

Dominion Churchman.

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THE WEEK.

IT is natural that the Burials Bill, and all that is involved by that measure and the amendments proposed to it, should occupy a very large share indeed of English Churchmen's thoughts and English Church-papers' columns. That the Bill should have been withdrawn by the Government after the late adverse vote in the House of Lords on Lord Harrowby's amendment, is only a result which all have foreseen as probable, for the present Government are adverse to adopting as their own any suggestions hostile or unacceptable to the Church; and that Lord Harrowby's ideas are not acceptable, the remonstrance signed by thirteen thousand clergymen sufficiently attests. Of course the charge of narrowness and uncharitableness is freely used against those who wish to keep the Churchyards exclusively for Church uses; but Churchmen now see—and they may thank Lord Harrowby and the Archbishop of Canterbury for teaching them—that it is no longer safe to trust to the Lords, or even to the Bishops, to resist the attacks of Nonconformist agitators; and every one knows that the assault on the Churchyards is merely an attack on an out-work and a prelude to a more general battle about the Established Church.

During the past week the progress of events at the seat, or rather two seats, of war has been somewhat slow. In Asia the reported retreat of the Russian armies is, to a great extent, confirmed, and the Turks have most unexpectedly, and for themselves most opportunely, turned the tables on their adversaries, who, however, were able to rescue the garrison that had been left in Bayazid. The campaign is, by some accounts, to be resumed by the Russians on a larger scale, but other rumours allege that troops will be withdrawn from Asia Minor to swell the ranks of the army on the Danube. In that district the advance to Tirnova was most important, but has not been followed up by any further successes. Both sides are preparing for some decisive battle which must soon be fought if the Turks are really guarding the Balkan passes. Hobart Pasha has, it is said, received from the Sultan *carte blanche* permission to undertake whatever naval operations in the Black Sea he may deem desirable. Greece is restless, but the telegraph assures us that the peace party have triumphed. Servia is meditating an alliance with Roumania, a step that will probably be followed by the Austrian occupation of Bosnia. At present, it is impossible to say with any confidence that the war will be "localized."

We suppose it must be considered a matter of congratulation that the 12th of July passed off in Montreal with so little disturbance and bloodshed. Yet we hardly like to think that it has come to this that it is a re-

lief to know that only one man was cruelly killed by a crowd of bloodthirsty rowdies. Still we must be thankful that matters were no worse; and worse they undoubtedly would have been had not a favorable answer been made by the Orange society to the appeal to forego their intended procession which was made to them by the other societies of the city. The sectarian situation in Montreal may always be said to be critical, in that the embers of religious animosity are constantly hot and require a very slight breeze to fan them into a flame. Unfortunately the breeze very often springs up. Extremes on one side inevitably produce counter-extremes on the other. The Falk Laws are a most natural corollary of the Vatican decrees, and rampant Ultramontanism always engenders an equally rampant and pugnacious Protestantism. Sectarian riots should be put down with a firm hand, but no Government, Provincial or Federal, has the courage to incur an ephemeral loss of popularity even for the sake of the lasting peace which the repression of party and religious processions would confer on the community.

The Indian outbreak in Idaho is even more formidable than was at first supposed, and already great cruelties have been practised by the Indians and a good deal of blood has been shed, and will be shed, in retaliation. On the 12th inst. a detachment of the U. S. troops, came upon the redoubtable Chief Joseph's forces, and after some severe fighting compelled them to retreat with considerable loss. General Custer's sad fate has taught the American officers a lesson, and their strategy will be of a more cautious character in future. It is reported that no less than 1500 fighting men are with Sitting Bull on the Canadian side of the boundary line, where that personage is at liberty to retain his sedentary position as long as he behaves himself, submits to our laws, and does not make our territory a basis for hostile operations against the U. S. Government, which, says the *Guardian* in a late notice of Colonel Dodge's *Hunting Grounds of the Great West*, "has never made the slightest pretence of keeping faith with the Indians, while the British Government in Canada, which has kept strict faith with them, has contrived to avoid war and to live in perfect friendliness with its formidable neighbors." We must not, however, plume ourselves too much upon our treatment of the Indians and its success. We do try to act honestly towards them, but we have not had the same or such great difficulties that the U. S. Government has had to contend with, in such great numbers of warriors, such fierce tribes, so rapid an advance of white settlers, such desirable "reserves" to be plundered, &c. If each Minister of the Interior, however, will adhere to the rule of morality and honesty in his dealings with the Indians he can always count on having a large proportion of the aborigines themselves on the side of law and order.

As many of our readers are aware public attention has been much arrested by the extracts read in the House of Lords and printed in the press from a book entitled "The Priest in Absolution." Such extracts as we have seen—and we do not care to see any more—seem to justify the animadversions made upon the book, and it is most incomprehensible how a man of piety, manliness, and sense, such as the reputed author is said to have been, could have put such things into print. The use, however, which is being made of the objectionable character of this book to agitate the always too susceptible Protestantism of England is just on a par with the means used to obtain a copy of it—it having been stolen from a friend's (?) table by a visitor. The very mention of Confession is a red rag to the sectarian bull, who in his blind rage not only rushes madly at what the Church allows, but runs a tilt against those very reformers upon whom they who hold "opinions dating from the time of Queen Elizabeth" pin their faith. Habitual, and still more so compulsory, confession is not only not enjoined by the Church of England, but it is understood to be alien to her character, and is also said to be alien to the character of Englishmen; but occasional confession in certain cases she certainly does not only tolerate, but enjoin. If her priests are to receive such confessions when proffered to them, it is to be hoped that they have given some consideration to so difficult and delicate a task. *Ars est artium regimen animarum*, wrote St. Gregory; but many seem to think it is as easy to direct souls as to give souptickets. That a book for instruction in such cases should be written need neither alarm nor surprise us; we may reserve these sensations for the fact that its author writes on the assumption that habitual confession is the rule of English Church life, and that he has shown neither delicacy of thought nor manliness of feeling in discharging his self-imposed task.

The reports on the crops of Western Ontario are, on the whole, very encouraging, and lead us to indulge the hope that the harvest will be at least up to the average in fruitfulness. Good crops are so common that we almost come to look upon them as our right; but, perhaps, on this occasion, as most of us have realized to some extent how intensely disastrous to the best interests of the Dominion another bad harvest would be at this critical period, our Thanksgiving services—if God should please really to give us a fruitful season—may have more of heartiness and less of formality than has at some times and in some places been the case.

THE EIGHTH SUNDAY AFTER TRINITY.

THAT never failing Providence, which ordereth all things both in Heaven and earth, is again the subject of the Church's meditation. The living spirit which brooded

over the earth when it was "wasteness and emptiness," and brought forth the beauty and loveliness of every subsequent age, is the same Divine Spirit which works in Christians both to will and to do of His good pleasure, which carries on the operations by which our sonship is completed and matured, and which creates and fosters the growth of those fruits which are inseparable from the Christian life.

The providence of God cannot confine itself to generalities either of temporal matters or spiritual. It must therefore be what is called a "particular providence," and must extend not only to the individual members of the Church, but also to the several actions, the various endowments, and the particular interpositions of the Christian vocation. A general providence which had no relation to individual instances and to single acts and requirements, would be no providence at all to the Christian. Such an idea would oppose itself to every principle on which the Church is constructed, would ignore the personal responsibility and the individual blessedness of the several faithful members of the Church, and might, if such a thing were possible, secure the honour of the Messiah, and the glory of the body He is engaged in organizing both in Heaven and earth, while it would leave the individual Christian to grope his way alone and unaided through the mazes of a howling wilderness, with no definite aid, no particular assistance in surmounting the difficulties of life, in maturing the graces belonging to our sonship, or in bringing forth the fruits of holiness with which the Kingdom of Heaven is to abound. But the one declaration of Christ, "the very hairs of your head are all numbered," conveys the blessed assurance that His providence ordereth all things in accordance with the regulations He has laid down for His government, and if it extends itself to the most trifling temporal concerns of the Christian man, it cannot possibly shut out those higher and more spiritual objects which are connected with the progress of the Christian in his journey towards the Heavenly mansions the Saviour has concerned Himself to prepare for His people. For the service in which we are engaged, according to St. Paul in the Epistle, is not a slavery but a sonship. Those who obey the commandments of God do so in virtue of their sonship, and with the aid of the Divine Spirit; those who are led by the Spirit of God are the adopted children of Him whose only Begotten Son received the same Spirit without measure; and, those who are adopted sons of God are the heirs of His moral excellence and eternal gifts, they are joint heirs with the Son of His love, and shall reign with Him as Kings and Priests for ever. So the Gospel also discriminates most vividly between those who put on an outward profession of their attachment to Christ, and call him "Lord, Lord," while they repudiate the glory of His Person and Work, and those who perform the will of God, by the aid of the Divine Spirit, and so produce the fruits of their sonship in their inward dispositions and outward conduct.

IS THE CHURCH IN CANADA DISESTABLISHED?

THE question of disendowment would be more easily answered; but whether the Church has been entirely disestablished here would seem to be rather doubtful. And the question becomes an important one when we begin to think about making regulations for the Church's government. There are two occurrences, of a recent date, which have brought the subject before us with unusual interest. The first case is of *Dunnett v. Forneri*, which, it would appear, is as yet undecided; or at least the decision has not yet been made public. Whether or not the question has puzzled the Court before which the case was brought, we cannot say. It was heard some months ago, and it might have been supposed the time had arrived for delivering the judgment. But it is not yet forthcoming. In a Church entirely free from the trammels of a State control, as ours certainly ought to be, it would be naturally enough imagined that such a Church would be entirely free to receive, suspend, or expel its members, and to grant or withhold at its pleasure any privileges it might have to bestow. The other occurrence was a remark made at the late Toronto Synod in consequence of a proposal to include the Laity in a Canon of Discipline, then brought forward. One or two of the speakers suggested that the Synod had no power to include the Lay members of the Church in such a Canon; that the Act incorporating the Synod only gave that body authority to enact regulations for the government of those who should be members of the Synod, and that it conferred no authority over the private members of the Church; that is to say, the Church in Canada, in the opinion of the speaker in question, has not been sufficiently disestablished to admit of its exercising self-government. For who can doubt that it is to a previous union of the Church and State in this country that the Church owes her disability to regulate her own internal affairs, just as much as the sects and denominations around us have, without any special Act of Parliament for the purpose. If, indeed, such disability really exists, we see no reason why we should be placed in less favourable circumstances for healthy action, and for legitimate growth than the denominations of every shade and stripe in the Dominion. The matter should be at once dealt with; and so far as a Canon of Discipline is concerned, it would certainly be much more satisfactory if such Canon were enacted by the Provincial Synod for the entire Ecclesiastical Province. The ruthless heel of the State might surely be entirely removed from the religious body which it has so sacrilegiously despoiled of the greater part of its rightful possessions, and which might be put at least on an equality with others—if in no better,—still in no worse a position. It would appear that, to a certain extent, the Church in Canada has been disendowed, almost all its revenues having been seized and appropriated to the uses of the State, but that disestablishment has not fully and completely taken place. If such is the

case, we have sustained the loss but have not acquired the emancipation; and it is certainly high time that every disability should be removed, which might hinder the Church from making such arrangements for its internal government as it might deem desirable.

The cost of emancipation from the toils and entanglements of the State is sometimes not inconsiderable. In Canada we have been dispoiled of nearly all the property which was ours as a matter of right and justice. But, as we have said, it would appear to be doubtful whether disestablishment has fully taken place. In Ireland the disendowment has not been so complete as was expected; although, in consequence of its clergy running away with the idea that the endowments still left are the private property of those who now possess them, they are not so beneficial to the Church as might have been anticipated. In England when disestablishment shall come, as more than half the Church's present endowments there came from the private property of individuals who have lived since the reformation, every principle of right and honesty would require a very large proportion of the property she now possesses should still be retained by her, even if such grants as date from Anglo-Saxon times should be considered of doubtful origin.

In Scotland, says the Primus, in the sermon he preached sometime ago at the consecration of his Cathedral: By an Act of Parliament, in the year 1689, the Church was disestablished and disendowed, because as the Preamble of that Act states, the "Presbyterian form of Church Government was more agreeable to the inclinations of the people." However true that may be now, it is considered very doubtful whether it was true then. By that Act of Parliament, the present Established Kirk of Scotland was substituted for the original State Church, the parsonages and stipends of the clergy were taken from them at once, without any compensation, and the rents and emoluments of the Archbishops and Bishops, and of the Deans and Chapters of the Cathedrals were forbidden to be paid to them any longer, and "by their Majesty's authority" were to be received by the Lords of the Privy Council. Now this was rather summary work. When, at the Reformation in England, the Romish Bishops were deprived, they were allowed to hold and possess two-thirds of their benefices to their dying day; and in the recent disendowment of the Irish Church, the life-interests of the Archbishops, Bishops and clergy were carefully guarded. But, in Scotland, the supplies to Bishops and clergy were stopped in six months; and all the emoluments which had belonged to them were swept into the Exchequer, without allowing the former possessors the smallest portion of them for their necessary subsistence.

But Disestablishment in Scotland meant a great deal more than that; and in these days of ecclesiastical turmoil, it is well for us to remember what the Scottish Church has suffered from the hands of their persecutors.

It is true that Episcopacy was not created by the State. Wealth and temporal power

were only human accidents of it. These however the State could take away, and it did so, leaving the old established Church absolutely penniless. But its brief existence, even in poverty and destitution, was an offence. The fire of persecution from the State did its worst, but it was not able to destroy it. Further Acts of Parliament were passed, by which its worship was forbidden in any of the small churches and chapels which it then possessed, and was permitted to be practised only in the clergyman's private-house; and even then, the number of worshippers allowed to meet together was limited. More than four persons besides the family were not permitted to worship together at the same time. The penalty upon the officiating minister for transgressing this law was six months imprisonment for the first offence, and *transportation for life* beyond the seas, for the second! Such was the condition of the old Church of Scotland up to nearly the close of the last century, while the Presbyterians were allowed to possess all the privileges, all the liberty, and all the endowments.

In spite, however, of all that was perpetrated against this ancient witness for the truth, it never failed to preserve unbroken the Episcopal Succession, and the priesthood never died out. When its cup of suffering was full, four Bishops and forty-two priests remained where, a hundred years before, fourteen Bishops and Archbishops, and a thousand clergy, ministered to the people of Scotland as its established Church. But this poor, oppressed, persecuted, though pure branch of Christ's Church was able to exercise her spiritual powers in a way that her wealthy and powerful sister in England was unable to do. When in the year 1784, just a hundred years after the disestablishment of the Church of Scotland, Dr. Seabury went to England to seek, for the United States, Episcopal consecration from the Archbishop of Canterbury and the English Bishops, who were very reluctantly compelled to inform him that it was not in their power to grant it: he thereupon sought consecration at the hands of the Scottish Bishops. And, *not in a Cathedral, for they had none; not in a Church, for the law prohibited Episcopalianism in Scotland from worshipping in a Church*; but in an upper chamber in the city of Aberdeen, three Scottish Bishops met—the Bishops of Aberdeen, Moray, and Ross—and consecrated the first Bishop of what is now the great and flourishing Church of the United States, at the very time when the severest penal statutes were in force against the Church of which these three were Bishops. The Bishops of the Scottish Church also consecrated Bishop Luscombe in 1825 for the benefit of Englishmen in Paris; afterwards they consecrated a Bishop for the Orange River Territory, when obstacles occurred to his consecration by the Archbishop of Canterbury. And in 1874, when the Government refused to obtain the Queen's license for the Archbishop of Canterbury to consecrate a Missionary Bishop of Madagascar, Bishop Kestell-Cornish was consecrated by the Scottish Bishops in St. Paul's Church, Edinburgh. Disestablished and disendowed, the

venerable Church of Scotland was able to make use of powers which the Established Church of England was not permitted to exercise.

IS THE DIOCESAN SYNOD A FAILURE?

WE do not mean to ask whether Diocesan Synods, as we have them in this country have failed to extend the borders of the Church, and give efficiency to her ministrations; for these are only some of the objects supposed to be aimed at in the institutions to which we refer. A principal intention of those who first proposed the formation of such assemblies is understood to have been to endeavour, as far as possible, to popularize the government of ecclesiastical communities, in such numbers, and spread over such tracts of country as may be found most convenient, in assembling together the members or their representatives in certain central localities. And the benefit expected to be gained is to interest the masses more fully in Church work, to secure their co-operation, and to ensure an entire satisfaction with such arrangements as may be made in furtherance of the objects of the organization;—it being supposed by many people who fix their attention more upon theory than upon fact, more upon what things ought to be than upon what they really are, that these regulations and laws in which, directly or indirectly, every member of a community has had something to do, must give very general satisfaction. This, however, every one has had plenty of opportunity to discover, is a great mistake.

In seeking an answer to the question at the head of this article, if we connect it with the former among the objects to which we refer, the reply must be that Diocesan Synods, constituted as we have them here, are an entirely new institution in the Church, and have not been long enough in existence to enable us to determine whether they will ultimately be successful in promoting her extension and efficiency or not. In regard to the latter object supposed to be kept in view, that of securing a general satisfaction among those who have been most forward in invoking their aid, there are several circumstances of very recent occurrence which bring us to the conclusion that of all the miserable failures that have ever taken place, that of our Diocesan Synods must take a foremost rank. Of course no one will pretend for a moment that our practice in this respect has a New Testament sanction: and, consequently, we know not what has become of the doctrine:—The Bible, and the Bible alone, is the religion of— etc. Nor have we met with any one who, after the deepest research into all the nooks and corners of primitive Christian life in the early centuries of its existence, can venture to claim a discovery of the slightest trace of it in Imperial Rome, in the classic groves of Hellas, in the sacred soil of Palestine, or among the deserts on either side of the land of Egypt. It is an *innovation*, a purely modern invention belonging entirely to the age in which we live. And we say it belongs to the age, because it is especially the product of two such

dissimilar and distant parts of the world as New Zealand and North America, and was never known in the Church till after the American War.

We were led to direct our attention to this subject by several circumstances connected with the late meeting of the Synod in Toronto; and from finding in connection with that meeting that those who are accustomed, the most frequently, to invoke aid from the sentiments of the masses entertain so large an amount of dissatisfaction at the results of their appeal. And now, again, comes a most astounding piece of intelligence from the Diocese of Montreal, which seems to be perfectly unaccountable. We give some particulars under the head of Diocesan Intelligence; and we must confess that the circumstances there referred to have led us to think more seriously than ever upon the constitution of our Diocesan Synods and the measure of success to be expected from them. If there were any among us who entertained a whole-souled faith, that is one absolutely perfect and complete, in the organization of the Primitive Church as we have it in the New Testament, the estimate thereof being corroborated by very early and very sufficient testimony, such men would as little expect the Divine blessing upon our human and wordly attempts to improve upon the Divinely revealed model, with the repeated efforts to patch our bungling substitutes for that model, as they would expect to gather figs from a bramble bush. And without a blessing from the Head of the Church, the most finished and the most beautifully perfect arrangements we may make must be utterly futile; while, on the other hand, when we have the aid of the Lord of Hosts, which could only be secured by our best endeavours to carry out His plans and not our own, we have no need to resort to the wretched policy of pandering to the tastes or inclinations of men who might be useful members of the Church and might assist in extending her borders, but which they refuse to do unless upon terms they think proper to dictate.

The indignation meeting which took place in Montreal is a perfectly unique specimen, hitherto, of what now we must expect to become a more frequent occurrence, as a natural outcome from our Diocesan Synods. There are several remarkable features about it. It would appear that in the Provincial Synod, the Dean of Montreal is understood to have something like a prescriptive right to a seat, and that the clergy whose business it was to elect the clerical delegates, did not elect the Dean. But we feel inclined to ask, If the Dean had a right to be a member of the Provincial Synod, why should the Montreal Synod elect him at all? Or, if an election was necessary, and it was their duty to perform that important business on behalf of the Dean, how is it that the said duty is not mentioned in the Canons of the Diocese, or at least in the address delivered by the Metropolitan, the Bishop of Montreal? In England the Queen issues a *conge d'elire*, and forthwith the Dean and Chapter of a cathedral are bound to elect a nominee of the Crown for a vacant bishopric; but we cer-

tainly never expected to meet with a miniature imitation of something like the same thing in the election of a Dean to a seat in a Provincial Synod. The whole thing presents an aspect intensely ridiculous. We give the account as we find it in a local paper, and we are led to exclaim: "Tell it not in Gath," but by all means publish the fact in every diocese in England, where High Churchmen and Ritualists are running wild in their frantic efforts to obtain Diocesan Synods established there on pretty much the same principles as we have them in Canada.

Another thing that appears remarkable is that a considerable number of the laity united in protesting against the action of the Clergy in making a certain election not in accordance with their wishes. In our Toronto Synod a change in the election of the Lay Secretary, made entirely by the Laity themselves, was deplored by one or two of the Clergy, but we believe we are safe in stating that none of them presumed to assemble together in solemn conclave and to pass a string of resolutions protesting against the change.

We notice, too, a new idea embodied in the first resolution, to the effect that "the election to the Provincial Synod is an honor conferred upon the Clergy, in recognition of their ability and zeal in the work of the Church." It might have been supposed, had we not been otherwise informed, that the election would have reference to a far-seeing legislative ability, which can grasp the great questions affecting the well-being and integrity of a large Ecclesiastical Province.

The logical connection between the non-election of the Dean and a disruption of the Mission Fund of the Diocese is not very clear to those who were not fortunate enough to be present at this wonderful meeting, to listen to the arguments, no doubt most elaborate, which would be advanced in support of the thesis adduced. A translation of the resolution into the language we are usually accustomed to hear would, however, appear to be exactly this: "We will do all the mischief we are able, if we cannot have our own way and get our candidate elected." We referred above to the proceedings of this interesting little faction as being perfectly unique; but at the moment we forgot that, in the Toronto Synod, some two or three years ago, the Vice Chancellor positively refused to act on a certain committee unless a personal friend of his, who had been left out in the cold, should be reinstated in his former position on that committee!

This meeting at Montreal seems to revive the desire to have minorities represented. Of course that can easily be done, if the present rule be dispensed with, and minorities be allowed to carry the day. But what will the majorities say about that? And then, it surely could not have been forgotten by these wiseacres that the constitution, the very existence of a popular assembly requires that the majority thereof should decide the questions which come before it.

We must repeat that if such are to be the results of Synodical action, that action has

proved the most wretched failure we have hitherto met with; and it may yet become a question whether we ought not to endeavor to return to more scriptural and less worldly principles, in our efforts to promote the extension of the Kingdom of Messiah.

ST. JOHN'S, N. B., SPECIAL RELIEF COMMITTEE.

A special relief committee has been organized for members of the Church who have suffered from the late fire in St. John's, New Brunswick; and as will be seen from the advertisement, articles of clothing and bedding will be most thankfully received and distributed during the summer months by a committee of ladies on the written application of the Parochial clergy. Those who reside in the Maritime Provinces, or sufficiently near they will no doubt be glad to forward articles of clothing and bedding, while those who reside at greater distances will doubtless prefer to send money.

It may be well to bear in mind the recommendation we gave in a former issue of the DOMINION CHURCHMAN, that contributions in money may to a very great extent be properly directed to be devoted to the re-construction of the churches which have been burnt. The loss sustained in this way is immense, and greater difficulty will be experienced in raising money to repair that loss than for the ordinary purposes of charity, to supply the immediate necessities of those who have lost everything they possessed.

THE HELLMUTH LADIES' COLLEGE.

We call the attention of our readers to the announcement in our advertising columns of this Institution, which has been commenced under influences so favorable and which promises to be remarkably successful in the western Diocese, with the Lord Bishop as President of the Institution, and with an accomplished staff of professors and teachers.

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER XIX.

TO REV. T. WITHROW, Professor of Church History, Londonderry—

DEAR SIR: I have not referred to the writings of the early Christians as claiming to accept all they might express, but simply as witnesses of facts and circumstances which took place in their own times, and of which they were perfectly competent to judge. Were you writing on the subject of the Divinity of our Lord, you would have no hesitation to quote from the celebrated letter of Pliny, a heathen, to the fact that the early Christians "sang hymns to Christ as God;" nor yet that passage of Josephus, a Jew, to the fact that the man Jesus, "if, indeed, it be lawful to call Him a man," "was the Christ." Surely, then, Christian writers ought to be as credible witnesses concerning the order and organization of the Christian Church, especially as they bear testimony to facts with which they were personally acquainted.

My object in this letter is to arrange the principles which we have found to exist in the constitution of the Apostolic Church, and then to apply them to the three modes of ecclesiastical

polity which we have agreed to call "Independence," "Presbytery," and "Prelacy."

The first main principle of the Apostolic Church was that our Lord Jesus Christ was its Head, that he was "Head over all things to the Church, which is His body" (Eph. i 23, v 23, and Col. i 18) (Vide Letter xii.)

The second principle was that under Christ there was a permanent Ministry composed of three Orders: the first order known and referred to in the New Testament as APOSTLES, *messengers* or *angels*, but in all after ages known as BISHOPS; the second order as PRESBYTERS (elders) *bishops*, and *prophets*, but now known as PRIESTS, or *presbyters*; the third order called DEACONS, and also *pastors* and *teachers*, now distinguished by the name DEACONS. (Vide Letters iv, v, vi and viii.)

The third principle was that to the highest order alone belonged the right and prerogative of laying on of hands whether in Ordination or in Confirmation, and also the chief or supreme authority to exercise the power of the keys; in other words, in this order all ecclesiastical powers and prerogatives were vested and flowed through them. (Vide letter xvi.)

The fourth principle was that the second Order, under the control of the highest order, possessed the power of the Key and authority to preach and administer the Sacraments of our Lord's institution, (vide Letter xvi.)

The fifth,—That the third or lowest Order of the Ministry, by virtue of their ordination, had the authority to preach, baptize and otherwise assist the other orders, (vide Letter xvi.)

The sixth,—That the Christian Ministry, being "Ambassadors for God," "Ministers of Christ," and "Stewards of the Mysteries of God," must have derived, and did derive, their authority as such from God, and not from the people to whom they were Ambassadors, (vide Letter vii. & x.)

In applying these principles I shall invert their order and begin with the sixth principle; and proceeding backward to the first, apply them to each form of ecclesiastical polity, and then leave the settlement of the question to your own axiom, "The modern Church which embodies in its government most apostolic principles, comes nearest in its government to the Apostolic Church." (Page 19.)

We will commence with your own body, the Presbyterians.

PRESBYTERY.

This system maintains, as we have seen, that there is but one order in the ministry of the Word and Sacraments, called Presbyters, to whom, in their corporate capacity belong all the prerogatives of the Christian Ministry, with full powers to ordain and to exercise the power of the keys.

In applying the sixth principle to this system I am bound to say that in all their standards of doctrine and discipline, *except 1st book Discipline*, it is distinctly and clearly maintained that the ministry of Christ must derive their authority from Him whose representatives they are, not from the people to whom they are ambassadors. You, however, make "appointment by the people" an essential to the ministerial commission. The power placed in the hands of each congregation of choosing its own ministry, is very far from making the ministerial character depend upon the popular vote.

The fifth principle is that the third or lowest Order (Deacons) as such, possessed the authority to preach and baptize and otherwise assist the other orders ministerially. This Presbyterians deny both in precept and practice, and thus contradict and condemn the constitution of the Church both in the apostolic and in every succeeding age.

Presbyterians maintain that preaching presbyters possess all the prerogatives of the Christian ministry, with full powers to ordain, administer the Sacraments, and exercise the power of the keys. In this they contradict the fourth principle which entered into the constitution of the Apostolic Church; for there the second Order (presbyters—bishops) never ordained, and only preached, administered the Sacraments, and exercised discipline under the control and subject to the final decision of the first or Apostolic Order.

As Presbyterians recognize no higher order in the Christian ministry than that of Presbyter, they thus deny and contradict the third principle,

and consequently the existence of that highest Order through which flows all ministerial authority, and who have their continuity most fully assured in the express words of Holy Scripture.

The second principle which entered into the Constitution of the Apostolic Church was the existence of three permanent Orders in the Ministry of the Word and Sacraments, distinguished in the New Testament by the names Apostles or Angels, Elders or Bishops, and Deacons, but now known as Bishops, Priests or Presbyters and Deacons. This principle the Presbyterians condemn both in their teaching and observance, as they maintain but one Order in the Ministry of the Word and Ordinances. Some Presbyterians, it is true, finding that there were three Orders in the Ministry of the Apostolic Church and in all after ages, as is shown in Church history, have sought to bring their system into harmony with that Church by calling their preacher a Bishop, their ruling elders Presbyters, and of course their Deacons would make a third class. But I have no doubt you will agree with me in pronouncing it to be simply a devout imagination, as the two latter classes are confessed to be no ministers of the Word at all.

And when we come to the application of the chief principle of all, viz., the Headship of Christ alone over His Church and Kingdom—what can I say? I will only ask, is it an evidence that Presbyterians maintain and recognize our Lord Jesus Christ as the sole Head of the Church when they refuse and condemn as repugnant to the Word of God the Ministry which he appointed, which He commissioned with His own authority and promised to be with "always, even to the end of the world?" Would such a course be recognized as fealty by an earthly king? Fealty to our Divine King, like that due to an earthly sovereign, is proven by acts rather than by words—by humble obedience to His laws and institutions rather than by blatant professions of loyalty to His person. English history speaks of men who, while making professions of deep loyalty to the person of their monarch, delivered him up to his murderers for a consideration. The proper way, therefore, to recognize the authority of our Lord and King as head over all things to the Church, is by accepting the authority of the officers which he has commissioned for the "work of the Ministry and for the edifying of the Body of Christ," and also in the order in which He has "set" or constituted them, viz.:—First, APOSTLES; secondarily, PROPHETS; thirdly, Teachers. (I Cor. xii 28.)

INDEPENDENCY.

This system maintains, as we have seen, that there is but one order in the ministry, and holds that the prerogative of ordination is vested in each single congregation, or those whom that congregation may depute to act for them. As Dr. Davidson expresses it, "a minister is either the minister of one church, viz.: that by which he has been chosen, or else he is not a minister at all. When he ceases to be pastor of a church he ceases to be a minister of the Gospel till he be elected by another. * * He is not made a minister by the act of ordination but by the people's call and his acceptance of it, by virtue of which a solemn engagement is entered into; and when the engagement terminates he ceases to be a minister. (Eccles. Polity of New Test., p. 200.) This is very much like saying that the English Ambassador to the Government of the United States receives his credentials and derives his authority as such from the American people; and as a system it denies and contradicts every single one of the above principles which entered into the constitution of the Apostolic Church.

We will now turn to that form of ecclesiastical polity which we have agreed to call

PRELACY.

This system declares in its authorized formula that: "It is evident to all men diligently reading Holy Scripture and ancient authors that from the Apostles' times there have been these orders of ministers in Christ's Church—BISHOPS, PRIESTS, and DEACONS," and teaches that to the highest order alone belongs the chief authority in the Church with the prerogative of laying on of hands whether in ordination or confirmation.

The sixth principle we found to exist in the government of the Apostolic Church was that

the ministry of the Church, being ambassadors for God and stewards of His mysteries, derived their commission and authority from Him, not from the people. And how does the Church of England act in reference to this principle. I reply, by permitting none to minister at her altar except he has been "called, tried, examined and admitted thereunto" in accordance with Scriptural and Apostolic usage and custom. The man may be earnest in what he undertakes; he may, like St. Paul when he was persecuting the Church of God, think that he is doing God service; he may even do much good morally and intellectually by his work and lectures; thousands may have united in appointing him to his position, and millions may recognize that appointment as valid, yet it is all as "a sounding brass and a tinkling cymbal" to the Church of England, for unless he has had Apostolic or, as it is called, Episcopal ordination,—that is, except he has been called, tried, examined, and admitted to his office by that Order which Holy Scripture and all antiquity unite in declaring to alone possess that power and by which alone it can be transmitted—he is looked upon as a mere layman and as having no more authority to minister in holy things, to act as a minister of God, than had Korah and his company to take upon themselves the priestly office and presume to burn incense before the Lord. (Vide Numb. xvi.) The Anglican Church, therefore, in all her branches and in the strictest manner maintains the sixth principle.

That the fifth principle is also maintained by the Church of England is proven by the words used at the ordination of Deacons: "It appertaineth to the office of a Deacon, in the church where he shall be appointed to serve, to assist the Priest in Divine Service," etc., etc. (See the Order in the Prayer-book). In the ancient "Use" of Salisbury the office of a deacon is thus described: "Deaconum oportet ministrare ad altare, Evangelium legere, Baptizare et Prædicare."

As to the fourth principle, viz., that the second Order possessed the authority to preach, administer the Sacraments, and exercise discipline subject to the authority of the first or highest Order, I may say that it is fully taught and acted upon by the Anglican Church, as may be evident to all by examining "the form and manner of Ordering of Priests," both in the Church of England and in the Church in the United States of America.

That the third and second principles are maintained in all their integrity is proven from the invariable practice of the Church of England, the United States, and Canada, and by the express declaration of the "Preface to the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons."

That the Church of England recognizes and maintains beyond all controversy that our Lord Jesus Christ is head over all things to the Church—that He is King of Kings and Lord of Lords—I have already proven (vide Letter xii), and that she teaches and acts in accordance with this principle is evident in every service she engages in, by every solemn act which she performs and by every ordinance she administers, doing all in His name by His authority and through the ministry which He appointed.

Nor does the act of parliament (26 Henry viii Chap 1) which declares the King to be the head of the Church of England contradict this in the least degree. That act simply recognized in the King of England in opposition to all foreign potentates, especially the Popes of Rome, a visitatorial power or authority viz., that it rested with him and not with them to visit, repress, redress, reform, order, correct, restrain, and amend errors, heresies &c., while by the act of the church even this authority was declared to belong to the King "only so far as the law of Christ would allow". Nor did King Henry viii. himself, consider that the title "head of the Church of England" confirmed upon him any purely spiritual powers whatsoever, as may be seen from his letter to the clergy of the Province of York (A.D. 1533) on this very subject and which I append to those letters for the benefit of "slandrous folk" whose minds are offended by this title as applied to him and in which he very severely censures and chastens those who strain the words to make them imply what those who first used them never intended.

We find, then, on minute and patient examina-

tion, that the six main principles of government that were by inspired men established in the Apostolic Church are all recognized and practically carried out, not by Independency, nor yet by Presbyterianism, but by PRELACY alone—by that very Church of whose order of government you so boldly "infer that while that Church may be entitled to great respect as a human system maintained by Act of Parliament, and numbering in its ranks many estimable people, at the peril of excommunication, we feel bound to declare our conviction that the government of the Church of England is repugnant to the Word of God" (pp. 47 and 48).

As you are a Professor of Church History, of course you would not have made the above sweeping assertion without being prepared to show what "human" being organized the "system," and when and where he did so. Permit me, then, to ask you, for the benefit of those who are not professors of Church History, at what time, in what place, and by what person was this "human system" organized?

We know no other system or body claiming to be a Church of Christ than that you thus villify, of whose form of ecclesiastical government the same statement can be made without departure from the truth.

I remain, etc.

T. G. P.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

Our annual Diocesan meetings are held alternately in the maritime city of St. John, and the inland See Town of Fredericton. This year they were held in the latter place, and extended over a period of five days, beginning on Monday the 2nd inst. The Bishop's regular Triennial Visitation, also took place this year. All the meetings were in every way pleasant and profitable; and we have good reason to congratulate ourselves on their character and results. Perhaps their most striking feature was the real harmony which prevailed throughout them, and which nothing occurred to disturb in the least, a feature due largely to the wise, patient, and impartial administration of our sincerely beloved Diocesan. Men came to work, both clergymen and laymen; and work they did, most faithfully; yet they went away, at the end of their labors, refreshed in body and spirit. For there was nothing to grieve or embitter; nature appeared in her loveliest dress; Fredericton was generously and solicitously hospitable; and the cathedral was open to all as the house of prayer. The following were the services held especially for the members of the Synod and Church Society:

Wednesday at 7.30 a.m., Holy Communion; Wednesday at 5 p.m., prayers; Thursday at 7.30 a.m., prayers; Thursday at 8 p.m., Choral service and sermon; Friday at 9 a.m., Litany. There were prayers also, on Wednesday evening in the Parish Church. It is gratifying to be able to add that the attendance of the laity etc., on these services was large.

An account of the Synod meeting will appear in the next issue of the DOMINION CHURCHMAN. The following is a brief sketch of the other meetings, in the order of their occurrence.

Board of Foreign Missions.—The first meeting of the series was the public anniversary of the Board of Foreign Missions. This Board was formed in connection with the Synod in 1874. During the three years of its existence it has been instrumental in awakening an increased interest throughout the Diocese in Foreign missions; and there has been a corresponding increase in offerings.

Report of the Fredericton Board of Foreign Missions.

To the Diocesan Synod of Fredericton.

The Board of Foreign Missions beg to submit the following report:

During the past year, the Board have remitted or paid over to the various Missionary purposes directed by the donors, the sum of \$1718.51 as appears by the Treasurer's account submitted herewith, which has been distributed as follows:

Remittances to S. P. G., \$603.32; Remittances to C. M. S., \$85.50; Remittances to Soc. P. C. Jews, \$126.18; Remittances to Missionary Diocese of Algoma, \$140.79; Remittances to Shingwauk Home, \$173.00; Remittances to Wawanosh Home, \$545.00; Remittances to Church on Island of Manitoulin, 21.00; Remittances to Missionary Diocese of Saskatchewan, 23.77; total, \$1718.51.

The contributions during the present year are considerably in advance of those reported in 1876, and the Board record the marked and steady increase with satisfaction.

The estimate of sums recorded from the Diocese of Fredericton to Foreign Missions since 1871 is as follows:—

Through Diocesan Synod.	Through D. C. S. for S. P. G.	Through other efforts, including the C. M. S., etc.	Total.
1871	Rep. p. 431	\$500	\$500
1872	Rep. p. 71 \$388.08	500	788
1873	Rep. p. 61 518.77	500	1018
1874	Rep. p. 77 648.80	500	1140
1875*			
Algoma	\$278	500	1278
1876†	Rep. p. 78 501.61		
S. P. G.	\$586		
Algoma	405		
	\$991	500	1941
1877:			
S. P. G.	\$603		
C. M. S.	268		
S. P. C. Jews	294		
Algoma	870		
Saskatche'n.	35		
M.	80		
	2150		\$2150

*See Journal 1876, pp. 22-3.
†See Journal, pp. 54, 51.

A pleasing feature of the work of the present year has been that considerable sums were obtained for Foreign Missions through the efforts of children. The result of these and other efforts only appears in part in the accounts of the Board, other sums having been raised and paid directly to the Missionary object intended.

In the remittances of the year the entire Diocese with the exception of two missions has been represented.

During the year the Board has held two public meetings. The Bishop of the Diocese presided at the first meeting held on the 3rd July last, at St. John. The collection which amounted to \$53.54 was appropriated to the contingent expenses of the Board, being the only sum so applied since its formation. A second meeting was held in St. John on St. Andrew's day last, the collection amounting to \$38 was equally divided between the S. P. G. and C. M. S.

With respect to the principal Missionary effort, aided through the Board, it may be mentioned that the contributions for our own Missionary Diocese of Algoma have been made in part for its general work, and in part for the Shingwauk Home for Indian boys, and the Wawanosh Home for girls, at Sault Ste. Marie in the extreme west of Ontario.

The Reverend Mr. Wilson, Principal of these Homes of Indian children, having expressed an intention of making a short summer tour through the principal Canadian centres, the Board held a special meeting on May 26th to make the necessary arrangements for his reception.

In a statement issued lately on behalf of the Indian Homes for children Mr. Wilson writes as follows:—The home for boys is prospering well. We have forty boys now under our charge, and, in addition to a good plain education in instruction in the Scriptures, they are taught tailoring, tinsmithing, carpentering, bootmaking, printing and farming. The Wawanosh Home for girls is not yet built, but we hope to commence a part of it this summer and require about \$2500 more in order to complete it. A lady has already been engaged to superintend it.

The Board respectfully intimates that it has Standing Committees whose special duty it is to promote the following subjects.

1. Holding, or conducting and providing preachers or speakers for parochial or local missionary services or meetings.
2. Affording hints and information as to the best method for a beneficial observance of the annual day or days of intercession on behalf of Foreign Missions.
3. The circulation of Missionary publications, maps and diagrams.

The Board will be glad in any case where it may be desired to furnish any such assistance as may be within their power.

All of which is respectfully submitted.
F. H. J. Brigstocke, G. M. Armstrong, W. M. Jarvis, G. W. Whitney, Edwin J. Wetmore, R. T. Clinch; Theodore E. Dowling, Secretary.
St. John, June 7th, 1877.

The amount for Algoma does not include several sums given in the Diocese for the support of boys in the "Shingwauk Home." The anniversary meeting of the Board, which has become an established feature of its work, was held in the temperance Hall on Monday Evening. The attendance was smaller than it would otherwise have been, on account of excursions by boat and rail to St. John, which drew multitudes to the scene of the great fire. So general was the exodus from the town, that through the day the streets of Fredericton were quite deserted. After the singing of the Hymn: "Almighty God whose only Son," the Bishop, who occupied the chair, opened the meeting with prayer. His Lordship, also, made a short address, in which he referred to the general depression following the fire in St. John, and expressed a hope that church people would not remit their efforts on behalf of missions. The Rev. F. H. Almon, Rector of St. Luke's, Portland, followed with an address on the reasons "why every member of the church should support foreign missions." The choir then sang the Hymn: "Saviour sprinkle many nations," after which the Rev. F. Partridge of Rothesay, delivered an address on "The Cross and the Crescent." The Rev. G. Schofield who was to have spoken on the hindrances and encouragements to missionary enterprise, was prevented from being present. A collection was made for the S. P. G.; and after the Hymn: "Jesus shall reign where'er the sun," the Bishop closed the proceedings with the benediction. The meeting was in every way worthy of a larger attendance. The singing was hearty and excellent; and the addresses were carefully prepared, well delivered, and full of thought and instruction. Those who attended this fourth annual missionary meeting of the Board of foreign missions were well repaid.

The Bishop's Visitation.—The Bishop's regular Triennial visitation fell on this year, and took place at the Cathedral on Tuesday afternoon. The clergy met the Bishop in the vestry of the Cathedral and presented their letters of orders for his signature. Afterwards they formed in procession, and led by the Bishop who bore his pastoral staff, passed into the Cathedral, where evensong was said to the end of the third collect. Prayers were taken by the sub-dean, the Rev. F. Alexander. The sessions were read by Canon Medley and Rev. F. Partridge. After prayers the roll of the clergy was called by the sub-dean, and fifty answered to their names. The names of the Rural Deans elected in the different deaneries were declared by their predecessors; and they came forward to take their oath of office. The Bishop then delivered his Triennial charge which dealt in wise and eloquent words with those subjects most interesting to the Diocese, and those topics most prominent in the church at large. As the charge is to be printed at the request of the clergy and will probably be copied by the Church press, it will be necessary now only to give its different heads. It opened with a fitting allusion to the calamity in St. John, and reviewed the episcopal acts of the last three years, referring particularly to the reception into the church of an entire colony of Danes. Touching mention was made of the late revered Bishop of Newfoundland, and of his life's work. Mention was also made of the late Prebendary Ford of England, who had always been a warm friend of this Diocese, and of the Rev. E. Scovil, late rector of Kingston, one of our oldest parishes. After dwelling at some length on the financial and moral aspects of our church work, his Lordship went on to speak of two subjects now before the minds of churchmen, the Cummins Schism, and missions or revivals. The origin of the former was traced to its true source, the inordinate ambition of a single man; and the fact was pointed out that the almost utter want of success in the movement in the States, had sent its promoters into our midst, where they had gained at the best a precarious footing. With regard to revivals his Lordship showed clearly and forcibly that in order to be productive of good in the church they must be consistent with its spirit and genius. The charge

closed with a most eloquent and impressive unfolding of the moral lessons to be drawn from that great calamity of our chief city which everywhere now occupies the minds of men and which makes itself felt in all our words and deeds.

The Church Society.—The general committee of the Church Society held its meetings on the evenings of Tuesday and Wednesday. The first session was occupied chiefly with the reports from the different parishes by the Secretary, and with the electing of the members of the Board of home missions for the ensuing year. The following were elected:—*Clerical.*—Revs. Canon Brigstocke, T. E. Dowling, G. M. Armstrong. *Lay.*—His Honour Chief Justice Allen, Mr. G. A. Schofield, W. M. Jarvis, S. D. Berton, B. L. Peters. The reports of the clergy read by the Secretary were exceedingly interesting, and showed a vast amount of faithful, patient, unremitting labor. One could not listen to them without remarking how much had been accomplished in the way of church restoration, and in the furnishing and adorning of churches. The financial returns, however, fall short of what one would desire, chiefly through the destructive fires in the Diocese, and it becomes a serious question in the face of this deficit, whether all works of church restoration and improvement should not be left for the brighter days we hope will soon come, and all our energies given to support the general fund of the Church Society.

On Wednesday evening the list of the grants made by the Board of home missions to the different parishes, and of the amounts required from them was read before the general committee for confirmation. The list passed with one or two exceptions; after the appointing of the usual committees, the meeting was adjourned. The anniversary meeting of the Church Society was held at 4 p.m., on Thursday. It was altogether formal in character, and just occupied five minutes. Two resolutions were passed, one to confirm the Secretary's report, and another to adjourn. The thought must have struck every attentive observer of the proceedings of the society, that there is a more excellent way than the present Church Society, namely, a Board of Home Missions in connection with the Synod and analogous to the present Board of foreign missions. We should thus get rid of a large amount of unnecessary machinery, and secure unity of organization. The Synod would be the one great centre of Diocesan work, carrying on its operations by means of the Board and committees. Perhaps we should regard it as a prophecy of this that on two different occasions during the present sessions of the Synod, matters were introduced which were declared to belong properly to the Church Society.

Choral Service.—As a fitting close of all came the beautiful and impressive choral service in the Cathedral on Thursday evening. The cathedral is now rich in permanent decorations; yet there was added to its beauty the loveliness of flowers. And when the hour of service came, the spacious building was thronged with worshippers. The clergy entered in procession, singing: "We love the place, O God." The service was admirably intoned by the Rev. Canon Medley, the Rev. Canon Brigstocke and the Sub-dean, reading the lessons. The Psalms, Hymns, and Canticles, were excellently rendered by a numerous choir; and an able sermon on unity was preached by Rev. F. Partridge, Secretary of the Synod, from St. John, xvii. 21, 22, 23. After the benediction of the Bishop, the Clergy formed in procession, opened through the central aisle, singing, "Abide with me, fast falls the eventide." And the Diocesan meetings of 1877 were over.

NOVA SCOTIA.

CAPE BRETON.—The Lord Bishop arrived at North Sydney and the Mines, Saturday morning, June 23rd, to consecrate the new church North Sydney, and administer the rite of confirmation in both churches on the 24th. The church has been completed in a very short time. It consists of a room large enough to seat one hundred and eighty people, chancel with choir sittings and an excellent organ, the ceiling of the chancel being painted sky-blue and studded with stars. A good

toned bell of five hundred pounds has been received from McShane & Co., Baltimore.

The service of consecration began at 11 a.m. Sunday June 24. The Lord Bishop was met at the entrance of the church by the incumbent and parishioners. The Incumbent read the petition and preceded his Lordship, who carrying the pastoral staff, advanced to the chancel, the Bishop and people repeating alternately the twenty fourth Psalm. His Lordship addressed the large congregation upon the duty of churches being set apart for the worship of God, expressing his gratitude for the erection of so nice a church and beautiful chancel. The consecration service was proceeded with, when the Bishop having addressed the candidates in his usual earnest manner, fifteen persons received the laying on of the Bishop's hands.

In the evening there was service at the Sydney Mines Church, when twelve persons received the rite of confirmation.

GLACE BAY.—The Lord Bishop consecrated an enlargement of the grave yard of Christ's Church South Head, as "God's Acre" and also the new chancel on Sunday June 16th. He afterwards confirmed eleven persons.—Church Chronicle.

MONTREAL.

MONTREAL.—A meeting was held Wednesday evening in the Chapter House, Christ Church Cathedral, called by circular, of lay and clerical delegates to the Diocesan Synod, to consider what steps, if any, should be taken in relation to the action of the clergy in excluding the Very Rev. Dean Bond from election to the Provincial Synod. There were present the Rev. Canons Baldwin, Anderson and Evans, Rev. Messrs. Carmichael, Belcher, Baylis and Robt. Lindsay, and Messrs. C. J. Brydges, James Hutton, Chas. Garth, G. R. Prowse, H. Bulmer, R. Evans, W. Salter, F. Cole, W. W. Chipman, N. Mercer, J. Plimsoll, S. E. Dawson, W. Drake, T. H. Schneider, W. Cooper, Thos. White, jr., M. H. Gault, Joseph White, W. Donahue, M. P., T.S. Brophy, J. W. Skelton, Capt. Durnford, and Drs. Scott, Nelson and Slack.

Mr. C. J. Brydges was requested to take the chair, and the meeting was opened by prayer by the Rev. Canon Baldwin. The following resolutions were then adopted:—

Moved by Mr. White, seconded by Mr. Bulmer, that this meeting of delegates to the Diocesan Synod, which assembled last week, feeling that the election to the Provincial Synod is an honor conferred upon the clergy, in recognition of their ability and zeal in the work of the Church, have seen with much regret that the Very Reverend the Dean of Montreal was not elected to that position at the recent meeting.—Carried.

Moved by Dr. Scott, seconded by Mr. Dawson, that without reference to any divisions on church questions, the position of the Dean, and the zeal and devotion which have characterized a life of service to the Church in this diocese, entitled him to election by the clerical delegates without distinction.—Carried.

Moved by Mr. Hutton, seconded by Mr. Garth, that while most unwilling to follow the example of our brother churchmen of the diocese of Toronto, who have established a separate mission fund, under the control of a distinct organization, this meeting feels that the conduct of the majority of the clergy in carrying their party feeling so far as to reject the Very Rev. the Dean, in the election of delegates to the Provincial Synod, would, we fear, be held almost to justify so extreme a step.—Carried.

The Chairman desired to be allowed to express his opinion that whilst fully concurring in the two first resolutions, he considered it undesirable to deal with the question in the last resolution at the present time.

The first two resolutions were adopted unanimously, the last with but one dissentient on the same grounds as those stated by the chairman.

The Rev. James Carmichael then pronounced the benediction, and the meeting adjourned.—Witness.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending July 14th, 1877:

MISSION FUND.—Special Appeal.—James Henderson, 2nd instalment of subscription \$50; George Coleman, \$1.00; Hillyard C. Dixon \$1.00.

JULY COLLECTION.—Weston, St. Philip's, \$2.72; Scarborough, Christ's Church, \$2.77; St. Paul's \$2.21; St. Jude's, \$1.10.

PAROCHIAL COLLECTIONS.—Peterborough, (balance) \$5.25.

DIVINITY STUDENTS' FUND.—April Collection.—Thornhill, \$3.20; Peterborough, \$21.03.

FIRE RELIEF FUND, ST. JOHN, N. B.—Toronto.—St. Anne's, \$23.04; St. John's \$13.00; St. Stephen's \$35.00.

Weston, St. Philip's, \$5.40; Oshawa, \$35.23; Etobicoke, Christ Church (additional) \$2.00; Bradford, \$6.13; Middleton, \$3.50; Coulson's Corners, \$5.47; Thornhill, \$12.11; Richmond Hill, \$14.00; North Essa, Christ's Church, \$2.77; St. Jude's, \$2.38; Lindsay, \$15.00; Georgina, St. George's, \$13.50; St. James' \$4.65; Ashburnham and Otanabee, (additional) \$8.00; Collingwood, \$23.00; Cookstown, \$5.00; Pinkerton's, \$1.00; Mrs. Nicol, \$1.00; Whitfield, \$3.45; Honeywood, \$1.78; Elba, \$1.00; Newmarket \$45.24; Hastings, \$1.36; Alnwick, \$1.60; Dartford, \$1.50; Markham, Grace Church, \$24.27; Vespra, \$8.00; Port Whitby, \$6.55; Perrytown, \$12.50; St. Mark's, Port Hope, \$8.00; Grafton, St. George's, \$25.15; Collected by Florence McBrien (a Sunday School scholar), \$4.85; Cartwright, \$10.00; Peterborough, \$40.00; Shanty Bay, \$6.70, St. Mark's, \$3.61, School House 41 cents.

RURAL DEANERY OF D. & V.—A meeting of the Deanery of Durham and Victoria will be held at Omemece on Tuesday 24th July. H. F. BURGESS, Sec.

CLERICAL ASSOCIATION OF THE RURAL DEANERY OF EAST YORK.—The next quarterly meeting of the above association will be held (D.V.) at Port Perry, on Tuesday next July 24th at 10 a.m. The Rev. John Davidson M.A. of Uxbridge is expected to preach at the evening service.

C. R. BELL, Secretary.

PERSONAL.—Rev. C. G. Jones, Rector of Magdalen Laver, Ongar, Essex, is paying a short visit to Canada. His friends will be pleased to hear that he is likely to be in the neighbourhood of Toronto for some weeks. The Rev. gentleman was at one time at Trinity College, and subsequently had a charge in Whitby in this Diocese.

CRAIGHURST.—On Saturday the 8th. inst., his Lordship visited the parish for the purpose of administering the Apottolic Rite of "Laying on hands" to those who should be presented to him for that purpose. The church was crowded to its utmost capacity, and scores were compelled to go away as there was not even standing room. The Methodist meeting on the opposite side was dismissed earlier, there being so few present and preacher and hearers came in to view what their first founders spoke so highly of, yet what they have since tried to disparage. There were 27 who received this ordinance and thus publicly confessed Christ before men, acknowledging that they were bound to do and believe as their godfathers and godmothers promised for them. His Lordship made a most touching address and referred to the large number (comparatively) of adults who came forward for this rite.

That evening his Lordship was entertained at Mr. Craig's. On Monday he proceeded to Waverly and there, met a numerous congregation. Eleven were confirmed, but owing to circumstances, the candidates from Allenwood were not able to be present, which will account for the small number who were confirmed. His Lordship then proceeded to Wyebridge where he staid for luncheon and was met by the carriage of Mr. Kelly, the gentlemanly and obliging warden of the Reformatory, who brought us to the very neat little church at Midland where nine were confirmed. On the following morning at 10 a.m. his Lordship proceeded to the Reformatory where a most interesting service was held in the chapel of the Reformatory. At this service there were forty four confirmed. It was very pleasing indeed to see the deep interest each one of the boys took in the service; and on the countenances of those who were presented for confirmation could be read the fact that they fully realized the solemnity of the step they were then taking. It is to be hoped that the good work thus begun in them may increase and grow until they become good and honorable members of society and faithful members of the Christian church. The chaplain of the Reformatory has much for which to congratulate himself in his work there and the influence for good which he is exercising among the boys. After the service his Lordship, the Chaplain Rev. G. A. Anderson, and Rev T. G. Porter were entertained by the hospitable and gentlemanly warden Mr. Kelly who did all in his power, which is saying a great deal, to make every one feel that he had "cead mille faulthugh."

One thing we cannot pass over without remark, and that is the fact that the boys are being clothed in one color, not in the degrading outfit which has hitherto disgrace them. The uniform of the Reformatory may be as distinctive and peculiar as may be wished, yet without the degrading appearance which they formerly possessed, of seeming like a half white man and half a negro, united together under one cap. If it is to be a reformatory, let us seek to reform the boys, not degrade them in their own eyes and in those of all who see them.

While the Warden is a Roman Catholic, yet I trust that will be no reason for refusing him his due meed of praise for the manner in which the Reformatory is conducted. Under his administration everything goes forward like "clockwork," and presents more the appearance of a barrack than a prison. Indeed, the boys seem to have as much liberty as we formerly had at college, yet from the time of its first institution but ten have escaped.

The same afternoon there was a confirmation at Wyebridge, when eleven were confirmed.

The same evening His Lordship proceeded to Craighurst, having confirmed one hundred and sixty-four in the Rural Deanery of East Simcoe.

NIAGARA.

FROM OUR OWN CORRESPONDENT.

FERGUS.—Presentation.—At a "social" party at the residence of Mr. T. W. A. Gordon, in aid of James Church, Miss Caswall, sister of the Rev. Mr. Caswall the worthy Minister of the Church, was presented by the churchwardens on behalf of the congregation with a ladies, valuable and handsome gold watch as a small token of esteem and appreciation for the efficient services she rendered in discharging the duties of organist in the Church for the last year, as well as for the active part she took in advancing the interests of the Church on several occasions. Miss Caswall is about to leave for the United States, and we are sure that all who had the pleasure of the acquaintance will regret her departure from our midst, and that she will carry with her many golden opinions.

HURON.

FROM OUR OWN CORRESPONDENT.

CHATHAM.—Ven. Archdeacon Sandys, D. D., who has been Rector of Christ Church for more than twenty years, has we learn, resigned his cure in consequence of continued ill health. He went on a health seeking trip to Lake Superior last week. Meanwhile Rev. J. P. Lewis, has been temporarily appointed to the charge of the parish.

GLANWORTH.—Rev. Mr. DeLom officiated last Sunday pro Rev. Professor Halpin, who took temporary charge of St. Thomas' Church Hamilton, the Rector officiating in Memorial Church London, Mr. Halpin conducted morning and evening services and preached at both, besides conducting a baptismal service in the afternoon, baptizing four children.

GODERICH.—St. Georges.—Ven. Archdeacon Ellwood was presented by his congregation with a purse of three hundred dollars, on the eve of

his departure on a visit to his native country Ireland. The collection in St. George's, on Sunday last, was, in accordance with the Bishop's Pastoral in aid of the sufferers by the fire at St. John's N. B.; it amounted to \$50.

LONDON.—*City churches, Sunday, July 8.*—The Chapter House congregation had the pleasure of hearing an eloquent preacher from the sister Church in the United States at morning service. Rev. Dr. Stocking, of Grace Church, Detroit, who is said to be one of the most gifted and learned preachers of the Protestant Episcopal Church, preached a very forcible sermon from the text: Things hard to be understood. The ministers of the church in that land of freedom have learned the necessity of steering clear of the shoals of latitudinarianism.

Rev. Canon Innes preached for Mr. Davis in St. James' Church, Westminster, Mr. Gemley taking all the duty at St. Paul's.

Rev. J. B. Richardson, of Hamilton, preached his initiary sermon at the Memorial Church to a very large congregation, taking as his text the words, "Testifying both to the Jews and also to the Greeks repentance towards God and faith toward our Lord Jesus Christ."

CITY SUNDAY SCHOOL AND REV. E. F. WILSON.—A very interesting meeting of the teachers and scholars of our Sunday Schools was held in St. Paul's Church on Monday afternoon to meet the Principal and Missionary of the Shingwauk Home, Rev. E. F. Wilson. Rev. J. W. P. Smith conducted the opening service. Mr. Wilson was accompanied by two Indian boys from the Home. They had travelled over 3,700 miles that their Canadian friends might see what they were doing, and what they expected would yet be done for the Indian children. Having spoken of the route and distance from London to the Home he gave a brief history of the Home from the first inception of the undertaking up to the present. He spoke of his first meeting on his return from a visit to Garden River with the aged Indian chief Shingwauk on his way to ask "Big Black Coat" (the Bishop) that a "big teaching wigwam" might be built for his people. Mr. Wilson and the chief travelled over 400 miles together to interest the Church in Canada in behalf of the Indians, and they collected for the object so dear to the chief a sum of \$800—a small sum for such an undertaking. Mr. Wilson's visit to England to awaken a sympathy for the cause he had in hand was more successful. He was accompanied by another chief, a brother of Shingwauk. They found friends in H. R. H. the Prince of Wales and the Archbishop of Canterbury. They succeeded in collecting \$4,000. But an unexpected difficulty now stood in Mr. Wilson's way: the Church Missionary Society, in connection with which he had been laboring in America, could not aid industrial schools such as he proposed, their particular work being sending missionaries to preach the Gospel to the heathen. God, however, opened a way for him. He received an anonymous letter stating that a lady would give \$100 a year towards the support of the school, and this was afterwards supplemented by the Colonial Church Society. The readers of the DOMINION CHURCHMAN are doubtless acquainted with the subsequent history of the Shingwauk Home—of the first building having been burnt down six days after it had been erected—of the scenes of, and after, the fire—of the immediate aid from the friends in England—of the erection of the new Home and its continued successful progress. The Home has a frontage of 700 feet, and cost \$7,000, the balance of \$12,000, the sum subscribed, being expended in the purchase of land, of which they have one hundred acres, and in building workshops in which to teach the Indian boys various trades; they have a cooper shop, a printing office, a shoe shop, a tailor shop, and a tin shop, which, with farming, make six different trades taught at the Home. The Home requires \$5,000 annually for its support, and the Wawanosh Home, which he was now building for Indian girls, would require \$1,000 annually. For this expenditure he looked principally to God, and, as the means, to Sunday schools. He returned thanks to St. Paul's Sunday School, which had so long supported a boy at the Home. The boy was a car-

enter and was about to earn his own living, and he trusted the school would adopt another boy in his stead. In his expectation Mr. Wilson, we believe, will not be disappointed. Other city churches will also aid him in his work. The Chapter House at present, we are informed, gives him a grant of thirty dollars.

RUPERT'S LAND.

ST. JOHN'S COLLEGE LADIES' SCHOOL.—For some years the want of a ladies' school with a proper staff of teachers, able to give in the fullest sense a superior education, has been sorely felt. In past days the needs of the country, in this respect, were for the time adequately met by the Red River Academy under the Rev. John McCallum, St. Cross, under Mr. Mills, and latterly by the school under those excellent ladies Miss Davis and Miss Lane. But for some time it has been felt that an institution to meet the present and future needs of the country would call for a serious outlay. A clergyman in England having by his connection with the Church Missionary Society, and more especially by the representations of the Ven. Archdeacon Cowley, become acquainted with the want, wrote early last summer to the Bishop of Rupert's Land offering, on certain conditions, the sum of \$7,300. His primary object was the establishment of a boarding school at which the children of families throughout Rupert's Land might find a home under religious influences and be supplied with a good education. Two attempts were made to get lots within the city, within a reasonable distance of St. John's College, but both failed. The lot which has been purchased for the school contains nearly four acres, is bounded by the river and Main street, and is adjacent to the city boundaries. It is only separated by about two hundred yards from the extensive grounds of St. John's Cathedral and College and Bishop's Court. The school in its present site admits of indefinite extension and is most advantageously situated as a boarding school whether for children from the interior or from families in the city in the case where parents prefer, during term time, that their children should be near them but not at home.

The plans furnished by Mr. C. A. Barber were unanimously adopted, he having bound himself if necessary to erect the building according to his plans at an estimate submitted by him. Tenders from contractors were then advertised for, and from several that were close to the architect's estimate that of Mr. Robert Drummond Paterson, for \$13,800, was selected.

It will be built of solid brick, with stone foundation, in a harmonious combination of Swiss, English, and American Gothic, with mansard roof, having four floors, finished throughout; the size will be 45 x 54 feet, with projections on four sides; the stone-work will be "broken astler," the brick-work in the "American bond style," with projecting caps and quoins finished in imitation of "Ohio sandstone."

The windows and doors will be all in Gothic style; the dormitories finished with pinnacles and neat gilded terminals.

The main entrance will be under a very imposing tower, with belfry, spire and observatory.

The whole building will be heated by hot air on the latest improved system, one patented by the architect. There is also a complete system of waterworks supplying the dormitories and closets throughout. This will also be a safeguard against fire.

The floors are subdivided as follows, viz.: The basement, into a kitchen 14 x 23 feet, dining room 16 x 40 feet, besides pantries, china closets, cellars, and servants' apartments.

The ground floor is divided into classrooms, two 16 x 17 feet and one 16 x 24 feet, arranged with folding doors, by means of which those three can be thrown into one when required for lectures, etc. There are also two large rooms, 16 x 20 feet, for library and music rooms. The three main entrances are provided with vestibules leading into wide halls. The front entrance leads into a reception hall 10 x 14 feet; the two side entrances lead into a wide hall running right through, only divided in the centre with a partition and doorway as a precaution against accidents in case of fire. The class rooms will accommodate 58 pupils comfortably, or, in case of lectures, by means of move-

able benches, fully 150 persons can be seated. Two separate stairways lead from basement to attic, and are so arranged that should any accident occur to one, the other will be still accessible from any other part of the building.

The chamber floor is divided into nine dormitories accommodating 40 pupils, besides a suite of rooms for the lady principal.

The attic floor is subdivided in much the same manner, having accommodation for 30 pupils and four lady assistants.

Each floor is provided with the necessary closets and bath-rooms, fixed wash stands, etc.

The work is to be finished by the 15th of November.

The School.—Miss Hart Davies has been appointed lady principal. She came out at the request of the founder.

The school is in connection with the Church, and the daily prayers and the religious teaching will be consistent with this.

Cost, etc.—The land on which the building is to be erected was purchased for \$1,100. The contract, with the architect's fees, will exceed \$14,000. The drainage and cess-pool will cost \$1,600. The laying out of grounds, fences, and furnishing will bring the total expenses to \$20,000.

Towards this, inclusive of \$7,300 from the founder, \$1,460 from the S. P. C. K. and the guarantees of several of the governors, the sum of \$14,000 has been secured. This leaves \$6,000 still to be obtained.

The promoters have felt a delicacy in making a general appeal. Subscriptions have been hitherto chiefly asked by the governors and their friends in their individual circles.

The following is the Board of Governors: President, the Bishop of Rupert's Land; Vice-President, the Rev. Henry Wright, M. A., Hon. Secretary C. M. S.

Elected by St. John's College Council: The Hon. Chief Justice of Manitoba; the Rev. Canon O'Meara, M. A., Prof. of Exegetical Theology, in St. John's College; the Hon. J. Norquay, M. P., Minister of Public Works; Hon. C. Inkster, High Sheriff of Manitoba; A. G. Jakes, Esq., M. D.; S. L. Bedson, Esq., J. P., Governor of Manitoba Penitentiary.

Elected by C. M. S. Finance Committee: The Ven. Archdeacon Cowley, Prolocutor of Provincial Synod; J. A. Grahame, Esq., Chief Commissioner of Hon. Hudson's Bay Company; the Rev. Canon Grisdale, B. D., Prof. of Systematic Theology in St. John's College; the Rev. R. Young, B. A., Incumbent of St. Andrew's; G. B. Spencer, Esq., Collector of Customs, Manitoba; the Rev. O. Fortin, B. A., Rector of Holy Trinity.

Secretary, the Rev. Canon Grisdale.

Application for admission should be made to the Rev. R. Young, St. Andrew's Parsonage, from whom further information may be received. Accounts for subscriptions or donations towards the St. John's College Ladies' School have been opened at the Merchants' Bank and Ontario Bank, Winnipeg. Subscriptions and donations will also be received at the branch offices of these banks in Canada, by the Bishop of Rupert's Land, and Canon Grisdale.

SASKATCHEWAN.

CONFIRMATION AT PRINCE ALBERT.—On Sunday, May 15th, the Lord Bishop of Saskatchewan held a confirmation in St. Mary's Church, Prince Albert. Forty-three persons were confirmed, the candidates including several of mature years. After the confirmation, holy communion was administered to sixty-seven communicants.

British News.

ENGLAND.

THE FOLKSTONE CASE.—A profound surprise will be created by the new and extraordinary turn which this case has taken. The Archbishop of Canterbury has offered Mr. Ridsdale, and Mr. Ridsdale has accepted, a formal dispensation from the use of alb and chasuble, altar lights, and the mixed chalice. The turn things have taken is certainly curious; for here we see a thoroughly Erastian Archbishop aiding and abetting Mr. Ridsdale in

his resolve to set "the law" at defiance. As says a contemporary:—"the collapse of the case is utter ruin and defeat for the Most Reverend Prelate; his grace having in effect admitted that Privy Council 'law' cannot be enforced, and having invented a mode by which it may be invaded."

A bill to give the election franchise to women has been defeated, having been "talked out" of the House of Commons.

Two or three of the London clergy have been advocating the opening of the British Museum, the National Gallery and other public building on Sunday, but without success. The subject was discussed in the House of Commons, and defeated by a vote 229 to 87.

The 500th anniversary of the condemnation of Wycliffe by the Pope has been celebrated in many Churches in England by appropriate services and sermons. To him, under the Divine blessing, we owe the restoration of the primitive faith, the English Bible, and civil and religious liberty.

The Bishop of Winchester gives solemn and earnest advice to the party in the Church that is agitating for disestablishment. He says: Disestablishment from within would be a much more disastrous affair than from without. The great mass of Churchmen are not ritualists, so called, and under the control of such an assembly as that now ruling the Irish Church, which would certainly be the case, their chances for enlarged freedom of action in their particular direction would not be increased but the contrary. The Church would become a fourth rate religious organization, and the only parties to be benefited by the movement would be the Ultramontane Romanists and the Secularists.

The compulsory clause of the English School Act appears to be forced. "A few weeks ago," says a correspondent of the *Times*, "a woman who was summoned on account of her son's non-attendance defended herself by the plea that she did not approve of the education. When pressed to specify a definite ground of complaint, she said that the boy had already been taught to spell 'tatars' with a 'p.'"

At the *Ely Diocesan Conference* lately held, Canon Bulshode observed that little disturbances were exaggerated: but that "it might as well be said that the Constitution was going to be broken up when railings in Hyde Park were pulled down, as that the Church was going to pieces because of what had taken place down at Hatcham." During a period of forty years we have never been without a crisis ecclesiastical, which in the opinion of some, was to bring the Church to ruin. "The tracts for the Times," "The Gorham Case," "The Appointment of Dr. Hampden to a Bishopric," "The Essays and Reviews," "The defection of Dr. Colenso." Every one of these, in their time, agitated the Church to her centre, but all have been overruled for good, have passed away, and are unknown both in their names and in their effects to thousands of the present generation. And even the internal troubles which so unhappily disturb the peace of this Diocese, at present, will no doubt before long be like the fire of St. John's, cease to burn for want of fuel, and be unknown to the next generation.

THE BISHOP OF ST. ALBAN'S.—Dr Cloughton was consecrated. Bishop of Rochester ten years ago in Rochester Cathedral, and on the 12th ult., was enthroned at St. Albans, as the first Bishop of the new See. Large crowds assembled from distant places, and the country people flocked in at an early hour. At 10.45, the mayor and Town Council assembled in the Town Hall with representatives of the corporations of Hertford, Colchester and Harwich. The clergy of the Diocese to the number of near three hundred robed in the Town Hall, and at eleven the Bishop was received by the mayor. A procession to the Abbey, henceforth to be called the Cathedral of St. Albans was formed, and proceeded through the principal streets, which were densely thronged. Arrived at the western door, the organist began to play and continued to do so till the Bishop

reached the Holy Table, at the centre of which he kneeled for some time in silence. Shortly afterwards the Primate with his chaplain arrived, and having been conducted to his seat the *Te Deum* was sung. The Archbishop sitting in a chair, at the entrance of the chancel, directed the letter patent constituting the See, and the mandate to the Vicar General to be read. The Bishop took the usual oaths, and the Archbishop read a formal document, investing the Bishop with all the rights, privileges, jurisdiction, and endowments of the new See of St. Albans, saving always the Metropolitan Church of Christ at Canterbury. The mandate for the induction of the Archbishop was presented. The oaths were taken, and the Bishop was conducted to his throne, to which he was inducted by the Archbishop. The Bishop then said the Lord's Prayer and a special office was said by the Rector, the Rev. W. J. Lawrance. The Archbishop preached from Ezekiel xxvii. 3. The offertory for the restoration fund amounted to £466 stg. There were two fine bouquets of flowers on the retable, a cross on the dossal behind the holy table, and flower pots effectively arranged in the niches.

THE DENBIGH REREDOS.—The Court of Arches has decided to grant a faculty for the restoration of the centre figures, giving a representation of the Crucifixion, in the celebrated Denbigh reredos, which the Bishop of St. Asaph caused to be removed before he would consecrate the Church. Following the decision of the Privy Council in the Exeter Cathedral case, Lord Penzance holds that there is no danger of its abuse in worship, such as it is alleged arises from the position of crucifixes in Roman Catholic Churches.

MISSIONARY COLLECTIONS AT ST. PAUL'S.—The Venerable Archdeacon Allen has written the following letter to the papers: Sir,—When it is pleaded as a defence for the Dean and Chapter of St. Paul's allowing an African Bishop to preach at St. Paul's, but declining to give him the opportunity to collect alms in that church, that, on Easter Day, 1876, the feelings of the worshippers at St. Paul's were excited by vivid and pathetic words from Canon Liddon, exhorting them to go on some future day and to give largely, and speedily, to the office of the Society for the Propagation of the Gospel; this seems to me (1) a practical testimony of disbelief in all that is written of the blessedness of doing good and distributing, (2) to weaken the springs of charitable action—*Res non Verba*—to-day, not to-morrow.

It would be happy if, in every Church, there were gatherings on the first day of the week. It has been said that the collections in St. Paul's are small in comparison with the congregations. This is an argument for increasing the number of collections. People need to be educated to give.

England is rich. England is entrusted with enormous powers for advancing God's Kingdom; the amount done by England in this respect is lamentably small. Ought we not to welcome anyone who, so far as man can judge, has shown prudence and power in preaching the Gospel in distant lands, and say to him, Do what you can, looking upwards, to stir us up to take greater interest in missions. We will offer you every facility for deepening the impression you may make; collect alms; if we give with justice we shall be enriched here and hereafter. JOHN ALLEN, Prees, Shrewsbury. June 12, 1877.

Correspondence.

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

TRAVELER'S SKETCHES NO. 1.

DEAR SIR,—In accordance with our mutual understanding I send you my first letter. As my journey from Canada to New York was a very hurried one I can give you no jottings thereon. A passing look into Trinity Church, Broadway, and a brief visit to Trinity Chapel in Sixth Avenue were all that time permitted your correspondent to make. The former church, in which daily service is said, was closed for alterations about the altar and, I believe, for the erection of a handsome reredos. Our visit to the chapel

formed a brief foretaste of what one may expect in the old country. In this truly Catholic edifice, open at all times, daily prayers, morning and evening, are said. Its interior I can only describe as churchly and complete. No symbol of our faith is wanting. The arrangement of the stained glass windows in the octagonal sanctum is very beautiful. Over the altar was a representation of the Ascension, and towards this, as a centre, the various figures in the windows upon each side look. A dim light shed a holy calm upon the interior of the building. Perhaps no one can appreciate the privilege of a visit to the sacred courts of the house of our God more highly than one who is about to commit himself to the winds and waves upon the restless ocean. In this chapel then, kneeling before the altar, in the subdued light, in the peaceful calm of retirement, more soothing by contrast with the ceaseless roar of traffic in the streets of this great city, we committed ourselves to the care of

"The eternal Father, strong to save,
Whose arm hath bound the restless wave."

An hour or two later, and the anchor weighed, our prow is pointed eastward,

"Three thousand miles before,
Behind a town."

Life upon shipboard, many of your readers will accord, is decidedly monotonous. Such was especially the case with us when we found that the "material" of our fellow passengers was not of a lively order. Upon the Sunday succeeding the day of sailing there was no divine service, sea-sickness rendering congregation and clergyman unfit to concentrate their minds upon the service of prayer and praise. Feeble attempts to enliven the saloon of an evening were made in the face of much discouragement. A kind couple, a really musical lady, and a heavy comic male singer, did their best to start the ball rolling. However, since the heavy comic invariably pitched his key a few notes above or below the accompaniment, after many most plucky efforts to follow his vagaries, the lady was forced to fall gracefully out of the duet.

A spelling bee, organized amidst many difficulties, was a source of much grim pleasantry—some excitement was actually arrived at, when the ranks of the opposing spellers having been thinned by frequent retirements, the contest was restricted to the champion on either side. After succeeding in a long list of words, and both failing in "seakale" and "galoche," one gentleman was carried off the field, slain by the word "transferable," to which he gratuitously awarded a second round.

On the second Sunday morning Divine service was held in the saloon, to which all hands in the ship were invited, and at which, I think, all but those prevented by ship's duty were present. The solemnity of the occasion was felt by all; and the prayer of your correspondent is, that God may bless to all worshippers therein, the peculiar circumstance under which, for the first time in the lives of many, and for the last time in the lives of some, they will ever engage in Divine service upon the sea.

So far I have touched upon the pleasant portions of our voyage. We have not been without special peril, but the merciful providence of the Lord our God has safely brought us forth.

On the night before we were due in London, having run in daylight past the rocky Scillys and the coasts of Cornwall and Devonshire, we were, as the daylight settled down into darkness, enveloped by a dense yellow fog. We could not see the length of the ship. The fog horns of the sailing craft were being blown on every side; whilst now and again the whistle of a steamship would come down upon our ears, first upon one side, then upon the other, and again apparently straight before us. Sometimes in the night we passed so close to fishing boats that they could hail us. It is the most responsible position in which a captain can be placed—a fog in the channel. He knows not how he is steering. Every few minutes the wheel has to be put "hard down" to pass some vessel as it looms up right ahead in the fog; and so with constant "turning out," with the many currents and the double tide of the English Channel, a vessel is soon out of all chance even of "dead reckoning." In the channel the captain dare not "lie to," for unless he keep "way" upon his vessel, she will not

answer her helm, and so is in danger of herself being run down.

Such was our plight throughout the night in question. It was an anxious time. Many of the men walked the deck till quite late, listening to the whistles and fog horns on every side, or straining the eye to pierce the gloom for red or green light of a passing ship. About one o'clock your correspondent turned in, confident that every precaution had been taken by the prudent and experienced captain. About three in the morning a slight shock, followed by the sudden reversal of the engines to full speed astern, told of something extraordinary. Going on deck, there loomed up in the fog a great mass, upon which the prow of our vessel was locked hard and fast, whilst the screw astern lashed the water as if in anger at this uncalled for delay.

Fortunately we had run upon the sandy point outside Dungeness, and as the tide was making, we were enabled to work off in about half an hour, much to the disgust of a steam tug which had hovered round us in hopes of a job of salvage. This danger avoided, we steamed up the channel and arrived in the afternoon at Gravesend, where, after undergoing the scrutiny of the custom house officers, we disembarked.

Arrived in Old England, I hope to send you, from time to time, a traveler's sketch.

Yours sincerely, W.

PARTICIPATION IN THE SINS OF OTHERS PROHIBITED—(1st Tim., v. 22.)

MR. EDITOR,—Since you are just upon the eve of a very important movement in the city of Toronto, I beg a small share of your sheet.

Sins of others! Some are ready to exclaim, what have we to do with the sins of others? It is a sufficient responsibility to be held accountable for our own; for, alas, they are aggravated and numerous. The inspired Apostle, however, was commissioned authoritatively to say, "Be not a partaker of other men's sins." This injunction refers to a duty which a man owes to himself, a duty seldom thought of, and too frequently neglected. *This neglect is sin.* No doubt the prohibition has a special application to the election and ordination of ministers, but it must also be regarded as the general prohibition of a general evil.

It what way, then, is it possible to partake of the sins of others? Those who would confine the act to the actual commission of a similar sin are in dangerous error. There is no necessity for a man to be drunk in order to share the guilt of the drunkard. He may lead another into the sin of drunkenness in many different ways, and thus he may have made that sin his own. Of old it was declared, "Woe unto him that giveth his neighbour drink, that putteth the bottle to him and maketh him drunken."

A man may not have stolen his neighbour's property but he may have led others to do so, or he may have received goods illegally acquired; and, thus, if not the principal, he is a partaker of the dishonest deeds and open to the charge implied in the declaration, "When thou sawest a thief then thou consentedst with him." A man may not personally take the life of a fellow being, and yet be stained with blood-guiltiness in having contrived and excited to the commission of murder. David was the murderer of Uriah though he was slain by the sword of the children of Ammon. Saul was a blasphemer, yet his tongue had never uttered blasphemy, but he had compelled many of the saints to blaspheme, and thus was the father of the sin in others, and, in a certain sense, more guilty than they were in the sight of God. With this conduct ministers of the Gospel may be charged when they know that their people are addicted to certain vices, yet are silent on such subjects in their ministrations instead of crying aloud against them; or when they address their congregations and are aware that many of them are sinners and keep back Bible truth which might trouble the consciences of private transgressors. Conduct so offensive in the sight of God will subject the unfaithful minister to awful condemnation. When I say unto the wicked, "O, wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity but his blood will I require at thine hand," (Ezek. xxxiii. 8.) Magistrates are

participators in the sins of others when crimes are perpetrated which they might have prevented by the exercise of that authority with which they are invested. They are called to sustain the character of being a terror to the evil, and the executioners of judgment on offenders. But should any one bear the sword of office in vain, and so sanction the commission of sins, he might, by the power of his office, restrain or punish, he partakes of the guilt of those sins.

And just so will it apply in the case of parents if they fail to exercise duly that authority with which they are invested. Yours respectfully,

J. BLAIN, Malton, Ont.

THE MODEL OF THE SHINGWAUK HOME.

DEAR SIR,—Will you kindly allow me through your columns to inform the Superintendents of Sunday Schools that I have left my model of the Shingwauk Home in the care of the Rev. G. C. Mackenzie, at Kincardine, Ont., and that by paying the expense of its carriage by express, any Sunday School interested in our work can send for it and see it, and retain it until sent for by another Sunday School. It will be best I should think to keep it in the Huron Diocese at first, and then to pass it on to Niagara or Toronto. I should suggest also that each Sunday School on receiving the model, should put the following notice in the next DOMINION CHURCHMAN. "The model of the Shingwauk Home is now at—, Will be done with by—, Address—." As I cannot be present as heretofore to explain, it may be well to add that the model comprises a plot of about two acres of land, in the centre of which stands the Institution, a stone building with 70 feet frontage, facing the river southwards. At the north-west corner is the barn and farm yard with some cattle coming out of the gate; between the barn and the main building is the printing office. Within the main building at the back are the tailor shop and the bookmakers' shop. At the south-west corner across the road is the carpenter's cottage and workshop, and at the south-east corner is the laundry. Down the centre and crossing the road runs a tramway on which is a truck used for hauling water &c., from the river. The walls round the ground are built of stone and nearly everything is a fac-simile of the original. There is also a tinsmith shop, but it does not come within the plan.

In opening the case, please first remove the rope, then stand the case up on end, take out the screws (at the bottom only) and remove the bottom. The place the case flat on a table. Then take out the side screws which hold it in position, then let two people very carefully lift off the cover. But it is best to hold the lid open while doing this so as to guard against breaking anything. In packing it up the cover should first be carefully placed over it while it is flat on the table, and the side screws put in, after which it can be turned up on end for the bottom to be screwed on. Should any breakage occur there will probably be some clever fingered person who can effect the necessary repair.

Yours truly,
E. T. WILSON.

P. S.—Sunday Schools intending to have the model by and by would do well to cut these directions out, or it might be well if they were pasted inside the lid. The key can be sent by mail.

Family Reading

OUR NEW VICAR.

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

XXV.

THE THIRTEENTH LETTER.

Sad news, alas! sad news with which to begin the new year. We have had a great calamity in the parish—our church burnt to the ground. Never had we in it before such beautiful services as on Christmas-day. Never, in the rude way which alone it would bear from its wretched unchurch-like form, had it been so beautifully decorated. Never had our congregations been so large, our communicants so numerous. We had

almost choral services, morning and evening; as much, at least, of choral service as I think desirable in ordinary parish churches. We had the Psalms chanted in addition to the Canticles. We had bright glorious hymns; an anthem, not merely for the villagers to listen to in open but silent-mouthed wonder, as something too grand to share in, lest haply in trying to do honour to God they should bring discredit on the character of the choir; but a full, glad, familiar, happy hymn, in which every voice joined, and with which every heart seemed rapt to heaven.

The Vicar, just beginning to regain his strength, preached for the first time since his illness, his voice tenderer, his manner more fervent, the words he uttered more thrilling, the thoughts they conveyed more holy and deep, just as might have been expected from one who, having been to the very verge of the eternal world, had come back with restored life and a large measure of the Divine Spirit to finish his work.

Never did I share in so solemn a communion; there was a quiet hush of peace over us all; every storm and dissension of life was still.

There, kneeling first at the Holy Table, were those dear Sisters who had been to us such an unspeakable blessing. Every one stood by to let them pass, and, as a sacred order in the Church—which we all felt them to be—left them to communicate alone. Then, one by one, amid the throng, came slowly up the aisle, here and there, the many whom God's mercy had brought back from sickness—pale, worn, some unable without help to stand, but all evidently full of gratitude and devotion.

How the "Gloria in Excelsis," as we all stood up and sang it at the close of the service, proved wings for every heart! It was the only part of the Communion Service which we sang; but I do think every one must have been glad that such a blessed vent was given to every swelling, labouring heart; and the long unbroken silence, without a stir, that followed the blessing, showed how deep into the very inmost soul of every being there had sunk the dews of its benediction. I assure you even that ugly church seemed glorified by the worship rendered thus heartily within its walls.

But alas, it is all gone! The Vicar had prepared us for a midnight service on the last night of the year. The weather was cold—the frost intensely severe, and so many of the invalids were resolved, even at the risk of their lives, to attend, that every effort was made to have the church warm. The whole day large fires had been kept up, and no doubt from the over-heating of the flues, and possibly from some portion of the old wood-work stretching into one of them, about eight o'clock in the evening there was a cry of "Fire!" and soon the rush of the people to the church, as well as the bursting out of the flames there, told the tale.

The Vicar was immediately on the spot. Every exertion was made; the people worked with a heart and will, but all to no purpose. The utmost that could be done was the saving of the grand old tower, and all its beautiful bells. The moment it was found that the church could not be saved, the connection between it and the tower was broken down, till at length it, and its tuneful treasures within it, stood safe and uninjured by the side of the smouldering ruins; whose dying embers, as they threw their fitful gleams on the great shadowy mass above them, seemed like the vast looks of parting love and hope which one has sometimes seen rise from a death-bed to lighten the closing darkness of the survivors.

It was near midnight when the need for further exertion had ceased. There was a lull of fatigue and horror, as they all stood around, and watched that which they could no longer hinder. Quietly amid the crowd I saw the Vicar moving about, and picking out here and there some of the people. At the time I could not imagine what he was doing, but soon I understood it all. He was gathering together the bell-ringers, and giving them some special charge. A few minutes after such a mournful muffled toll sobbed itself out from the tower, as I had never, except at my father's funeral, heard before; a requiem for the old church—the great parish tongue tolling out the great parish sorrow for the loss sustained. Then a change into a muffled chime, such as I

have heard after only one or two funerals in my life: the subdued voice of a chastened joy for a work done—a toil ended. Thanksgiving, in the midst of sorrow for what that church (even with its poor natural powers) had done to glorify God, and thus accomplish the end of its being upon earth.

The first muffled chime had hardly ceased when, in the midst of the stillness that followed, the clock struck the hour of midnight, and the one solemn step, which crosses the threshold of a year, was taken by us all. The next moment, in clear and silvery brightness, the unmuffled chimes rang out their peals of hope. Though the old church was gone, the new year had come, and a local loss must be put aside before wider and deeper feelings. Against the most sacred griefs of their private homes these bells in the utterance of their public joy had been never felt to jar. Their gladness now was not out of keeping with the sorrow that lay heavy on every heart—waking dreams, as I have no doubt it did, of compensation which the opening year might bring.

At the first fall of the bells the Vicar's voice was heard (as he stood high above us all on one of the fire engines) giving the benediction. Every head was bowed, many a knee bent, and, after a few moments of most speaking silence, the crowd parted, each for his own home, while the bells followed us, with their merry chimes, till lost in the distance.

The next day—rather late, I must confess, for I had been wearied by exhaustion and excitement,—I went to the Vicarage to condole with my poor friend on his loss, and consult with him about the best course to be adopted. I found him busy in his study, finishing the last of a heap of letters which lay upon his table. My face was, I suppose rather long and lachrymose as I went in—his was perfectly calm and cheerful. My voice was, I have no doubt, melancholy—his was as buoyant as usual.

My first words were those of condolence, but he soon showed me that no condolence was necessary, and astonished me by at once candidly saying, that he did not consider that any loss had been sustained.

True, any destruction of property was a loss; and poor as it was, and in so many ways unfitted for its sacred purposes, still it had been God's house, where many blessed hours had been spent by us all, and in which the sacred services of our holy religion had been celebrated for years. But, apart from that feeling, there was nothing to regret. A real hindrance to the progress of religion in the parish had been swept away, and swept away by His hand who had a right to do it. Not one creature, man, woman, or child, had been injured in the effort to save it (he had already been out making inquiry everywhere, and that was the report he had brought back), and now,—just when the parish was ready for it, could enter into and better value the meaning of a change,—God had ordered that it should have a church more fitted for the great work of training souls for Him.

I must confess I was at first a little bewildered by the sudden check thus given to my own feelings, and the entirely new channel into which they were directed. By sitting down, and talking quietly over it all, I soon began to feel the force of what had been said, and turning to the future—as now our most wholesome and natural duty—found there so much to interest, that all my sorrow for the past speedily vanished away.

The letters on the table before us were, I found, on the subject of a new church. One to the Bishop, another to one of the colleges, which had property in the parish; another to an absentee proprietor, who, with myself and the college in question, owned the whole parish; and a few more to some relatives of his own who were benevolent and rich.

I asked to see what he had said, and he handed me his letter to the Bishop, where I found that, at the head of the list of subscriptions to be raised he had placed his own name for 500*l*.

I was perfectly amazed when I read this. The living a small one, scarcely 800*l*. a year. His own private means small, too, as I had reason to know. His economy in all matters of luxury or personal expenditure remarkable. Dress and table as simple as could be. 50*l*. I could have thought he would have struggled to give. I had

set that sum down as for him a large one, musing over such matters on my way down to the Vicarage; and 100*l*. I had, in a most liberal gush of feeling, resolved that I would give. But 500*l*! that upset all my calculations. I was speechless, and laid down the letter with, I fear, rather a blank and melancholy air, as of one thoroughly non-plused.

My friend I saw at once understood it all, and in much the same tone as most men would have assumed when apologizing for doing little, he excused himself for having done so much. Some time ago this sum had been left him by a relative. He had thought of spending it on his own house, but the consciousness that God's house had the first claim had fortunately kept him back. The hopelessness of doing anything really good for such a church had made him, it is true, doubtful as to whether he could ever spend his money profitably on it;—but still he waited and hoped, though scarce knowing why. And now the time had come. A new church must be built, and he had resolved that it should be worthy of Him to whom it would be given. His share in it would be his thank-offering for a life lately spared, and much hope dawning on his parish work.

I had nothing to say—God's hand was evidently in all. I took up a pen, and wrote my own name under his for the same sum. Such a beam of joy as broke out from his flushed brow, and sparkling eyes, as he pressed my hand warmly, and simply said, "Thank God!" as he did so. He took up the other letters, hastily opened them, and, adding in each the additional subscription, closed and sent them off to the post.

We then fell into talk about it all, and the further steps to be taken in the matter,—what would be the probable cost, and whence the large sums could be drawn which he contemplated as needful. He had no doubts about the future, and the infection of his trust communicated itself insensibly to me. Indeed, I was a wonder to myself—a riddle I could not read. Coming down to the Vicarage I had thought 100*l*. no mean gift, now I was half ashamed at having given only 500*l*.—what was it beside the gift of the Vicar? He—a life-tenant of about 300*l*. a year—whose friends and family, when he was gone, would have no more connection with the place; I, the owner of thousands a year for twice his hundreds, whose fathers had lived at the Hall and worshipped in the Church for centuries, and whose children, and children's children, would do so, please God, for generations to come. The contrast in wealth and position was striking, and yet our subscriptions the same! I thank God, I did not for more than one moment (the memory of which even now pains me) contemplate a rather crafty dodge, which I once heard of as practised under similar circumstances; namely, to make my pounds guineas, and so keep my more proper place without any great extra exertion. I felt more ashamed of having even thought of this than of the 500*l*. itself. I knew in my own heart that I never would have given such a sum but for the Vicar's lead, and am right glad that I am in a lower place than I ought to occupy (had I been true to my own position and duty); and conscious that God knows all about it, gladly take refuge even for myself in Him.

But while we were thus engaged in converse, who should be ushered into the library but the dissenting minister, in deep mourning for his late wife, and as full of friendly sympathy as man could be. I thought I never in all my life had seen a greater contrast than that man (there, in the gentleness and humility of a really gentle nature, speaking words of kindness in the kindest way, and the same man as I remembered him at that sad vestry meeting, more than two years before, when he had led the onslaught upon the Vicar, and had said the bitterest and least Christian things that man could say).

But what think you brought him? He came not only to condole with the Vicar on his loss, but to offer his chapel for the church's services until a new church could be built. He had that morning gone to the elders of his flock, and they had all heartily agreed that such offer should be made, and that they would have their service an hour earlier, at ten o'clock, if we would have ours half an hour later, at half-past eleven.

I was charmed with the proposal, and jumped at it with vociferous thanks. But what was my

astonishment when this same enigmatical Vicar of ours—so really one in all his opinions and practices, and yet sometimes so apparently contradictory—in the most gracious manner acknowledged the proffered kindness, but as firmly as graciously declined.

There was more of embarrassment in his mode of doing this than I have ever observed in him before. Half-finished sentences, when on the high road to completion, had to be ended in some very different way from that which has evidently been in the mind and intention of the speaker when they were commenced. I guessed the reason at the time, and afterwards found that I was right. The chief grounds of refusal were that the school-house was more convenient, as being more central, and that the Bishop's licence must be had for public worship in any place not a consecrated building. I pitied the poor Vicar far more in this difficulty than with his church in ruins, trying to maintain his own principles and yet not give another pain. At length he succeeded, and when he had parted with his friend, and had returned, evidently relieved, to the library, I at once opened out upon him for having refused an offer so good.

Then he told me freely all his reasons. Those he had stated were real ones, that about the Bishop's licence insurmountable. But there were deeper underneath. He could not accustom his people to go where they ought not to go, and where a feeling of courtesy might lead them afterwards, as an acknowledgement of the kindness shown them now. He could not take what he could not and would not give, under similar circumstances, should such ever arise. But, above all, he could not consent to celebrate the Eucharist in any place where its semblance was usually found set forth as the reality, and the deep and real blessings it conveys were systematically denied.

In their own school-house it would be far different, nay, even in a barn, where no denial or counterfeit of the truth was ever put forth, it would be different too. But in a place which made and kept up a schism in Christ's Body, and where things held precious were slighted or treated irreverently, he could not worship.

These were stronger opinions about dissent than I had ever heard him utter before. His general intercourse with dissenters had been invariably gentle and kind; and no one had ever heard him say one harsh word about them, in or out of the pulpit. Of course, in all charities he has known no difference, and in all committees and public boards he worked in the greatest harmony with them and their minister.

But here I plainly saw he had reached a point beyond which he could not go with them; and, when I made some observation on the subject, he said very gravely—"Yes, there is, no doubt, a point beyond which, in these matters, none of us should go; for if we do we drop our protest against error, and make boundaries between truth and falsehood too indistinct both for ourselves and our flocks. I have great forbearance with those who have inherited dissent, and to whom the rent in Christ's garments has been transmitted by their fathers. They are very different from those who wilfully separate themselves from the Church into which they were baptized. But still, though one is to bear gently with, one is not to sanction, them. In secular business, in charitable work, in brotherly kindness, I would never make a difference; but in religion their own conduct forbids us to be one. And,—though I was loth to say out to-day to that good man, in his sorrow and his sympathy, these, which he might esteem hard words, lest they should offend,—the honest statement of such convictions should not offend any dissenter. If he make conscience the ground of his separation from us, surely we may plead the same excuse (without offence) as our reason for not joining in religious work with him. Believe me, they respect us far more when they find that we, as well as they have consciences, and that we do not yield to them the exclusive claim to such distinction."

I could not deny the truth of a good deal thus said, though it went against my old notions; that while there is a marked difference between us and Romanists in doctrine and practice, the difference between us and Protestant dissenters is only one

of forms and ceremonies and Church government, not of vital truths and creeds.

If what the Vicar says be true, the difference is a very serious one; and going to a dissenting chapel, even now and then, is not the harmless thing I had hitherto imagined it to be. I should like to know your opinion and conduct in this matter. If I do not mistake, you are so liberal and kind that you would not consider any such great gulf to be fixed between you and them, as the severer creed I have just now spoken of seems to imply.

And yet, after all, if there be no essential point of difference, why did they leave us?

(To be continued.)

Children's Department.

A CHILD'S PRAYER.

Saviour, hear a little child,
Who knows not how to pray;
On earth Thy face so meek and mild
Was never turned away.

The children gathered to Thy breast
Have found a blessed home,
Where safe from every sin they rest—
Oh, suffer me to come.

I ask Thee for a heart to try
To please Thee day by day;
Thy love to lead me back, when I
From thy commandments stray.

Do Thou, O Lord, my sins forgive
The sins that wound Thee sore,
And teach me every day I live,
To love Thee more and more.

THE DOVES.

Now, my dear little, children come and sit down by me, and listen to my story.

You must fancy to yourselves a pretty little parlour, looking out into a garden. It is evening, and the window is open, and everything is looking pleasant. There are two little girls in the room; rosy, happy-looking girls they are. One is nine years old; her name is Sophy. The other is five; she is Jenney. They are playing with two doves, which live in a large, clean cage, in a corner of the room. There is a little boy, too, their brother Tommy; he is drawing horses and dogs on a slate. The papa and mamma are there, too; one is writing, the other is at work. Presently Jenny runs up to her mamma, and says—"Oh, mamma! our doves look so pretty now; do come and look at them. Mamma don't you love doves! I do."

"Yes my pet, I think every one likes doves." Little Jenny then runs back to the cage, but in two or three minutes comes back again, and says, "Mamma, why does every one like doves? they are not half so pretty as peacocks."

"Because doves are such sweet, gentle birds, Jenny. It makes us happy to look at them. Doves never disagree; there is always peace in a dove's nest."

"What is peace, mamma?" said Jenny. Tommy then looked up for his slate, and said, "Oh, Jenny! don't you know what peace is? peace is not quarreling, or fighting. When we are disagreeing up in the nursery, nurse says, 'Don't, my dears; anything for peace.'"

"What a pity nurse should ever have to say so!" said papa, as he put down his pen. "Why can't my darlings always be like the doves?"

Tommy answered: "You know, papa, when they want my things, and I want them too, I try to get them because they are mine, and then we quarrel, and sometimes Jenny cries."

"And when you have got your things, and made Jenny cry, do you have as much pleasure in playing with them as when you have not disagreed over them?"

"I don't know papa," said Tommy; for he did not like to say that he did not; but I think I know very well, and I think papa replied very well when he said, "You will always find, Tommy, that you will feel happier when you have given up your playthings to your sisters for

a time, than when you have snatched them away, and made every one round you uncomfortable. Nurse is pretty nearly right when she says, 'Anything for peace.'"

"Look, papa," cried Sophy, "look at dovey! he is saying 'Anything for peace,' I gave him a bit of bread, and then the other came and wanted to eat it all up, and so he let her have it, and only laughed." Indeed, dovey was making a sound very much like laughing, and though he did not really say "Anything for peace," he gave up the bit of bread, as if he had heard all that Sophy had been saying. Sophy then asked if all birds were as kind to one another.

"Not all, my dear," said papa: "I am afraid rooks disagree a good deal."

"Naughty rooks!" cried little Jenny.

"No, Jenny, don't call them so; they do not know any better. Who does know better, though?"

"I do, papa," said Jenny.

"Well, then, now you will know which bird to try and be like, won't you?"

"The sweet doves, papa?"

"Yes, the doves, who never do harm to any one, but who make each other and themselves happy by being so kind to one another."

Papa then went on writing, and little Jenny ran up in the nursery and told nurse that papa said they were to be like the doves.

VALUE OF SMALL THINGS.

Though little I bring,
Said the tiny spring,
As it burst from the mighty hill,
'Tis pleasant to know,
Wherever I flow,
The pastures grow greener still.

And the drops of rain,
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung down their heads at our feet.

Though the drops are small,
Yet, taking them all,
Each one doing all that it can
To fulfil the design
Of its Maker Divine,
What lessons they give unto man!

May we strive to fulfil
All His righteous will,
Who formed the whole earth by His word!
Creator Divine!
We would ever be Thine,
And serve Thee, our God and our Lord.

THE OBEDIENCE OF ONE.

Many years ago, after a day of fierce fighting at Marengo, Napoleon Bonaparte had placed his sentinels at different points of the camp. They were charged on pain of death to keep awake, and guard against being surprised by the enemy. About midnight, Napoleon rose, and, walking around, found one of the sentinels asleep, his gun laying beside him. The soldier, no doubt, had been worn out by the terrible fatigue of the preceding day—but then the law must be obeyed; discipline must be kept up; the sentinel's duty must be done; or else he must die. What did the emperor do? Softly and silently, he took up the gun, put it on his own shoulder, and acted as sentinel till the dawn of day. When the soldier awoke he was filled with alarm at having left his duty undone, concluding that he was a lost man. But Napoleon (who had done this generous act from love to him as a soldier) simply handed back to him his gun, and bade him be more awake in future. You see, "By the obedience of that one," the law was kept to the letter. And even thus, the Lord Jesus took upon himself the obedience, and, by His life of spotless holiness in our room, by His love to God with all His heart, and soul, and mind, "magnified the law, and made it honourable." And we are invited to make use of that obedience as our own. He wishes to hand it

over to us. O reader, unless you accept it, your conscience must be haunted by the painful remembrance that you have withheld from God what you owed Him; but if you present to God this fulfilment of obedience rendered by the Surety, you may say, without fear of contradiction, "I have restored that which I took away; I have restored it a hundred fold."

WHAT A LITTLE GIRL CAN DO.

A little girl six years old was desirous of putting her pennies into the missionary box with others. When saying her evening prayers at her papa's knees, she hesitated a moment, and then added, "Lord, bless my two pennies, for Jesus' sake. Amen."

"Oh, what has Jesus done for me?"

He pitied me—my Saviour!

My sins were great, His love was free:

He died for me—My Saviour!

Exalted by the Father's side,

He pleads for me—my Saviour!

A heavenly mansion He'll provide

For all who love the Saviour!

STRONG FAITH.

A storekeeper of the Christian Commission, during the time of the American War, was requested to cut the slices of bread thinner, as the supply was running low. He said, "Oh, no, I can't: the poor fellows are so hungry." "But our bread will soon be done!" "Well, I have faith to believe the Lord will send us more before we are quite out." He did as he liked, feeding the hungry soldiers that pressed around him. The last loaf was taken from the shelf, and hundreds were still unfed, when an immense load of provisions was driven up to the headquarters of the Commission, more than enough to supply all their wants. It came more than a hundred miles to Gettysburg, just in time. The Lord does not require "thin slices," but a strong faith.

PICTURE OF MOUNT SINAI.—Mr. Harper's celebrated picture of "Sinai," which was exhibited in the Royal Academy last year, has just been reproduced in colors by Mr. J. T. Lucas, who has occupied himself for some months in drawing this beautiful picture in stone, which Messrs. Harcourt have printed, using no less than thirty-four different shades of color. The copy is a perfect *fac simile* of the original. Those who inspect Harper's picture will behold on one canvass the Mount of God, the great plain of the encampment, the natural bounds, and the spot where tradition says the worship of the golden calf took place, and also the only two roads by which it is possible for human foot to ascend the rugged sides of this huge "Alter in the Wilderness." The picture represents Sinai seen by the glow of sunset, which lights its solemn triple summit, while the base is wrapped in delicate filmy shade.

—The man that stumbles twice at the same stone is a fool.—*Spanish Proverb.*

—Of all mistakes, the greatest is to live and think life of no consequence.

—Nothing can be of love to God which does not shape itself into obedience.

—The intention of Holy Scripture is to show us how to go to heaven, not how the heaven goeth.

—Sleep is death's younger brother, and so like him that I never dare trust him before my prayers.—*Sir Thomas Browne.*

—We are not saved by faith without works; for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God.

—As iron, put into the fire, loseth its rust, and becometh clearly red hot, so he that wholly turneth himself unto God, puts off all slothfulness, and is transformed into a new man.—*Thomas A. Kempis.*

—Translate the sense of Scripture into your lives, and expound the Word of God by your works. Interpret by your feet and teach it by your fingers. That is, let your workings and your walkings be Scripture exposition, as living epistles read and known of all men.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, 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 Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

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

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

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

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 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.

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Maddoc, M. A.

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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.
To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.
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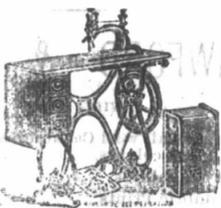
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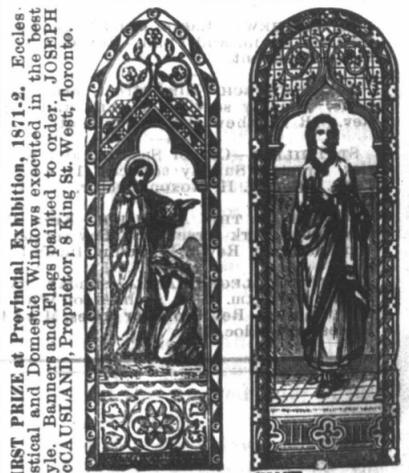
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