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THURSDAY, JULY 5, 1877.

THE WEEK.

Mr. Gladstone's visit to Birmingham may certainly be taken to be a noticeable event, marking, as it seems to do, very clearly one further step in that gentleman's progress towards—what shall we call it? The rejection by the House of Commons of his famous Resolutions, and more especially the admitted disinclination of the Liberal party to follow his lead, had, no doubt, influenced Mr. Gladstone in his acceptance of the homage of the Radical party, and his apparent identification of his own with their opinions. They, of course, are delighted to obtain such a leader, upon whom, by their spokesmen at Birmingham, they lavished the most fulsome praise—a form of bribery against which no political virtue is proof. The next thing is to consider what is the policy of the party with which Mr. Gladstone has allied himself. In exchange for their praise, he returns the compliment, by defining a Radical to be a man who is terribly in earnest, and there is no doubt that Mr. Chamberlain and Mr. Bright are terribly in earnest in their hostility to the Established Church. It seems to be "in the air" that ere many months are past the same conscientious convictions which obliged Mr. Gladstone to disestablish the Irish Church will force him to be the champion of the like policy towards that of England.

The debate in the House of Commons leads to the inevitable conclusion that the obligations now laid on the holders of certain fellowships in the Universities to take Holy Orders will shortly be abolished, the majority, in a full house, against Mr. Goschen's motion to that effect having only been nine. We are inclined to think that the change, under proper provisions, is desirable, and that it will not detract from the influence or mar the usefulness of the Church.

Is it to be taken for granted that Nonconformists are at liberty to use what service they please in English churchyards? We fear so. Of course if the proposed alteration becomes law churchmen will acquiesce in it, though they may think the enactment unjust and one not likely to ensure peace. For "what will satisfy Dissenters? Neither the principles of the old Nonconformists nor those of staunch churchmen now. The old Dissenter wanted to be unlike other people. The aim of his modern namesake is to be like them. The old Dissenter stood apart because he was better, in his own eyes, than the Church; the modern Dissenter intrudes himself everywhere on the ground that he is as good as every one else." But why pursue a quotation which, taken from the most moderate of Church papers, only bears witness to a social and religious antagonism from which we are happily free in Canada? We cannot, however, watch the course of the discussion without interest, for we look upon

the opening of the churchyards as but a step towards a demand for admission to the Church itself, on the ground that one is as much national property as the other. The best solution of the difficulty—though even that presses hard on the Church—would, we believe, be the establishment of new cemeteries wherever any need for them exists. In these, we suppose, the Church would be allowed to consecrate a portion for her own exclusive use, though we do not feel sure that the principle of allowing Dissenters' services in churchyards does not involve also the right of holding their services, at the request of friends of the deceased, in the consecrated portions of cemeteries.

The Bishop of Carlisle in a letter to his clergy says: "I can have no doubt as to what is the right course for the clergy with regard to the vestments, namely, not to wear them. It seems to me that a clergyman may base such a determination upon the decision in the Ridsdale case, without introducing any complications arising out of considerations concerning the jurisdiction of the Court of Appeal. * * The supreme question is, *What does the Ornaments rubric mean?* May not any clergyman say: 'The rubric is undoubtedly very difficult to interpret; I am content, having reference to all the difficulties, to believe that the conclusion recently arrived at is the true one, and that the Ornaments rubric does not authorize the vestments? Therefore, as the law of the Church does not authorize them, I will not wear them.' This is my advice to you." * * "I cannot say how deeply I grieve concerning the advice which Dr. Pusey has given; it depends upon the assumption that the decision has been given 'under a bias.' I do not know what prospect of peace there can be if the principles which Dr. Pusey lays down should certainly prevail. A few wise words from his pen might have proved a true Eirenicon, and would have been indeed most precious. As it is, a grand opportunity has been lost, and, I fear, lost for ever."

In the Sermon, from which we lately quoted, in which Mr. Ridsdale defined his position, he said, "whether our Bishop will propose any relief or give any dispensation from the law of the Church, which it would be right to accept, or otherwise meet our conscientious difficulty, remains to be seen. He holds an opinion with regard to these State Courts in which it is impossible for us to acquiesce; unless, indeed, in Ultramontane fashion we shut our eyes and blindly confess the Infallibility of the See of Canterbury. As the Archbishop is the last person to desire that we may hope he will in some manner open a way of relief to those who, on the subjects of the Courts, respectfully refuse to subscribe to his opinion." On reading these words the Archbishop wrote to Mr. Ridsdale offering to use such authority as he possessed, either as Diocesan or Primate, to dispense with the

obligation which the Vicar of St. Peter's felt himself under to use Vestments, lighted candles, and the mixed chalice. Mr. Ridsdale, with some hesitation, accepts the proffered dispensation and acted accordingly on the following Sunday. He adds, however, in his letter to the Archbishop, this proviso, "I intend my obedience to this enforced dispensation to continue only until Convocation shall have had fitting opportunity to deliberate on the question. If it shall appear that the opportunity passes with the question being solved, I feel I shall not be justified in using the dispensation any longer."

The safe conclusion to which a Committee on Ritual, appointed by the Lower House of Convocation, came in 1866 is not without interest in reference to the above occurrence. "On the whole, the Committee are of opinion that the use of vestments in parish churches cannot be regarded as binding upon the consciences of the clergy, at all times of their ministrations, is a sufficient compliance with the rule of the Church of England."

The people of St. John are showing an energy and pluck under their calamity which is quite worthy of the stout-hearted old Loyalist founders of the city. Work is being commenced, not only in tearing down unsafe walls, clearing away rubbish, but actually on foundations of new buildings. We are glad to see that due consideration is being given to necessary and desirable improvements, streets are to be widened, awkward corners got rid of, and wooden buildings are to be forbidden. The site of Trinity Church is a fine one, and we hope Mr. Brigstocke will rebuild his School-house first, and then give due consideration to the structure and design of this Church, which ought to be worthy of its site. We publish, this week, an account of the laying of the foundation stone of the new church at Fairville, a mission which owes its existence to the energy of Revd. T. S. Dowling. It should be borne in mind that those who have not actually been burnt out are in many cases nearly, if not quite, as badly off as those whose houses are burnt; for they, with an unselfish generosity, are housing and feeding the others, and they have no claim for any remuneration from the relief fund, although probably the props on which they depended are burnt from under them. Such, we are afraid, is the case with Mr. Dowling's new Church, commenced on the faith of promises of assistance which it is now impossible for the promisers to fulfil, the enterprise is in danger of coming to a stop unless other aid is forthcoming. We can answer for it that the church is very much needed, and that the people have done their utmost to help themselves. Can none of our readers show them some substantial sympathy?

From a return of the Ordinations recently held in England, we find that 354 were altogether ordained, of whom 198 were deacons

and 156 priests; the corresponding numbers at the same time last year having been 347, 169 and 178; so that in the total number there is, at least, no falling off. In one or two Dioceses the Ordinations were postponed to a later period. Of the 354, it is stated that 228 are graduates of Oxford, Cambridge, London or Dublin, while 14 more have been at those Universities, but have not yet graduated. Sixteen are described as "literate," while the remainder seem to have passed through some of the Theological colleges—institutions which, in old fashioned England, are not established in a pique, to act in rivalry with each other, or in antagonism to the Bishop of the Diocese.

So the Danube is crossed at last, and the Russians have now the opportunity and the necessity of showing their superior prowess and equipment in the open field. It remains now to be seen whether the famous Turkish quadrilateral will be able to hold in check the advancing enemy, or whether the latter's forces will be sufficient to mask these fortresses and allow the main body to press on towards the Bosphorus. In all campaigns in the Danubian Provinces the losses by fever and other diseases have always been enormous, and we fear that the present war will prove no exception to the rule.

SIXTH SUNDAY AFTER TRINITY.

WE have now set before us the truth that all the principles of the old law are preserved in the Christian dispensation, but here they are all heightened; their obligation is increased, their spiritual and real application to all the faculties of the soul and to all the concerns of life is immensely intensified; and with a point and force not to be misunderstood or misapplied, the Lawgiver of the New Dispensation gives some exceedingly minute illustrations of His own express declaration: "Think not that I came to destroy the Law or the Prophets: I came not to destroy but to fulfil. The Lord's words must have sounded somewhat strangely to the men of that age—an age remarkable among the Jews, at least, for a particular regard to all the minute details of duty—when He set down the righteousness of the most righteous observers of the strictest law the world had yet seen, as something far below what they were to aim after and actually to realize; or else no claim for admission to Christ's Kingdom could for a moment be entertained. The injury to a fellow creature, forbidden by the new Interpreter of the Law, was shown to extend not only to a real act of the hands—it was to include the internal emotions of the soul. With the Lawgiver that now comes before us, an improper look is a breach of the Moral Law, and hatred is accounted as murder.

This increased strictness in the obligation to observe the old law when extended by the new Lawgiver, requires a proportionate increase in the grace by which the duty of obedience to God may be fulfilled. If Christ's law extends to the wilful conception of an act as well as to the act itself, accounting the one

a sin as well as the other, His death and resurrection extend themselves to the Sacrament of baptism, brought before us in the Epistle of the Communion office for this day, making it the means of a death unto sin and a new birth unto righteousness, and thus endowing Christians with a power to fulfil the requirements of His law, which otherwise they could not possess. The power of Christ against sin becomes not only a power external to the soul, but an inward capacity, the practical use or desire of which is, to a certain extent and within certain limits, optional with those to whom it is given. The passage chosen for the Epistle has no reference to the mode of baptism, as some have alleged, but to its legitimate effects. The Apostle's argument is clear: How shall we who are dead to sin continue to live therein? But we have been baptized into the death of Christ, which was a death for the annihilation of sin. Therefore by baptism we are buried with Christ into a death unto sin, that as Christ was separated from the living world, we should be separated from a life of sin; and that as he was raised from the dead to a more glorious existence, so we should also through the use of the means of baptism be enabled to walk in newness of life. And the Christian life springs from and is sustained by the apprehension of Christ present in His Church, present in and with his members as a life-giving spirit. He is the quickening Spirit of Christian humanity: He lives in Christians; He acts through Christians and with Christians; He is indissolubly associated with every movement of the Christian's deepest life. "I live," says the apostle, "yet not I, but Christ liveth in me." This felt presence of Christ it is which gives both its form and its force to the sincere Christian life. That life is a loyal homage of the intellect, of the heart, and of the will to a Divine King, with whom will, heart and intellect are in close and constant communion, from whom there flows forth, through the Spirit, in the Sacraments, that supply of light, of love, and of resolve which enriches and ennobles the Christian soul.

According to St. Paul in this epistle, as also in Tit. iii. 5, the instrument of the beginning of the Christian life is the sacrament of Baptism, to which the Holy Spirit gives its efficacy, and which, in the case of an adult recipient, must be welcomed to the soul by repentance and faith. Regeneration, in the Christian sense, thus implies a double process, one destructive, the other constructive; by it the old life is killed, and the new life forthwith bursts into existence. This double process is effected by the sacramental incorporation of the baptized, first with Christ crucified and dead; and then with Christ rising from the dead to life. St. Paul, however, distinctly intimates in the whole of the former part of Rom. vi., that a continued share in the resurrection life depends upon the co-operation of the will of the Christian. But the moral realities of the Christian life, to which the grace of baptism first introduces the Christian, agree with Christ's death and resurrection, and are the effects of them. Regarded historically,

these events belong to a period long gone by. But for us Christians, the Crucifixion and the Resurrection are not merely past events of history; they are life-producing facts, from which no lapse of centuries can separate us; they are perpetuated to the end of time within the kingdom of the redeemed. The Christian is, to the end of time, crucified with Christ; he dies with Christ; he is buried with Christ; he is quickened together with Christ; he rises with Christ; he lives with Christ.

CHURCH MUSIC.

THE choral service as rendered in St. George's Church, Toronto, on Tuesday, the 19th of last month, on the occasion of the opening of the Diocesan Synod, was a great improvement upon that of the preceding year. The whole service was taken carefully, and given with a tolerable amount of precision and expression. The anthem, "O rest in the Lord," was sung very nicely indeed. It was also an improvement to have two chanters instead of one as heretofore. But the service was undoubtedly too long. Why not have Divine service chorally rendered, with a sermon by a popular preacher on the evening preceding the day of the opening of Synod; and then on the Tuesday, Holy Communion at 10 a. m. with the Synod sermon? By this change we should have two short, pleasing and attractive services well attended, in place of one very long and tedious service, attended only by a portion of the members of the Synod.

The "Canticles, published under the direction of the Church Music Committee of the Diocese of Toronto," a part of which was put into the hands of members of the Synod, appears to be a useful little book, and from the very low price at which it is published (15 cents) it is to be hoped that it will be largely used throughout the diocese, and perhaps also throughout the Dominion.

The appointment of Mr. H. Cameron (late of the Synod office) as *Organizing Choir Master for the Dominion*, is a step in the right direction.

In the old country, church music is advancing in thorough earnest. At the 223rd anniversary of the *Festival of the Sons of the Clergy*, which took place as usual in St. Paul's Cathedral, the large congregation filled the dome, and extended to the last arch of the nave, thus showing how these services are appreciated. The choir, numbering 300 voices, was conducted by Dr. Stainer from the back of the lectern, Mr. G. C. Martin, sub-organist of St. Paul's, presiding at the organ. Sullivan's overture, "In memoriam," preceded, and formed a most fitting prelude to the service. To the *Magnificat* and *Nunc dimittis*, the music to which was composed expressly for the occasion by Mr. E. H. Thorne, considerable interest was naturally attracted, as being both the most recent, and perhaps one of the most ambitious works of a modern church writer of recognized talent. It is considered a service of great merit. The anthem was the "Song of Miriam," by Schubert. The middle portion, which tells of the pursuit by Pharaoh's host; its overthrow,

and the delivery of Israel, is intensely dramatic and descriptive. The treble solos were divided between two of the cathedral boys, and rendered in perfect tune, and with that purity of tone for which the choir is now becoming so justly famous. The sermon, which was preached by the Rev. E. R. Wilberforce, was preceded, according to custom, by the "Old hundredth psalm, and followed by the Hallelujah chorus; and the blessing pronounced by the Bishop of London, terminated a most impressive festival service.

The fifth annual festival of the "London Gregorian Choral Association" took place also in St. Paul's Cathedral. The service began with *Celestis Urbs, Jerusalem*, from the "Hymnal Noted," sung as a processional. The enormous choir of 1,000 voices was reinforced by trumpets, trombones, euphoniums, clarionets, and a few violins, while Mr. W. Jordan, Mus. Bac., as usual at these services, played the organ. Considering the huge size of the choir (the procession lasted half an hour) the processional hymns were very well sung. The psalms and canticles were given with fine power and precision, and the vast body of tone will not be easily forgotten by those who were fortunate enough to be present. The anthem was Mr. Jordan's "Blow ye the Trumpet in Zion," and went exceedingly well. The Rev. T. Helmore (who, as usual, occupied the post of conductor) succeeded in directing the voices of the large and scattered choir with far more precision than could have been expected. The Rev. H. C. Shuttleworth, one of the minor canons, chanted the prayers, &c., and the Rev. Canon Ashwell preached the sermon, which was both appropriate and concise. We shall have something more to say about this festival and association in another article.

DISESTABLISHMENT OF THE CHURCH IN ENGLAND.

THE question, which is every day becoming more and more a practical one in the Mother country, is that of disestablishment. It is one which may be considered almost an interminable one. At first sight it might be considered a very easy matter to separate the Church from the State. But when we take into consideration the fact that according to the Common Law of England, the Church is the State and the State is the Church—and that the Statute Law has been constructed on the same principle; and also taking into consideration the fact that a vast number of endowments and other money considerations have been added to the property of the Church in later years, it becomes evident that disestablishment, connected more or less with disendowment, in order to have connected with it any principle of equity at all, cannot be one of the easiest or most facile questions that might be imagined.

As matters stand at present it cannot be said that the *State* and the *Church* are terms which mean precisely the same organization or the same body of men. The Church was never a mere department of the State—the doctrine of the Earl of Beaconsfield and his satellites notwithstanding. Her property was

not created by the State, although the State has, in a general way, pretended to be a guardian of that property; oftentimes, however, acting as guardians sometimes do, in securing a very considerable portion for its own purposes. When disestablishment comes, as come it must, if the State continue to control the Church as it has recently presumed to do—unless all right and all law be totally extinguished in England, as they were in France at the time of the Revolution in the last century, the Church would unquestionably be immensely the gainer. Of course we could hardly expect the State would restore even the millionth part of what it has robbed the Church of, from the days of Henry the Eighth downwards; but if it allowed the Church to retain the half of what clearly belongs to her, in the same way as Presbyterians, Wesleyans, and Socinians are allowed to retain theirs, the Church of Christ in England would gain immensely by the disestablishment. Voluntary contributions would flow in far more rapidly than ever; and the work of the Church would be now carried on more spiritually and in a less worldly fashion.

The Liberation Society in England, instituted for the disestablishment and disendowment of the Church there, has employed a Mr. Frederic Martin to collect information upon the subject. This gentleman might almost as well have given up the subject in despair, so utterly unable has he been to accomplish any satisfactory data upon it. He makes the annual income of the Church establishment to be more than seven million pounds sterling; but many of his statements are evidently mere guess work, and are therefore of no value. He seems not to be aware that in England Church rates have been abolished and the Universities opened to Non-conformists. He speaks, too, of "sixteen thousand stately religious edifices," but nobody seems to know where they are to be found, although since 1840 no less than 7,144 churches have been restored. And, again, Mr. Martin declares the Church to be the owner of a million of acres of the best land in England, although the *Guardian* cannot find more than about three hundred and ninety thousand acres belonging to the Church at present, while there are hundreds of new incumbencies that have not a single rood of land belonging to them beyond the site of the parsonage.

The sixteen thousand incumbencies are believed to be worth on an average about £250 sterling, some of them being worth £20 or £30 a year, and two or three of them being worth £2,000 or £3,000. There was one in Cambridgeshire worth £7,000 a year, in consequence of great improvements from the drainage of land; but that incumbency has been several times divided and subdivided.

Of the existing endowments of the Church in England it is now evident that although Henry the Eighth and the other Reformers robbed the Church of so much of her property, yet more than one-half now existing has been bestowed upon her from private sources since the Reformation. When the significance of this fact is duly regarded, it is considered that it is no cause for marvel when

it is found that the statesman and financier seems always very reluctant to regard disestablishment as a practical question. Even that great Erastian authority, the Premier of England, has repeatedly declared that the English Church is too powerful a Corporation for the State to allow her to exist as an independent organization. The English Church establishment is in a vastly different position from that occupied by the Irish Church establishment. In England it is not a small minority, but a considerable majority, increasing year by year in numbers and influence. When disestablishment shall take place, it will be the act of the Church, unable any longer to bear the tyranny of the State. It must not, however, be forgotten that such a movement has already been started by the aggrieved party in the Church; and we have had ample experience to convince us that although the largest party in the State may be opposed to a certain change, yet when two extreme sections unite, what before may have seemed impossible, is at length easily accomplished.

LONDON GREGORIAN CHORAL ASSOCIATION.

THE anniversary of this association having been recently held in St. Paul's, the occasion has prompted some inquiries into the origin and suitability of the music commonly, but unfortunately called Gregorian, in the service of the Church. That Psalms and hymns were intended to be sung, and not read, or even said, is a principle at this time of day it is scarcely necessary to contend for; most people having come to the conclusion that the only appropriate mode of using poetic compositions, whether arranged according to the simple beauty of Hebrew poetry, or clothed in the rhyme and metre of modern hymnologists, is by singing them. The only objection against singing psalms that could possibly have any weight with sensible people, and that need be taken into consideration at all, is that our worship being public, and our service being conducted in the form of *Common Prayer*, there would not be so large a proportion of the congregation that would, or even could, join in it, if it were choral instead of being read or said. It is, however, surprising how soon the majority of a congregation can learn a chant, if the several conditions necessary thereto are strictly observed: First, that it be a simple chant, not one of the complicated, jumping character, like most of Mercer's; secondly, that it be a musical one, that is, possessed of real melody, not thoroughly destitute of every musical quality, like almost every one of Mercer's, and nearly all Anglican chants; thirdly, that it be used often enough for the congregation to become familiarised with it, and not changed every Sunday, merely to enable a select choir to show off its abilities; fourthly, that it be used chiefly as plain song—melody being more attended to than harmony; fifthly—last but not least—that the congregation become possessed of no insane prejudice against singing in the abstract, or against Gregorian tunes in particular. Were these

five precautions generally observed, we are persuaded that congregational singing would be more nearly universal than congregational responding, by reading, now is. Although, it is not often that we meet with an objection raised against singing metrical compositions, on the ground that congregations cannot join therein. If a churchman says he cannot sing, only let him join any one of the sects claiming to be followers of John Wesley, and we venture to say, in nine cases out of ten, he will sing half a score of tunes in less than a fortnight; and perhaps there is scarcely one man in five hundred who really cannot sing at all, if he has a mind to do so. If to the use of plain song it be objected that thereby the choir would have no opportunity of glorifying God with its own peculiar attainments, it must be remembered that the Church has provided the *Anthem* to be sung after the Third Collect, in which ample opportunity may be afforded for the display of the highest skill that the most splendid musicians of the age can ever furnish. The anthem may be as long, as complicated, and uncongregational, as the most fastidious choir can wish for. It may embrace as many solos or duets as they like; and may be as operative in character, and as unsuited for an assembly to join in, as Jackson's *Te Deum*. It is indeed the special provision the Church has made for enabling an educated and well trained choir to set forth the honor and glory of God, by the most magnificent display of all the harmony music is susceptible of, or that a select body of singers can master. All the rest of the service is meant to be congregational, except such alternate portions as are reserved especially for the priest or minister.

In connection with the Service to which we have referred as having been held in London on the 17th of May, it was urged that ancient music should be employed for ancient words, and modern music for modern. We cannot see the force of this argument. We would rather say the plain song of the Gregorian tones should be used, because it is the only really Church music ever heard by human ears, or employed by human voices. Not only may we say of it, as David said of the sword of Goliath, "There is none like it," but we would say, There is no other. It is absolutely peerless in its unapproachable and simple grandeur; and is the only kind of chant that in any way can be said to remind us of what we might suppose to be the music of the Heavenly world; if music, as we understand the term, could ever be used there. The Romanist has debased it, the English Churchman has oftentimes ignored it; but still we have it as one of the most priceless gems which a mystic antiquity has sent down to us, and which it is the object of the association named at the head of this article to revive, in all its pristine grandeur and beauty. The name "Gregorian" is most unfortunate, and has sometimes excited a silly prejudice against it; but it is doubtless far more ancient than the days of Gregory, or even than the time when St. Ambrose and St. Augustine used one of its tones by which to set forth the most magnificent of all the hymns the Church possesses—the *Te Deum*. It is true

that only one of its tones can be positively traced to an ancient Jewish source, but it is also true that none of them can be referred to a very ancient Greek origin. It is likewise true that they came from the land of the Orient; and from the fact that even one of them can be recognised as used by the ancient Hebrews, goes very far towards leading us to believe that they form the identical music used in the ancient Temple Service, and would be doubtless that employed by the Saviour and His disciples immediately before the Agony in the Garden.

The sermon preached on the occasion was by Canon Ashwell, who dilated upon the necessity of giving the services of the Church a living character. He said:

"You may read the Bible, and extol it as an ancient book of wondrous interest, and no one will object. But study it upon your knees as scarcely a book at all, but a living thing, a living being with a voice which wakens in the silence of your chamber, and speaks to you as never man spake, and makes your very heartstrings quiver again as it lays its finger on the pulses of your being. So with the Psalms above all. You may speak of them as [beautiful compositions, exquisitely illustrating the history of the Jews, and no will object. But chant the Psalms in their course throughout the Church's year: see in them, not mere historic poems, but solemn anthems all sung to Him, and all looking to Him; at Christmas, answering the angels' song with 'The heavens declare the glory of God;' on Good Friday, saying the very Psalms which He quoted on the Cross; at Easter, 'This is the day which the Lord hath made: we will rejoice and be glad in it;' on Ascension Day, 'Lord, who shall ascend into Thy holy hill?' on Whit Sunday, 'He hath ascended up on high, and given gifts unto men.' Insist on chanting the Psalms as part of the regular choral praise of Christ; seeing Him as the one object of adoration through all, as though He were present in our churches to receive that adoration, as indeed He really is; and then the faithful will rejoice, though there is sure to be a crowd of objectors to the solemn act. The crime of the Temple choristers lay in their singing, as an act of sacred adoration and welcome to their Lord."

He concluded his sermon with the following paragraph:—

"What gives our praise its perfectness is our sense of Christ's accepting presence. It is a grand lesson for all choristers and choirmen, for all clergy, and for all those who frequent the Church's daily Offices, that unless we sing them as witnesses to Christ, as psalms sung to Him as actually present with us, as he was with these Temple choristers, to hear and to receive their homage, it is nought. It is a lesson of reverence. It is a lesson of encouragement. It is a lesson, too, that we not only sing the Psalter, but also study it; study it in our homes, and learn its inner meanings, and learn to see Christ in all. That we learn to use it, as what it really is, the Prayer Book of the Church Catholic in every age, as the book of devotion to a Saviour who can and will protect His own,

who rescues us from harm, both in this world and the next. There are those who believe that there may be dark days in store for our own Church now, and that just as men high in office in old times found fault with devotion thus offered to a present Christ, so now the Church may have to suffer for allegiance to her Lord in preference to suiting herself to those in temporal power. So be it, if it must be. But what is the way in which the Church shall best prepare herself to meet the trial? Oh, let us, brethren, imitate these Temple choristers with the Hosanna cry of 'Save, Lord, we beseech Thee.' Let us be ever waiting upon Him, who is in the midst of His Temple, to accept us and to bless us. 'Save, Lord, we beseech Thee.' And He will save us, both now and in eternity."

REVEALED RELIGION AND POPULAR INFIDELITY.

THERE is abundant evidence to Christian intelligence that unbelief of the supernatural and of Revealed Religion is the great characteristic of the day. The very able utterance of the Papal Ablegate, from his own standpoint, must be acknowledged by the critic. He refers to this fact, and his reference to it, as a fact, is correct and indisputable. As to the cause of this however, we now and here join issue with him.

Religion indeed, Heaven derived and Heaven-wrought Religion must commend itself to men. The question is *what* is such a Religion? Most evidently it is not Popery, whatever may be said of its transient and external conquests. We refer to facts well known to History, that Popery has not been able to stand the test of intrinsic merit, even when tried by its own adherents. Unhappy France, and more recently, unhappy Italy, are convincing proofs of this.

The practical Divinity of Popery is inimical to Christian Faith, as indisputably it is to Christian morals. The human mind, by reason of its constitution by its Divine Author, acknowledges a need of Religion, and a disposition to belief in the supernatural.

The issue of this, however, must be determined not only by the theoretic and ecclesiastical form, in which Christian revelation is presented, but by its practical fruits. We now deal with this matter only in its ecclesiastical aspect.

It is certainly true that France, the "Sun" of the Papal system has, as it were, oscillated between Christianity and Infidelity.

It has found no rest either in the latter or in the former, as Popery has represented it. And why? Because both its teachings and its practice, but notably the practice, of those who have professed it, has conflicted most glaringly with man's moral sense.

Happily, in the conflict of principles waging in the world, God has not left man without a most helpful guide and witness in his bosom. (See here Rom. 2.)

If Popery has gained a transient advantage, as a system, at any time, it is traceable to this yearning after, under such conflict, the supernatural and the revealed as a ground of certitude; but if it has received a check,

if in fact it is repudiated by those best acquainted with its character, it is because it has so been "weighed in the balances and found wanting"—wanting in its fruits of that character necessary to its acceptance as good, by the moral sense of mankind.

Any ecclesiastical corporation that is to have *perpetuity*, must have it upon this basis, if intrinsic, and irrefragable claims to Divinity in its origin by the Divinity of its fruits. It is undoubtedly true that revealed religion and natural religion tell but *one story*. They tell us of one God.

If revelation tells us of one Lord Jesus Christ, it is but to make more clear the harmony of the Divine attributes.

The belief of *such a God*, and *such a Gospel* must produce kindred effects, and must harmonise with what is demanded by man's moral sense as acceptable religion and truly Divine. This is demanded from every ecclesiastical corporation that assumes to represent revealed religion. This Popery has, by the judgment of its own followers, failed to do.

The utterance of the able representative of the Papacy at this crisis of the world's history is very suggestive in its character. He very confidently anticipates its ultimate triumph as certain. He asserts her past conquests as Divine triumphs, and bases his affirmation of her indestructibility upon the assertion of her Divinity, but this is the very point at issue. The ground of her past triumphs and present assurance is not the Divinity of her origin nor the Divinity of her fruits. The tribute men pay to her is the tribute of that which is earthly and unsanctified in man, not that which is paid by his moral nature, or what is heavenborn and Divine.

Such, too, is her natural advantage in this conflict of principles. The elements of her *destruction* are found both in her character, man's moral constitution, and the fiat of the Most High. We pursue the subject in this connection no further, but apply it to our *own instruction*. As anti-Romanists it becomes us well to ponder it. It suggests to us the only basis of ecclesiastical power and *perpetuity*. *The power of religion must be formed in the character of its members.* Men must, and they will, try all claims by this standard. It is an inevitable law of our moral constitution. It matters not the *form* nor the position of Religious pretension, Orthodoxy, or Heterodoxy, Lay or Clerical, it is the "good living man" that bears off the palm, and whose name is truly honoured and immortalized, as being the spiritual handiwork of God.

To make it yet more clear, as God is a God of Truth, a God of Justice, and a God of Love, as the instincts of our moral nature stamp these as Divine qualities, precious and valuable, not inherent, but imparted to and wrought in man. (Ps. 85. 11.) As Christian Revelation must produce Christian Morality, and such a Morality as the human mind endorses, yet cannot of its own unaided powers attain unto; so must that religion which is to stop the mouths of adversaries, to satisfy the just expectations of its friends, and the demands of man's moral sense; which is to have in itself elements of *perpetuity*, and, to

glorify God, be able to stand such a test as the Word of the Saviour and man's moral constitution combine to apply: "By their fruits ye shall know them."

I have said that the characteristic of the times is a general indisposition to the cordial acceptance of Revealed Religion, and the statement of the Papal representative is justified by *facts*. Let us consider how we stand related to these facts.

That practice, whether corporate or individual, however orthodox in its theory, which conflicts with the judgment of man's sense of right and wrong, is chargeable, just in that measure, with being accessory to the acknowledged prevalence of popular infidelity.

And herein we may regard natural religion as re-echoing the utterance of that which is revealed, "Behold the Judge standeth before the door."

E. S.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

Our Calamity.—The fire which swept over St. John last week was one of the most destructive ever experienced on this continent. It raged for nearly forty hours, and left the city literally in ruins. Some idea of the devastation caused may be gained when it is stated that every wholesale house and nine-tenths of the retail places of business, more than one-half of the private residences of the better sort, and nearly all the public buildings erected during the last twenty years, were swept away. The scene presented to-day is a sad and striking one. The streets are filled with the ruins of fallen buildings. Here and there thin columns of smoke rise from smouldering fires. And everywhere over the extensive area tottering walls and solitary towers and chimneys mark where a few hours ago stood the evidences of the city's wealth and enterprise. Time only will fill up the outlines of the great disaster which have been given to the world thus far. There has been a considerable loss of life, and thousands have been financially ruined. One very unfortunate feature of the fire was that the city's stores of provisions were entirely consumed at an early stage in the conflagration, and twenty-thousand people, for the most part without proper clothing and shelter, were left also without food.

Little or no suffering, however, was experienced from hunger; as prompt and abundant succor came from every quarter. So spontaneous and deep was the universal sympathy shown that we have courage to meet the fact that incendiaries are known to have hastened the fire in its mad career. The churches suffered especially, no less than thirteen being destroyed. Amongst our own churches, both Trinity and St. James', with their admirable school rooms, are in ashes. But our greatest loss was in the destruction of the Wiggins' Orphan Asylum, a magnificent edifice erected and endowed by the private munificence of an Anglican layman. It is to be feared that many years will elapse ere the city will fully recover from this terrible blow. Its effect throughout the country will be greater from the fact that almost equally disastrous fires have occurred this summer in two or three other parts of the Province. And in the Church of England there will be urgent need of increased liberality throughout the Diocese.

LANCASTER.—The foundation stone of the *Church of the Good Shepherd* at Fairville, in this parish, was successfully laid last week by Mrs. Tilley, who was assisted by the Lieut. Governor on the occasion.

About five o'clock the strains of a processional hymn were heard from the building, and soon the procession formed in the following order, namely:

the handsome banner of the school; the choir master, Mr. Coynegravhame; the children; the contractors, architect and building committee; His Honor the Lieut. Governor and Mrs. Tilley; and in their surplices, the clergy, consisting of the Revs. R. Mather, H. S. Wainwright, G. Schofield and T. E. Dowling. As the procession slowly filed round the enclosure and took up the several places allotted to its members two hymns were sung, namely: "Blessed City, Heavenly Salem." and "The Church's One Foundation." The children sang well, and the large crowd of people gathered around took up their strains as they passed, and joined in quite heartily. After the hymns the office for laying the stone proceeded as follows:

The verses, read alternatively by the Rev. Mr. Dowling and the people; Psalm chanted; the Lesson, from the 4th chapter of the Prophecy of Zechariah, read by the Rev. G. A. Schofield; the Collects said by Mr. Dowling. Then after the hymn "Pleasant are Thy Courts Above," came the actual ceremony of placing the stone. Mr. Hurd Peters, whose active interest in the Church and mission is well known, held up a jar hermetically sealed and stated aloud its contents, including the solemn act of dedication, a copy of which he read; the jar was then placed in the hands of Mrs. Tilley, who deposited it in the corner stone, and the stone immediately lowered into its resting place. Then a suitable trowel having been presented to Mrs. Tilley she proceeded to lay the stone with the usual observances, and devoutly kneeling, said over it the following beautiful prayer:—"In the faith of Jesus Christ, and to the glory of His Holy Name, we place this Corner Stone of the Church of the Good Shepherd, in the Name of God the Father, God the Son and God the Holy Ghost. Here let true faith, the fear of God, and brotherly love ever remain; the Gospel of Salvation be proclaimed freely; and the rich and poor meet together to worship the Lord, the maker of them all." His Honor the Lieutenant Governor made a few remarks at the instance, he said of Mr. Dowling, the earnest and devoted missionary in charge. Then came the collection, amounting to about \$60; the singing of another hymn, "O Lord of Hosts, whose Glory Fills," the concluding prayers and the benediction.—*St. John's Globe.*

MONTREAL.

MEETING OF SYNOD.—*Continued.*—A committee of the new diocese was appointed, consisting of seven persons, viz.:—The Chancellor (Convener), Revs. L. H. Davidson, W. B. Simpson, J. Rolitt, D. Lindsay, D. Robinson, James Davidson.

Rev. R. W. Norman presented the reports of the Bishops' College, Lennoxville, and moved that the same be considered as read.—Carried. This being the year for the appointment of trustees, the Metropolitan appointed the following committee to nominate twelve out of fifteen names as trustees of said College, viz., Revs. R. W. Norman, F. Robinson, and Mr. J. H. Pangman.

The Very Rev. Dean Bond, as Rural Dean, presented his report for the Deanery of Hochelaga. He was followed by Rev. David Lindsay, representing the Deanery of Bedford. Revs. T. W. Mussen, Canon Du Vernet, and F. Robinson gave notices of motions which will come up for discussion.

Rev. J. Carmichael's motion: "That the Bishop be requested to appoint a committee to take into consideration the petitions presented to this House, from various congregations, on the subject of giving the Bishops a final voice in the election of Bishops," called forth remarks from Mr. Leo H. Davidson, George Macrae, Q.C., Strachan Bethune, Q.C., Revds. W. Henderson, R. W. Norman, Very Rev. Dean Bond, and Mr. C. J. Brydges.

The motion being put was carried, and the following appointed as a committee by the Metropolitan, viz., Rev. J. Carmichael, (Convener), Canon Baldwin; Revds. R. W. Norman, T. W. Mussen, and R. Lindsay; T. White, jr., J. Hutton, Leo H. Davidson.

The Executive Committee having presented their report for the past year, the same was read before the Synod by His Lordship the Bishop.

Rev. R. Lindsay objected to the expenses of the

Synod being defrayed out of the Mission Fund, and moved, seconded by J. B. Davidson, that all expenses of the Synod be paid by the same.

Rev. T. W. Mussen moved, seconded by Rev. D. Lindsay, that a committee be appointed to report at next Synod on the desirability of effecting a general insurance, in block sum, on all Church property throughout the diocese.

Mr. James Hutton objected, on the score of impracticability and uselessness, as proven by experience.

Mr. Strachan Bethune, Q.C., explained that such a course would be perfectly illegal, whereupon the motion was withdrawn.

It was moved by Mr. Leo H. Davidson, that the portion of the report of the Executive Committee, referring to the expenses of the Synod, be referred back to the Committee to report again in accordance with a resolution passed at the last session of the Synod.

The subject of paying expenses of Synod was again taken up, and was debated by Mr. Leo H. Davidson, the Chancellor, Mr. S. Bethune, Q.C., Messrs. Simpson, James Hutton, Rev. D. Lindsay, and Mr. C. J. Brydges.

The committee of three, appointed to nominate Trustees of Bishops' College, handed in a list of names as follows:

Trustees—Revs. R. Lindsay, F. Robinson, J. Fulton and T. W. Mussen, and Messrs. J. H. Pangman, J. S. Hall and Walter Shanley.

Corporation.—Hon. Judge Ramsay, Revs. R. W. Norman, and T. W. Mussen, Messrs. L. H. Davidson, G. F. Slack, M.D., George Macrae, T. A. Young, and D. R. McCord.

Mr. C. J. Brydges, as Treasurer, spoke at some length on the proposal to increase the stipends of missionaries, maintaining from past financial experience, that it would be impossible, in the present state of affairs throughout the country, to make any addition to salaries.

Mr. Strachan Bethune then moved to refer the report of the sub-committee back to the Executive Committee, with instruction to report at next session of Synod.

Mr. T. White, jun., seconded the motion, and in a very able speech, advocated the cause of the ill-paid clergy, presenting the case in such a light as to show the absolute necessity of adopting means to increase their stipends. He was followed by Mr. Leo H. Davidson in the same strain.

THIRD DAY'S PROCEEDINGS.

Rev. J. Carmichael presented the report of the Committee appointed to take into consideration the petitions of certain congregations praying for a change in the election of Bishops; that in their opinion, it was undesirable to make any change in the election.

The Rev. J. Fulton, read the report of the Rural Deanery of Iberville.

The Rev. G. C. Robinson presented the report of the Deanery of St. Andrews, in which he advocated separating the counties of Pontiac and Ottawa only, from the present diocese of Montreal, to become a part of the proposed new diocese.

The Very Dean Bond gave notice of motion.—That this House views with pleasure the efforts of the different organizations in connection with the various Churches throughout the diocese, and pledges its hearty co-operation.

Other reports were read, after which the subject of the election of Governors of Bishop's College came up. His Lordship explained that, out of the twelve names submitted by the Synod, six for College Council and six for Trustees, it was the privilege of the Bishops of Quebec and Montreal to select five of each. The first six in each of the lists of names published yesterday were then declared elected. The Bishop announced the report of the scrutineers on the election of the Executive Committee, viz:

EXECUTIVE COMMITTEE.

CLERGY—Revs. Mr. Henderson, Jas. Carmichael, David Lindsay, J. P. Dumoulin, Verv Rev. Dean Bond, Revs. Canon Evans, Robert Lindsay, Canon Baldwin, W. L. Mills, S. Belcher, Ven. Archdeacon Lonsdell, S. R. W. Norman, H. J. Evans, Canon Anderson, S. C. Robinson.

LAITY—L. H. Robinson, S. E. Dawson, S. Bethune, Q. C., James Hutton, Thos. White, jr.,

N. S. Whitney, Chas. Garth, R. W. Shepherd, Thos. Simpson, Wm. Donahue, M. P.P., R. Evans, Geo. Prowse, Wm. Cooper, Jos. White, F. W. Thomas.

There being three ties on the list of delegates to Provincial Synod, considerable discussion was had as to whether Messrs. Cooper, L. H. Davidson, H. B. Simpson could resign in favor of others, Mr. L. H. Davidson was permitted to resign in favor of Mr. F. W. Thomas.

PROVINCIAL SYNOD.

CLERGY—R. W. Norman, M.A., G. C. Robinson, Principal Lobley, M. A., J. B. Davidson, M. A., Canon Ellegood, M. A., J. Constantine, M. A., F. Robinson, M. A., Ven. Archdeacon Leach, LL.D., Wm. Henderson, M. A., H. W. Nye, M. A., D. Lindsay, M. A., John Empson, M. A., *ex-officio*.

SUBSTITUTES—Revs. Canon Evans, M.A., A. D. Lockhart, Jas. Carmichael, M.A., J. P. Dumoulin, M. A., W. L. Mills, J. Smith.

LAITY—H. L. Robinson, C. J. Brydges, S. E. Dawson, Thos. White jr., W. W. Lynch, M.P.P., S. Bethune, Q.C., Thos. Simpson, M. H. Gault, Welfred Nelson, *ex-officio*.

SUBSTITUTES—Wm. Cooper, Wm. Donahue, M.P.P., Wm. Salter, Chas. Garth, F. W. Thomas, W. B. Simpson.

DIOCESAN COURT.

Ven. Archdeacon Leach, Very Rev. Dean Bond, Revs. D. Lindsay, Canon Baldwin, Jas. Carmichael, J. P. Dumoulin, W. Henderson, Canon Anderson, R. W. Norman, J. C. Robinson, R. Lindsay, Canon Ellegood, Principal Lobley, Canon Evans, F. Robinson.

The resolution of the Synod to the effect that on the falling in of the present charges on the Clergy Trust Fund, the amount transferred to the Superannuation Fund be rescinded, called up a prolonged discussion. Mr. L. H. Davidson opposed the motion.

Mr. Brydges presented a fresh resolution anent the increase of missionary stipends, in effect as follows:—That the matter be referred back to the Executive Committees, to report at next Synod, with the expressed hope that the funds at the disposal of the Committee will admit of a gradual increase in the stipends of the clergy.

Mr. Leo H. Davidson advocated some immediate action being taken deprecating putting off the matter from year to year.

The Temperance resolution introduced by the Very Rev. Dean Bond was put before the Synod and carried unanimously.

Some resolutions were then disposed of, after which followed the usual routine business of votes of thanks to the Lord Bishop, the railroad companies and others, and the benediction having been pronounced, the eighteenth annual session of the Synod for the Diocese of Montreal was brought to a close.

MONTREAL.—The ceremony of laying the corner stone of the new Church of St. John the Evangelist, (corner of Ontario and St. Urbain Streets), took place according to announcement. The occasion was one of great interest, and before the appointed hour arrived a large number of persons had assembled. A platform, extending the whole breadth of the church was provided for the congregation, and near the corner-stone it was tastefully arranged for the reception of the Bishop and attendant clergy. Above it waved the flag of the Empire, the posts being draped with the national colours, and the words "Fundamenta ejus super montibus sanctis" reminded those gathered around of the purpose for which they had assembled. The congregation continued to increase until, a little after 7 o'clock, the procession began to move from the school-room in the following order:

Members of St. John's Lay Association, Building Committee, Church Wardens and other officers of the Church, Choristers, Clergy, The Lord Bishop.

All things being then ready for the office of laying the corner-stone, the Bishop proceeded with the service for the occasion.

"The Earth is the Lord's and all that therein is," to which the people made answer,

"The compass of the world and they that dwell therein."

The service then proceeded in the following order:

V. Prosper Thou the work of our hands upon us.

R. O prosper Thou our handy-work.

V. Blessed be the name of the Lord.

R. From this time forth for evermore.

Then the thirty-fourth Psalm, and after that these prayers following, the Bishop first saying,

The Lord be with you.

Ans. And with Thy Spirit,

Let us pray,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then the Lord's Prayer; Prevent us, &c.

O Lord Jesus Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of His person; the chief cornerstone and immovable foundation of Thy Church; bless this stone which is now laid in Thy name. Be Thou, we pray Thee, the beginning, the increase, and the ending of this work, which we take in hand to the praise and glory of Thy name; and grant that whomsoever, with pure and devout mind, shall render assistance in this good work, may receive Thy heavenly benediction, who, with the Father, and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

Here the Rector handed the trowel to the Lord Bishop, who said:

Our help is in the name of the Lord.

Ans.—Who hath made heaven and earth.

Bishop.—Except the Lord build the house.

Ans.—Their labour is but lost that build it.

Then, whilst the Bishop spread the mortar, and the stone was being adjusted, and other things made ready, was sung the hymn: "The Church's one foundation."

Then the Bishop striking the stone thrice with the mallet, said:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I lay this corner-stone of an edifice to be here erected by the name of the Church of St. John the Evangelist, to be the Parish Church of the Parish of St. John the Evangelist in the City of Montreal, in accordance with the doctrine and discipline of the Church of England.

Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all, blessed for evermore; and in whom we have redemption through His blood, even the forgiveness of sins. Amen.

Then was sung the Nicene creed.

His Lordship the Bishop then said that he felt he would have been content with the part he had already taken in the services, partly in consideration of previous labors at the Synod, partly because few words were best. He would say, however, that he greatly rejoiced at the auspicious event which was taking place. His Lordship went on to speak of the high esteem in which he held the Rev. Mr. Wood, and he heartily trusted that the church of which they were laying the corner-stone would tend to God's glory and the salvation of souls.

Mr. L. H. Davidson spoke at some length of his long acquaintance with Mr. Wood and of the many valuable lessons he had learned from him. Speaking as the representative of another parish, he said he felt sure he expressed the feelings of all who belonged to it, as well as of churchmen generally throughout the city, in saying that he rejoiced at the laying of that foundation stone, and he begged to convey to the rector his felicitations on the happy event, in prayerful hope that the work would be carried to completion, and that he would be spared for many years to minister there, faithful to the Church, and, above all, the Church's Master, Christ Jesus. He rejoiced to see that the old church had become too straitened for the congregation, which had led to the effort to build one more capacious and more worthy of the work in which the pastor and people were engaged.

The Rev. Canon Ellegood, in congratulating the Rector, spoke of the latitude of the Church of England, in which there was ample room for him and all good and earnest men who thought as he did, as well as for those who, in some points, differed from them. They all served the same Master, and helped to further the same good cause.

Then, whilst the offerings of the people were being collected, the following hymn was sung.

O Lord of hosts, whose glory fills
The bounds of the eternal hills,
And yet vouchsafes, in Christian lands,
To dwell in temples made with hands;

A collection was then made, and the offerings having been brought to the Bishop, he proceeded with the remainder of the service which consisted of prayers, Bishop Ken's evening hymn, and benediction. The following are the names of the clergymen who took part in it: the Venerable Archdeacons Leach and Lonsdell, the Rev. R. White, C. G. Kilner, F. H. Clayton, J. Ker, R. Ker, H. W. Nye, T. W. Fyles, H. Kittson, Canon Ellegood, I. Constantine, J. B. Davidson, J. Smith, E. G. Sutton, J. Fulton, (R. D.), J. C. Davidson, G. C. Robinson, W. R. Brown, W. B. Longhurst, R. Irwin, B. B. Smith, E. H. Houghton, and Mr. Richardson.

There was full choral evensong in the (old) Church at 8 o'clock, at which the attendance was very large. After evensong, a social gathering was held in the school-room, which was gaily and tastefully decorated, at which the Bishop, several others of the clergy and a large number of the laity were present, and some interesting and appropriate addresses were delivered.

The following is the Building Committee: The Rev. E. Wood, Chairman; the Rev. C. Daniel, Secretary; Messrs. W. T. Thomas, Architect; H. M. Holland, Treasurer; C. O. Geddes, R. W. St. George, P. M. Haskell, W. A. Hall, J. A. Young and C. Reiffenstein.

The memorial vessel which was set in the usual receptacle at the foundation, contained a collection of coins of the realm, newspapers of the day and the following record on parchment: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. On this 20th day of June, A. D. 1877, was laid the corner-stone of this parish church of St. John the Evangelist in the city of Montreal, to be forever free to rich and poor, by the Lord Bishop of Montreal, Ashton Oxenden, Metropolitan of Canada, D. D., in the ninth year of his consecration, being the day on which our Most Gracious Queen Victoria began her happy reign, in the fortieth year of her coronation. Clergy.—Edmund Wood, rector; Chas. Daniel, assistant priest; Wm. Wright, M. D., assistant priest. Church Wardens—Chas. G. Geddes, Reuben Taylor. Delegates to Synod.—Dr. Drake, Dr. Fenwick. Architect.—W. T. Thomas. Contractors—G. B. Payette, Geo. Roberts. Governor-General of Canada—His Excellency Lord Dufferin.

All glory be to God.

The following is the inscription on the trowel, which is of beautiful workmanship:—

Patri Reverendissimo in Christo,
Ashton Oxenden, S. T. D.,
Metropolitano, Rector et Custodes
Ecclesie Sancti Johannis Evangelistae
Hanc Trullam,
In die odis condita,
(xii. ant. Kal. Julii),
Donum donaverunt,
MDCCCLXXVII.

The gavel used was the same that did duty at the foundation of Christ Church Cathedral and the old Church of St. John the Evangelist.

The present building was erected eighteen years ago. The new building is advantageously situated on the plateau opposite the R. Catholic Commercial Academy. The church is placed on the upper end of the lot fronting on St Urbain street. The ground facing on Ontario street will be terraced and laid with turf. The church will be plain Gothic in design, 100 feet long by 65 wide, divided into nave and side aisles with a handsome double porch fronting on Ontario street. The chancel, for which funds have been provided by the ladies of the congregation, will be 35 feet wide by about 40 in depth. The church will accommodate about 700 persons. It will be lighted almost exclusively from high clerestory windows. The interior walls will be lined with the best brick. The ceiling will be composed of stained pine, nicely moulded. Its interior height will be 60 feet. Mr. W. T. Thomas is the architect, and Mr. J. B. Payette and Mr. G. Robinson the builders. The walls are already far advanced, and it is believed that the edifice will be ready for occupation early next year.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MADOC.—A pic-nic held here on Thursday the 21st June in aid of the Parsonage fund was very successful. The proceeds amounted to over \$60.

BELLEVILLE.—St. Thomas' Church.—The ladies of St. Thomas' congregation held a strawberry festival and sale of fancy goods in the Metropolitan Hall on Thursday the 28th ult. The display of articles was highly creditable to the taste and industry of the fair workers. The amateur band under Dr. Crozier kindly gave at intervals musical selections well chosen and finely rendered. Strawberries and cream were served during the sale, which was as successful as could be expected. The proceeds were in aid of the building fund of St. Thomas' Church.

SHANNONVILLE.—On Thursday, June 28th, the foundation stone of the new Trinity Church in this village was laid by the Incumbent, the Rev. W. Roberts, with appropriate religious services and ceremonies, in which the Rev. J. W. Burke, Rector of Belleville, the Rev. H. M. Baker, of Tyendinaga, and the Rev. R. S. Forneri assisted. After the Rev. Mr. Roberts had deposited in the receptacle, provided in the masonry, various coins of the season, the DOMINION CHURCHMAN and other papers, together with the date of the deposit and the names of the Incumbent, Churchwardens, Lay delegates, Architect and Builder of the Church, the stone was lowered into its place and Mr. Roberts striking it three times as he pronounced the names of the Three Persons in the Holy Trinity declared the ceremony performed. After several appropriate prayers and a hymn, the clergy and congregation adjourned to the Masonic Hall, where evening prayers were said and addresses given by the clergy present, congratulating the worthy Incumbent and people on the auspicious occasion and wishing them God speed in their holy undertaking. It will, perhaps, be remembered that about a year ago the Church in Shannonville was reduced to ashes by a fire. The structure about to replace the one destroyed is superior to the old Church in every particular. It will be composed of stone, and on the plan shews a tower nave, chancel and vestry of suitable proportions. The Incumbent, Churchwardens, Committee and people are all working together with a hearty good will and in a liberal spirit for the good of the Church. We hope soon to have to chronicle the completion of the sacred edifice.

STIRLING.—A pic-nic in aid of the building funds of St. John's Church was with commendable liberality given by the Free Masons of Stirling on Monday the 25th June, the day after St. John the Baptist's day. A large number of excursionists from Belleville arrived upon the ground about half-past 12 o'clock by a special train of the Grand Junction Railway, the first passenger train which had traversed this new road. The members of the Masonic fraternity of Belleville, Shannonville and other places, upon the arrival of the train, headed by a band, marched to Wallbridge's grove at the west end of the village where the Church people and their friends had provided a repast which for quality and quantity did credit to the good housewives of the vicinity and achieved a decided triumph over the "hard times." We are informed that this sumptuous dinner, of which five or six hundred guests partook was furnished gratuitously mainly by twenty-one families belonging to the congregation of St. John's. The ladies and others in attendance looked so well to the wants of the visitors that none were overlooked or went away dissatisfied. Dinner being despatched a number of prominent gentlemen made brief speeches appropriate to the occasion which had called them together. The Reverend F. L. Stevenson, B. A., Incumbent, then rose, and, after explaining the object for which the festival had been made, expressed his great gratification at the success of the undertaking. He concluded by thanking all who had contributed to its success for their valuable aid. He considered that the Church had nobly redeemed itself for past deficiencies, and that the great burden which had so long crushed the energies and spirit of the congregation was now lifted off their shoulders. He anticipated

a prosperous future for the Church in Stirling. As evening was now drawing on the crowds began to disperse; the Grand Junction special with the Belleville guests departed for home amid a round of cheers. The proceeds of the pic-nic must have reached \$400.

Canon of Synod.—Among the acts passed at the late Session of the Synod of Ontario, the following important Canon finds place. We are glad to notice the enactment of this Canon, as a desire for the extension of the Church of Christ abroad is essential to the well-being of the Church at home.

Canon on Foreign Missions.—Whereas it is expedient to constitute in the Diocese of Ontario, a Board of Foreign Missions, it is therefore enacted (1) That a Board of Foreign Missions be formed in connection with the Incorporated Synod of Ontario.

(2) That the business of this Board shall be (a) to create and encourage an interest in the foreign missionary work of the Church of England. (b) To distribute all funds received by the said Board for the purpose of Foreign Missions.

(3) That this Board shall consist of six clerical and six lay members of the Synod, to be nominated annually at the Synod, by the Lord Bishop of the Diocese.

(4) That the said Board shall meet for the transaction of business during the week of the regular meetings of the Standing Committees of Synod, and at such other times as the Chairman may deem necessary.

(5) That the said Board be empowered to appoint such officers and to frame and adopt such rules and regulations and to take such measures as may by them be deemed expedient for the carrying out of the object contemplated.

(6) That the funds contributed on the day of Intercession or any day appointed by the Bishop, on which the missionary work of the Church abroad is brought before the members of the Church in the diocese, be placed at the disposal of the said Board.

(7) That the evangelization of the Indians of the Dominion of Canada shall be a special care of this said Board.

(8) That the object for which any money is sent to the said Board is designated by the person or persons sending the same, the Board shall duly forward such money in accordance with the wishes of the contributor or contributors. In other cases the money collected or received shall be disposed of at the discretion of the said Board.

(9) That the said Board shall make an annual report of its proceedings, with a statement of all moneys received and expended, to the Synod of the diocese.

TORONTO.

THE FIRE AT ST. JOHN, N. B.—The Right Reverend the Lord Bishop has sent the following letter round to the clergy of the diocese respecting this terrible fire:

"To the Reverend the Clergy of the Diocese of Toronto:

REV. AND DEAR BRETHREN,—At the meeting just concluded, of the Synod of this diocese, the following resolution was passed unanimously:—"That the tidings of the terrible visitation which has befallen the city of St. John, N. B., in the almost total destruction of that city by a conflagration which has only a melancholy parallel in the case of the city of Chicago, impresses this Synod with a profound feeling of sympathy for the number of their fellow-Christians who are thereby plunged into sufferings of the most varied and painful character; that every member of the Synod hopes to join in any means taken for alleviating their distress; and that his Lordship the Bishop be respectfully requested to name an early day when a collection may be taken up throughout the diocese."

Concurring most heartily in this resolution, I earnestly request you to make the collection proposed on the earliest Sunday possible after the receipt of this communication, giving your congregation notice thereof, and furnishing them with such details of the calamity as you may be able to set before them.

Please send the amount of collection without delay to the Secretary-Treasurer of Synod.

I remain your faithful brother,
A. N. TORONTO.

Toronto, June 22, 1877.

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

Oro, St. Mark's Thursday, July 5, 2½ P.M.
Shanty Bay, Thursday July 5, 7½ P.M.; Atherley, Friday July 6, 3 P.M.; Orillia, Friday July 6, 7½ P.M.; St. Luke's, Medonte, Saturday July 7, 4 P.M.; Coldwater, Sunday July 8, 10½ A.M.; St. George's, Medonte, Sunday July 8, 3 P.M.; Craighurst, Monday July 9, 10½ A.M.; Waverley Monday July 9, 3½ P.M.; Penetanguishene, Tuesday July 10, 11 A.M.; Wyebridge, Tuesday July 10, 4 P.M.

Whitby, Sunday July 15, 11 A.M.; Port Whitby, Sunday July 15, 3½ P.M.; Duffin's Creek, Monday 16, 10½ A.M.; Pinkerton, Thursday July 19, 11 A.M.; Cookstown, Thursday July 19, 7½ P.M.; North Essa, St. Jude's Friday July 20, 11 A.M.; North Essa, Ivy, Friday July 20, 7½ P.M.; Vespra, Saturday July 21, 4 P.M.; Barrie, Sunday July 22, 11 A.M.; Innisfil, Sunday July 22, 3½ P.M.; Churchill, Monday July 23, 10½ A.M.; Sutton, Tuesday July 24, 11 A.M.

SYNOD OFFICE.—Collections, &c., received during week ending June 30th, 1877:

MISSION FUND.—July Collection.—Trinity College Chapel Toronto, \$4.55.

Parochial Collections.—St. Stephen's, Toronto, \$84.10.

WIDOWS AND ORPHANS' FUND.—October Collection.—Holland Landing, \$6.58; Sharon, \$1.57.

DAY OF INTERCESSION.—Holland Landing, \$2.50; Sharon, 50c.

FIRE RELIEF FUND, ST. JOHN, N.B.—St. Bartholomew's, Toronto, Collection in aid of the sufferers by fire in St. John, N.B., June 20th, \$11.

TORONTO.—*Ordination.*—On Sunday, the 1st instant the following gentlemen were admitted to Deacon's orders by the Lord Bishop of Toronto, in the Church of John the Evangelist in this city. Mr. Albert Warburton Spragge, B.A., Trinity College, Toronto, appointed to Charleston, Cardwell Co. and parts adjacent. Mr. John William Forster, Divinity Student, Trinity College, Toronto, appointed to Brooklin, Ontario Co. and parts adjacent. Mr. Thomas Geoghegan, Divinity Student, Trinity College, Toronto, appointed to West Mono Mission, Cardwell Co. On the same occasion the Reverend James Samuel Stone, Curate, St. John's, Port Hope, was advanced to the Priesthood. The sermon was delivered by the Bishop. The following presbyters united with the Bishop in the imposition of hands:—The Ven. the Archdeacon of York, the Rev. G. H. Whitaker, the Rev. Dr. Scadding, and the incumbent of the church, the Rev. Alex. Williams, M.A.

STANDING COMMITTEES OF SYNOD APPOINTED FOR 1877-78.—*Commutation Trust Committee.*—Ven. Archdeacon of Peterborough, M.A.; Rev. Rural Dean Lett, D.D., LL.D.; Rev. W. W. Bates, Rev. W. R. Forster, Rev. C. W. Paterson, B.C.L.; Rev. John Davidson, M.A.; Rev. A. J. Broughall, M.A.; Rev. I. Middleton, B.A.; Col. R. L. Denison, Hon. G. W. Allan, Archibald Cameron, Peter Paterson, William Ince; Richard Snelling, LL.D.; Clarke Gamble, J. W. G. Whitney.

Endowment of See, Rectory Lands, and Land and Investment Committee.—Very Rev. Dean of Toronto, B.D.; Rev. Canon Brent, M.A.; Rev. Wm. Logan, M.A.; Rev. J. H. McCollum, A.M.; Rev. Walter Stennett, M.A.; Rev. W. H. Clarke, B.A.; S. B. Harman, B.C.L.; F. Farncomb, J. O. Browne, Captain Wheeler, Edward Martindale, His Honour Judge Scott.

Mission Board.—The Right Rev. the Lord Bishop; Ven. Archdeacon of York, M.A.; Ven. Archdeacon of Peterborough, M.A.; Rev. Rural Dean Allen, M.A.; Rev. Rural Dean Lett, D.D., LL.D.; Rev. Rural Dean Stewart, M.A.; Rev. Rural Dean Osler, Rev. Rural Dean Givins; Rev. Rural Dean Cole, M.A.; Rev. Dr. Hodgkin, Rev. F. Burt; Rev. I. Middleton, B.A.; Rev. Canon Morgan, Rev. L. H. Kirby; F. Farncomb, Major

Bligh; J. C. Morgan, M.A.; Hon. C. J. Douglas; Clarke Gamble, Q.C.; J. H. Perry, J. R. Cartwright, T. A. Agar, C. J. Blomfield, Alderman Boswell, A. R. Gordon.

Widows' and Orphans' Fund and Theological Students' Fund Committee.—Rev. Canon Tremayne, M.A.; Rev. E. W. Murphy, B.A.; Rev. A. H. Baldwin, B.A.; Rev. W. S. Darling; Rev. Rural Dean Cooper, B.A.; Rev. J. S. Baker; I. M. Chafee, Huson W. M. Murray, M.A.; Capt. Blain, T. A. Agar, Col. A. T. H. Williams; S. J. VanKoughnet, D.C.L.

General Purposes, Statistics, and Assessment Committee.—Rev. S. J. Boddy, M.A.; Rev. R. W. Hindes, B.A.; Rev. John Vicars, B.A.; Rev. Thomas Ball; Rev. William Grant, M.A.; Rev. W. H. Wadleigh, John Catto; Marcellus Crombie, M.A.; Dr. Langstaff, Alderman Boswell, Elmes Henderson, S. W. Farrell.

Sunday-school and Book and Tract Committee.—Ven. Archdeacon of York, M.A.; Rev. J. D. Cayley, M.A.; Rev. W. F. Checkley, M.A.; Rev. W. C. Bradshaw; Rev. J. M. Ballard, B.A.; Alex. Marling, LL.B.; S. G. Wood, LL.B.; J. C. Morgan, M.A.; Elmes Henderson, Wm. Gamble.

Audit Committee.—Rev. George Nesbitt, M.A.; Rev. W. M. C. Clarke, Rev. Thomas G. Porter, Wm. Gamble, F. D. Barwick, H. B. Nichol, M.D.

Church Music Committee.—Rev. J. D. Cayley, M.A.; Rev. C. R. Bell, Mus. Bac.; Rev. J. McL. Ballard, B.A.; Rev. John Pearson; John Carter, H. G. Collins, J. H. Knight.

Printing Committee.—Rev. T. Walker, B.A.; Rev. Joseph Fletcher, B.A.; C. C. Johnson, John Holgate, Howard Bovell; and the Honorary Clerical and Lay Secretaries.

COMMITTEES ON MISSIONS IN RURAL DEANERIES, 1877-8.—*Toronto.*—Ven. Archdeacon of York; Revs. Canon Givins, R.D., A. J. Broughall, M.A.; Clark Gamble, Q.C.; Professor Buckland. *West York.*—Ven. Archdeacon of York; Revs. H. B. Osler, R. D., F. Tremayne, M.A., A. J. Fidler, B.A.; Hon. C. J. Douglas, James Mozley. *East York.*—Ven. Archdeacon of York; Revs. E. H. Cole, M.A., R.D., John Davidson, John Fletcher; Messrs. J. H. Perry, D. Ledingham. *East Simcoe.*

—Ven. Archdeacon of York; Revs. A. Stewart, R.D., Canon Morgan, G. A. Anderson, J. C. Morgan, C. H. Clark. *West Simcoe.*—Ven. Archdeacon of York; Revs. S. Lett, D.D., R.D., W. W. Bates, E. W. Murphy; R. Tyrwhitt, Captain Wheeler.

Durham.—Ven. Archdeacon of Peterborough; Revs. T. W. Allen, R. D. Canon Brent, C. W. Paterson; Col. Williams, Arch. Wood.

Northumberland.—Ven. Archdeacon of Peterborough; Revs. W. Stennett, H. D. Cooper. *Peel.*—Ven. Archdeacon of York; Revs. H. C. Cooper, R.D., I. Middleton, W. S. Westney; Messrs. T. A. Agar, J. D. Evans.

Haliburton.—Ven. Archdeacon of Peterborough; Revs. W. T. Smithett, R.D., F. Burt, W. Jupp; S. S. Peck; James Golborne.

NIAGARA.

FROM OUR OWN CORRESPONDENT.)

NIAGARA.—The ladies of St. Mark's Church, Niagara, beg to acknowledge the receipt of two dollars sent anonymously, for Shingwauk House, Sault Ste. Marie.

THE ST. JOHN FIRE.—To the clergy and laymen of the Diocese of Niagara:

DEAR BRETHREN,—It has pleased the Almighty, in the inscrutable ways of His providence, to permit the city of St. John to be terribly afflicted. A week ago it was a busy and thriving city, the seat of commerce and the abode of thousands of prosperous and happy families. To-day two-thirds of it are mere heaps of smouldering ashes, and thousands of those lately happy families are objects of charity. Those thousands are your fellow creatures, your fellow countrymen, many of them your fellow churchmen. They cry to you for help. You are blessed with the means to afford them that help. Remember that "He, who being rich, for your sakes became poor that ye, through his poverty might become rich, hath said, 'It is more blessed to give than to receive.'"

I am, dear brethren,
Yours very faithfully,
T. B. NIAGARA.

BURLINGTON.—*A Happy Gathering on a Large Scale.*—Wednesday, the 27th, ult., was a great day on the pleasure grounds of the Brant House. The weather was all that could be desired for an out-door festival. Lake Ontario stretching away from the margin of the grounds to the distant horizon, lay smiling in the sunshine. The fresh green sword, dotted here and there with wide-spreading trees, invited old and young to enjoy, as they might prefer it, a walk, a romp, or quiet repose. Excursion trains, for the occasion, were run on the H. & N. W. and G. W. railways; passengers landing on the grounds about noon. Sunday schools came from Oakville, Burlington, Nelson, Dundas, Flamborough, Lowville, Waterdown, Ancaster, Milton, Hornby, Georgetown, Stewartown, Norval, and from the Church of the Ascension, Hamilton, all accompanied by their pastors and teachers, besides parents and other friends. There were also present, besides the clergy of the parishes indicated, the Rev. Messrs. Lee, of Acton; Taylor, of Omagh; Canon Givens, of Yorkville; Wilson, of the Shingwauk Home (Sault Ste. Marie); and, to crown all with evident unity and harmonious action, his Lordship, the Bishop of the Diocese. The number of all present has been estimated at from three to four thousand. The various Sunday schools and their friends having refreshed themselves, each under its own tree or tent and banner, and having spent a couple of hours boating, swinging, cricketing, fishing, walking or lounging, according to fancy, the whole scene meanwhile enlivened at intervals with the stirring strains of the Milton brass band, all were called to the *Service of Praise* under a capacious tent erected for the purpose. On the platform were his Lordship the Bishop, Rural Dean Osler, Canon Worrell (whose happy genius first suggested this festival,) Canon Givens, Rev. Mr. Wilson and two Indian boys from the Singwauk Home, Rev. Mr. Spencer, of Burlington, (presiding at the organ,) and Mr. Stearn, the leader of the brass band. Four hymns were sung, the first and last led by the brass band, the children's and other voices harmonizing beautifully with the instruments. The other two hymns were ably led by Mr. Spencer at the organ. In the intervals of singing short addresses were delivered by the Bishop, Dean Osler, Mr. Wilson, and Canon Givens. The Bishop gave good words of advice and encouragement to teachers and scholars and to the other members of the Church present, and expressed in befitting terms what was in many hearts at the time, gratitude to God for the sight of so many happy faces, and for the cheering evidence of the Church's increasing life and energy as evidenced, for example, by the present gathering. Mr. Wilson gave us, in a clear concise manner, an account of the origin, progress, and prospects of the Shingwauk Home, and, assisted by the two Indian pupils, exhibited a large model of that institution and its immediate surroundings. He gave us also a speech in the Indian language. Mr. Wilson evidently knows the art of teaching, and he has taught us all, both young and old, who were present, to know what is meant by the Shingwauk Home and to take a deeper interest than ever in our Indian missions. Canon Givens, who had himself been formerly for twenty years a missionary among the Indians, spoke, first of the self sacrificing and successful work of Mr. Wilson, who the grandson of the celebrated Bishop Wilson, of India, and the son of the influential rector of Islington, London, Eng., and who, instead of enjoying the comforts of some wealthy rectory in his native land, chooses rather to spend his talents and his life, for the love of Christ and souls, among the rude aborigines. Canon Givens finished a brief but telling address appealing to us who profess a religion of love to be consistent with our profession as we would wish to enjoy happiness in this life and in the life to come. The vast assembly broke up after singing.

"Now the day is over,
Night is drawing nigh," &c.

Thus ended a happy gathering.

MARYBOROUGH.—The special mission services, which were held in this mission some few weeks ago in connection with the Church of St. James', Rothsay, were resumed lately in Moorfield and Drayton, one week of services in each, and have just been brought to a close with the same benefi-

cial results. In Moorfield, notwithstanding that the time chosen for holding these services was rather inconvenient for those who chiefly compose this congregation, they being principally farmers, the deepest interest was manifested throughout, the church being completely filled. The topics which were dwelt upon here during the week were: "The standing of the Disciples as forgiven sinners," "Bought with a price," "The Gospel demands the submission of an active will," "Gift of the Holy Ghost," "Feeding on Christ," "Exposition with the sinful and negligent." In Drayton, which is an incorporated village on the W. G. & B. railway, a Church of England congregation was organized by the present Incumbent of Maryborough, a little more than two years ago, and a regular Sunday evening service started. The week of services have proved especially beneficial here, by not only advancing the spiritual interest of those already in connection, but also by bringing in some who attended no place of worship, and by inducing others who, in the absence of any church services, had been drawn into connection with other denominations, to return to the church of their forefathers. The subjects taken up were: "What think ye of Christ," "Faith and self-will," "Gratitude," "Who touched me?" "What must I do to inherit eternal life," "Holy Communion." The subjects were very ably handled by the missionary, the Rev. Harry L. Yewens, of Mount Forest, who delivered his discourses with great force and earnestness, such as to bring conviction to many and to leave a deep impression upon all. After meetings were held each evening, being supplementary to what had gone before, and in which the church's system of worship, as contained in the 'Book of Common Prayer, was explained, and its usefulness pointed out as a means of building up spiritual life, and in which was also shown the adaptability of our Prayer Book for private devotion, both as a preparation and as a remembrance. The effect of these services throughout the mission has been most satisfactory; about fifty per cent. having been added to the number of communicants.

HAMILTON.—A large meeting of those friendly to the Church of England Temperance movement was held June 20th in the rooms of the Church Institute, for the purpose of forming a Temperance Society in connection with the Church in this Diocese.

His Lordship the Bishop of Niagara took the chair, and the Rev. A. C. Walsh and W. Leggo, Esq.; acted as secretaries.

After a hymn by the choir, and an opening address by the Bishop, the following resolution was passed: Moved by the Very Rev. Dean of Niagara D. C. L., seconded by Judge O'Reilly. Resolved, that this meeting recognizes the wide spread sin of intemperance to be the fruitful source of poverty, crime, irreligion and domestic misery—and believes that the promotion of temperance principles in this Diocese by means of a society in connection with the Church of England, to be called "The Church of England Temperance Society of the Diocese of Niagara," will be the means both of reforming the intemperate and bringing them under the influence of the Gospel, and also of guarding the young from an insidious and fatal habit.

Moved by Canon Hebden, seconded by Mr. Forbes, and supported by Mr. G. Taylor. Resolved, That this meeting recommend the formation of a Temperance Society to be called "The church of England Temperance Society of the Diocese of Niagara." The President, Vice-President and other officers thereof are to be chosen at a meeting of the members as soon as twenty persons are enrolled as members under the fourth resolution, when steps are to be taken to settle the terms of the pledge, and adopt a constitution and by-laws. That a meeting to be convened by His Lordship the Bishop of Niagara, so soon as he is shewn by the secretary of this meeting that the required number of twenty members have been duly enrolled.

Moved by the Rev. Mr. Belt, of Ancaster, seconded by Mr. Ogg. Resolved, That so soon as twenty members have subscribed their names to the undermentioned pledge, the secretary of the meeting shall convene a meeting of those enrolled members when they shall proceed to organize a

"Total Abstinence Section," with its independent committee and officers for the exclusive purpose of promoting the total abstinence movement.

Moved by the Rev. Mr. Lumsden, seconded by W. Leggo, Esq. Resolved—that the Hamilton branch of the aforesaid "Total Abstinence Section," be now formed, to be called "The Total Abstinence Branch of the Church of England Temperance Society of the Diocese of Niagara in Hamilton.

That the pledge subscribed to by each member be as follows: I hereby promise, by the help of God, not to make, buy, sell, or use, or give to others, any spirituous intoxicating or malt liquors, and that I will discountenance the manufacture and sale thereof in every legitimate way in my power.

Moved by the Rev. Mr. Sutherland, seconded by Sheriff McKellar. Resolved. That it is to be distinctly understood that the officers and members of "The Temperance Society of the Diocese of Niagara" are to be in no sense committed or bound by the acts or declaration of the sections organized under resolutions 3 and 4 of this meeting; but the Society shall consist of two distinct sections. Each body is to be a distinct organization, so far as its principles and work are concerned in carrying out the objects detailed in the 1st resolution adopted by this meeting for the promotion of temperance principles in this diocese.

The Bishop announced that he would call a meeting of the clergy of his diocese, in the rooms of the Institute, for the purpose of obtaining their views on the movement, and that a meeting of those desirous of forming the Total Abstinence Branch of the Society will be held in the rooms of the Institute. So soon as the organization is complete, a large public meeting, and possibly a picnic, will be held for the purpose of bringing the Society prominently before the public.

The choir was kindly formed by some of the members of All Saints, and the instrumental music was excellently rendered by Miss Merier.

After pronouncing the benediction by his Lordship the Bishop, the meeting closed.

HURON.

LONDON.—On Tuesday evening, June 19th, the first annual dinner of the Alumni of Huron College, was held in the dining room of Hellmuth College. The large number present and the enthusiasm manifested bore unmistakable testimony that the same love for Alma Mater, that is so characteristic of Alumni of the colleges of the old country has an existence here. The very Rev. Dean Boomer, principal of the college, presided, supported on his right by Rev. Professor Halpin both scions of T. C. D., and to the left of the chair was the first student of the college, Rural Dean Davis. After doing justice to a sumptuous dinner, all adjourned to the library where addresses were delivered appropriate to the happy meeting by the Dean and Professor, followed by many of the Alumni. A resolution was passed that the next annual dinner be held at Huron College on the Monday preceding the meeting of the Synod.

WINDSOR.—Some short time since we had the pleasure of reading in the Dominion Churchman a notice of the labors of All Saints being in a very satisfactory condition. The receipts from pew rents are \$1,306 99; proceeds of Ladies Association \$215 68; Offertory \$801 62; Pasture rent \$10 Total \$2334.29. After meeting ordinary and incidental expenses, there is cash on hand, a small balance of \$46.22. Our old friend Rev. Dr. Caulfield will accept our congratulations on the success of his good work on "the Border"

AID TO THE CHURCH IN MEXICO.—At the meeting of the Synod on the 20th, the balance at the credit of Foreign Mission Fund, amount \$36.383, was on motion of Rev. Archdeacon Marsh, seconded by Ven. Dean Boomer granted to Rev. Dr. Riley, Bishop elect of Mexico to be employed by him in the forwarding of his great work in Mexico. The collections taken up on the previous Sunday in the city churches, added to the Synod grant amount to \$550. There are now in Mexico forty one congregations "who continue steadfastly in the Apostles doctrine and fellowship," as far as in their power lies. Fourteen years ago the

first bibles were sent to that land by the British and Foreign Society, and from the study of the word they have arrived at the same conclusion that our fathers arrived at when they cast off the usurped supremacy of Rome. They seek for no new way, but desire to walk in the old path. We may hope that in a few years the Bishop of a sister church in Mexico will be in the Pan Anglican Conference at Lambeth.

MEETING OF SYNOD.—*Second day.*—After morning prayer, the Synod assembled at 9.45 a. m., when a memorial was read from the Dominion Temperance Alliance, and notice of motion was read, referring it to a committee.

Rules of order suspended, on the motion of Rev. W. H. Tilley, seconded by Rev. Canon Innes, in order that a motion in reference to Sunday desecration might be proposed, which was moved by the Rev. John Gemley, and seconded by Rev. W. H. Tilley, and unanimously adopted.

Ven. Archdeacon Marsh gave notice that when the appropriation of the balance at the credit of the Foreign Mission Fund came to be considered, he would move that it be handed over to the Rev. Dr. Riley, Bishop elect of Mexico, for the purposes of his labors.

Very Rev. Dean Boomer submitted the report of the Committee on Canons, which gave rise to a great deal of discussion. The report recommended various amendments to the Canons relating to the discipline of the clergy. The section which gave rise to the longest discussion, was Sec. XIV. Several members were for leaving full power to the Board of Trials, and for prohibiting the employment of counsel on either side, but after a large number of amendments had been proposed, the section was carried, as follows:—

"Advocates or Proctors, who may be either Clergymen or Laymen, shall be allowed on either side, and if any difference of opinion shall arise as to the propriety of any question put, or any point of order, the Board of Triers shall decide all such matters, taking legal opinion if they deem it desirable."

The principal members taking part in the discussion were:—Clergy—Revs. Drs. Caulfield and Townley, Rev. Canon Innes, Revs. Gemley, Cooper, Martin, Craig; Ven. Archdeacons Marsh and Sweatman. Laity—Judge Kingsmill, Messrs. Imlach, Grey, Dr. Covernton, Dr. Hornibrooke.

When the Synod re-assembled at 3 p. m., the following address was presented to His Lordship the Bishop:—

To the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron:—My Lord,—We, the undersigned members of the Synod, desire most heartily to congratulate your Lordship on the prosperous condition of the Diocese, as set forth in your annual address. We rejoice that you have again enunciated those Protestant and evangelical principles for which the fathers of our Reformed Church suffered martyrdom, and which, since your Lordship's advent to this country—more than 30 years ago—you have ever maintained and set forth, in public and in private, and through good and evil report. We are thankful that God has put it into your Lordship's heart to give you strength to what we will regard when consummated, as the crowning act of your life—the establishment of a university and a university college, for the instruction in evangelical truth of the future clergy of the Diocese, as well as provide for the educational wants of Western Canada. Those of us who have been connected with Huron College can bear testimony to the zeal with which your Lordship ever sought to teach and has taught these same precious truths, and to drive out all contrary doctrines from those honored halls, and we have every confidence that such will be the case with the teaching of the Western University College. Well knowing the difficult position which you occupy as Bishop of this large Diocese, we desire to assure your Lordship of our hearty sympathy and support in the work you have in hand, and to which you have so largely and so generously contributed of your means. Acknowledging the uniform Christian courtesy with which you have ever treated those who differ from you on these points, and praying that God may long spare your Lordship to administer the affairs of this Diocese, we remain your Lordship's obedient servants in Christ Jesus.

The address was signed by the Clergy and Lay Delegates.

His Lordship returned thanks for their address, conveying renewed expressions of confidence. He had always cherished the principles referred to since God first revealed to him the truth as it is in Christ, and had always maintained and set forth the simplicity of the Gospel. As for the prosperous state of the Diocese, we must give God the praise, for without Him we can do nothing. Those who have gone forth from Huron College had proven like their brethren, to be loyal, hard-working men, who done much to build up the church and win souls for Christ. His spirit had been greatly cheered and stirred within him, at witnessing the energy and zeal displayed by the clergy and laity in the various parishes; and he trusted that there was a bright future before them. He was thankful for the spirit of harmony which prevailed. He trusted he would continue to receive their hearty sympathy and their prayers that God would aid him in his work.

DELEGATES TO PROVINCIAL SYNOD.—The scrutineers gave in the following reports:—*Clerical Ballot*—Very Revs. Dean Boomer, Canons Caulfeild and Hinks, Ven. J. W., Marsh, Ven. A. Sweatman, Ven. E. L. Elwood, T. C. Des Barres, Canon Innes, W. H. Gilpin, Canon Nelles, J. Shulte, Rev. Canon Grasset. Substitutes—Revs. A. H. R. Mulholland, E. Patterson, W. B. Evans, Ven. T. W. Sandys. *Lay Ballot*—Judge Kingsmill, Messrs. John Beard, V. Cronyn, W. Grey, Dr. Covernton, J. Hamilton, E. B. Reed, N. Crotty, J. D. Noble, Jasper Gilkison, W. H. Imlach, W. N. Eakins. Substitutes—J. N. Ansley, Major Lewis, F. Rowland, A. Lefroy.

(To be continued.)

Correspondence.

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

DEAR SIR,—All lovers of the Anglican Church must be greatly troubled at the dissensions that occur yearly in the Toronto Synod. It is a great pity that Churchmen cannot lay aside all party aims and work harmoniously for the spread of the "faith once for all delivered to the saints." Let the extreme party men on either side control their feelings and let the sound churchmanship of the great majority have more sway and more time allotted to them in all deliberations, and the Church at large, and the Diocese of Toronto, in particular, would be the gainer. With regard to the "Training School" I would earnestly refer all to the remarks of the Rev. Mr. Beck. There is no real necessity for such a school, both parties (if parties there must be) can and should be represented (if they are not) and take an active part in the management of Trinity College. It would assuredly be better to have one great and good theological college, supported by the whole Church, than to have two supported by either party. Most assuredly another College or School would never be the means of closing up the breaches in the Diocese of Toronto, but would surely be the means of making them wider. It is time that these party troubles were at an end for they are bringing great loss to the Church. Oh, that the members of our Church would "seriously lay to heart the great dangers we are in by our unhappy divisions," and lay aside "all hatred and prejudice and whatsoever else may hinder us from godly union and concord." May God speed the day when our beloved Church may be at peace within her borders; then and not till then will she be able to fulfil her great mission.

Yours truly,
ONTARIO.

DEAR MR. EDITOR,—Will you be kind enough to record in your valuable paper an instance of generosity by Churchmen; it is too good to be overlooked. The Toronto Synod had to cut down for wants of funds, the grants to the Widows and Orphans of their deceased clergymen. Upon a recent Sunday an appeal was made for a special collection for that Fund in the Cathedral of Toronto, and the generous response was a collection of four hundred dollars—a response to an appeal for aid for such a purpose, and to the wealthiest

congregation in Ontario, numbering three thousand Churchmen and Churchwomen, fully thirteen cents ahead! How generous! How worthy of Churchmen! And then, too, the amount thus raised was to pay up a two years' deficiency in the sum for which they had been assessed!

Pray do insert this notice of it, and oblige,

A CHURCHMAN.

THE SYNOD AND THE COMMUTATION TRUST FUND.

DEAR SIR.—The action of the several Synods upon this important Trust, is now a matter occupying very generally the minds of the clergy and laity of our church.

The origin of the Trust, its management, apportionment, and disposal by the several Synods, each, and all, is matter replete with interest. Revelations have been made, as to its management, which are calculated to fill the minds of many with astonishment, and of all with sorrow.

The effect practically of such things upon the cause of God and Religion cannot be doubtful, and the whole matter calls for prayer and action for God and for His church.

While we see so much cause for depression and sadness, it is a matter of profound satisfaction that so wise and beneficial a disposal of the Fund has been made by the Synod of Niagara at its late session, as indeed by all the other Synods, save that of Huron. The original deed of Trust shows that the purpose of the original commutators, was the general good of the church, as so considered from time to time by the Church Society or Synod. The Synods of Toronto, Ontario, and Niagara, have I conceive, conserved and carried and the purpose and object of the Crown Endowment (from which the Trust was derived) so far as the circumstances would allow. It cannot be denied that such object was the adequate and independent support of the clergy. It may most truly be said that such an arrangement is most necessary to an efficient and faithful ministry. It is I say a matter of great gratification, and the members of the Synod of Niagara are to be congratulated that one of their earliest acts in the consolidation of their new diocese, has been marked by such sound wisdom. To recognize length of service in the cause of Christ within the diocese is not only an act of ecclesiastical and diocesan wisdom, but it is also a godly principle, peculiarly befitting a legislation of a body of Christian men for the interests of the Christian Church. If this is esteemed wise, beneficial, and right, in mercantile houses, and banking institutions, where *faithfulness to trust* is required, in those things which pertain to the world, how much more is such a recognition to be looked for in that Corporate Body which has to do with things pertaining peculiarly to God, and which ought to be the conservatory of the highest and most certain morality, the officers of the Church of Jesus Christ! The action of the Synod of Huron has, I conceive been a most impolitic, because a most *unjust* one. It has not a just plea to support it. It is indeed sanctioned by the Law of the land, but not by the law of *right and wrong*. The feeling created by such a *breach of faith* is both just, intense, and very general, and militates greatly against the best interests of the church, because it has taken that *public confidence* which is its greatest power for good.

It would appear, however, that the vote of 1876, by which the surplus arising, after paying the superannuated clergy and running expenses, was thrown into the Mission Fund actually covers more than was intended by those who initiated the measure, and it is very possible that the whole question may be re-opened, as the deed of Trust provides for its appropriation "in such manner as shall from time to time be declared by any By-Law or By-Laws of said Ch. Society, to be from time to time, passed for that purpose."

E. S.

DEAR MR. EDITOR,—In your religious contemporary, of the 21st inst., appears a communication from Cobourg signed "M" in which the writer makes several statements that are calculated to mislead the casual reader. He endeavours to make out a lamentable case for the parish of Cobourg. Now if this communication were limited

in its readers to the people of Cobourg no harm would be done whatever; for the parishioners, as a whole, have a sufficiently high and warm appreciation of their Rector, though they perhaps would admit that he, being fallible in common with all humanity, might sometimes be in error. I do not then undertake the defence of the Rector, but wish to state the circumstances as far as they relate to myself, for I come in also for some of the kind offices of this *exemplary* writer. With reference to the Rector I may say in passing that he has defenders in sufficient numbers both here and elsewhere to shield his name and interests from essential harm. These friends can wield better tempered blades on his behalf than I can pretend to command. The circumstances of the parish are these: The Rector left here in February for a tour on the Continent of Europe, his friends judging that his health, somewhat impaired from ten years incessant application to official duties required this relaxation: there was not an individual in the parish, capable of understanding the case, who did not concede the privilege, and there were many who were pleased, as in all reason they should be, that he should enjoy a respite from long protracted toil. On leaving, he made such arrangements as, under the circumstances, he judged best; appointing a clergyman of the Port Hope Church School to officiate on Sundays and holidays, while to me he left the occasional duties of burials and marriages, not with my desire but with reluctant submission on my part, I agreeing to take this duty as a temporary measure which I hoped the parish would accept for the Rector's sake. "M" states a report which he had heard of the Rector's, saying, with reference to the care of the sick, "The sick will have to take care of themselves." Now this needs no refutation. No clergyman ever said any such thing, much less the Rector of Cobourg. In the case of protracted sickness of persons of adult age the curate has visited them so frequently that I think no discontent has been felt; with reference to sick children and solitary and destitute dependents on the Church's charity and humane offices there has been more attention paid them than there ever was before; lady visitors have been appointed to the several divisions of the town who have in a most praiseworthy manner fulfilled their duties. "M" mentions some occurrences which have hurt his zealous and sensitive soul very deeply; the first is the unseemly circumstance of my insisting on my undoubted right on a certain occasion; and next, when we may hope he had regained his equanimity, a more grievous case still arises in another quarter. Here he has to plead the cause of the injured. His narration of the circumstances is that on the occasion of the curate visiting a dying man he could not administer to him the Holy Communion, because the Service used on such occasions was locked up in the Bank. Now what is the simple fact? This, that though the "Service" was not at hand yet it could have been easily procured, but in reality it could not be used with any propriety, for the poor man was in an unconscious state, yet the Curate hoping for an opportunity of fitly performing his office, came all the way from Port Hope early next morning. The man had died in the interval. In the undistorted facts of this case there is no reasonable ground for complaint, but how widely do they differ from "M's" showing "M" goes on to show us that at the burial of this same man the Curate having been sent for he coolly replies to the message "that it was his house week and that he could not come." What was the result: the friends of the deceased did not come to me who would have taken the duty without hesitation but buried the man with an Orange Service. "M" appears to be a member of one of the old families, he is very jealous of the dignity of the old families. He is offended because one of the Wardens has only been a resident here six years, and yet he is advanced to honourable trusts. Just think of that, in the inconsiderable term of six years the fit and proper disabilities of *Novus Homo* are relaxed and remitted; this is an iniquity indeed. In my own defence it is necessary for me to make one statement more; had I known of the appointment of the Curate to his present position it would have prevented most of the vexations which have occurred, I should have known that his authority

superseded mine, and in that case I should have
only been too happy to retire.

I am your sincerely,
Archibrd Lampman.

Cobourg June 29th.

Family Reading.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

XXIII.

THE TWELFTH LETTER.

Your theory of Sisterhoods I like; but our experience of their blessings in this parish is worth a thousand theories and arguments. The fever has spread, and spread to other homes than those of the poor. Two or three of our farmers have been laid low, and several members of their families also with them. Two more Sisters have come, and even the refractory nurses have given in, and consented to take office under them. All hands are full, and more than full, and many a heart anxious and sad, dreading what may come. So far as we have gone the mortality has not been great, still we have had one or two most touching cases.

The wife of the dissenting minister was taken ill, and at once—so much has their fame spread—application was made to the Vicar for one of the Sisters. She was of course sent, even to the inconvenience of some of our own people, and no tongue could tell the blessing she has been. After a long and hard struggle the poor sufferer sank, and has left a broken-hearted husband, and a large family of young motherless children. To her, to him, to all, the Sister was an angel of mercy; and he who at one time was a bitter enemy is now a gentle and real friend.

My brother churchwarden—who was more opposed to all these (as he called them) Church innovations than any man in the parish—has been at death's door, and has only barely recovered through God's blessing on the unwearied care of another Sister. His eldest daughter, however, feel a victim to the disease, and through all the ravings of her illness, was tended, comforted, and soothed by that Sister's ceaseless attention. Not only to the last hours of her life, but beyond it, to the last moment, in which her poor body could be ministered to, she never left her, dropping into the grave, with

"The little sprinkling of cold earth that fell
Upon the coffin lid,"

the bright wreath of fresh flowers that breathed of life everlasting. Here is another fault-finding voice silenced by gratitude and conviction.

But the saddest part of the story remains to be told. Our poor Vicar, who seemed ubiquitous, like Goethe's star—"unresting, untiring"—the head of all,—the heart of all,—and, in many of the most difficult and dangerous trials, the hand too,—at length gave way, and he has now been, for several days, in imminent danger. The doctor has ever hope—his life has been so temperate, and his mind is so calm. But still he looks so slight and fragile, that there is great fear deep in all our hearts.

There is a hush in the parish, as if it were all his home, lest loud voice or rude noise should in any way disturb him. And I am sure there is not a prayer that goes up to heaven that does not bear his name upon its wings. The doctor expects that this night will bring the crisis, and I shall not close this letter till to-morrow, that I may be able to tell you, I hope, good news. Meanwhile there is one subject on which I wish your advice. It has just now come before my mind forcibly in connection with the many deaths among the poor of our parish.

It has been so pitiable to see the efforts made at such times to keep up the accustomed ceremonies that surround the grave, and to think of all the added cost this entailed, in addition to the expenses that sickness had already made great. Could not something be done to save our people in this matter?—a better example set by the rich?—some system established, which the unbought and unbuyable graces of Christian charity (not almsgiving) could supply, instead of the undertaker's wretched ritualism? I should be sorry to see less respect paid to the remains of the dead, only if

should be more personal, less professional; more of genuine sympathy, less of the scarf and hat-band; more of what friends can pay, less of those cold trappings and forms which the poor mourner, when all who gather round him in the hour of his grief are gone, must surely and heavily pay for.

I have heard that these things are better done abroad,—that the rich mingle themselves at such times with the poor, and undertake the lowliest offices: just what I should like to see in our own land. Why, with all our benevolence and Christian sympathy, that wait so tenderly round the sick and dying, why not take one step further in the gracious work, and follow, with the freewill offerings of our hands and hearts, to their last earthly resting-place, the remains of the dead? . . .

The doctor has just come in, and made my heart glad with the happy tidings that our good Vicar is out of danger. The looked-for change has come, his face is set health-ward, and in all human probability he will recover rapidly.

How grateful we ought to be to Him who gave, and, by thus sparing, has given to us again such a blessing; and what a teeming harvest of devotion and love He will find ready to be gathered in, when He once more goes forth to reap it! "Heaviness may endure for a night, but joy cometh in the morning."

"Our sorrows sometimes are our truest joys,
And better friends than many a one that bears
More smiling aspect, more bewitching airs,
And yet the very peace it speaks destroys.
Bitter the sweet whose over-sweetness cloy,
And sweet the bitter, that can keenly give
An appetite for pleasures that shall live
Beyond earth's baubles, and time's tinsel-toys.
Give me, O Lord, whatever lot Thy love
And wisdom deem most fitting for me here,
So it be gilded with Thy grace, and prove
Me to Thee nearer, Thee to me more dear:
What is a crown, if it be crown'd with loss?
And what are chast'ning cares, if glory crown the cross?"

XXIV.

REPLY.

How like the story of a family is the account of your parochial sorrows and joys! Thank God, the Vicar is safe. Now, the rest of his way amongst you will be comparatively easy. That furnace through which your parish has been passing consumes the perishable stubble of prejudice and party feeling. All that remains is genuine ore, purified and purified by fire. Thus God turns man's extremity into His opportunity, and, as it is often

"Darkest night when day is nighest,"

so. He makes our darkest sorrows and alarm the frequent forerunners of our most abiding joys.

It was thus He gave a great notional impulse to the English mind, upon the subject of Sisterhoods, during the great national sorrows attendant upon the Crimean War. What a wall of opposition "fell down flat" before that simple band of devoted Englishwomen, who went out to nurse, for Christ's sake, our suffering English heroes! It needed not the seven days even to do the work; one night's walk around those lonely hospital beds, and the next day the gentle victors walked over the ruins of a thousand prejudices into the ten thousand thousand hearts of our honest English people. Under ordinary circumstances, it would have taken half a century to have removed objections that crumbled into dust in one night before the touch of Florence Nightingale.

The Christian chivalry of such deeds of love and daring—the honest English gratitude which they called forth—the artless letters, written home from Eastern hospitals, telling how domestic comforts, care, and tenderness, such as they thought wives and mothers and sisters only could bestow, had found out the sufferers in their troubles, and made their hearts glad with the homeliness of home, which floated like a sweet atmosphere around them;—these did more than theological argument could have done to convince England that she wanted Sisters, as well as soldiers, to crown her glory.

What a national sweep away of prejudice one good generous impulse will effect! Like a sudden thaw, after some wide-spread wintry bondage, in one night the deliverance comes; and the gentle breath of the soft south wind does, in a few hours, what thousands of toiling hands would have found it hard in so many days to accomplish.

Thus it has been with you. A few weeks of sickness and sorrow have done more to melt and mould men's hearts than years of ordinary teaching could have effected. Henceforth, few will be found in the parish to wag his tongue against Vicar or Sister.

Your thoughts about some improvement in the management of funerals remind me of the state of things abroad, in Florence and Leghorn especially. There they have the Order of Misericordia, which embraces all classes; the highest, as well as the more humble, seeking admission into it. Noblemen and artisans, walking and working side by side, wrapped in a disguise so effectual that,—except as a rough or neat boot, a fair and jewelled or discoloured and work-hardened hand, may betray a difference of rank,—they are to each other unknown.

Their obligation of membership constrains them to leave all pursuits of business or pleasure in which they may be at the time engaged, and hasten, at the summons of their Order, to bind the broken limb, to bear the sufferer to hospital, to wait by the sick bed, or carry a Christian brother to the grave.

Such seem to me some of the most truly Christian kindnesses which man can render to man; and their introduction amongst us, as part of our Church system, would seem second in importance only to the formation of Sisterhoods.

Christian Brotherhoods, founded on the same principles, might be formed in great towns, or wild, remote, uncivilized districts, or for the purposes of education; and, if translated into plain English, would only mean colleges of unmarried clergy or laity who, though not bound by a life vow to celibacy, or any special sphere of work, would still remain single, and in the special work selected, for a certain defined time;—just as a Fellow in his college, or a curate in his clergy-house, or a servant in his place; but with the option which Fellow, curate, and servant have, of abandoning the single life and special calling when circumstances arise to justify a change.

Outside such distinct families of Christian brothers should exist what perhaps I can best define as Associate brothers; men who would not be called upon to abandon private relationships or public duties, but simply to give the intervals of their lives to some especial work for God; who, as sub-deacons, readers, catechists, etc., would have an assigned place and duties given them by authority, and recognized as their place by the whole body of the Church. The demand for such, and the desire to become such, are increasing every day; and already some of the heads of our Church are meditating seriously the revival of such offices amongst us. We have only to go back to the primitive usage of the third and fourth centuries to find, in the tried and settled ways of ancient Christianity, all we now need. Our own efforts after Church work and Church order are only the wakings up of the long-dormant life which has slept during generations of winter, and now, under the breath of another spring, are bursting out: the old things in the old places, and to do the same work, by whatever names we may call them.

It matters not what may be the name, so we have the reality; only, somehow, to the mind there is a definiteness, and order, and authority, in these various offices, as we find them in the early Church, which in their present embryo state, they are only feeling after, and gradually acquiring.

How many persons might be found in every parish ready to work for God, who, with some assigned work given them by authority, would do ten-fold more as the officers than the self-appointed goodies, which exist every where, could do on their own hook, and in their own blundering and spasmodical way!

It is impossible that the clergyman can do—what all, nevertheless, expect him to do, namely—everything. He must visit the poor, tend the sick, teach in the schools, manage the charities, take the chair at all vestries, to be badgered, and bullied, and possibly insulted, if some rough farmer, or half-educated squire, or bitter dissenter may find it suit his interest or ill-humour to do so.

He must often advance out of his own slender income charities unpaid, and then dun for their repayment, until he is made feel ashamed, as though he were a personal beggar, when all the while he

is parish banker and benefactor, but without the sweets of discount. He must often—in order to meet the expenses of additional curate or other parish necessary, too thoughtlessly thrown upon him—either take pupils or spend long hours of the night in some literary toil, that he may thus pay for what he could not otherwise afford. And yet with all that he must study, or he will be dull-hearted. He must meditate, or he will be shallow and crude. He must live above the world of care and duty through which he is struggling, if he would be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

How can he do all this if he be left single handed? Or is it any wonder that we have not more saints in our Church, when time is so over-filled, thoughts so distracted, attention so divided; the whole being frittered away by the thousand and one little important trifles which should be of course all cared for, but which, if left at one man's door, are sure to make him mentally if not morally bankrupt?

That we have individuals to be found in our parishes—rare specimens of all that is generous and high-minded, and devoted, and holy,—ready to spend and be spent for God, and doing wonders even with the irregular and unauthorized system which we have to offer them, we must all thankfully own. Without them Sunday-Schools and poor districts would lie uncared for—a hopeless mass of crushing work, to do which no one being could adventure. But there would be ten at work for every one now engaged if the Church gave some definite office to each, that office assigned according to the tastes and habits of each individual; and the work done would be tenfold more effective when it moved in the regular order of a compact and united machinery—the smallest wheel as important in its own place as the largest could be.

Let us go back for a few moments to the third and fourth centuries, and we shall there find—not of apostolical, but of ecclesiastical institution—divers inferior orders of the Church, the holders of which were ordained with solemn words, and the delivery of sacred signs and symbols: *sub-deacons, readers, singers, exorcists, catechists, acolythists, door-keepers, copiate, parabolani, defensores pauperum et ecclesie, economi, etc.*

What were all these but the very offices we now want, and are now feeling after, if haply we may find them, in these modern days?

Sub-deacons, readers, singers, door-keepers, acolythists, or lighters of candles, and taperbearers, as well as bringers of wine to the Holy Communion,—all as bearing their part in the ritual of the Church. Catechists, to train the young and teach the poor; exorcists, to search out and deal with the reprobates; parabolani (called so from their undertaking parabolon ergon, a most dangerous work, in attending the sick in infectious and pestilential diseases),—the nursing sisters of modern times, the heroines of our Church.

Copiate, or Fossarii, so called as some say from kopazein, to rest, or as others from kopetos, mourning, or as others maintain, from kopos and kopiasthai, which signify labouring, and hence called Laborantes in the Church: those whom we would fain see amongst us here, as we see them abroad, in active and most benevolent operation—the carers for, the carriers out, and buriers of the dead; men who, from their ranks in society would for the love of Christ give themselves to this most Christian office, that of decently and reverently (as a religious act) laying by in holy ground those bodies which, though once vile, shall be made like unto Christ's glorious body on the morning of the Resurrection. Defensores Pauperum,—the promoters of pewless and free churches in these days; Defensores Ecclesie,—the Church institutes and unions of later times; Economi,—the churchwardens, guarding and dispensing the Church's revenues, a select council of the communicants being combined with them in such work.

Of these some were ordained, though none with imposition of hands. The Fourth Council of Carthage says, "When a sub-deacon is ordained, seeing he has no imposition of hands, let him receive an empty paten and an empty cup from the hands of the Bishop, and an ewer and towel from the Archdeacon."

To the readers the Bishop gave a Bible in the presence of the people, with these words, "Take this book, and be thou a reader of the Word of God,

which office if thou fulfil faithfully and profitably, thou shalt have a part with those that minister in the Word of God."

And to the *Psalmistæ* or singers, these were the solemn words of separation for their work—"See that thou believe in thy heart what thou sayest with thy mouth; and approve in thy works what thou in thy heart believest."

With like forms and ceremonies almost all those who undertook work in the early Church were set apart and ordained, and so given a special mission by competent authority.

Why should not all, or at least some, of these inferior orders be received? In our own church-like way we are expressing our desire for them all.

Our Sunday-School teachers, district visitors, Scripture readers, parochial mission women, nurses, choirs, guilds, committees, and Church institutes,—they are so many rude, half-voluntary, self-shaping efforts after the inferior orders of the first centuries. Why not get rid of the secular names and forms, and recast them in the old moulds of primitive times?

An effort in this direction has been made by the Bishop of St. Andrew's, in Scotland.

At a General Synod of the Episcopal Church of Scotland, held in 1863 among other canons one was passed empowering the Bishop to appoint in their respective dioceses lay-readers and catechists to read the Holy Scriptures, and conduct the ordinary service of the Church; and on Sunday, the 29th of January, 1865, Lord Rollo kneeling down at the altar rails, the Bishop delivered into his hands the Bible, saying, "Take thou authority to read the Common Prayer and Holy Scriptures in the congregation of God's people assembled for His holy worship; and in this and all thy works begun, continued, and ended in Him, may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee, and remain with thee for ever. Amen."

Here is ever the Church usage in modern Church times. God grant us a larger following in the same path, and the end must be for His glory.

In no other way can we keep and use the hearts and hands of the holy and earnest amongst the lay members of our communion. In no other way can the immense masses of our people be properly shepherded, and in no other way can their pastors have leisure to feed them.

To preach the Word, and to celebrate the Holy Eucharist, these are the chief, almost sole duties of the priest of God. All other lesser duties should be so cared for by the Church that he may, without their neglect, give himself wholly to prayer and to the ministry of the Word.

A holy priesthood and a working people will soon prepare a glorious Bride for the coming of her Lord.

(To be continued.)

Children's Department.

"THE WAWANOSH HOME."

We are glad to find our Sunday School children are still thinking of the poor Indian girls; and are happy to be able to announce the following contributions:

	Tuesday, July 3rd, 1877.
Charlie and Willie Jackson's missionary Box, Maple	\$1 00
Contents of the saving bank of Birdie, Jack, Louisa, and Aggie, Portage du Fort	5 00
Collected by a little girl in Morrisburg from Mrs. F., 25c.; K. B., 20c.; M. F., 10c.; J. R. H. & F. H., 20c.; Mrs. M. K. & W. C., 20c.; C. F. 20c.; L. B., 15c.	1 30
S. School St. John's Church, Berkeley, for the success and welfare of the enterprise they sincerely pray	6 00
Ann Jane Carlross and Minnie Bradley, Al-bion	65
	\$13 95

HAVE COURAGE TO SAY NO.

You are starting on life's journey,
Alone on the highway of life,

You'll meet with a thousand temptations,
Each city with evil is rife;
This world is a stage of excitement,
There is danger wherever you go,
But if you are tempted in weakness
Have courage, my boy, to say no.

The Syren's sweet song may allure you—
Beware of her cunning and art,
Whenever you see her approaching
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter,
Have courage, my boy, to say no.

The bright ruby wine may be offered—
No matter how tempting it be,
From poison that stings like an adder,
My boy have courage to flee.
The gambling saloons are below you,
Their lights, how they dance to and fro;
If you should be tempted to enter,
Have courage, my boy, to say no.

In courage alone lies your safety,
When you the long journey begin,
And trust in a Heavenly Father,
Who will keep you unspotted from sin.
Temptations will go on increasing,
As streams from the rivulet flow,
But if you are true to your manhood,
Have courage, my boy, to say no.

HOW TO BE A GENTLEMAN.

We want a few private words with the boys. The truth is we have a great idea of boys. We used to think men were made of boys. We begin to think now that those were old-fashioned notions, that they are all out of date. We look around and see a great many persons grown up, with men's clothes on, who are called men. But they act and behave so that we feel certain that they were never made out of boys. If they had been, they would know how to behave better. Where they came from we do not know. But what we wish to put into the ears of the boys is this—be gentlemen. In this country every boy may grow up to be a gentleman if he will. It is not necessary that he should become rich, as most boys think it is—nor is it necessary that he should become a great scholar, nor that he should become a distinguished man. But some impatient ones are asking, How can we become gentlemen. How can a boy go about making himself one? Can he work for it? Yes, he can. And the harder he works in right way, the better. Can he study for it? Yes, he can study. But he must study with his ears. Reading-books and newspapers are not enough. He must think and feel as well as speak and act. Can he buy it? No, he cannot. Money will buy a great many things, but it will not buy what makes a gentleman. If you have money you can go to a shop and buy clothes. But hat, coat, and pants, and boots, do not make a gentleman. They make a fop, and sometimes they come near making a fool. Money will buy dogs and horses. But how many dogs and horses do you think it will take to make a gentleman? Let no boy, therefore, think that he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these things do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, have no horses, live in a small, poor house, and spend but little money, and still be a gentleman. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and respecting others. By doing the best he knows how. And finally, and above all, by fearing God and keeping his commandments.

If we wish the life to abound in freshness, we must keep the heart filled with grace; for how shall the outside be beautiful if internally there is a waste and desert? It is he through whom spread the waters of life who will present a genial side to the world and help its song. The rills which irrigate the soul of him who believes in Jesus fringe their little shores with beauty, just as the fountain streams, flowing silently through the meadows, adorn their banks with verdure.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sault Ste. Marie, Ont., May 4th, 1876. Dear Sir,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily. The Dominion Churchman, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation. I remain, yours sincerely, FRED'K. D. ALGOMA.

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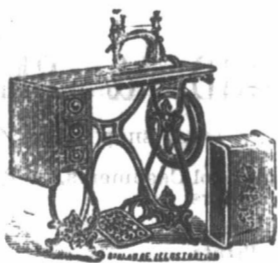
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