

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MAY 2, 1878.

[No. 18.]

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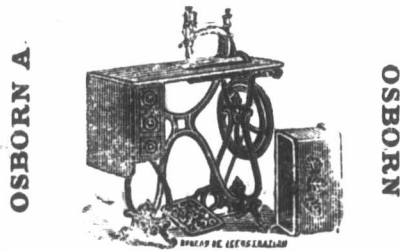
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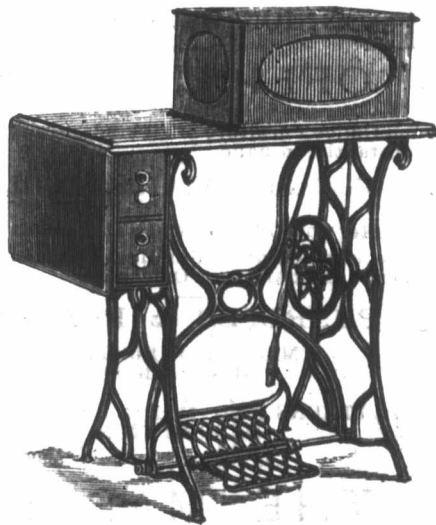
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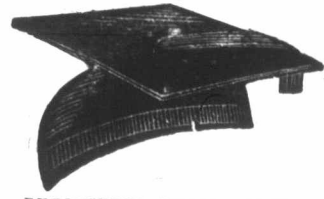
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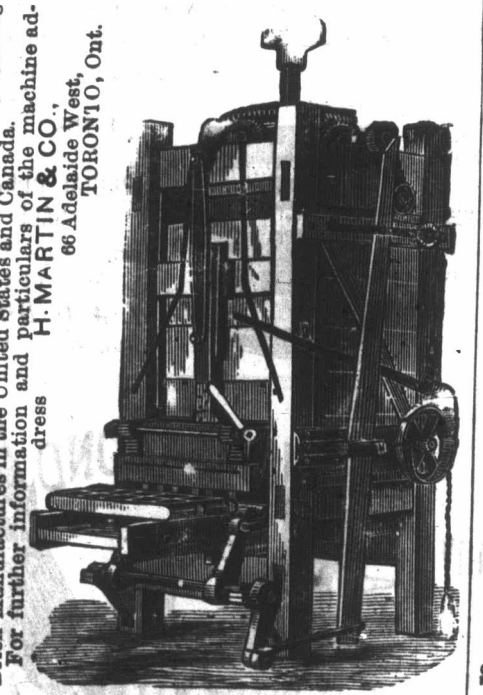
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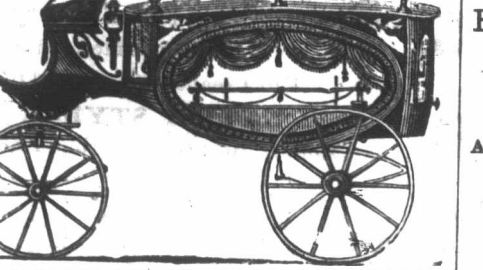
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# Dominion Churchman.

THURSDAY, MAY 2, 1878.

## THE WEEK.

THAT Easter-tide should be the most joyous festival of the Christian year is but the natural expression of the feelings the Christian should experience, in contemplating the most glorious triumph achieved by the Saviour, when He showed that it was not possible He should be holden of the bonds of death. That both the grandeur of the subject in itself and in its relation to the human nature of our Blessed Lord, and its importance to us, are so great that it should engross our undivided attention and should fix all the powers of our soul on one subject alone, can hardly be denied by any man claiming to be a Christian. That the entire octave, from Easter Sunday till the Sunday after, both inclusive, is to be employed in this way, evidently appears to have been the intention of the Church, as we gather from the Proper Preface in the Celebration of the Eucharist. Nor would even a longer period have been at all out of proportion to the other seasons of the Christian year; and indeed during the five weeks after Easter, the teaching of the Church has direct reference to the event which constitutes the Corner Stone of the Christian system. Fully impressed with this principle, it would seem strange that any part of this season, and especially Easter Monday, should be selected for the purpose of holding the annual Vestry Meetings. In large parishes a great deal of business has to be gone through which can hardly be transacted without considerable difference of opinion, and another part of the year would answer the purpose just as well. When the evil genius of faction is dominant, as will sometimes be the case as long as the nature of man is prone to evil, the unfortunate selection of Easter Monday is still more apparent. We know of some parts of the country where another season has been adopted for the purpose for several years. The matter rests with the Incumbents of the several parishes, as the Church Temporalities Act allows any part of the year to be chosen for the annual meeting.

The Eastern question remains nearly unchanged. British preparations are continuing on the same gigantic scale as before, although peace is not yet altogether out of the question. An announcement is made that "both England and Russia having accepted the scheme for the withdrawal of their forces from the vicinity of Constantinople, Bismark has retired from the office of mediator, thinking that the negotiations can be most conveniently carried on directly between the parties concerned." And then, it is added, that "from St. Petersburg come exceedingly pacific assurances, to the effect that Russia is willing to accept any arrangement securing the amelioration of the condition of Christians and a moderate compensation; that she would submit to such modification of the Treaty of San Stefano as a limitation of the

boundaries and period of occupation of Bulgaria; the substitution of a European for a Russian Commission; and that Russia would content herself with the retrocession of the small strip of Bessarabia inhabited by Russians. On the submission of the whole Treaty to a congress, however, she appears to be unchanged. Germany is uneasy about the Baltic Sea in case of war, and wants the whole of it to be neutral. Other reports are still very conflicting as to a league between Russia, Germany, and Denmark, as well as on other points. Gortschakoff is better, but too weak to attend to business.

In reference to the representations made by an aggrieved parishioner against the Rev. H. E. Chapman, Rector of Donhead St. Andrew, the Bishop of Salisbury has declined to take proceedings thereon for reasons which he has thus assigned: "1. That in the case of four of the seven charges alleged—that is to say, (a) elevation of the consecrated elements, (b) bowing and prostration, (c) intentional hiding of the manual acts of consecration, and (d) the use of unleavened bread, dough, or wafers, it is expressly denied that the usage has been such as has been pronounced illegal by the recent decision of the Judicial Committee of the Privy Council, while, in a fifth (the wearing of a colored stole) the fact (which is acknowledged) is not more or less illegal than is the custom in almost every Church in England. 2. That while in regard of the remaining two charges it is not denied that two candles were lighted at the 8 a.m. celebration of Holy Communion after sunrise on the four winter mornings specified in the representation, and that water was mingled with the sacramental wine on three of those occasions, both of which practices are confessedly illegal under recent decisions, we consider it more desirable to endeavor to effect the gradual accordance of all the usages of the parish with the letter of the law by peaceful and fatherly methods, than by introducing the scandal and division of feeling sure to arise out of litigation into a parish which has been remarkable for a great increase and appreciation of devotional services during the incumbency of the present rector, and for much affectionate and most earnest sympathy between the clergy and a very large majority of the communicant parishioners. 3. That a perfectly plain celebration of the Holy Eucharist, without lights or stoles, is held at the weekly eleven o'clock service once in every month for the benefit of the older people and such others as prefer that method. Thirteenth of April, 1878. GEORGE SARUM.

Considerable attention has lately been bestowed in the columns of our English contemporaries in reference to the statements sometimes made that until the last two or three hundred years the Bible was almost an unknown book in the mother country. Abundant evidence has consequently been adduced

to show that the Book of God was always dear to the English people. That at all times, during the middle ages especially, the Scriptures were far more familiar to English writers than they are now to some of them. No Englishman, in Anglo Saxon or Norman times, with any pretensions at all to education of any kind, could be guilty of so large an amount of ignorance of the Sacred Record as a scientific gentleman in England displayed a short time ago. On hearing the beautiful quotation from the Lord's sermon on the mount, "Consider the lilies, &c." he inquired where that magnificent passage was to be found; and on being asked if he really did not know, said he had never met with it before. A very extraordinary instance of modern ignorance of the Bible is to be found in an edition of Chaucer, by Thomas Wright, M.A., of Cambridge, as well as F. S. A., and author of a number of other works. In "the Friar's Tale" occurs this passage:

"Judas hadde purses smale  
And was a thief."

Upon which Mr. Wright makes the wonderful remark—"According to Medieval legends, Judas was Christ's purse-bearer, and embezzled a part of the money which was given him by his Master!"

From Caedmon, in the seventh century, King Alfred in the ninth, we find the Scripture record familiarly handled and reproduced for popular use. In the days of Chaucer we find too a very extensive acquaintance with most of the events in the Bible record. "The vision of William concerning Piers the Plowman" was universally popular at that time and is full of religious teaching, shows an intimate acquaintance with all parts of the Bible, and supposes too an acquaintance with it equally intimate, among his numerous readers, and so on downward to the sixteenth century.

Confirmation has been received of the murder, announced some weeks ago, of Lieutenant Smith and Mr. O'Neill, in East Africa. The information appears to have reached Zanzibar from three men who were with the Mission party and escaped into the backwoods and afterwards swam out to the *Daisy*. Some ineffectual effort was made to bring the bodies away, which were plainly discernible on the beach.

The funeral of the late Bishop Selwyn took place at his Cathedral on the 16th ult., and was accompanied with all the demonstrations of respect and affection that could be shown to so devoted a servant of his Master—so self-denying, self-sacrificing a Bishop—a man who never spared himself, who was intolerant of self-indulgence in others, but whose kindness and liberality to all was universally felt in all parts of his Diocese. At eight in the morning Bishop Hobhouse assisted by Bishop Abraham, the Rev. F. Thatcher, and the Rev. W. Selwyn, administered the Holy Communion in the chapel of the Palace, to the family and immediate friends of the deceased.

The pall was borne by the Bishops of Hereford, the Provost of Eton, Archdeacon Allen, Mr. Gladstone, the Earl of Powis, Lord Hatherton, Sir Percival Heywood, and Sir William Heywood, late Chief Justice of New Zealand. Among the mourners were the representatives of the great societies of the Church, besides many New Zealand and Australian friends of the late Bishop. Mrs. Selwyn was present in one of the chapels near the Presbytery. The music, as usual, was that of Purcell and Croft. The lesson was read by the Dean, as also the service at the grave, the benediction being pronounced by Bishop Abraham.

THE SECOND SUNDAY AFTER  
EASTER.

MESSIAH, having triumphed over His foes, now prepares to take charge of the flock for whose sake He had been content to suffer and to die, and for the advancement of which, to the highest state of blessedness of which their natures should be capable, He had risen from the dead and was soon to ascend up far above all principality and power that He might fill all things. As the Chief Pastor and as the High Priest of the New Dispensation He gave His final directions to the Twelve, who were, after His departure from earth, to carry on these offices, but in a lower and subordinate capacity.

Of Messiah it was prophesied: "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." The entire circuit and the full measure of the pastoral office belong to Him Who died for our sins and rose again for our justification. Whether it be required to feed and nourish the flock, to guide its movements and lead it to living pastures and perennial springs, to govern and control its procedure, to protect it from attacks from without as well as to preserve peace within, to vary the attentions demanded by the differing circumstances and abilities of the flock—all these are to be found in Him, as well as that other qualification mentioned by the Lord Himself, that the good Shepherd giveth His life for the sheep. And the idea of the pastoral office sustained by Christ equally involves the existence of a flock, and the characteristic features required in the flock for the due exercise of the office. It supposes docility, gentleness, reception of the means of sustenance provided, and all the dependence, submissiveness and unity which would ensure the efficiency of the means and agencies the Chief Shepherd should think fit to furnish.

The same remarks will, in a large measure, apply to the pastoral office as that office was delegated by the Lord to those whom He left on earth to extend His Church, and by them and their successors down to the present time, to be carried onward to the end of the present Dispensation, when the Lord Himself shall come and take account of the labors of His servants and of the results of their work. For the fact that, in the exercise of the pastoral office, those who were appointed by Christ Himself to guide and govern and feed

His Church, must have successors to the end of time is undeniable, both from the nature and universality of the commission as He gave it, and also from the promise He added thereto: "Lo, I am with you alway, even unto the end of the world;" connecting therewith the fact that the longest lived of the Twelve did not survive the first century of the Christian era. No Christian can suppose that the Lord's promise will ever come to nought; and if so, the Apostolic commission and the Pastoral office must have been transmitted downward through the ages that have intervened between the first promulgation of the Gospel and the present day. And this transmission, to have any validity, must take place, not as one Pope occupies the Papal chair after another, in consequence of an election to that office by those who do not claim the right to exercise its functions themselves. For there is no true succession in that case—no transmission of an authority and a power which have been received from a predecessor who had the rights belonging thereto, in consequence of having received them in direct lineal descent from Him Who is the Head. No other attempt has ever been made to transmit the authority of the Pastoral Office in the Church of Christ from one age to another except in connection with the Episcopate. And the Church has ever been very careful about this matter. In the very earliest times we find every precaution adopted in order to secure a regular succession; and from an early age the consecration of a Bishop as a Pastor of the Church has only been regarded as valid when it has been performed by three persons holding the Episcopal office, in order that no doubt might exist as to its validity. No branch of the Church has been more particular in this respect than our own beloved Church of England; and in this particular she differs widely from the Church of Rome—the object of which for many years has been to depreciate the Episcopal office.

To teach, to reprove, rebuke, exhort, to guide, to feed, and to govern the Church, is in a lower measure, yet in a most true sense, still the prerogative of the Pastors of the Church whether they are bishops or priests—both of these exercising many of the same functions, but in different degrees. The Pastor is not to deal in smooth matters only, or present only that which is most palatable, however poisonous it may be for the flock; for if he did so, how should he be able to stand when the Chief Shepherd shall appear? He is to exercise that measure and that kind of control which is needed for the well-being of the flock—not for his own aggrandizement, but for their benefit. He is to feed the Church not only with the word for their instruction, but also with the Sacraments for their soul's health; for the Sacraments are the means of grace appointed by the Chief Shepherd Himself. He is also to give his life for the flock—not as a ransom or atonement—but in the way of a complete devotion and entire consecration of all his powers to the nourishing and the governing of the flock. And the performance of these functions and duties imply the corresponding

duties on the part of the flock, however contrary this may be to the spirit of the age, or to the headstrong self-will of men who have never sufficiently humbled themselves before the cross of the Redeemer to enable them to submit to the yoke He has imposed upon them. They are to feed on the sincere milk of the Word; to use the ministrations of the Church—the Church which is the body of Christ, the Church of the Lord, to which He attaches so much importance that he has purchased it with His own blood; they are to obey those that have the rule over them, and to form one united and submissive flock, however much they may desire to wander into strange pastures, or that everyone may do only that which is right in his own eyes.

This submission to human pastors is nothing which interferes with the entire prostration of the whole soul before the cross of Christ, or to the obedience which is due to the One Great Head of the Church—they are rather different parts of the same thing—nor is the exercise of the pastoral office in the Church anything which derogates from the control, the instruction and the nourishing which Christ is exalted to exercise and to impart, for Himself has appointed the arrangements in His Church which are necessary for executing the functions of this Office from age to age. Hear his own words: "He that heareth you heareth Me; and "He that despiseth you despiseth Me."

One of the most mischievous attempts now being made in the Church is to represent a due attention to the means of grace, strict union with the Church, and the full exercise of the functions of the ministry as derogating from the all-sufficiency of Christ—which they cannot possibly do, because He Himself appointed the means, established the Church, and organized the ministry.

WHAT IS IN A NAME?

THERE is indeed very much in a name. While the child of the Church—the Catholic Church—is constantly called upon to say in prayer or sing in praise: I believe in the Holy Catholic Church; This is the Catholic Faith; I pray for the good estate of the Catholic Church; I believe in the Catholic and Apostolic Church, not to say anything of other expressions conveying the same idea, how can he be consistent, when, on all other occasions, he expresses that same faith in terms which, not being sanctioned by the Church itself at the beginning or since, must be much less legitimate or expressive? This is a question which has occupied the minds of many since they have been translated from the darkness of schism to the marvellous light of the One Body of Christ. The engine that manufactures so many irreligious beliefs—the right of private judgment—tells us that be a man Evangelical, Ritualistic, High, Low, or Broad Church, he is right in maintaining his sentiments. Indeed there are not only those who hold the opinion but who boast of it, that to be Evangelical or Ritualistic is preferable to being Catholic. A writer, calling himself *Layman (High)*, in a recent number of THE CHURCHMAN, speaks of this subject as a repre-

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representative man. He, in almost plain words, tells our readers that division in the Body of Christ is better than unity, and no doubt in act carries out what he says in word. The name Catholic he admits is not a party name; therefore better not assume it, but perpetuate division and strife, heresy and schism, by calling ourselves, and becoming embodiments of our professions, High, Low, or Broad, as fancy or taste may dictate. *Those names are not offensive!* So much the worse for our common Christianity. But let us ask what is the principle involved in the party names and the sentiments which we must suppose to underlie them?

A High Churchman represents high views, a Low Churchman low views, a Broad Churchman claims any or all views as he pleases. Does it not a once appear that each undervalues, or gives more than due prominence to one or more of the great doctrines of our holy religion? So it is with the Evangelical or the Ritualist. Some truth or ceremony must be pressed upon us continually at the expense of others. Now, can the Catholic be guilty of such constant shifting of principles, so as to perpetuate any one idea? It is impossible. Again, let us look as the sin of division. We have been unable to discover, from a careful study of Scripture and the records of the early Church, that it is less sinful, less the sign and ripened fruit of the *carnal mind*, to perpetuate parties within the Church than to promote schism by separation from it. The same Father begets them; they are nourished by the same breasts. The existence of party, represented by distinctive names, if not actual schism in itself, leads to it; is a premium upon it; is the goal to which it is hastening. It is, therefore, our conviction that parties, now disguised by the name of "schools of thought," must ever remain one of the greatest obstacles to the progress of the gospel and true religion in the world. Can it be possible for a "party" man, narrowed and contracted as his spiritual vision must become, to declare and teach the doctrines of the Holy Catholic Church, so that all may receive the same even handed justice and treatment? The Catholic alone sees, and knows, and feels the Divine harmony—the heavenly order, the perfect equality of the doctrines revealed in the Scriptures, echoed in the Creeds and the first four Councils, and which have been received by the concurrent testimony of the universal Church. C.

#### BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A.M.

##### II.—Confirmation.

§7 Continued. *Patristic testimony to Confirmation.* 3. *Origin of Confirmation.* TERTULLIAN—"This practice" [laying on of hands] "as well as the former" [unction], "is derived from the old sacramental rite in which Jacob blessed his grandsons born of Joseph, Ephraim and Manasseh, with his hands laid on them, and interchanged, and indeed so transversely slanted one over the other that by delineating Christ, they ever portended the future benediction in Christ.

Then over our cleansed and blessed bodies willingly descends from the Father the Holy Spirit." CYPRIAN—"They, who had believed in Samaria, had believed with a true faith; and within, in the Church which is one, and to which alone it is granted to bestow the grace of baptism and to remit sins, had been baptized by Philip the deacon, whom the same apostles had sent. And therefore because they had obtained a legitimate and ecclesiastical baptism, there was no need that they should be baptized any more, but only that which was needed was performed by Peter and John, viz., that prayer being made for them, and hands being imposed, the Holy Spirit should be invoked and poured out upon them, which now too is done among us." FIRMILIAN—"In conformity with which also the blessed Apostle Paul baptized anew with a spiritual baptism those who had already been baptized by John before the Holy Spirit had been sent by the Lord, and so laid hands on them that they might receive the Holy Ghost." JEROME—"Are you ignorant that this is a custom of the Church, that when persons are baptized hands are laid upon them, and thus the Holy Ghost is invoked? Do you require to know where this is written? In the Acts of the Apostles. *Although the authority of Scripture did not sustain it, yet the consent of the whole world on this point would sufficiently authorize it.* INNOCENT, A.D. 400—"Not only does ecclesiastical custom show that to bishops alone belongs the right to consign children, or to convey the Holy Spirit, but also that lesson of the Acts of the Apostles which declares that Peter and John were sent down that they might convey the Holy Spirit to those who had been already baptized. 4. *Benefits of Confirmation.* TERTULLIAN—"The flesh indeed is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed, that the soul, too, may be fortified; the flesh is shadowed with the imposition of hands, that the soul also may be illuminated by the Spirit." APOSTOLICAL CONSTITUTIONS—"By whom ye were sealed with the oil of gladness and the ointment of understanding, by whom ye were declared to be the children of light, by whom the Lord as your illumination testified by the imposition of the bishop's hands, and sent out his sacred voice upon every one of you, saying Thou art my son, this day have I begotten thee. By thy bishop, O man, God adopts thee for His child." EUSEBIUS EMISENUS, A.D. 340—"The Holy Spirit, which descends with his saving presence in the waters of baptism, there gives us plenitude of perfection to make us innocent; but in Confirmation he gives us an augmentation of grace. Because in this world we are to live all our lives among invisible enemies, and to walk in the midst of dangers, in baptism we are born to life, but after baptism we are confirmed to fight; in baptism we are washed, but after baptism we are strengthened. And so the benefits of regeneration are sufficient for those who presently leave this world, but to those who are to live in it the auxiliary aids of confirmation are also necessary. Regeneration of itself alone saves those who are pre-

sently received in peace into a better world, but confirmation arms and prepares them who are reserved to fight the battles and combats of the world." AUGUSTINE—"Who now expects that they on whom hands are laid for the reception of the Holy Spirit, should suddenly begin to speak with tongues? But the Divine love is invariably and secretly inspired into their hearts by the bond of peace, so that they can say, Because the love of God is shed abroad in our hearts by the Spirit which is given us."

§ 8. *Scripturality of Confirmation.* Although the above extracts abundantly prove that the rite of confirmation was administered in the earliest ages of the Church, and that its administration was universal by "the consent of the whole world," and although in modern times writers of the highest literary character have given expressions to their approval of it, and their regret that it has not been continued in their several denominations, yet the opinions of neither ancients nor moderns should have any weight with us unless those opinions are sustained by the word of God; if confirmation cannot be sustained by that word, it should not be urged upon God's people as an obligatory rite; but, a *contrario* if the Scriptures clearly point out its apostolical origin, and permanent character, we should not hesitate to discharge our duty in respect to it, nor neglect to avail ourselves of our privilege of being made participants of the blessings which flow from the faithful reception of it. What then saith the Scripture? The action of "laying on of hands" was very frequently performed by the saints in Scripture, and by our blessed Lord himself. The objects for which this symbolical act was used was various. The principal are those which follow—1. *For imputing to the sacrifice the sins of the sacrificer.* "He shall put his hand upon the head of the burnt offering; and it shall be accepted from him, to make atonement for him." Levit. i. 4. 2. *For designating criminals.* "At the mouth of two witnesses or three witnesses, shall he, that is worthy of death, be put to death; but at the mouth of one witness, he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people." Deut xvii. 6-7. 3. *For designating persons as recipients of especial blessings.* "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel, which redeemed me from all evil, bless the lads." &c. Gen. xlviii 15-16. "And they brought young children to him that he should touch them . . . and He took them up in his arms, laid his hands upon them, and blessed them." St. Mark x 13-16. 4. *For healing the sick.* "They shall lay hands on the sick and they shall recover." St. Mark xvi 18. 5. *For designating persons to particular offices.* "And the Lord said unto Moses, take thee Joshua, the

sons of Nun, a man in whom is the spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation." Num. xxvii 18-19. "Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him." Deut. xxxiv 9. 6. *For ordination to the Christian Ministry.* Whom they set before the Apostles, and when they had prayed, they laid their hands on them." Acts vi, 6. "Wherefore I put thee in remembrance that thou stir up the gift of God, who is in thee by the putting on of my hands." 2 Tim. i, 6. 7. *For confirmation.* "Then laid they their hands upon them, and they received the Holy Ghost." Acts viii, 17. "When they heard this they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts xix, 5-6. "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrines of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. vi, 2. These passages show clearly that significant emblems met with the approval of the Most High; but there are some persons who call themselves Christians, who object to the use of such emblems under the pretence that they are spiritual servitude; that we are not now under the law, but under grace; and that we are no longer under bondage to types and ceremonies, but are standing in the liberty wherewith Christ has made us free, and therefore should not be again entangled with a yoke of bondage. These must not however overlook the fact that not only in the Old Testament, but also in the New, does God show his approval of such emblems, that times without number our Saviour used them, *e.g.* anointing the eyes of one blind man with clay, spitting on the eyes of another, and washing his disciples' feet on the evening of the last supper, &c. If thus God has not expressed his disapproval of significant actions, but on the contrary has shown his approval of them by making use of them at sundry times and for divers objects, we should not pretend that we are wiser than he by finding fault with their use.

(To be continued.)

## Diocesan Intelligence.

### NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

The Bishop Designate is expected to leave England May 28th, and has given notice of his intention to hold an ordination on Trinity Sunday. There are five deacons awaiting Priest's orders. The Church ship is being prepared for a cruise, as he intends to start early for a visitation.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

On Jan. 31st, Wednesday, the missionary left Baddeck, the country town, 5 miles from which is his only church—a very small one—to proceed to Ingonish—distant 56 miles—with a horse and sleigh.

Arrived at Englishtown—21 miles distant—

that night. Englishtown is inhabited altogether by Scotch, who speak Gaelic; why it was called Englishtown will ever be a mystery. Here a ferry has to be crossed, the ice being in; it was with the greatest difficulty that one horse could be crossed—that horse was not the missionary's. The missionary, sending back his own horse, obtained a passage as far as Mount Enfiorne, commonly known as Smokey—distant 24 miles from the ferry—where, arriving at 8 o'clock, p. m., it being very dark, he parted with the driver, and, as a storm seemed brewing, set out alone to ascend the face of the mountain. A hard crust was upon the snow. The missionary's feet were clad in moccasins, the footing slippery and dangerous. He had arrived almost at the top, when his foot slipped and down he went. Steering himself with his snow-shoes as best he could, he brought up against a stump, which was harder than he was. A bruised and sore thigh was added to the former disadvantages of climbing to the mountain top alone. But he faced it again and, after a really painful 5 hour journey—partly on foot, partly on snow-shoes, and partly by crawling—he succeeded, at 7:30, p. m., o'clock, in reaching the house of a Newfoundland fisherman, with whom he was in the habit of sojourning.

Midnight, no fire, bruised, in pain; the missionary may be excused if his thoughts reverted to scenes far more pleasant and full of ease.

As soon as possible, the kind-hearted couple make a fire and, in the fullest sympathy, cheer the worn-out missionary.

Their earnest, practical sympathy soon cause him to forget his trouble—painful thigh excepted—and after a hearty meal and family worship, he retires to bed, tired and sore, but glad at heart. The really hearty welcome which these honest, kind-hearted Newfoundlanders always give their missionary is one proof that his labours are appreciated.

Next day, missionary has to lie in bed; and also the next, but on Sunday morning he holds Divine service in the house of the Newfoundlander at 11 o'clock, and, by the kindness of the R. C. priest, he is driven 5 miles to another small settlement, where he conducts the small Sunday school, and afterwards holds Divine service—both being held in a log cabin. He drives back to North Bay, Ingonish, where he holds Evensong with sermon in the Bethel of the place, and then goes home (?) to his little room at the house of the Newfoundland fisherman.

The earlier part of the week is spent in visiting, reading, and nursing his wounded limb. On Friday he set out alone, on snow-shoes, to travel 16 miles to New Haven, where he remains until the following Wednesday morning. Holding two services on the Sunday and Sunday school, and another service on the Tuesday.

New Haven is a new settlement formed by a number of Newfoundland families, who emigrated to Cape Breton in 1876. Here the Lord Bishop of Nova Scotia held a confirmation last summer in a fish store, and celebrated the Holy Communion in "the upper room." And it is here that the missionary has commenced a church, the frame being already upon the spot, and the ground secured from Government.

These Newfoundlanders are all members of the Church of England, and regularly continue the Sunday school commenced by the missionary.

On Tuesday, rain falls and frost makes a crust upon the snow, which causes snow-shoeing to be very laborious. Alone, the missionary sets out for a day's walk, *en route* to Bay St. Lawrence, the path for 12 miles being through woods with no inhabitant.

The missionary has forgotten to take any food, his thigh becomes weak, because of the very hard snow-shoeing, and the missionary becomes exhausted. No food; no house within miles. What is he to do? He sits down upon a stump and waits to see what God will do.

At last the sound of the breaking crust causes the missionary's heart to gladden. Something living is coming. A young man makes his appearance, whom the missionary asks for food. He says he has nothing to eat. The missionary says: "You must find me something to eat, or I shall have to eat you." After much searching around the jumper (a kind of blouse), a dirty half of a Hamburg biscuit is produced, which the

missionary devours. The young man at once sets off, fearing, perhaps, that his contribution will not appease the hungry missionary. Late in the day the missionary arrives at the first house in the settlement, where a hot cup of tea and plenty to eat makes him "feel like a giant refreshed with wine." And he journeys on until he comes to the one Churchman in North Harbor, of Aspey Bay, with whom he spends the night.

Next day, Thursday, is bitterly cold; the greatest part of the day is spent in getting on five miles, when the missionary has to put up for the night. His kind host insists upon vigorously applying to the missionary's sore limb a "sovereign remedy" in the form of horse grease, which certainly did a great deal of good.

Moral to missionaries: Carry horse grease in your pocket; you might hurt your thigh.

Friday noon sees the missionary at Bay St. Lawrence, where he rests until Sunday noon, having had one baptism on the Saturday and morning. Prayer with sermon on the succeeding morning; he leaves for service at Sugarloaf, 5 miles distant; that over, for North Harbor, Aspey Bay, where a night service is held.

On the Monday morning he sets out on his way homeward, hoping to reach Ingonish sometime during the night—32 miles. At 1 o'clock he arrives at New Haven, where he has prayers with a sick woman, and 4 o'clock, has tea, and with 2 volunteer companions leaves at 7 o'clock for Ingonish. The night is wild, the track is drifted over—many a time have his companions to allow the tired limb of the missionary to rest; but at 1:30 the trio arrive at the house of the hospitable Newfoundlander, who is again aroused from his sleep, and again furnishes the much needed food.

After breakfast in the morning, a messenger comes from South Bay, five miles away, for the missionary to go and baptize a new born babe. He goes—returns. At 8 o'clock, same night, another message from same place, on same errand. The family is very poor, they have no light; so by the flickering light of a blazing brand from the open fire place, the little stranger is admitted into God's family, and the missionary again goes to his home. (?) This continuous exertion is telling upon the missionary's wounded limb, so, for two whole days, the missionary has to rest, after which he sets out for Baddeck, at which he arrives, after two days, safe and almost sound.

This journey is taken once a month by the missionary, S. Gibbons; whose P. O. address is, S. G., Ingonish, Victoria Co., C. B.

Church papers and magazines would be very acceptable to the missionary for dissemination of Church knowledge among the people of his large mission. Also contributions for the finishing of a church at New Haven.

MACCAW.—The Rev. E. H. Ball desires to acknowledge the receipt of five dollars towards Spring Hill Church, from Rev. R. Symonds, Oromocto Rectory, N. B.

AMHERST.—Through the illness of the Rev. Canon Townshend, who we regret to say has been confined to his house for some days, there was no service in Christ Church on Easter day, although it was very handsomely decorated for the occasion. We learn that this is the first time that this estimable gentleman, in the incumbency of more than a score of years, has been prevented from celebrating the solemn and beautiful services of that day. We sincerely hope that he will soon be able to again attend to his ministrations among his flock where he is loved so dearly.

HALIFAX.—*St. Paul's.*—On Sunday afternoon, the Rev. G. O. Troop, Curate, was presented with a Daveport and easy chair by the scholars of the Sunday School.

*St. Paul's.*—The celebration of St. George's Festival was duly attended to at this church. The splendid organ, under the hands of Mr. Porter, pealed forth its grandest notes. The services were of the usual solemn character, and were conducted by his Lordship the Bishop (Patron of the Society), and the Society's chaplains, Revs. Abbott, Ancient, Dodwell, and Bell. A greatly augmented choir sang, the 418th hymn, the

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148th, 149, and 15th Psalm; The Te Deum, Jubilate Deo, The Anthem "Great and glorious is thy name, O Lord," the 68th and 394th hymns. The Rev. Mr. Abbot preached an admirable sermon from I Cor. 12: 26.

**FREDERICTON.**

(FROM OUR OWN CORRESPONDENT.)

PORTLAND.—*St. Paul's*—On Easter day the morning and afternoon services were very largely attended. The choir, which was in full force and excellent spirit in the morning, received valuable aid from that of Trinity in the afternoon. In the morning Dr. Dyke's beautiful Te Deum, and Communion office in F were sung; the magnificent Credo and inspiring Sanctus being, probably, the most effective and touching of the whole. In the afternoon the Soprano solo, "But Thou didst not leave his soul in Hell" in the Anthem selected from the Messiah, was exquisite, and made those who knew that the voice which gave utterance to it was being heard in St. Paul's for almost the last time, feel all the more regret at the heavy loss the choir is about to sustain. The organ was played in the morning by Mr. G. A. Schofield, honorary organist of the Church, and in the afternoon by Professor Devine. The Rector, who preached at both services, was assisted in the morning by the Rev. Mr. Mathers. The church was very prettily decorated, and the following, we believe, gives a very correct idea of the general effect:—The white reredos was divided into three panels, each surrounded by a moss border. In the centre panel, the sacred monogram, the different letters of white and crimson roses, and carnations; in the other two panels were straw devices, and over each the word "Alleluia," in straw, and at the top a cross, also in straw. The three chancel panels on either side of the altar were filled with appropriate designs painted in water colors on a white ground, all wreathed with smilax and bear-vine. Above all was the sentence, "Oh death, where is thy sting! Oh, grave, where is thy victory!" Immediately in front of the altar were a large floral cross and two vases of Calla lilies. On the credence table a cross of Mayflowers, on a Calvary of pure white Azaleas. The lectern, being adorned by a beautiful embroidered frontal, the work and Easter gift of a lady of the congregation, had at the base a mass of Calla lilies and foliage plants. The Reading desk was wreathed with Mayflowers and bore on each side a cross of white flowers. The font was entirely trimmed with Mayflowers and trailing wreaths of bear-vine, the cover bearing on top an exquisite cross of the same flowers frosted. The gas standards and many other parts of the Church were twined with bear-vine. The congregation are indebted to a member residing temporarily at Digby for a quantity of fine Mayflowers, and to a lady in Digby, in no way connected with the Church, for a voluntary and beautiful contribution of greenhouse flowers.

*St. Ann's*.—*Christ Church*—Easter Sunday decorations were very fine, particularly a magnificent cross on the pulpit, composed of rosebuds, in the centre of which was a beautiful lily, while to the right and left of the cross were beautiful bouquets. The baptismal font was covered with beautiful bouquets, surmounted by a large lily. Bouquets were also to be seen on the Communion table. There was morning service at 8 o'clock with the Holy Communion; hymn 134 was sung. The 11 o'clock service commenced with the singing of hymn 138. Instead of the "Venite" the special canticle, "Christ our Passover," was sung. Huber's "Te Deum in D" followed. The Jubilate was from Ganett, No. 3, in the parish choir. Anthem, "This is the day," from Cooke in A; hymn 135, Kyrie No. 7, hymn 134, Gloria 148. The evening service was opened by the choir singing hymn 129, Gloria Chant; Magnificat 107, "Nunc Dimittis;" anthem, "Christ being raised" and hymns 132 and 136 composed the list. At the Cathedral the services were very fine. Service was held at 8 o'clock. At the 11 o'clock service the Sunday School children sang a carol. The chant "Christ our Passover" was sung instead of the "Venite. Te Deum," Boyce in A. Jubilate 127, composed by His Lordship the Bishop, also the anthem, "Behold I shew,"

Gloria No. 5. In the evening the psalms were sung to chant 31 and tune No. 8. "Magnificat," Gilbert; "Nunc Dimittis," Gilbert; anthem, "Christ is risen, Our Redeemer." Carrissimi hymn 125. At the close of the service that fine old Gloria from Mozart's 12th Mass was sung. The floral decorations were very fine. In front of the lectern is a beautiful harp composed of roses, lilies, etc., on the pulpit a beautiful cross of choice hot house flowers, and on the font a beautiful white cross on which hung a very handsome wreath, and at its base beautiful evergreens. At the base of the font are some beautiful lilies and choice bouquets. The flowers are from the conservatories of Government House, His Honor Judge Fisher and Andrew Inches, Esq.

**QUEBEC.**

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Quebec administered the rite of confirmation in St. Matthew's and St. Peter's, on Palm Sunday, and in the Cathedral on Easter eve. The services at all the churches were well attended throughout Holy Week. The Rev. T. Richardson, of St. Pauls, took the "Three Hours" Service at St. Matthew's on Good Friday. On Easter Monday the usual vestry meetings were held, and all passed off in a very peaceful manner. The following are the Church Wardens and Delegates to Synod, from the city of Quebec: *The Cathedral*.—Messrs. James Dunbar and W. D. Campbell, churchwardens; and Messrs. H. S. Scott, W. G. Wurtele and J. Dunbar, delegates to Synod for the next three years. *St. Matthew's*.—Capt. Carter and Col. Forrest, church wardens; and Hon. J. Irvine delegate to Synod. *St. Peter's*.—Messrs. J. H. Richardson and Jas. Hamilton, church wardens; and F. A. Andrews, Q. C., delegate to Synod. *Holy Trinity*.—Messrs. J. V. Gale and J. B. Charleson, church wardens; and Mr. James Kelly, delegate to Synod. *St. Paul's*.—Messrs. E. Taylor and O. Kennedy, church wardens; and Mr. R. R. Dobell, delegates to Synod.

THREE RIVERS.—*St. James'*.—The daily service in this church was very well attended during Lent, and on Wednesdays and Fridays, when readings suitable to the season were given, the congregations were quite large. On Easter Day there was an early celebration of Holy Communion at 8.30, a.m., and another after Mattins, when a goodly number of the faithful partook of the memorials of their Lord's love to the strengthening and refreshing of their souls. As at Christmas so again at Easter, we had to deplore the absence of many male communicants. One would suppose that the command "Do this," was intended only for the women and one in five of the men. In spite of this drawback, however, our Easter services were very bright and cheerful. The singing was very good indeed; the *Te Deum* and Evening Anthem were very effectively rendered. Indeed considering the small number of the choir, the singing in this church reflects great credit on both organist and choir.

The Eastern offertory, which in the diocese of Quebec, is always for the Incumbent, amounted to \$32.15. On Easter Monday there was a children's service at 7 p.m., when Easter hymns and carols were nicely sung by the children of the S. School.

The annual vestry meeting was held on Easter Monday. The report of the retiring wardens, Messrs. Fearon and Shortis, showed that in spite of the hard times, the church was in a sound financial position. The meeting on the whole was a most harmonious and satisfactory one. Mr. C. A. Boxer was appointed Rector's Warden, and Mr. W. W. Welch was elected by the people; Mr. J. Shortis was elected Delegate to the Diocesan Synod for a term of three years.

**MONTREAL.**

(FROM OUR OWN CORRESPONDENT.)

*St. George's*.—The usual Easter meeting was held in the vestry, the Very Rev. the Dean in the chair. Mr. Thomas White and Mr. Thomas Craig

were appointed delegates to the Synod. The church wardens showed the receipts from all sources for the last year to have been \$14,765 52. The retiring church wardens, Messrs. Richard White and Thomas Craig were re-elected.

*St. Thomas*.—At the annual meeting, the Rev. Mr. Lindsay was in the chair. A number of the officers were present, but the meeting was adjourned.

*Trinity Church*.—At the annual vestry meeting, Rev. Mr. Craig, rector, read prayers. The churchwardens reported the following sums: From Pew rents, \$1,688 34; Ordinary collections, \$1,065 76; Special collections, \$32.16; Communion offertory, \$86.38; Other collections, \$397 07; Total \$3,269 71.

Paid for services and stipend of clergymen, \$1,057 32; Salaries, \$636 00; Insurance, \$160 68; Poor Fund, \$88 38; Gas, fuel and water, \$720, 50; Special collection paid, \$98 05; Expenses, incidental, \$390 51; Total, \$3,170 44.

Messrs. F. Cole and P. A. Crossby were appointed churchwardens. Messrs. P. A. Crossby and were elected delegates.

The following were elected sidesmen, W. Dodd, W. Ahern, M. H. Escott, W. Akerman, J. G. Howden, J. W. Wooding, W. McKenzie, R. Church, A. Baile, Geo. Hurst, C. Caron, J. J. Greaves and E. McConnell.

*St. Stephen's*.—The following officers were appointed for the ensuing year: Wardens, Messrs. John O'Hara and John Tough; Delegates to Synod, Messrs. John O'Hara and Thos. Brophy; Sidesmen, Messrs. Wm. Sloan, R. J. Kendall, John Brown and W. Tweedie; Auditors, Messrs. James Brophy and Chas. E. Cooke. The report of last year was in every way satisfactory.

*Grace Church*.—The following were elected as officers for the ensuing year;—Mr. Jos. Walton, Mr. Andrew Starke, Wardens; Delegates to Diocesan Synod, C. J. Brydges, Esq., and Mr. W. McWoods.

*St. Martin's*.—The Rev. J. P. Dumoulin, M.A., in the chair. The following were elected:—Mr. C. J. Brydges and Mr. John Molson, church wardens; Mr. Strachan Bethune, Q. C., and Mr. Edward Carter, Q. C., delegates to the Synod.

*St. John's*.—The Rev. Edmund Wood, M. A., presiding;—Messrs. C. G. Geddes, and Reuben Taylor, church wardens; Dr. Drake and Dr. Fenwick, delegates to the Synod, and Messrs. P. W. St. George and W. G. Dickinson, substitutes.

*Church of St. James the Apostle*.—Rev. Canon Ellegood in the chair. Church Wardens, Mr. Jas. Crathern, Mr. E. P. Hannaford; Delegates to the Diocesan Synod, Messrs. F. Wolferstan Thomas and F. Kingston.

*St. Luke's*.—Messrs. Thomas Lamb and J. W. Hill were elected wardens, Messrs. James Nelson and William Salter, delegates to the Synod, and Messrs. J. W. Hurst and John Simpson, auditors. Everything is very satisfactory.

*Christ Church Cathedral*.—The following officers were elected:—Wardens, Mr. Jackson Rae, Mr. E. Shelton; Delegates to Diocesan Synod, Messrs. George Macrae, Q. C., and S. E. Dawson. Incoming members of the Select Vestry—Messrs. Richard Bull, J. W. Skelton, W. F. Lewis, Thos. Howard, W. W. Mussen, Robert Evans, M. H. Sanborn. A vote of thanks was passed to the retiring Church Warden, Mr. J. W. Skelton.

AYLWIN.—*Vestry Meetings*.—Church of S. Trinity.—Churchwardens—Robt. G. Howard, Noble Carrethers. Lay Delegates to Synod—L. H. Davidson, Esq. M.A., B.C.L., and J. C. Spence. Church of St. John in the Wilderness.—Churchwardens—John Oram, and Wm. Gainford, senior mayor. Lay Delegates—Hon. E. H. Spring-Rice, of Montreal, and Luke Heeney, of Danford Lake, Aylwin.

The Easter Sunday services here were of a very animated character, considering the very few facilities enjoyed by the people. What with the cleansing of the churches by washings, etc., and the change of altar and desk frontals and of stoles, from the violet of Lent and the still darker ones of Good Friday, to the radiant white, and with a full amount of hymns and chanting, rendered to the best of our poor abilities, we felt that we were making Easter a joyous festival; even though flowers to adorn and instrumental music to sustain and elevate were wanting.

The twenty-second annual meeting of the "Church Home" Association was held on Friday, the 25th inst. The Most Rev. the Metropolitan, who occupied the chair, opened the meeting with prayer and a few appropriate remarks, after which the Secretary's Report was read. A new building has been secured to meet the demand for increased accommodation, which when fitted up would cost \$800, the half of which could be paid by the 1st of May. The following committee was appointed: Mesdames Stanley, Bagg, A. Howe, W. B. Simpson, L. Tyler, McKay, J. Simpson, Kerr, Parry, Tatley, and the Misses Blackwood, Moffatt, Ramsey, C. Gibb, Holmes, and Shepherd. A gentlemen's committee was also formed of the following: Rev. Dr. Wright, Rev. J. Empson, and Messrs. W. B. Simpson, J. J. Gibb, and M. Sanborn.

The Rev. Jas. Carmichael, who, as the readers of the *CHURCHMAN* are aware, is about to leave Montreal for Hamilton, was on Thursday evening made the recipient of a well-filled purse and a suitable address by the Irish Roman Catholics of Montreal. The address was signed by the leading Irishmen of Montreal of that persuasion. Such acts need no comment, as they speak volumes for themselves. The rev. gentleman was also the recipient of an address from the Irish Protestant Benevolent Society on Saturday afternoon, and in the morning of the same day one from the clergy of the diocese, accompanied by Wordsworth's Greek Testament, and Commentary, and the Speaker's Commentary.

BUCKINGHAM.—The Easter vestry meetings were held on Easter Monday. *St. Stephen's*—Wardens elected—James Strickland, James Macfall. Delegates to Synod—W. H. Stevenson, Esq., Wm. Cooper, Esq. *St. Thomas'*—Wardens—Edward Hughes, Esq., John Tompkins, Esq. Delegates to Synod—R. C. Hamilton, Esq., Chas. Foster, Esq.

Dr. C. Clarke, the present Incumbent, is removing to the Church of St. Alban's, Ottawa, immediately after Easter.

THE METROPOLITAN'S RETIREMENT.—Before taking his departure from the Diocese the Metropolitan proposed taking leave of the various church congregations of the city as follows: Sunday, the 28th, St. Martin's, at 11 a.m.; St. James the Apostle at 4.15 p.m., and St. Stephens at 7 p.m.; Monday, 29th, Grace Church at 8 p.m.; Tuesday, 30th, St. Jude's at 8 p.m.; Wednesday, May 1st, St. John the Evangelist at 8 p.m.; Thursday, 2nd, St. Luke's at 8 p.m.; Friday, 3rd, Trinity at 8 p.m.; Sunday, 5th, St. George's at 11 a.m., and St. Thomas' at 7 p.m.; Monday, 6th, at the Cathedral at 8 p.m. His Lordship asks the congregations to bear him and his family in their prayerful remembrance on Sundays the 12th and the 19th of May. He purposes to leave Montreal on the 7th.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ARCHVILLE.—On Palm Sunday, confirmation was administered for the first time at Trinity Church. The Church was well filled by an attentive audience. The service was opened by the singing of Processional Hymn, No 391 (Hymns A. & M.); The usual evening prayer was conducted by the Curate up to the end of the 3rd Collect, when Hymn 282 was sung. The Rev. T. D. Philips then presented the eleven candidates using these words; "Right Reverend Father in God, I present to you these persons here present to receive the Apostolic rite of confirmation." The address to the candidates was then read by Archdeacon Lauder, and his Lordship proceeded with the remainder of the impressive service: the candidates then knelt one at a time at the altar steps for the imposition of the Bishops hands. This portion of the ceremony over, the Bishop delivered an excellent address to the recently confirmed, urging them to avail themselves of their full privileges as members of the church, especially by becoming regular communicants. The proceedings were brought to a close by the taking up of the offertory, and singing of hymn 27, and the Bene-

diction. The musical portion was very effectively rendered by the very full choir, now under the direction of Mrs. Phillipps, during the temporary absence of Miss Barnum, who has had charge for upwards of a year. "Ten of the eleven confirmed received the Holy Communion on Easter Day, when the communicants numbered twenty."

OTTAWA.—*St. John's*.—The services on Easter Sunday were largely attended. In the evening the edifice was uncomfortably crowded, and hundreds had to be turned away. The sacrament of the Lord's Supper was administered from 8.30 a.m. to eighty communicants, and the 11 o'clock to 106. Rev. Mr. Pollard preached at the morning service on the "Resurrection," and at the evening service His Lordship the Bishop of Ontario confirmed a class of 39, 20 males and 19 females. The Bishop addressed a few words of advice to the candidates as to their future walk in life, dwelling especially on the force of example. The choir sang a pretty anthem under the direction of Mr. Steele. The font, lectern and *Reverdos*, were beautifully decorated with flowers. "The Hymns and Chants, went up with a shout," from the whole congregation.

BELLEVILLE.—*Christ Church*.—The attendance was large on E.M. The Incumbent, Rev. I. R. Jones, occupied the chair. Appointments, R. Newbery and H. Wilkins re-elected Churchwardens. Mr. Falkner elected lay delegate to the Synod. A vote of thanks was passed to the Incumbent for his "conciliatory Christian like and successful management of the church during the past year."

*St. Johns*.—There was a good attendance, the Incumbent, Rev. R. S. Forneri, B.A., presided. The churchwardens report was satisfactory. J. W. Brown and A. L. Geen, were re-appointed churchwardens. W. R. Carmichael, Vestry clerk. S. R. Earl was re-appointed lay delegate to the Synod. Complimentary resolutions were passed to Miss Large for her services as organist, and to Mr. English for making two handsome chancel chairs.

*St. John's Church*.—On Sunday morning April 7th, the Lord Bishop of Algoma was present and gave a most interesting account of his work in his Missionary diocese. In the evening he delivered an address in St. Thomas congregation. His visit has resulted in the addition of many subscribers to his Mission Fund.

*St. George's Day*.—St. George's Society attended service in St. John's Church upon their anniversary, and listened to an eloquent and comprehensive discourse from the Rev. J. Halliwell, Rector of Hillier, from Psalm 143:8.

*St. Thomas' Church*.—The annual vestry meeting of the congregation of St. Thomas' Church was held on Easter Monday afternoon at 5 o'clock, in the Metropolitan Hall, in accordance with a notice read on the previous Sunday by the Rector calling the congregation of St. Thomas' Church to assemble for the purpose of organizing a Free Vestry under the 10th Canon, Ont., as in consequence of the destruction of the church no pews or sittings were held by the members of the congregation. A number of persons, claiming to be members of the old Vestry (but who had long ceased to be members of the present congregation or contributors to its funds, and who, in fact, belonged to other congregations in Belleville, and who, in some instances, resided in other parts of the Province) were also present, who created a great deal of noise and confusion during the meeting with the view of preventing the formation of the Free Vestry and the rebuilding of the church. In spite of this opposition, however, a resolution was carried constituting a Free Vestry as proposed. The Rector appointed Mr. R. C. Hulme as his churchwarden, and Mr. Morgan Jellett was elected by the congregation. A committee was appointed to inspect the remains of the Church with a view of rebuilding, and to report at the adjourned meeting. The Vestry then adjourned for a fortnight. The attendance of the members of congregation was large and they manifested a spirit of warm sympathy with and a desire to support the Rector and rebuild their church. Messrs. Hulme and Lockwood, the former for 3 and the latter for 2 years, were elected lay delegates to the Synod.

OTTAWA.—The Bishop of Algoma gave an interesting description of the missions, on the 14th inst., in the Bishop's Chapel, and made an earnest appeal for further support. He states that the missionaries are far too few for the Muskoka, Huron, and Superior regions, including Indians and whites, and that the Muskoka and Algoma districts are rapidly filling up with Canadian immigrants. The population now far north and west is widely scattered, having increased 30,000 since 1873. Much of the land is good, squatting is largely the fashion, and the settlers' difficulties are less trying than feared. He attaches great importance to this colonization, and shows much anxiety as to better religious provision for the settlers.

Good Friday and Easter Services at St. Alban's.—There were four services at this church, and all remarkably well attended. The Holy Communion was celebrated at 8 a.m. At 11 o'clock there was a large congregation, and the service was characterized by great solemnity. The altar, prayer desks, and lectern were draped in black cloth, and the effect, together with the simple and devout manner of all the worshippers was very striking. The only music was the singing by the people, without any organ accompaniment, of three hymns on the Passion, and many persons were deeply affected by the touching strains. The rector preached an earnest, practical sermon, from the text, "Who loved me and gave Himself for me," Gal. ii. 20. At 3 p.m., and continuing to 5 o'clock, the Rev. Canon had what is termed a Devotional Meditation, consisting of a series of impressive addresses on the words from the Cross. After each address the congregation knelt for a short space in silent prayer, and then sang one of the hymns specially referring to the words of the Lord. At 7:30, again, there was another service, at which the Rector was assisted by Rev. Herbert Patton; Canon Jones himself preaching, on "Death and Paradise." At all the services there was an unusually good attendance, showing that the observance of Good Friday was fully recognized as a Christian duty.

On Easter Sunday the church presented a strong contrast to its appearance on Good Friday. The emblems of mourning gave place to those of joy and festivity. The altar shone out in white satin, and surrounded by Arum lilies, scarlet and pink cactuses and other flowers, exquisite in color and fragrant in perfume. The font was filled also with flowers, conspicuous among which was a beautiful and rare coral plant, whose bright scarlet lilies at the very tip of long tapering stems, attracted general admiration. There were large congregations at all the services, the communicants alone numbering close on 200, and of these 95 were present at the first celebration at 8 o'clock. It was hard work for the rector, who was the only officiating clergyman throughout the day. The sermon in the morning preached from the first words of the Easter Anthem—"Christ our Passover is sacrificed for us therefore let us keep the feast"—I. Cor. v. 7. and that of the evening from Revelation i, 18, "I am He that liveth and was dead, and behold I am alive for evermore. Amen: and have the keys of hell and death." The congregational music was very hearty, and in harmony with the joyful character of the service. Professor Tiepke presided most efficiently at the organ, and deserves much credit for the conducting of the arrangements, in which not the slightest delay or difficulty was observed. A complimentary word is also due to the choir, who led the people firmly, and in good tune. Indeed the whole of the services were most satisfactory. Canon Jones, however, was so fatigued, that in the evening he was obliged to shorten the service. There were unusually liberal offertory collections, the churchwardens receiving over \$270.

CARRYING PLACE.—The annual vestry meeting took place in St. John's Church, Carrying Place, on Easter Monday, Rev. C. P. Maivany, M.A., Rector of the Parish, in the chair. The proceedings which related to some details concerning the renting of the Rectory land were conducted with the utmost harmony. The churchwardens were re-elected. W. Flindal, Richard Corrigan, Esqs. and Reuben Young, Esq., was elected lay delegate to Synod.

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MADOC.—*St. John the Baptist*.—The attendance at the tri-weekly services during Lent, and daily services during Holy Week at this church was above the average; the improvement being most marked on Good Friday, when a very fair number was present at both morning and evening services, while a few met together in the afternoon, when the Litany was said. After Evensong on Easter Even willing hands assisted in adorning the church for the approaching festival, and on Easter Day the interior presented a really beautiful appearance. The Altar was vested in white, relieved by a scarlet cross in front, and the word "Alleluia" in old English characters of the same colour. Upon it stood a white frosted Cross, with a wreath of wild flowers thrown over it; while behind it rose a bank of flowers, the coloured glass of the east window forming a background to the whole. From the chancel arch was suspended a hanging basket of ivy, while from each of the chandeliers hung a small light basket containing ferns and grasses and pressed autumn leaves. Alongside of the prayer desk and pulpit respectively were two handsome plants; the latter a lily in full bloom, being especially beautiful. Pots of geraniums, fuchsias etc., were arranged in each window in the body of the church. The plants were all lent by ladies of the congregation, to whom much thanks are due. The services on Easter Day were hearty and bright, and well attended. The number of communicants was double that of the previous Easter. In the evening the church was almost filled, over 150 people being present. The psalms and canticles were chanted to Anglican chants, and hymns 134, 98, 135, and 295 A. & M., heartily sung. Altogether it was a day to be remembered.

BROCKVILLE.—The Easter services at Trinity Church were very bright and joyous. Some exquisite flowers filled the font and stood upon the choir steps, and the singing was excellent. Sixty-eight persons received the Holy Eucharist, being the largest number ever communicating at one time since the establishment of the church. During Holy Week there were services twice a day, with a lecture every evening, and on Good Friday there were three services, the Litany being said in the afternoon at 8 o'clock. The attendance, especially at the evening services, was quite large. Shortly before Easter a number of the ladies presented the Incumbent with a purse of \$23 for the purchase of a new surplice. On Easter Day also there was an agreeable surprise in store for him, in the shape of a very handsome stall for the chancel, superbly carved, all of solid black walnut. This was a present to the Incumbent from the members of his confirmation class, and the members of Mrs. Crawford's bible class of girls. This was the fruit of Lenten self-denial and labour. The chair was made at Mr. J. R. Smith's factory, where all the other furniture of the Church was made also, and is one of the handsomest specimens of solid work and good design that could be found in Canada. Any person desiring handsome and well made church furniture could not do better than give Mr. Smith an order. At the annual Easter vestry meeting held on Monday 22nd at 8 p.m. Mr. A. E. Richards, County Attorney, Col. J. D. Bull, M.P., were appointed churchwardens. Mr. James Reynolds, barrister, was selected people's churchwarden, and was elected delegate to Synod for the next three years. About \$3,500 have been raised for different purposes in this parish during the past year.

KINGSTON.—*St. George's*.—At the annual vestry meeting, held in St. George's Hall. Present: The Dean in the chair, Messrs. T. Briggs and J. G. King, Churchwardens; Mr. E. H. Smythe, Vestry Clerk; and Messrs. Lownds, Spangenberg, Scott, McGurn, McLaren, Wilkinson, Dalton, Forsythe, C. F. Smith, T. Merritt, J. S. Muckleston, R. T. Walkem, S. C. McGill, J. S. Kirkpatrick, J. A. Henderson, Q. C., W. Rawyer, H. J. Spriggs, W. Baxter and others. The Churchwardens showing the total receipts to be \$5,081.05, and the expenditure \$4,448.

Messrs. Spangenberg and Scott were appointed Auditors. The Dean appointed Captain McGill as Churchwarden. Mr. T. Briggs was reappointed Churchwarden for the fourteenth time. The Dean read a report from the chapel of ease, Cat-

araqui, showing it to be in a flourishing condition, and referring to the magnificent gift to the Church of Mr. G. A. Kirkpatrick, amounting to \$2,000, expended in the erection of a wing and tower. The following sidesmen were elected: C. F. Smith, D. D. Dalton, J. S. Kirkpatrick, W. Baxter, H. J. Spriggs, and H. S. Smith. It was resolved to erect a tablet in the porch, to commemorate the Watkins bequest of \$11,000.

*St. James*.—The Incumbent, Rev. F. W. Kirkpatrick, in the chair. The Churchwardens' accounts showed a balance of \$16.30. The Congregation subscribed \$102.70 to diocesan Missions, \$43.90 to Algoma missions, \$50.50 to the Preston Fund, besides responding to numerous other special subscriptions. The Parochial School House cost about \$1,200, furnished completely, and there is a balance due on it of over \$600, with a debt remaining on the organ sufficient to swell the total debt of the congregation to \$800. Mr. Geo. Durnford and Mr. E. J. B. Pense were elected wardens. Mr. G. W. Gaden was elected Vestry Clerk. Thanks were voted heartily to the choir, and to Mr. Wilson, who superintended with success the building of the new school house. The Incumbent announced his approaching visit to Europe. An excursion committee was appointed for next summer. At a subsequent meeting of the congregation, Mr. Pense was re-elected delegate to Ontario Synod for three years. The other delegates are Mr. R. V. Rogers (Lay Secretary) and Mr. G. A. Kirkpatrick, M. P.

*St. Paul's*.—The Rev. W. B. Carey occupied the chair. About thirty-five persons were present. Mr. Clark Wright and Mr. J. A. Charles were appointed wardens; Messrs. J. D. Thompson and W. F. Rudston, auditors. Sidesmen—Messrs. Johnston Brown, W. F. Rudston, H. Ruttan, J. Marshall, G. C. Kemp, Capt. Gaskin, G. Keen and J. Bastow. At a subsequent meeting of the congregation Mr. James Shannon was reappointed Lay Delegate for the next three years, the other Delegates being Messrs. R. W. Barker and E. Rose. Mr. Robt. T. Burns was reappointed Vestry Clerk.

PORTSMOUTH.—*St. John's Church*.—Mr. J. Walkem and Mr. McLean were appointed wardens. A vote of thanks was tendered Mr. Kelly for the very faithful and efficient manner in which he has filled the position, and universal regret was expressed at his retirement. A vote of thanks was also passed in favor of Miss Betts as organist, and the ladies and gentlemen of the choir. The lay delegates were Col. Von Straubenzie, Mr. Charles Grass and Major Wilson (re-elected).

*St. Mark's*.—Rev. Mr. Garrett occupied the chair. Mr. John Wilmot and Mr. Wm. Stewart were appointed Churchwardens. Mr. George showed the Church to be entirely free from debt, and a balance of \$24 on hand. Mr. John Wilmot was elected lay delegate to the Synod.

All Saints.—Rev. Mr. Bousfield presided. The church is in a flourishing condition as it is a free church. Mr. S. Harris and Mr. W. Hodges were appointed Churchwardens, Mr. Geo. Creeggan was re-elected lay delegate to the Synod.

STORRINGTON.—*St. John's*.—Wardens: Messrs. Connell & Stokes.

BIRMINGHAM.—*St. James*.—Wardens: Messrs. Todd and Hunter, Delegates: Messrs. Todd and Connell.

GANANOQUE.—*Christ Church*.—Wardens: Messrs. Jones and Richardson. Delegate, Mr. Richardson.

WOLFE ISLAND.—*Trinity Church*.—Wardens: Messrs. Going and Wills, Delegates: Messrs. Charles, Spoor and Going.

#### TORONTO.

In addition to the list of CONFIRMATIONS given in several recent numbers of the DOMINION CHURCHMAN, His Lordship the Bishop purposes to take the following:

Toronto, All Saints, Sunday, May 19, 11 a.m.  
 " St. Bartholomew's, Sunday, May 19, 7 p.m.  
 " St. Luke's, Wednesday, May 22, 7½ p.m.

" St. George's, Ascen. Day, Thursday, May 30, 11 a.m.  
 " St. Ann's, Ascen. Day, Thursday, May 30, 7½ p.m.  
 " Holy Trinity, Friday, May 31, 4 p.m.  
 " St. Paul's, Sunday, June 2, 11 a.m.  
 " Church of Redeemer, Sunday, June 2, 7 p.m.

SYNOD OFFICE.—Collections, etc., received during the week ending April 27th, 1878:

MISSION FUND.—*Parochial Collections*.—St. Stephen's, Toronto, on account, \$87.40; Norwood, additional, \$1.50; Westwood, additional, \$10.50; Cavan, Christ's, additional, \$3.00; Cobourg, additional, \$21.85; St. Philip's, Unionville, additional, \$38.64; Albion and Mono, additional, St. James', Albion, \$34.05; Mono Mills, \$11.30. *July Collection*.—St. Matthias', Toronto, \$4.25. *Thanksgiving Collection*.—St. Matthias', Toronto, \$2.80.

DIVINITY STUDENTS' FUND.—*April Collection*.—St. Matthias' Toronto, 85 cents; Newcastle, \$13.12; Manvers, St. Paul's, \$1.70; St. Mary's, 85 cents; Barrie, \$8.00; Cavan, St. Thomas', \$3.00; St. John's, \$1.00; Christ's, \$1.00; Holy Trinity, \$1.00; Ashburnham, \$4.00; Otonabee, \$1.50; Aurora, \$2.55; Vespra, Christ's Church, 60 cents; St. James', 59 cents; Midhurst, 58 cents; Minesing, 25 cents.

ALGOMA FUND.—*Day of Intercession Collection*.—St. Matthias', Toronto, \$3.27.

The regular quarterly meetings of the Standing Committees of the Synod, will be held at the Synod Office, Toronto, on Thursday and Friday, the 9th and 10th May, 1878.

Thursday, May 9th.—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows & Orphans' Fund, &c., 1 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.; Church Music, 7 p.m.

Friday, May 10th.—Mission Board, 12 m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.

WM. P. ATKINSON,  
 Synod Office, Toronto, 1878. Secretary.

*Christ Church, Yonge St.*—The floral decorations in this church on Easter Day were exceedingly beautiful; the altar, prayer desk, lectern, and font claiming universal admiration. Too much thanks cannot be tendered to those who so kindly contributed the choicest of flowers, nor can too much praise be accorded to the young ladies whose exquisite taste was displayed in the arrangement of them. During the preceding Holy Week, service, accompanied with a sermon or an address, had been held each afternoon or evening, with an additional service on Good Friday morning.

PORT HOPE.—On Palm Sunday, April 14, the Lord Bishop of the Diocese held the first of his spring confirmations in St. John Church, where the Rev. Dr. O'Meara, and his assistant the Rev. J. S. Stone, had prepared 15 candidates, all females. The Bishop in his address took occasion to express his surprise and regret that no male candidate had presented himself for the reception of the apostolic rite; and hoped that if there were any among the congregation who had shrunk from the obligation of taking openly upon themselves the vows made for them in their baptism, they would be fitly impressed by the scene before them, and determine not to neglect the fulfilment of their duty at the next opportunity.

At 4 in the afternoon of Palm Sunday the Bishop held a second confirmation in the beautiful chapel of Trinity College School. At the commencement of the service, the school choir, arrayed in surplices, and chanting an appropriate hymn, entered the chapel, followed by the master and visiting clergy and the Bishop. After the usual evening prayer, the head master presented 23 of the boys and one of the masters for confirmation. The interesting ceremony was followed by an address from the Bishop, in which he touchingly appealed to the boys to be good soldiers of Jesus Christ, and to fight manfully and nobly the battle with the sins and temptations of the world. The Bishop spent the next two days in quietly inspecting the admirable arrangements of the school buildings, and received from the head master a

most gratifying account of the efficiency of the school and of its financial success. The pupils now number over 120, and are a very superior class of boys.

On Wednesday, 17 April, the school chapel was again the scene of another confirmation; for the Bishop, not feeling very well, requested the Rev. T. W. Paterson, of St. Mark's Church, Port Hope, to bring his candidates there. Eight were on this occasion confirmed; this being the fourth confirmation in this Parish in as many years, and total number confirmed seventy one. St. Mark's Church, like many other churches, is affected by the hard times, and this parish especially so, being composed almost entirely of the working classes, who have had very little work, with reduced wages for the last two or three years. And most of the few families who were able and willing to give substantial assistance in the past, have either removed from town, or having been unfortunate in business can no longer do so—about forty five families belonging to the congregation have removed from town within the last three years, and not more than five or six families have come in to supply their place. Notwithstanding these difficulties, the congregation is nobly struggling on, looking forward to better times; and notwithstanding the loss of so many parishioners, the congregations are not very materially affected in numbers. During Lent, services were held on Wednesday and Friday Evenings (the Rev. Mr. Cooper of T. C. School being the preacher at the Friday services), with an average attendance of 100; and the number of communicants on Easter-days was larger than it has been on any previous year.

On Thursday, the Bishop went on to Cobourg, and on Good Friday preached in St. Peter's Church to a large congregation. On Easter-day the Bishop was the celebrant at the early administration of the Holy Communion in the same church, when there were 104 communicants; and again at the second celebration, when 115 more communicated—making in all 219. The Bishop preached an affecting sermon, suitable to the season, and was listened to by the large numbers present. The Lectern, the Font, and the Holy Table in this fine old Church were beautifully decorated with flowers. Over the Altar was the text "Christ is risen," tastefully bordered with everlastings. The music was excellent, and the whole service most cheering. In the evening the rite of Confirmation was administered to 83 candidates, several of whom were adults; 32 of the number were males, and 51 females.

The Bishop, though very far from well, gave the newly confirmed a stirring and affectionate address, of more than 20 minutes in length, enforcing the duty of openly confessing Christ and standing up for Him boldly in the face of a scoffing and unbelieving world. At least 1,200 persons witnessed the ceremony, and, judging from those present, it would appear that an increasing interest in it is being taken by many who are not members of our Church.

On Easter Monday, the Bishop proceeded to Grafton, and held a Confirmation there at 4 p.m., in the presence of a large congregation. The candidates, 8 in number, were presented by the Rector, the Ven. Archdeacon Wilson, who, on the following day, accompanied his Lordship to Colborne, where service was held at 11 a.m. Here there was also a good congregation, and the Rev. H. D. Cooper presented 10 for Confirmation. Going on to Brighton, (which is also in Mr. Cooper's parish), on the Evening of the same day, the Bishop confirmed 12 more; and was gratified to find a large and attentive assembly. Thus ended the first series of Confirmations for this year; the whole number confirmed being 160.

FENELON FALLS.—*Easter Vestry Meeting.*—The annual Vestry meeting was held in this parish on Easter Monday. The meeting was more fully attended than usual, and the proceedings were of a most satisfactory and harmonious character. The members of the church, beginning to see that the denominations take an interest in her, either for or against her, some trying to uphold her, others trying to pull her down, appear as if they wished to take an interest in her too. A new and interesting feature characterized this meeting. Instructions having been received from

the Church Association, in the shape of two letters pointing out how we should act in the appointment of our delegates to the Synod; that is, if we were a low church congregation we ought to appoint low church delegates. We found ourselves in a difficulty in carrying out our instructions, as we did not know which we were, the congregation like the incumbent, desiring to be only honest and sincere churchmen—neither high nor low. After the question of high and low had been discussed for a time, an aged and venerable member stood up and said: "Mr. Chairman, I have attended church since I was a little boy, I have heard a great deal about high church and low church, but I have never been able to find out the difference, would you Sir, kindly explain it to us. The chairman said that he could give them Dr. Robert South's definition of high and low church, namely that "a high churchman is one who thinks highly of the church and lowly of himself, and a low churchman is one who thinks lowly of the church and highly of himself." The member who asked the question said that he was not fully satisfied. He wanted to know the doctrinal difference. The chairman then said, that the doctrinal difference consisted in this; low churchmen hold the Calvinistic doctrine as it is taught in the Lambeth Articles, namely "That God from all eternity has predestinated some persons to life and some he has reprobated to death and destruction. That the number of the predestinate is fixed and pre-ordained, and can neither be increased or lessened. That those who are not predestinated to salvation shall be necessarily or inevitably damned for their sins." The third chapter of the confession of faith is a substantial transcript of this, and contains a doctrine which no one dares openly to preach, and is beginning to be denounced and abandoned by leading ministers of the Free Church of Scotland. High churchmen on the contrary, hold that Christ died for all men, and although all men will not be saved, it is not that God hath ordained them to be damned, but that they refuse the offered salvation. No formal vote was taken, yet every man present declared himself a high churchman. The business was then proceeded with on the high church principle. The accounts of the churchwardens were very satisfactory and kept in a business like manner. The churchwardens were re-appointed, and also the local delegate. About mid-night the meeting was adjourned for the legal period of fourteen days. Had it not been for these timely instructions, we, in all probability would have gone on from generation to generation, in our former disgraceful state of ignorance, not knowing whether, as a congregation, we were high church or low church.

OAK RIDGES.—*Presentation.*—To Mrs. Douglas, Dunino:—We the members of the congregation of St. John the Baptist Church, Oak Ridges, having learned with deep regret that you have removed from amongst us, take this opportunity of presenting you with a small present in remembrance of your untiring exertions in connection with the choir of our church and the Sunday School, in both of which your kindness and attention will be long remembered by us with feelings of sincere love and respect. We trust that though removed from us, you may continue to think of us with as warm a regard as we shall always continue to maintain towards you, and that it may please God to bless you and your worthy husband, who has also laboured amongst us unceasingly for the cause of his Church, with every blessing and happiness in the future. Signed on behalf of the congregation, H. BERNARD, HUGHES, MACLEOD, &c.

REPLY:—In returning thanks on behalf of Mrs. Douglas for the very handsome present you have been kind enough to give her, I wish to say in the first place that you must expect no speech from her for I think the task of returning thanks a most awful one and I only wish Mrs. Douglas was able to return thanks on her own account, still I am sure I may say on her behalf that she has been only too glad to have been able to assist in the service of our church and to preside at the organ. For myself I may say that from certain rumors I have lately heard I imagine the congregation is inclined to feel discouraged about its finances. As, however, I consider that the parish to which I now belong, viz., Christ Church, Deer Park, is financially much stronger than Oak Ridges, I intend

continuing to give half of what I have hitherto given towards the support of the church, until such time as it may be in a condition to be self supporting, and as the distance to which we have removed is so short we hope to be able to come up as often as possible throughout the year and assist you in church matters. With regard to the choir I think I may say, without fear of contradiction, that if they will only give the same generous support to the lady who in the future will preside at the organ, which they have given to my wife, that they will very shortly not be excelled by any country choir in Canada. I hope you will allow me now to conclude my maiden speech by thanking you very kindly for the handsome silver card receiver, cake tray and flower holder, which you have presented.

BRADFORD.—*Trinity Church.*—Churchwardens; Geo. D. Morton, M. D. Dr. Stirling. Lay Delegate, Rev. W. H. Wilson Esq.,

West Gwillimbury.—Churchwardens; Samuel Manning, Lieutenant Col. Richard Tyrwhitt. Lay Delegate; Lieutenant Col. Richard Tyrwhitt. Coulson's Corners.—Ch. Wardens: Robert Wood, Thomas Thorpe. Lay Delegate; Jas. Fennell.

LINDSAY.—Churchwardens: Messrs. Hartley Dunsford and C. H. Woodward; Vestry Clerk, F. R. Weston; Lay delegates, A. Hudspeth, H. Dunsford and P. S. Martin; Organist, J. H. Knight; Sexton, J. Henderson. A discussion took place on the subject of building a new church and also on the disposition of the church property, but no decided action was taken.

DARLINGTON.—*Churchwardens.*—Messrs. Edmund Grover Burke and John Wesley. Sidesmen, Messrs. John Jeffry, W. Alexander, W. Armstrong and Joseph Ruebottom. Lay Delegates, Messrs. Thomas Batting, J. A. Codd and W. T. Scott.

PENETANGUISHENE.—*All Saints.*—The affairs of this Church were shown to be prosperous. Churchwardens; Messrs. H. H. Thompson, W. J. Keating. Delegates; Sheriff Jarvis, T. Hodgins.

WYBRIDGE.—Wardens; J. Robins, W. Parker. Delegates; W. Parker, Col. F. W. Cumberland.

MIDLAND.—Wardens; R. Tindall, S. Ganton. Delegate, D. Barwick, Esq.

#### NIAGARA.

CIRCULAR.—*To the Clergy and Lay Delegates of the Diocese of Niagara.*—Dear Brethren: As there are several matters of great importance to the diocese, coming up for your consideration at the approaching session of our Synod, I trust that you will make your arrangements for remaining three days at least. Other bodies of Christians remain a week or two at their annual meetings. I trust that the clergy and laity of this Diocese will show an equal interest in the consideration of our affairs.

I am, dear brethren, very faithfully yours,  
T. B. Niagara.

DEAR SIR: As you have had no communication for some time as to the work of the Diocese of Niagara, I write to say that the Bishop has been busy holding confirmations during the winter, in many parts of the diocese. As confirmations have been held annually in some of the parishes and missions, the numbers confirmed are not so large as when the confirmations were held once in three years. Since the beginning of the year the Bishop has confirmed on 29th January, at Welland, 15 persons; Font Hill, 3 persons; 17th February, at Thowd, 17 persons; 24th March, at Port Dalhousie, 13 persons; 26th March, at Oakville, 13 persons; 31st March, at St. Mark's, Hamilton, 12 persons; 14th April, at Milton, 18 persons; 16th April at Stoney Creek, 15 persons; same day, St. Thomas' Church, Hamilton, 21 persons. On all occasions there were large congregations, on several the churches were not large enough to hold the people who were anxious to take part in the imposing services. On all occasions the Bishop addressed those he had confirmed in an impressive manner and in language suited to the comprehension of all.

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**CLIFTON.—Christ Church.**—On Easter Day the services were attended by large congregations. At morning service, the unusually large number of sixty-five remained to partake of communion. The sermons by the Incumbent, the Rev. E. G. Fessenden, at both morning and evening, were very appropriate and impressive. The music and singing excellent. The vestry meetings took place at 8 o'clock Monday evening, the Rev. E. G. Fessenden in the chair. Mr. J. P. Brown was appointed secretary. The minutes of the previous meeting were read and confirmed, after which the financial report of the Churchwardens for the last year was read, by Mr. Leggett, Churchwarden, which shewed the receipts from offertory and other sources to be \$1,638.77, and the expenditure \$1,527.18, leaving a balance on hand of \$111.59. The receipts on Sunday school account had been \$141.98, and the expenditure \$133.25, leaving a balance of \$8.73. The reports were adopted. Mr. Leggett and Mr. Drew were appointed wardens. Mr. Leggett has held this position for the last fifteen years with honour to himself and great advantage to the church, and long may he be spared to the church of which he seems to be so essential a part; so closely has his life been interwoven with the church's work. The proceedings were characterized by the greatest harmony. The Ladies Aid Society have purchased a valuable lot for a Rectory in the immediate vicinity of the church, and with the aid of a generous gift from Mr. Leggett of fifty dollars, have nearly paid for the lot. We may also add the Lenten services of our church were well attended, and during Holy Week, especially on Good Friday, the church was well filled with devout worshippers.

**DUNNVILLE, April 24th.—St. Paul's Church.**—Douglas A. Radcliffe, fifth son of the Rev. A. W. Radcliffe, M.A., Rector of North Newton, Wilts, England, was married to Jennie, youngest daughter of Henry Penny, Esq., of Dunnville. The ceremony was performed by the Lord Bishop of Niagara, assisted by the Rev. Rural Dean Osler, M.A., and the Rev. Percy W. Smith, Rector of Dunnville. The church was filled to overflowing long before 9 o'clock, the hour for the service. The bridegroom, accompanied by his groomsmen, Geo. S. Crawford, R. S. Radcliffe, and R. R. Morrison, took up a position in front of the altar, which was tastefully arranged with vases of flowers. The bride, with her father, and attended by her bridesmaids, Miss B. Penny, Miss Brownson, and Miss Dunbar, then entered the Church. The bride was dressed in an ivory-colored silk, trimmed with orange blossoms, and a handsome tulle veil, with a wreath of orange blossoms. The bridesmaids were dressed in white tarletan princess trains with blue and pink silk waists alternately. The service began with the wedding march, and appropriate hymns were sung. The bride, of course, looked charming, and the bridesmaids supplied all that was necessary to "lend enchantment to the view." The happy pair, after the breakfast, left for Buffalo. The wedding presents were many and handsome.

**HURON.**

(FROM OUR OWN CORRESPONDENT.)

**BURFORD.**—Rev. Arundel Hill preached his farewell Sermon in the Trinity Church, on Easter Sunday, to a very large congregation, whom he leaves very much to their regret, to enter on his duties as Rector of St. Johns, Strathroy. Rev. Mr. Watson, late of Bayfield, Huron County, has been appointed to succeed Mr. Hill in Burford, and takes charge of the parish on Sunday the 28th instant.

**EASTER VESTRIES.—St. Paul's London.**—Delegates: Messrs. James Hamilton, Richard Bayley, and C. B. Reed. Churchwardens: Messrs. John Laball and N. D. Long.

**Christ Church.**—Delegates: Col. J. B. Taylor and Mr. W. Norton. Churchwardens: Messrs. W. Robinson and J. Tibbs.

**Memorial Church.**—Delegates: Messrs. V. Cronyn and E. Rowland. Churchwardens: Messrs. B. Cronyn and C. L. Gill.

**St. James', London South.**—Delegates: Messrs. Duff, John Wright and J. D. Sutherland. Churchwardens: Messrs. T. Beatty and Hungerford.

**St. George's, Petersville.**—Delegate: Mr. McDonald. Churchwardens: Messrs. S. Gibson and Edmonds.

**St. James', Stratford.**—Delegates: Messrs. C. H. Hesson and G. Horne. Churchwardens: Messrs. J. G. Smith and Burnham. It was resolved to secure an assistant for the Rector, Rev. E. P. Patterson, he being physically unable to perform all the labours of the parish.

**CONFIRMATION.**—On Easter Sunday, his Lordship, the Bishop of the Diocese, held a Confirmation service in the Memorial Church, admitting to the full communion of the Church by the laying on of hands, twenty candidates for that Apostolic rite. With all the solicitude of a kind father, and the authority of a chief Pastor, he exhorted the newly confirmed to be persevering in well doing, and to quit themselves loyally as cometh soldiers of the cross. There was a more than usually large congregation, many of the pupils of the Hellmuth Ladies' College being present.

**St. Pauls.**—At morning service, Rev. Canon Innes preached an excellent Easter sermon on the words "He is risen." At special Afternoon service the anniversary sermon to the members of St. George's Society was preached by the Rev. Canon Davis. There were present 130 members wearing the regalia of the brotherhood. He took for his text the exhortation of the Apostle Peter: "Honour all men, love the brotherhood, fear God, honour the King." Loyalty he said was the idea inculcated by the inspired writer in the text he had chosen. The fear referred to was a child-like apprehension of offending God, and is an essential element in society. He spoke of their love for their native land, and the valuable assistance they could render to such of their countrymen as would emigrate to the land of their adoption. The love and pride of country is a most estimable principle, and as residents of Canada, we rejoice in our connection with England and England's Queen. The prosperity of Britain, as a nation, is explained by the christianity and philanthropic character of her people. Her power is recognized by every nation on earth, and her judgment with the most profound respect. He addressed them upon their duties as a Society, and besought them, while ministering to the material necessities of their countrymen, not to omit to interest themselves in their spiritual welfare.

**STRATHROY.**—Rev. James Smythe having resigned his connection with this parish, the Rev. H. W. Halpin of Huron College preached in St. John's Church, Strathroy, on Good Friday, and again on Easter Sunday officiated, and preached at morning and evening services to good congregations, and administered the Sacrament of the Holy Communion to a goodly number of communicants. Mr. Smith, we believe, leaves Huron Diocese for Ontario.

**OTTEVILLE.**—The holy and penitential season of Lent has been duly honored in the Mission Station of St. John. Services were held weekly, with large congregations of worshipers present. Never before were seen so goodly a number of persons assembling together in the little Church, seeking pardon and reconciliation with God the Father through the merits of God the Son, during Holy Week, the services being held every evening at 8 o'clock; the desire for communion with God was unabated, and on Good Friday a far higher interest was evident from the increased number at the two services held. The pretty Church was entirely draped in deep mourning, chancel, prayer and preaching desks, and altar: on the altar were three crosses, the center one large, over which was suspended a crown of thorns. Appropriate sermons were delivered through Lent and Holy Week, which we hope were blessed to the hearers; and the choir sang hymns appropriate to the season. The average attendance during Lent was forty-six. On Good Friday one hundred and twenty-one were present. But our Easter-Day services were bright indeed, a wonderful change had come over our beloved Church; the change from Good Friday was marvellous—"Sorrow may endure for a night, but joy cometh in the morning." Our Church was a mass of green wreaths, suspended from windows, pillars, desks, and altar-rails; the altar, with three beautiful floral crosses, hot-house plants, flowers

in vases, and the handsome Communion-set (uncovered until after consecration of the elements), had a most striking effect. The service in the morning was hearty, sermon and song appropriate, and an addition to the number of Communicants, for which we feel thankful. The evening service was deeply interesting and not easily forgotten. For some time the Missionary's daughter had been preparing a portion of the school for a children's service, drilling them in sacred song and chant, and this evening was to prove their efficiency. The school, numbering over sixty, were in place at half-past six and all prepared for the service at seven o'clock, at which time the church was packed with the usual congregation and a large number of strangers, gallery and nave full. The tolling of the bell finished, the clergyman entered, and the children sang, as a Processional, one verse of 384 from "Hymns A. & M." immediately followed by chanting the *Te Deum*. Then was said Evensong, the children singing the Canticles, *Glorias*, and *Amens* to appropriate chants from the Toronto Book. Hymn 114, "A & M." was sung as anthem, 103 from "Bateman's S. S. Collection," all of which were performed admirably, and the responding was excellent. The sermon, suited to the occasion, was delivered by the Missionary in plain language, easily understood by the young people before him. After that, classes were brought up and each child received an Easter gift, with sage advice which we trust will be remembered and followed out. It was a wonderfully hearty and successful Children's Service, or rather a *Te Deum* Service, and every one expressed himself intensely delighted with the church decorations, the services, and the efforts made by our Sunday School, both teachers and pupils. Hymn 11, from "A. & M." and Benediction concluded this day—well called "The Queen of Feasts."

At the annual vestry meeting held on Easter Monday in St. John's Church, it was moved by Mr. O. C. Fish, seconded by Mr. Carter, that a vote of thanks be given the choir for their kind and effective services in singing God's praises during the past year.—Carried.

Also, at the same meeting. Moved by Mr. Carter, seconded by Mr. O. C. Fish, that the thanks of the St. John's congregation be offered Miss Bullock for her voluntary, successful, and able services as organist during the past year and for many former years, and that a testimonial be presented her in appreciation of her successful endeavours to present the church with suitable songs of praise.—Carried.

After sermon on Sunday 1st after Easter, the Incumbent from the altar called the choir to present themselves before him, when he read to them the motions and presented the organist, on behalf of the congregation, a handsome album and a sum of money in a floral silk envelope which were gracefully received and acknowledged in the presence of a large congregation.

**ALGOMA.**

(FROM OUR OWN CORRESPONDENT.)

The missionary Bishop acknowledges with thanks the following contributions for mission work in his Diocese, during the month of April. Picton, per Rev. E. Loucks, \$13.75; Kemptville, per Rev. A. Spencer, \$10.00; Maryboro, per Rev. H. J. Pigott, \$25.00; Fergus and Alma, per Rev. Caswell, \$16.85; Drummondville, per Mrs. Bartlett, \$8.00; Chippawa, per Miss Wilkinson, \$5.60; bequeathed by Margaret Duncan, of Weston, per William Duncan, executor \$200.

**British News.**

**NORWICH.**—At the annual meeting of the Colonial and Continental Church Society, the Sec. read the report, from which the following is taken:—The past year has exhibited a falling off in the income of most Missionary Societies, and that of the Colonial Continental Church Society shows no exception. The deficiency in the income of the Parent Society, as compared with that of the previous year, amounted to £1,680, and as far as the committee can for a judgment for the present year 1877-8, there is a fear of a further deficit of about £1,000.

The sum required to meet the deficiency of the Colonial and Continental Church Society has been estimated at £3,000, and of this upward of £1,500 has already been promised in answer to a "special appeal." It was feared the committee might be compelled to resort to the measures they were obliged to adopt in the year of the cotton famine, namely reducing all their grants 20 per cent., but this liberal response, it is to be hoped, will now prevent such a necessity.

In the Diocese of Newfoundland, the scene of the society's earliest labours, there were nearly 3,000 scholars on the register some years since. The Government inspector's recent examination of these schools was highly satisfactory. He says: "I cannot close my report without bearing witness to the good the schools of the society have accomplished during the many years of their existence in this colony." Amongst the Indian population, who on becoming christians, are also cared for by this society, schools and churches exist, in aid of which grants are given.

In the Diocese of Algoma a peculiarly interesting work is being carried on amongst the native tribes on the shores of Lake Superior. The Rev. E. F. Wilson, who has the superintendence of this work, writes most urgently for an additional grant, which the society, from the present state of its funds is unable to give. He says: "If a traveling missionary is not soon placed on Lake Superior, I fear there is little doubt that all the Indians and their children will fall into other hands. The Romanists are increasingly active among them."

The Shingwauk Home at Sault St. Marie, an institution for the Christian training and education of red Indian boys, has been well reported of by the Bishop of the Diocese. But for the grant given in aid of it by this society, the work could not be carried on at all. His lordship says: "A great and good work is, I believe, being done by Mr. Wilson at the Shingwauk Home, which I look upon as the great means, under God, for improving the Indians in these parts. It is only, I am satisfied, by taking them whilst young, and training them up to habits of industry ere their usual wild, roaming habits are formed and confirmed, that we can hope to work successfully with the Indians; and this is the great feature in Mr. Wilson's institution. Let me say further, that what I have myself observed of the docility and aptness of the boys now at the Shingwauk Home for acquiring the habits of civilized life, warrants the highest expectations of success." Some of the young men trained in this institution are now being prepared for ordination. It is proposed to form a christian village and settlement of Indians; and to give the children, on leaving the home, the option of returning to their parents or bettering themselves by settling on the estate. For this purpose the Government has reserved 2000 acres of land on which to settle the Indian children on leaving the home. Land has also been purchased for a proposed new home for Indian girls about two and a half miles from the Shingwauk Home. An English lady is gone out to take the superintendence of the work, and to devote her whole time and energy to it. Little is known, except by missionaries and their wives, of the true condition of Indian women and girls in this country. The Rev. Pahtahquahong Chase, who, during his visit to England in 1876 collected sufficient funds to build two churches for the Ojebwa and Muncey Indians, thus reports their completion:—"After consecrating the churches, we had the pleasure to present to his lordship fifty-one for confirmation into the church; and we assure you that was the happiest day the Ojebwa Indians ever experienced to realize the church built for them, the gift from the Christian nation of England."

The wild and isolated station of the Magdalen Islands, which was occupied by the society last year, gives an instance of some of the difficulties attending mission work in Canada. These islands, thirteen in number, lie at the entrance of the Gulf of St. Lawrence, in the midst of a sea peculiarly perilous to navigators. For some five months in the year they are completely ice bound, and shut out from the rest of the world. To get with any degree of safety from one island to another, holes have to be cut in the ice, and bushes placed in them at about thirty or forty yards apart, that the track may not be lost in the blinding snow.

When the sea is open the passage of the missionary is made in an open whale boat, and it is attended with constant peril. The frost is intense, at times from thirty to forty degrees below Zero, so that the eyelashes are frozen together, and otherwise much suffering caused. There is not a doctor upon the whole group of islands, and your missionary has to become medical man as well. Yet in this remote region, churches to the glory of God have been built (not like the comfortable churches we have at home), new ones are in progress, schools are formed, and other means used to raise the poor islanders from the spiritual ignorance in which they are sunk. A voluntary assessment is made on each family in part payment of the clergyman's stipend. This, however, is quite insufficient of itself, and were it not for a "grant in aid" given by the Society, a missionary could not be supported here. *The society's plan of operation is to assist a struggling mission until the people are able to procure the means of grace for themselves.*

That the early settlers are quite unable to do this the following testimony will show: One of the society's missionaries, who has been now more than twenty-five years in the back bush in the diocese of Ontario, writes last year—"Settlers are coming into this very back country very fast. Many of them are miserably and wretchedly poor." Another, in the diocese of Fredericton "But for your annual grant the probability is that we should have to close the doors of our church." At Parry Sound, in the diocese of Algoma, the Rev. R. Mosely writes—"Persons living in the backwoods say to me 'Come and see us and give us a service; we never see the face of a clergyman.'" The Rev. A. Jordan, from the diocese of Nova Scotia, also writes—"It is sometimes said, though I hope not so frequently as it used to be, 'These people ought to support their own ministers without assistance from the societies at home.' Why, if the committee should withdraw their help from my parish, what would be the consequence? So far as I can see the people would be left in a state of spiritual destitution, without God and without hope in the world. Instead of withdrawing, we want more assistance. The society's missions are the poorest in the diocese, and the people the least able to help themselves; without the society they would either be left destitute, or at best with only occasional services." One of the society's agents amongst the coloured population, writes from another diocese—"The withdrawal of the annual grant altogether would be the end of all hope for our poor coloured brethren. Our own church is the only place of worship in the village where they can come on terms of equality with the white people. In the Canadian settlements already occupied by this society, God's blessing is abundantly attending the labours of its missionaries, but great as the work is, more men and means are urgently needed. In the diocese of Nova Scotia, missionaries writing from different parts of it state—"Your society is doing a noble work in Nova Scotia, which may God our Heavenly Father prosper to His glory even more abundantly." "The place was once a stronghold of the Indians: two solitary wigwams now remain. The Indians and the war cry are no more. The standard of the Cross floats on high, around which hymns of praise to God are sung, the Lord's Day revered, sacraments administered, and many souls converted." "This year has been by far the most satisfactory of the four years I have occupied this Mission. Evidence of more spiritual life, of the indwelling of the Holy Spirit, of more love to the Saviour, has been manifested. More prayers have been offered, the Bible has been more read, and the worship of the sanctuary has been more fervent; the congregations have been larger, and the attendance more regular. The increased interest taken in the services of God's house has caused the people to assemble in weather in which formerly no one would attend." From Parry Sound, the Rev. R. Mosely further writes—"I rejoice to say that there are also in other parts of this mission evidences that the Lord is blessing and crowning my efforts with success. I still hold three services every Sunday, besides week-day services and duties. I rejoice in the fact that the services are carried on in accordance with the Rubric, that we have spiritual life in the congregation, earnestness in the

responses, and good congregational singing." The Rev. Canon O'Meara, diocese of Rupert's Land, in speaking of the society's work in the Dominion, says—"In this diocese, and in fact throughout the whole north-west, the foundations of our Church's future work are being laid firmly and carefully upon those principles of Protestant and Evangelical Christianity for the maintenance of which the Colonial and Continental Church Society is so famous."

## Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

### ECCLIASTICAL TITLES.

SIR,—In answer to "a subscriber," allow me to say that the use of a *Dean in this country* is (1st.) to be Rector of the Cathedral where there is one, (2nd.) to be head of the Chapter, which Chapter (could be utilized as a Bishop's Council—in lieu of American Standing Committees—and which) is needful—as I have already pointed out—where "Dean and Chapter Lands" have been given. *Canons* are needed to complete the Chapters and take their turns as preachers in the Cathedral. They are also individually useful, when Canonries are attached to other offices, as heads of Theological Schools, Archdeacons, Wardens of Houses of Religion, &c. Albany Cathedral Chapel is a smaller building to do duty until the larger can be erected, but possesses every attribute of a Cathedral except the fabric.

Archdeacons in the Old Country are (according to the Clergy List) always included in the, "Cathedral Establishments."

The offices and titles referred to are "something more than toys to please children;" they are for the edification of the "Body of Christ"—the children of God—the heirs of Heaven, wherein dwell "angels and archangels," and where seraphic choirs never cease to sing. D. C. M.

### QUERY.

MR. EDITOR.—Would you please inform an inquirer through your valuable paper if a person can hold the office of Churchwarden, and be delegate to Synod both, at the same time, by answering the above you will oblige a subscriber to the Churchman. S. A. J.

[Certainly.—Ed.]

### "PARISH MAGAZINE."

MY DEAR SIR: Will you kindly give me space to say to some kind friend I shall be grateful if he (or she) would *continue* to send me the little work of which two copies were sent to my address some time ago? The work I allude to is called *Parish Magazine*, and is edited by Rev. J. Erskine Clarke, M.A., a gentleman I have known these twenty years as a good and true man.

Your paper being my only medium of communication with my unknown friend, must form my excuse for troubling you. I am yours truly,

WM. CROMPTON,

Travelling Clergyman, Diocese of Algoma.  
Aspdin P. O., April 18, 1878.

### THE RESURRECTION.

SIR,—In reply to your note appended to my letter you must allow me to state that giving that very well known explanation that 'the Resurrection to Eternal Life' refers only to the *general* resurrection, does not meet the point of my letter at all. What I stated was this *fact*—that the Church commits all—the good and the bad—to the ground with the same hope—she expresses the "same hope" for a man whether a devout christian or the very reverse. Now there is no denying the fact that the *same words* are used in the one case as in the other, or are we to say the words of the service have contradictory meanings—they mean nothing in the case of the good, and another in the case of the bad. As to the meaning of the language of the Burial service as a whole, I would refer you to a memorial of the

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bishops, clergy and lay delegates of the Diocese of Toronto, presented to the Provincial Synod. That memorial speak, of the language as "being most admirably adapted to express *Christian hope* . . . and to convey consolation most welcome and salutary;" and the same memorial complains of the "scandal occasioned" by the indiscriminate use of a service containing such language—and so Mr. Editor I believe more "scandal is occasioned" by using language of "Christian hope" and which "conveys consolation most welcome and salutary," over *everybody*—than is occasioned by a few sermons which express a hope that in the coming ages the torments of the wicked may end. Whether Canon Farrar teaches, what your reviewer affirms, and what I ventured to deny—"that the wicked will be admitted to *all the felicity of the Saints*,"—of course readers of the volume can decide for themselves.

Yours, &c., Q.

THE APOSTOLIC CHURCH—WHICH IS IT?

DEAR SIR,—In your to-day's issue I notice a communication signed "W." in which he objects to the following words in the first letter of my "Reply &c." to Professor Withrow's work, as referring to the clergy of the Church of England "paid as many of them are by the state &c." I would say that in making the above statement, I had no especial reference to chaplains in the Army Reformatories &c., but to the payment of *many* of the clergy by "tithes" which I am led to believe were granted to the clergy by the King in his own right as supreme in the state. I find that King WILFRED A. D. 696, granted to the church "freedom from imposts" (vide laws of King Wilfred I.) and in the dooms of King ALFRED, the following is the thirty eighth. "Thy tithes and the first fruits of moving and growing things render thou to God." Again in the ordinance of King ETHELSTAN, I find the following addressed to the Reeves at each "burgh" "That ye first of my own goods render the tithes both of live stock and of the year's earthly fruits \* \* and I will that the Bishop and the Reeve command it to all who ought to obey them that it be done at the right term \* \* and I will also, that my Reeves so do that there be given, the church-scotts and the soul-scotts at the places to which they rightly belong; and plough-alms yearly, on this condition, that they shall enjoy it at the holy places who are willing to deserve it." See also the ordinance of King EDGAR "On Tithes." I may also ask from whence do the Bishops of England derive their *temporalities*; and I may add "the clergy reserves" in Ontario. That "all endowments" in the Church of England were not derived from the crown, I am well aware, but that *some* of them were I am assured by BEDE from whom I learn that EHELBERT was the first to endow the See of Canterbury with "a settled residence in his metropolis of Canterbury, and with such possessions of different kinds as were necessary for their subsistence." (Lib. i. c. xxvi) and again "Ethelbert erected from the foundation the church of the blessed Apostles Peter and Paul, and enriched it with several donations." (Lib. i. c. xxxiii).

I might say more; but will not trespass upon your space as I think enough has been said to show that I was correct in saying that "many" of the clergy of the church of England are "paid by the state. Very respectfully yours,

T. G. PORTER.

Hillsdale, April 25th 1878.

THE CHURCH AND THE BIBLE.

DEAR SIR,—May it be asked, with all humility and deference, can his Lordship the Bishop of Huron prove the words, reported as used by him, in the Induction sermon in the parish of St. James, Ingersoll, relative to the Church and the Bible. His lordship is reported to have said "that the Church puts the Bible first, and then herself." Pray, where, and how does she do so? She does not do so in the education of her youth; for it is the Catechism she puts forward then. In the address to the sponsors in baptism, whatever may be implied, she nowhere expressly makes mention even of the hearing of the Scriptures read, much less of the personal reading thereof or teaching thereof. Nowhere do I find that she

puts the Bible first, but rather everywhere implies that she herself, in her ministry and sacraments, must come first. Though the Bible is the word of God and comes from God we must not forget that the Church is the work of God, and the Body of God in the person of Jesus Christ—"His Body the fulness of Him that filleth all in all." Both emanate from God; both by Him are preserved. But the order of both by Him was also arranged, and that was, in my humble opinion, as far as I can see, the Church first, then the Bible. And this, both in practice and theory. The Church teaches and the Bible proves. As the Church existed in all its integrity, as sins were forgiven and souls were saved before the New Testament, or, for that matter, the Old Testament, Scriptures were to be found, in whole or in part, in the many churches of Apostolic days: so would it be now, if, by any possible calamity, we were deprived of the Holy Word of God. B.

"HYMNS FOR THE YOUNG."

SIR,—In reply to "A Sunday School Teacher," allow me to say that *Hymns Ancient and Modern* has a large and choice collection of Hymns for the Young, with admirable tunes, and can be had from five cents upwards. P. B.

THE FIRST CHOIR OF MEN AND BOYS.

DEAR SIR,—Under the heading of Nova Scotia, in your paper of April 4th, Yarmouth claims to have the first choir of men and boys in the diocese, out of Halifax. I beg to say that Falkland has had a surpliced choir of boys for some years.

I am, dear sir,

Late Curate in Charge of Falkland, N.S.

AUDITORS FOR CHURCH ACCOUNTS.

SIR: In secular societies it is, I believe, customary to appoint auditors in the following manner: One is elected at the annual or regular general meeting of the members, or shareholders, while it is left to the officers who manipulate the funds, to appoint a co-auditor, at any time previous to the regular periodical presentation of financial statement. This is the plan legalised for the management of our public school moneys by school section trustee boards. I find that many vestries elect two auditors at the annual Easter meetings. Is this correct? Or should not, rather, the general meeting of the vestry elect an auditor, leaving the appointment of his colleague to the Churchwardens. Yours, etc', W.

ALGOMA.

DEAR SIR,—I have read with great interest the letter of Rev. W. Crompton, our pastor, in your issue of April 11th, and, with your permission, would do my little towards vouching for the statements made by him. Speaking for Beatrice, I can say, that I know nothing that could be so disastrous to the cause than it would be for our little Church Hall to be closed through want of funds. How our travelling clergyman can stand the work he does is a mystery to all; but the result of that work we can see because it is evident. Only two years ago, we thought we mustered a fair congregation if there were twelve present. Last night (Easter Day) we had about seventy to share in as hearty a service as ever I heard in England. The distribution of THE DOMINION CHURCHMAN by our pastor has been a great help to the work. To-day we have had our Vestry Meeting, and there was the largest number present that I have known in an experience of eleven years; and there was but one expression of anxiety that God would put it into the hearts of Church friends to continue their assistance. In making up our accounts, we are happy to say we are quite out of debt, and have a balance of \$2.34 in our favor. The following resolution was unanimously passed:—"That for the future the Offertories of St. Mary's Church be given, two-thirds to the Diocesan Fund and one-third retained to pay current expenses. Should more be required, we agree to find it amongst ourselves." This will show you, sir, that we are willing to *do what we can*, though I am sorry that is but little at present.

We are surrounded by Dissenters, but many of these are quite ready to sell out and leave the

neighbourhood, so we hope good Churchmen may become purchasers. There are some very good lots for sale, and I shall be only too happy to put brother Churchmen in the way of securing a good location and add to the number of our brethren here.

Let me, through you, thank all friends who have hitherto aided us; and, praying for God's blessing upon our Church, yourself, and our pastor,

I remain yours truly,

R. LAMB, Lay Reader & Churchwarden.

ST. JAMES' CATHEDRAL AND THE ST. GEORGE'S SOCIETY.

SIR,—Time was that on the occasion of the Patronal Feast of Englishmen a High Celebration in the morning would have been the rule, at which all the members of the St. George's Society would have attended to receive Holy Communion as an act of thanksgiving for mercies received during the past year. But such a thought does not seem to have entered the minds of the officers of that body. It is true there are some good churchmen amongst them too, but what are they amongst so many of the other sort? Till the Society is sufficiently leavened with Churchmanship, we shall, I suppose, be treated to the old old story of the chanted "Gloria"—Gregorian chants studiously eschewed as popish—with florid canticles and anthems specially selected with a view to showing off some pet prima donna or some favorite *basso profundo*. In accordance with old Fogeydom the Psalms will continue to be droned out and the prayers to be preached by a parson—with his back turned to the Altar, the centre of attraction being a blackgowned ecclesiastic, whose sermon is the one thing—after the choir—regarded as worthy of the occasion.

On Easter Day this was painfully apparent in St. James' Cathedral. Being a "day of joy and glory" the church was, of course, as funereal as ever in aspect. Being a feast whose chiefest glory springs from the incarnation, the two hymns of the church specially bearing on that mystery, the "Magnificat" and the "Nunc Dimittis" were of purpose omitted at Evensong, and the other two psalms—tolerated as alternatives—substituted, simply because of the opportunities thereby afforded the soloists of showing off their voices. The listeners also in the church, evidently imagining that they were in a theatre, deliberately turned their backs upon the Altar, and gazed up at the choir as on so many opera singers. When the anthems were sung it was even worse. The lady singers, one of whom, by the way rendered her solos execrably, put on all the airs and graces imaginable, and shook and trilled, and inserted grace notes wherever practicable, to the evident annoyance of the organist, whose endeavours to keep them within bounds were fruitless. It was, therefore, some consolation to think that the ambitious attempts of the singers to distinguish themselves beyond all others in the city came to violent grief. I do not say a word against the excellent preacher appointed by the Society; to use the words employed "in another place" he "evidently felt his position acutely." He wore his unaccustomed vestment with the air David must have assumed when he rejected Saul's armour, because he had not proved it. Alas! Mr. Pearson was less lucky than David, he was obliged to succumb to the Cathedral giant of formalism and to don the unwonted and highly Romish garb which is in consonance with the *genius loci*. Never mind, he had the courage to call himself a "Christian priest," and that was more than something gained at such a moment. You should have seen how some of the Georgians stared and nudged each other as they stared, open mouthed. Of the other function it skills me not to speak. It consisted of an official, I suppose from his being employed about the altar and from his having a few minutes before worn a black robe, that he is an *Ecclesiastic in Minor Orders*, doffing his upper vestments and appearing in a magpie costume, within the altar rails, white as to his sleeves and neck, but otherwise black. One wicked person said he was the Verger in his shirt sleeves. I at first thought he was a bishop in *partibus*, judging from his costume; but neither of course could be the case. Who was he? This official took a large, white damask tablecloth and pro-

ceeded to treat the altar as a dining table by completely covering it therewith, and studiously arranging the drapery so as to fall gracefully. I was told he was "spreading for an evening celebration," but could that be? I did not wait to see—I left in disgust *multa furens*.  
Toronto, April 22nd, 1878. E. D. R.

## ALGOMA.

DEAR SIR,—I have seen several letters in your columns from an esteemed pastor, which I can fully endorse. I am very sorry to hear that the church people in the front are withdrawing their support from this diocese, under the impression that the people of Algoma should support their own clergy. I can assure you that they are not able to do so at present. In Muskoka, although the population has increased very fast lately, a large majority are poor men, struggling to make a home in the bush, and are barely able to keep their families, I will not say in comfort, but from starvation. The church people are very much scattered, and Mr. Crompton officiates in ten places, travelling on an average ninety miles every fortnight, and any one who knows what our roads are would consider it equal to two hundred miles in the front townships, to say nothing of the risk to life and limb.

At our vestry meeting yesterday, the following resolutions were passed: 1st. that two-thirds of the offertory be given to the diocesan fund. 2nd. That five dollars be given to the above fund out of the balance in hand from last year's offertory. 3rd. That F. Richardson, Esq., do canvass the church members in this place for a subscription to the above fund.

Wm. BUCKERFIELD, Church Warden.

## Family Reading.

## THE PENNANT FAMILY.

## CHAPTER XXXVII.—THE WRECKERS.

While Daisy was waiting on horseback for Caradoc, on the Mynydd fach, or Little Mountain Caradoc had been ascending it on foot, with the intention of meeting her, according to promise. But, glancing back towards the Esgair, he distinctly saw the figure of a man on its summit. He had always feared lest some wrecker, less superstitious than his compeers, might brave the supposed witch, in a desire to extinguish the beacon, so he paused to watch the figure scramble back from the Cader, and disappear amongst the gorse. Impelled by fear of consequences, instead of keeping his appointment with Daisy, he hurried back towards the Esgair. He arrived at its entrance while just light enough remained for him to see two men walking across the cliffs, away from the Esgair, in the direction of the tower. One of these he knew, from his limp, must be Evan; the other he suspected from his height and carriage, to be the earl. At first he was prompted to follow them, but, changing his mind at a sudden thought, he ascended the Esgair instead. Accustomed as he was to the height, he was not long in reaching the Cader-y-Witch.

"They have put out the light!" he exclaimed, in a voice of anger and alarm, as, rounding the back of the great chair, he found himself in darkness. "They have carried off the lantern," he added, looking at the void, and feeling for his iron girders. "Can there be such devils in human form? I will expose them, come what may. The truth shall be known before we leave Brynhafod. There are sure to be ships in danger in this wind and darkness." He glanced round. "Ah! that is a wrecker's fire down by the quicksands!"

Careless of the night, or the result, Caradoc began to descent the rock by the dangerous path already mentioned, crying aloud, "God will defend the right, though His ways seem strange to me!" He reached the base in safety, guarded by that protecting Power. The tide was ebbing, so he scrambled along the beach in the direction of the fire, which was lighted on a rock as near the quicksands as possible. As the light on the Esgair led away from the quicksands, so this fire would lure into them. He knew the very point where it was kindled, and now stumbling over

rocks and stones, now wading through pools of Salt water, he resolutely laboured on towards it.

"The wreckers have sighted a ship, or they would not have lighted it," he muttered. "I am glad to see for myself what I have watched for so long."

He reached it at last, and found that it was a kind of bonfire, which have been kept alight by means of dry seaweed and brushwood. Two men were seated watching it, whose faces were clearly revealed by the flames that fell upon them. One was Davie Jones the fisherman, the other his nephew. Caradoc went boldly towards them, and before they had time either to resist or escape, collared them. He was taller than they, and had the advantage of youth over Davie; but they were too muscular to remain long in his grip.

"I know you both—I am Caradoc Pennant!" he cried, as the younger man got loose, and was about to attack him. "Was it for this I saved your life, Davie? for this Michael preached and Daisy read? Cowards! can you find no better way of living than by murder?"

"Has she struck?" added Caradoc.  
"No, she be too far ahead, by the sound," growled Davie.

"Then come with me to Monad, and put out the boats," cried Caradoc. "If you refuse I'll have you up before the justices to-morrow."

"The earl won't let us," growled Davie. "If we fish he takes our haul, if we watch for waifs he claims 'em, if we try one light he tries another."

He's a worse witch than the witch o' the Esgair who has'nt put up her candle to-night. Come you, Master Carad, we'ont be standing that. We're only watching for the oyster boats as knows this corner for landing."

Caradoc had stamped his foot in the midst of the fire, which was already having a struggle with the wind to keep alight at all, and in spite of the efforts of the men to prevent it, succeeded in extinguishing it. Just about the time that Daisy blew out the earl's candle. So all the lights false and true, on that particular coast were extinguished. Almost immediately Caradoc and the men heard the minute gun.

"The earl will protect us and dumfounder you, my lad; but I'll go if you promise not to tell, because you were saving my life," said Davie sulkily.

"I promise nothing; but I know you well, Davie, and you're not so bad as they say you are."

"If I'm bad 'tis the earl's fault. Come along Shenkin. We shall all three break our necks, but if Master Carad don't mind, why I don't, since he's clever enough to mend 'em again."

While the trio make their way towards Monad, under cover of the darkness, we must return to Daisy, who had just reached Brynhafod.

All there had been quiet up to that hour. The day had passed in harvesting, and slow, almost secret preparations for removal; the evening so far, in an almost lethargic stiness. David Pennant had sunk back into his state of persistent fretting since the earl's return—now showing the impulsive side of his character, now the obstinate—and only restrained from resistance by his filial respect and obedience. The minds of the others were engrossed in him, and every thought and action of every day tended, in every degree, towards him. He had been for more than an hour, in silence and gloom, seated on the corner of the settle, his wife by his side, trying to comfort him by constantly wiping the tears from her eyes. This had been her way of showing sympathy from the first, in spite of Daisy's entreaties and Marget's scolding. The old farmer, was quietly smoking his pipe in the chimney-corner, and Michael turning over the leaves of a book, and listening for Daisy and Caradoc.

Thus they were when Daisy burst in upon them, breathless with excitement and the wind, her headgear gone, and her hair streaming over her shoulders.

"The gun! the gun! Father, Michael, there is a ship in distress!" she cried.

She left both doors open and the signal reached the ears of the inmates of the hall for the first time. All started up. Since the beacon had been set up on the Esgair danger signals had been rare on that part of the coast. Light returned to David Pennant's eyes, courage to his heart,

strength to his sinews. He listened a moment, then went to the door and looked out.

"She is out yonder. I see a light from a rocket or gun this side the Esgair," he cried. "We must to Monad. Call the men, Michael. Prepare the ropes. Get ready, mother. She will never weather this gale."

David Pennant was himself again, the man we saw when first introduced to him. In less than five minutes he and his were prepared to save life, if possible. But on this occasion the old farmer was content to remain at home, while Michael accompanied his father. Years had brought the feebleness of old age to the one, the strength of manhood to the other, for Michael though weak of body was strong of soul, and no one ventured to obstruct him in the path of duty.

While the gale shook the gabled farm, and threatened to uproot the trees and blow down the corn-stacks, the men sallied forth with their lanterns, and the old farmer and the women alone remained behind. The latter busied themselves in preparations, although they scarcely believed the ship-wrecked, if saved, could reach Brynhafod from Monad on such a night. It was a mile beyond the bay where Daisy was wrecked. All asked where Carad was; and Daisy's anxiety about him was intense. Indeed, the events of her evening had been such as to make her almost incapable of further action, and she longed for him in order to confide them to another. Had the earl met with him? Had they quarrelled? Or, had he seen the struggling ship, and gone to the beach?

He had gone to the beach, as we know, and reached Monad with his companions just as his father and his followers arrived there. So strong a counter-force awed the wreckers, who were all astir waiting for what might turn up. The Monad beach was a grim scene that night, while Carad went from one fisherman to another, urging them to put out to sea in the direction of the vessel, the lights in which were visible from the beach.

"Davie Jones, you are as good a pilot as there is in the country," said David Pennant. "If she isn't actually aground you could pilot her round the Esgair. Where do you think she is?"

"Among the rocks by the quicksands," growled Davie. "Could'n't reach her in this wind. Blowing great guns!"

"I will go with you," cried Caradoc; "you know I can handle an oar with any of you, or could."

Meanwhile Michael wandered from man to man, woman to woman, speaking "words that burn." His preaching had not been quite in vain, and he stimulated them to action by encouragements and promises. While he talked, and his father offered his "best corn-mow," to any one who should put out and either pilot or tow the vessel in, the wind lulled a little.

"Let us save her and cheat the earl!" cried David.

"Let us brave the wind and not shirk the gale like a set of cowards!" exclaimed Caradoc, beginning to drag a boat towards the shelving beach, whence they launched her.

"Let us do the Lord's will, and trust in Him," said Michael, while another signal sounded nearer than the last.

"Come along then, or she'll run aground. I'll do what the Pennants want, for they saved my life," said Davie Jones, helping Caradoc to push the boat.

"And I don't mind if I lend a hand," said Davie's nephew and one or two other fishermen, and the boat was manned, Caradoc leaping in first, and seizing an oar.

They pushed her into the sea in the wind and dark; and while she bravely rode the stormy billows in the direction of the dim light and sound from the ship, sturdily pulled on by her resolute crew. David Pennant and the others watched anxiously from the beach; and at that moment old Mr. Pennant and the women were engaged in prayer at the farm.

(To be continued.)

ERRATA.—In our last issue, p. 201, col. 1, line 27 from the bottom, for "march" read "watch," line 6, read, "should now."

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I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877.

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I am yours faithfully, H. NOVA SCOTIA. KINGSTON, June 24th, 1876.

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

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