limits set by the law, liable to all such technical resistance as the same law makes possible. 'He has appealed to Cæsar. To Cæsar let him go!' He has flung away all his natural rights with both hands. And, alas! he is not quite a solitary figure upon the present bench of Bishops.

I deny entirely that such language as this is undutiful. It is owing, so far as we can see, altogether to the loud remonstrances of clergy and laity that the altered tone which we begin to hear has been adopted. There are much graver interests at stake than the feelings of any man or body of men. I only wish those of my brethren—whom for lack of a term, with even less risk of offence about it, I will call the *optimists*—could hear the tone in which many of our younger brethren are asking, 'What is really the mind of the Church of England? and where is it to be found?' I cannot, for one, blame them in the least. It is waste of breath to prate to them of 'the law.' If the 'mind of the Church of England' is to be taken simply and solely from the legislation of the House of Commons in reference to her, then they have done with the Church of England 'as by law established,' and there is no use in beating about the bush. But we do not believe, nor do we mean to admit, anything of the kind. She has got a mind, and a faculty of speech, because she has got a perfect body, and life, and movement in every limb. Her tongue has to be untied, and the use of it relearned, after long disuse, resulting almost in paralysis. But there will need, it is clear, in order to recover this lost freedom for her, much plainness of speech, as well as much patience, and faith, and untiring effort, on the part of her loyal sons and daughters. But with this, by the blessing of God, we have no doubt of hearing soon the now stammering lips speak plain.

With this conviction I do not believe many, if any, will be scolded out of their allegiance to the Church of England. The extreme men may have errors to answer for, and to be corrected, in due time. But in this main issue, which now alone has any real interest, they are surely altogether right. (Their 'candles' are, for the moment, quite irrelevant.) They have nowhere to go to, and no mind to go anywhere. They will stay where they are, and win.

JOHN OAKLEY.

P. S.—And now comes the change of scene at Folkstone! I take it, at first sight, as the most remarkable reassertion of principles, of which the consequences are as likely to be as important as they are now obscure.

#### SYNOD COMMITTEES.

DEAR SIR,—In looking over the list of Synod Committees in your last number, curiosity led me to analyze their composition, in order, if possible, to discover the principle on which they are made up. I had supposed that in drawing up such a list, something like a fair representation of the

different sections of the Diocese would have been kept in view. The following, which refers to the clergy alone, is the result of my analysis.

Of the 105 clergy whose names appear on the synod list as doing parish work, I find that 49 serve on committees, nine appear on two committees each, and one name on three.

As to the representation of the city clergy as compared with those in rural districts, I find no less than thirteen from the former. Then as to the different deaneries, I find one deanery (the one whose dean is on three committees) has the large share of nine on the different committees.

In this investigation I discover that while the parishes West and North of Toronto are well represented, large and important parishes east of the city have no representation whatever, among these I may mention, Oshawa, Bowmanville, Port Hope, Lindsay and Peterboro.

Now, may we not infer that much of the apathy which exists on the subject of church extension in the Diocese may be traced to the composition of these committees? It is my opinion that no man is so essential to the work of the Synod as to have his name on three committees, and the instances are very few in which a name should appear twice.

Let us take example of the Diocese of Niagara here. If there is any honor in working for the church on committees let it be shared by all in turn. I think that the majority should be changed every year and that seniority should have some weight in the selection. I know, as a fact, that there are men in this diocese fifteen and sixteen years in Holy Orders who have never yet been put on a committee, while others are put on as soon as ordained, or on entering the Diocese. I need scarcely say that this cannot but have a most discouraging effect on even the most zealous. We often say of the laity that the best way to get their sympathy and interest, is to engage them in church work; and I am persuaded that this rule applies to the clergy also. The best way to get their co-operation is to put them on committees, so that they may know the church's wants, and share in the responsibility of meeting them. A congregation also feels itself in some way honoured when the services of its clergyman are, thus recognised.

These committees are appointed not to make new Canons or by-laws, but simply to see after the wants of the Diocese, and it seems to me most imprudent to exclude any here. Do not all profess to love their church, and must not this church of ours be sustained and upheld by all if she is to "lengthen her cords and strengthen her stakes" in this new country. And let me add, men can work heartily together without jar or discord at our deanery and missionary meetings, and why should not this be the case also at our synod? If men could but be brought to recognise the fact that the work is God's and not theirs, they would, I think, become humble and more forbearing towards each other.

#### CONDITION OF THE CHURCH.

MY DEAR SIR,—With pleasure I hail the improved appearance of the *DOMINION CHURCHMAN* and wish it continued and increased success. With your permission, I beg to say a few words in regard to the condition of the Church in the country, and one of the causes of her present state. Too generally she is depressed, possessing but little fervour or life; indeed under the sway of apathy and indifference as to whether rival organizations are outstripping her in numbers and good works or not. There seems to be a failure to recognize her own Divine character as God's duly appointed channel of salvation, and hence a disposition to admit the various human, schismatical and heretical societies as having equal, if not superior, claims upon the affections and confidence of mankind, with the "Church of the living God, the pillar and ground of the truth."

This is indeed sad. The question arises, 'How is it to be accounted for?' I would ask, suppose a number of intelligent children were placed, for years, under the charge of a person whose duty it was to educate them, and at the expiration of the term it was found that they knew no more, perhaps less, than when first sent for instruction; how would this be accounted for? Would you

blame the children? Not in the main. The master? Yes. He had not done his duty. He had assumed certain duties for which he had received payment; but he grossly and dishonestly neglected to fulfil those duties.

In respect to the Church, then, I would venture to ask, Is not the flock less to be blamed than the Teachers or Clergy? Have they not, in too many instances, failed to teach those things which are of the most importance—the doctrines of the Scriptures? Church doctrine, and therefore Bible truth, have not been brought forward and engraven on the hearts and minds of the young as they ought to have been; and hence swarm after swarm goes forth from the old mother-hive, the Church, utterly ignorant of their mother's views or the ground on which those views are held. This seems strange, sir, that the Clergy, than whom there is not a more devoted, self-denying, and laborious class of men in the world, should so generally have overlooked the paramount duty of indoctrinating the young, as to lead to a most terrible amount of schism, and yet not perceive even yet, the enormity of the evil.

Why, sir, would you believe it? in many parishes of Ontario, the most obvious reasons for being Churchmen are unknown. I was surprised, recently, at the avidity with which some intelligent members of the Church received from me such works as—I may mention, of these they had never before even heard—"Why I am a Churchman" by Randall; The American "Tracts for Missionary Use;" "Hugh Miller Thompson's" series of little publications on Church subjects, &c. But they were greatly delighted when I put into their hands, "Chapman's Sermons," "Kip's Double Witness of the Church," "Presbyterian looking for the Church," "Methodist in search of the Truth;" Sadler's "Second Adam or New Birth," "Church Doctrine Bible Truth," and "The One Offering;" also "Our New Vicar," by Monsell, and "John Wesley among High Churchmen," &c., &c. My friends read carefully and, I believe, prayerfully, with a desire to know the truth. Instead of continuing "hereditary" Churchmen—shockingly unreliable,—they became strong, consistent members of the Church, understanding clearly the difference between the Anglo-Catholic Branch of the Church of Christ, the Roman Branch, and Dissent.

Unquestionably men, women, and children have "brains." These intellects ought to be employed not altogether on secular subjects, but also on Holy Things. These men, women, and children ought to be able to give a reason for the hope that is in them—to tell why they are members of God's Church; why schism is wrong, and why therefore it is wrong to encourage it, not only as too many Churchmen do, by contributing of their substance to build it up, but even by their presence in the conventicles, to countenance actions opposed to the Saviour's will and commandment; for He set before us unity as the grand object which we ought ever to have in view.

The proper course, it seems to me, is to give, lend, or sell, through an agent, to all who can be found capable of reading and thinking, tracts and books. Each family in Canada ought to take the DOMINION CHURCHMAN, as it clearly teaches the doctrine and practices sanctioned by the Scriptures. A few will soon be favourably influenced. They will leave the mass far more than the priest of the parish. They will talk, lend, give, and sell in turn, and thus induce a desire and taste for Holy subjects. Then open small depositories of books at various points in the Mission or Parish. Have Bibles, Testaments (where necessary), Prayer and Hymn Books, and a small assortment of books of this class above-mentioned, which may all be obtained in Toronto. These will be sold in considerable numbers and must rapidly and permanently toll upon the parish. After this, ask your friends why they are Churchmen. They will not reply "Oh! my father belonged to the Church of England," or "I suppose our Church is as good as any other: or I am not particular, I am not bigoted, I go to Church in the morning and to meeting in the evening." They will assure you they are Churchmen because they value the blessedness of being members of the One, Holy, Catholic Church, to which the Lord Jesus Christ, His holy Apostles, and the Saints and Martyrs, when upon earth, belonged,

and to which they still belong, and of which our friends will tell you, they will—God being their helper—be members for ever.—Yours, &c.

ALPHA.

## Family Reading.

### ONE LIFE ONLY.

#### CHAPTER XXVIII.

Una Dysart, a few weeks later, was standing at the window of the drawing-room in Vale House, looking with a wistful anxious gaze down the avenue. She had arrived at home two or three days previously with lady Elizabeth and Miss Grubbe, and during the whole of the tedious journey, which has been much retarded by the caprices of the invalid, her mind had been entirely occupied with the struggle which had been raised in it by the letter she had received from Miss Amherst the night before her departure from Cannes.

The one question which she debated with herself perpetually was simply this—was she or was she not to reveal to Humphrey Atherstone the contents of that letter, of which, like Miss Amherst herself she believed him entirely ignorant? Would Una Dysart have hesitated on this point one single moment had she been even now steadfast in the resolution she had formerly taken, to make her one only life pure and true and noble? It was very clear that truth and justice alike required of her to make known to him at once the facts which she imagined he could learn from no other source; but in the hour when by the dim twilight sea she had succumbed to the mighty power she bore him and resolved to give her life to him at any cost, she had in truth taken that love for the law of her being, instead of the perfect righteousness, which to seek first of all is to worship God.

And now, although she knew that to conceal the truth was to rob Edward Atherstone of his just due, she could not bring herself to inflict on Humphrey the bitter pain she felt it would cause him to have to deliver up the beloved home of his ancestors, and the people whom he had cherished with a brother's care, to the dishonored hands of the base cruel man whom his own forbearance alone had saved from a convict prison. Una was also well aware that if she revealed the fatal secret, which had become known to her, she would sound the death-knell of all hope of happiness in this world for either him or herself. He would no longer be in a position to ask her to be his wife; nor would it be possible to obtain her guardians' consent if he did; and to consign him as well as herself to the hopeless misery of a final separation was more than, in her present uncontrolled weakness, she could endure even to think of. Were she happily married to him, it would be a matter of perfect indifference to her whether they were rich or poor, and her own little fortune would be sufficient to keep them from any actual pecuniary difficulty, so that if the secret then transpired it would not be to either of them the dreadful evil which it now appeared; and so at last Una Dysart settled into a compromise with her conscience, and resolved that, until she was Humphrey Atherstone's wife, she would say nothing whatever to any human being of the fatal knowledge she had acquired, and the letter written with so solemn a purpose from the very brink of the grave should be hidden away and forgotten—if she could forget—even by herself.

Thus Una Dysart yielded to the strongest temptation she had ever known; and yet behind all the sophistries, all the false reasonings with which she strove to deaden her sense of right, that divine instinct never really slept which the God of Truth has planted in every living soul, there to vindicate the sovereignty of justice and righteous dealing against the subtlest casuistry that ever sought to obscure the claims of their immaculate purity. She was restless and uneasy, vaguely dissatisfied with herself, and making not even an effort to control the passionate longing she felt to see once more the man who had become her all. She never doubted for a single moment that their very first meeting would settle their marriage and bind her to him for life. It was true that as matters stood at present, she had distinctly refused him, and had never revoked that refusal, and therefore it was quite open to him if he pleased to make no

further attempt to win her; but his manner to her on the night of her father's death had satisfied her that he would never rest till he had induced her to give up the scruples which alone stood between them, and as she already done so in her heart, it needed but that they should meet, for all uncertainty to be at an end.

It was for Humphrey Atherstone that Una was watching now, as she stood at the window with straining wide open eyes and beating heart. She had not seen him since her return, but she knew it was no fault of his. The only visitor whom Lady Elizabeth Molyneux had received as yet was Mrs. Northcote, who had called upon her the previous day, and who, having asked to see her alone had been closeted with her for at least an hour. Una had been somewhat disquieted by this proceeding, as she had very little doubt that Mrs. Northcote was seeking to prejudice her aunt against Atherstone: but she relied upon Mr. Cunliffe's support to carry her marriage through in spite of any opposition which might be raised by her other guardians, and as her aunt made no remark, she trusted that any charges Mrs. Northcote might have brought against him had failed to take deep root in her mind; and then she trusted Lady Elizabeth would see him, for Una felt sure he would come so soon as he heard of their arrival, and to her partial love it seemed impossible that any one could look on his noble face and fail to trust him; so she had shaken off her fears, and had begun the day before to watch for him, as she was watching now.

But a great disappointment had awaited her on the previous afternoon, for Miss Grubbe had suddenly come to her room, and with a peculiarly disagreeable smile, requested her to take her place in driving out with Lady Elizabeth that afternoon, as she herself would be occupied in the house.

"But I particularly wish to remain at home myself to-day," Una had said, for she believed she would be very likely to miss Atherstone's visit if she went out.

"I conclude you do not wish her ladyship to be deprived of the exercise which is so essential to her health," said Miss Grubbe, with a malevolent glance of her small cunning eyes towards Una, whom she secretly detested, partly because she was jealous of her position in the house, partly because she was young and bright, and possessed of many a charm to which Miss Grubbe in her best days could never have aspired.

"You know I do not, Miss Grubbe," said Una, "but I should be much obliged to you if you would go as usual. Why should there be any change just this one day, when I so particularly wish to stay at home?"

"Because it suits her ladyship's convenience and mine that you should go, Miss Dysart; if you do not, your aunt will lose her drive."

Poor Una said no more, and went patiently through the dull monotonous drive, which Lady Elizabeth made distinctly longer than usual, and when she came home her worst fears were realized, for Miss Grubbe came forward into the hall to receive her lady, and at once drew her attention to Atherstone's card, which lay on the oak table. "You will be surprised to hear that this gentleman asked for Miss Dysart, and not for your ladyship, and that he said he should call again to-morrow."

Lady Elizabeth tossed the card aside with a contemptuous gesture, but made no remark, and Una determined that even if Miss Grubbe refused to drive again the next day, she would not leave the house.

Nothing further had been said to her, however, and on this afternoon she had the satisfaction of seeing her aunt and her companion depart for their drive at the usual hour, leaving her alone in the drawing room, where we find her waiting for him she so longed to see. She leant against the side of the window, watching, watching, and slowly the moments dropped away, till suddenly a turn in the avenue brought in view the figure she so pined to see. She started, and her heart beat almost to suffocation. He could not see her where she stood, and she watched him as he came on towards the door; his firm step ringing on the gravel, his dark eyes eagerly scanning the house. She noticed that he looked ill and worn, and that his face wore an expression of suffering which she longed to efface by her own care and tenderness.

He reached the door, and the bell echoed with a sharp reverberating sound through the hall. Una trembled with agitation so that she could not stand and she dropped into a chair, listening intently for his steps coming towards her; she heard the servant go to the door, and a few words spoken, a brief delay, and then the door closed; now—now he would come: she could scarcely hear for the beating of her heart: yet surely no steps were coming this way!—she heard the servant go back to his own part of the house, then a rapid footfall going away from the outer door. With a cry of anguish and dismay she flew to the window—yes, it was but too true, the tall stately figure was just disappearing among the trees; Atherstone was hastening away with a quick haughty tread. What did it mean? She rang the bell, and stood shivering with impatience and misery until the servant came. Why was Mr. Atherstone not admitted? exclaimed Una; “you knew I was at home.”

“Miss Grubbe brought me orders from my lady, ma'am, that if Mr. Atherstone called I was to say that neither you nor her ladyship could see him,” replied the servant, calmly.

Una looked at him for a moment, as if unable to take in the sense of his words, and then making him a sign to leave the room, she sunk into a chair, completely overwhelmed.

## CHAPTER XXIX.

For the first few minutes after her bitter disappointment Una felt too stunned and wretched to be able to collect her thoughts; but very soon a passionate indignation took the place of every other feeling. She was naturally gentle and sweet-tempered, but her whole nature was disorganized under the influence of the one dominant affection which had taken such entire possession of her. She started to her feet with flashing eyes and burning cheeks, as she heard Lady Elizabeth's carriage drive to the door. “What right,” she asked herself, “had her aunt to treat either herself or Humphrey Atherstone in this insulting manner? she would go at once and tell her that she would not submit to it. It was no light matter for her; it was her very life; and she would not let her whole hopes of happiness be trampled in the dust to gratify the prejudices of either Lady Elizabeth or Mrs. Northcote!” So, without waiting another moment, she sped away through the long corridors till she reached her aunt's boudoir, and, giving a hasty knock, opened the door at once and went in. Lady Elizabeth, a faded, irritable-looking elderly woman, with small features and a weak undecided expression, was reclining on the sofa, while Miss Grubbe, her tall thin figure bent at a most uncomfortable angle, was obsequiously engaged in exchanging the lady's boots for her velvet slippers. Straight up to the sofa walked Una Dysart, her great brown eyes blazing with unwonted fire, and a scarlet flush on her fair young face.

“Lady Elizabeth, I wish to know the meaning of the treatment Mr. Atherstone has received at this house; he is my friend and my father's friend, and I was at home and wished to see him; why was he not admitted?”

“Because he is a suspicious character, and an objectionable acquaintance for you?”

“Aunt, it is perfectly false!” said Una, with much agitation; “he is a true and noble gentleman, who has been cruelly maligned.”

“You are not a proper judge of the matter, Una.”

“But my father was,” she exclaimed; “if he thought Mr. Atherstone a suitable friend for me, who shall dare to gainsay it?”

“I do,” said Lady Elizabeth, angrily; “I am your chief guardian now, and I shall not allow you to be exposed to the attentions of such a man.”

“It is painful to see what an evil influence he already exercises over Miss Dysart,” said Miss Grubbe, in her sleek voice, “or she could never speak so to you, my lady.”

“Ah, yes, indeed!” said Lady Elizabeth, immediately assuming an injured air, “your conduct is most reprehensible, Una; let me hear no more of this.”

“Aunt Elizabeth, you do not know what you are doing!” said Una, clasping her hands tightly together in her bitter pain, while burning tears

rushed to her eyes, “but I cannot bear it; I must and will see him!”

“Oh, my dear lady!” exclaimed Miss Grubbe, “this frightful scene will be quite too much for your delicate nerves; let me bathe your head with eau-de-cologne, I fear it throbs dreadfully. Ah, yes, indeed! and I am sure your pulse is agitated. Let me entreat you to retire, Miss Dysart, you have done harm enough already.”

“Yes, go, Una, go!” said Lady Elizabeth, “I fear I shall faint;” and she sank back on her pillows.

“Aunt,” said Una, with a sob in her voice, “let me say one word.”

“Stop!” exclaimed Miss Grubbe, flinging out her arm theatrically, “I will defend my lady's life and health at any cost; her sensitive frame is already, I fear, severely injured by the violence done to her nervous system, and I take upon myself—I, her poor but faithful friend—to desire that you leave the room.”

“Dear Miss Grubbe, your are right,” gasped the lady, who showed not the smallest symptom of faintness; and Una, with heaving breast, turned and walked away. She carried her graceful little head haughtily enough so long as she remained in her aunt's room, but no sooner had she reached her own, and bolted the door to avoid intrusion, then she flung herself down on the couch and gave way to a passionate burst of tears such as never had rained before. She felt as if her very heart was breaking, she was so helpless, so desolate now, in the very crisis of her fate, and everything was turning against her. She saw that it was quite in the power of these two women—the one silly and easily led, the other artful and deeply scheming—to ruin her whole hopes of happiness in this world. It was certain that Atherstone would consider the dismissal he had received as an intimation that she meant to hold by her refusal, and would not so much as see him; and dearly as she knew he loved her, he was too proud a man to brook a second insult such as virtually had met him at her door that day. How was he ever to know that all the while her very heart had been crying out to him to come to her—that she loved him better than all on earth—better—though she would not admit it to herself, even than duty? If he never knew it, this day had perhaps severed them for ever! Yet there was no way in which, under the circumstances, she could communicate with him. Could she write to Mr. Cunliffe, and ask him to help her? No, her delicacy revolted against the very idea of such a step. It was, of course, within the bounds of possibility that Atherstone did not intend to ask her again to be his wife, and it was utterly out of the question that she should take the initiative herself in the smallest degree. She could see no ray of light in her difficulty, and every sort of gloomy foreboding surged in upon her sinking heart. Perhaps she was to have a fate like poor Miss Amherst, whose cruel friends had stood between her and her happiness in early youth; then not all the sacrifice and anguish of her life could suffice to win her back one golden gleam from the light of love that had shone around her once! Nor was it for herself alone poor Una wept those bitter tears, but for him whom she loved so well; she had a sure instinct that he was suffering cruelly. He had so long been sad and lonely, living a joyless existence, with none to cheer him, till she had filled his life with one bright hope, which he had given up all his former plans to win, and now, when he came to claim at least her promised sympathy, she shut her door against him without so much as a word of explanation.

It pierced her tender heart with an almost unendurable pang to know that she must seem so cold and cruel to him, for whose welfare she would have been content to die; and so the poor child lay like a flower beaten down by the tempest, struggling under her load of pain, and feeling as if she never cared to lift up her head again. But she was young: and at her age no weight of care can altogether quell the upspringing waters of the fountain of hope. She was yet far from the time when it is possible for a human spirit to look round upon the earth in hopeless desolation, and see no faintest gleam of consolation, save in the pale mysterious light that shines through the gate of the distant tomb.

Gradually Una began to say to herself that all could not be lost thus suddenly, thus miserably; it must be that somehow they should meet again, living as they did in the same neighbourhood, and one glance into her face would surely show him that she was neither cold nor false to him. They might meet out of doors—that was her best hope—in the village perhaps, or at the Eagles' Nest, which, to please her in their last happy days, he had made accessible by a good and easy road. Oh, it must be that she would see him soon! This miserable day was near its close, and tomorrow the sun would rise with golden possibility in its coming hours. So at last Una rose, and bathed the poor bright eyes, now dim and sad—which her father used to call his household stars—and tried to go patiently through the rest of the day as best she might.

And the sun did rise no doubt next morning, only it would have been quite possible to feel rather sceptical on the subject, for it was hidden behind impenetrable clouds, and it poured with rain incessantly the whole day long. Poor Una! how wistfully she looked upon the soaking muddy roads, and felt even if it were possible for her to venture out on them, there could be no chance of meeting Atherstone. Inside the house the atmosphere was quite as cheerless as it was outside; no allusion was made by any one to the day before; but Lady Elizabeth treated her with the greatest coldness, and Miss Grubbe went about with a lurking smile of triumph on her sharp disagreeable face, which Una felt augured ill for her future. Next day, however, was bright and sunny, and like a bird released from its cage Una made her escape from the house as early as she could, and soon was walking with her light step down the village, greeting the poor people with her charming smile, and receiving a hearty welcome wherever she went; but not a glimpse did she gain of Atherstone, nor did she hear a single word concerning him, for she had not the courage to name him, and the villagers were so entirely engrossed with another subject, that they seemed unable to talk to her of anything else; the one theme on which they all expatiated with the greatest interest was the goodness of their new clergyman, Mr. Trafford—there was no limit to what they had to tell of his self-denying life and his wonderful kindness to themselves, till Una, with her whole heart full of another name, grew weary of hearing the sound of his, and, sadly dispirited, returned home. She believed her chance of seeing Atherstone was at an end for that day at least, so that when her aunt asked her to drive with her in the afternoon, she assented, caring very little what she did, and understanding quite well, as Miss Grubbe was going too, and she was not really required, that the object of the two ladies was simply to prevent the least risk of her seeing Atherstone if he should call again. “But he will not do that,” she said to herself with a heavy sigh; “never more perhaps—never more!”

They went out in an open carriage, and drove slowly along the most sheltered road for a few miles, Una striving to speak pleasantly to her aunt, for her gentle nature could retain no rancour, and when she was met by silence or short replies, turning away her head to look over the well-known fields, that she might avoid meeting the hard malevolent eyes of Miss Grubbe staring at her from the opposite seat. They were returning home, and the carriage was rolling swiftly along the road towards the gate at Vale House, when suddenly Una's heart gave a bound, and a light of joy flashed into her eyes, which served as a very speedy revelation to the astute Miss Grubbe. She had seen Humphrey Atherstone pacing rapidly to and fro in front of the gate, and scarcely had she realised that it was indeed himself when the carriage stopped, while the coachman hailed the lodge-keeper, and in that instant Atherstone had sprung to her side. Her hand was in his almost before she knew what she was doing, while, lifting his hat apologetically to her aunt, he said, “Pardon me for detaining you, but I must ask you to let me say just one word to you.”

Lady Elizabeth looked round startled, and Una's natural instinct of courtesy prompted her to name them to each other, but the next instant Atherstone had said words which made her forget all conventional proprieties.

"Miss Dysart, I could not finally quit England without taking leave of you, in spite of your refusal to see me."

"Quit England!" she exclaimed, "oh, where you going?"

"To Australia—I start to-night."

Una's face grew white as the driven snow, and her trembling lips could scarce articulate. "Why—" she began, but Miss Grubbe vehemently broke in—"My lady, my lady! will you not order the coachman to drive on instantly? Independent of everything else, it will kill you to sit here in the cold wind."

"Yes, yes!" exclaimed Lady Elizabeth; "drive on, coachman, at once."

The man obeyed, and the horses started forward. Atherstone still held Una's hand clasped in his own, but they were torn apart, while he had to spring back to avoid being knocked down by the wheel. Almost desperate, Una stretched her hands out to him, exclaiming, "Oh, when will you come back?" and she had just time to hear his brief sad answer, "Probably never!" when the carriage dashed through the gates, which closed behind it with a harsh grating noise, and she was borne away from the sight of his beloved face with the cruel fiat ringing in her ears, which told her that perhaps she might look on it no more for ever.

(To be continued.)

## Children's Department.

### BETTER LATE THAN NEVER.

Life is a race, where some succeed,  
While others are beginning;  
'Tis luck at times, as others speed,  
That gives us early winning.  
But if you chance to fall behind,  
Ne'er slaken your endeavour,  
But keep this wholesome truth in mind—  
'Tis better late than never.

If you can keep ahead, 'tis well,  
But never trip your neighbor;  
'Tis noble when you can excel,  
By honest, patient labour;  
But if you are outstripped at last,  
Press on as bold as ever;  
Remember, though you are surpassed,  
'Tis better late than never.

Ne'er labor for an idle boast  
Of victory o'er another;  
But while you strive your uttermost,  
Deal fairly with a brother.  
What'er your station, do your best,  
And hold your purpose ever;  
And if you fail to beat the rest,  
'Tis better late than never.

Choose well the path in which you run—  
Succeed by noble daring;  
Then, though the last, when once tis won,  
Your crown is worth the wearing;  
Then never fret, if left behind,  
Nor slacken your endeavor:  
But ever keep this truth in mind,  
'Tis better late than never.

### ONE THING AT A TIME.

"There is no use trying to put this room to rights," said Artie, half out of humor, as she took a survey of the nursery floor. "Those children do leave their things about so."

"It is not quite so hopeless a case as you imagine, Artie," said her mother, smiling. "I used to see this room in worse confusion still, sometimes, about five years ago. It did not discourage me."

"It does not seem to me that I ever left things around as bad as Harry and May do; but very likely I did. But now, mother, where would you begin?" asked Artie, who had lately begun to take lessons in chamber work.

"Let me give you a plain direction, that will always make work easier. Take one thing at a time. Let us pile all of Harry's blocks and pieces of wood into his wheelbarrow, to commence

with. That is one thing done. It makes a difference in the looks of the room already. Now please gather up May's toys into her basket, and that will add considerably to the stock of good order. Now we will make the bed. Lay all the covers nice and even, and tuck them in smoothly around the edges. Does not that look better? Beat the pillows up well, and take each by the two upper corners and lay them lightly in their places. This way Artie. There is a little sleight of hand about it, which my grandmother taught me when I was about your age. So much done, dear. Now if you will see that the bureau-top is all nicely arranged. I will attend to this wash-stand. We are getting along famously, don't you thing so? Now just run down to the kitchen and bring me the bowl of old tea leaves. I will sprinkle them over the carpet, and will give you a lesson in sweeping. That will keep the dust from rising, and will keep the colors bright and fresh. Let us pick up all the threads, and strings and bits of cloth first, as it is hard to sweep them up, and wears the carpet badly. Do not take too long a sweep with your broom, and above all things avoid flourishes—that is Bridget's style of sweeping. Let us throw up the window and allow as much dust as possible to go out that way. Do not brush too hard, or you will roll up a ball of wool from the carpet by the time you are through, which will be just so much taken out of the warp and wool of it. I like best to begin by the wall, after I have rolled out all the pieces of furniture, and sweep toward the middle of the room; then move the articles back and finish the sweeping, taking up the dust in the dust-pan and putting it in the stove. Now, when the dusting is done, we shall have a fresh, tidy room, and it has only taken us half an hour, though it looked a forenoon task to you, Artie. One thing at a time, and all work grows easy."

### TOO CERTAIN.

"Father, I'm tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you had never yet noticed?"

"Yes, father, I think so. I am sure I know all in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times, with a few loaves and fishes."

"Very well; those are two instances. Now, tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father, I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"Fourth Book of Kings."! Father, there is no such book."

"Hand me the Bible, What does this title say?"

"It is the 'Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well. Now turn to the fourth chapter and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baal-shalisha, and brought the man of God'—"

"Who was the man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read, but I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with great interest many passages of the Bible if they found them in a fresh and beautiful volume which they believe to contain nothing but what is published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there which, like the one you have just read, are as new to you as if you had never heard nor read them."—*Sailor's Magazine.*

### THE FIRE-FLAMES.

Sarah had just lit the fire, and had gone away out of the room, and the little bits of lighted wood were making a great crackling and talking to themselves.

"I am such a little spark," said one tiny flame. "I don't think I'm of much use—I think I'll go out."

"And if you do, I think I will do so too," said another. "I don't see much use of stopping alight, because we are so small, and there is so much coal to be set on fire."

"And I'll go out to. And I—and I—and I." cracked all the little flames, and then began to die away very fast, and the poor fire did not seem at all likely to burn.

Then the mother of all the little flames came curling down a long stick, and it began to crackle very loudly.

"Children!" said the big flame, "the poor little boys will come running in from school, and there will no fire at which they can warm their cold hands; the fire is made up of little sparks, each making brightness in its own place, no spark is too small to be of use, so run about now as fast as you can, and light up the coal, and make the room as bright and warm as possible."

And the little flames obeyed their mother, and they ran about, and got bigger and brighter, and made the cold black coal red hot, and curled round the little blocks, until the fire was blazing merrily.

Little children! who can all do something to help others. None are too young or small to be useful.

F. M. S.

MARRIED.—On the 1st July instant, in St. Peter's Church, Credit, by the Rev. T. Walker, B. A., Gerald Irvine, Esq., to Charlotte Crozier, only daughter of John C. Crozier, of Coldspring.

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

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

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