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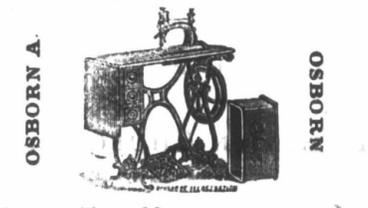
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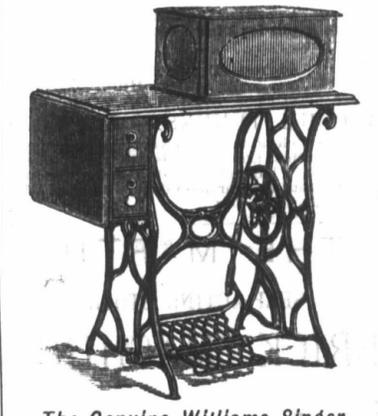
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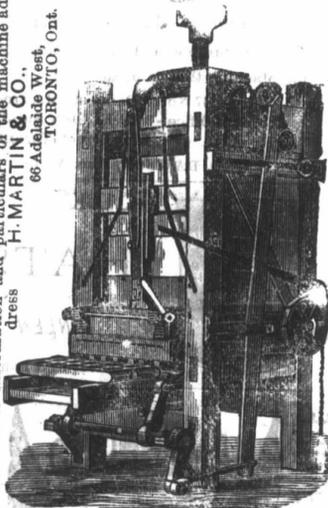
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THE WEEK.

A VALUABLE contribution to Assyrian literature will shortly be published. It is not generally known that the late Mr. George Smith left, in an almost complete state, the History of Sennacherib, in the same style as the well-known History of Assurbanipal, with the cuneiform texts transliterated and translated. All that was wanting was the last twenty pages, which have been supplied by the celebrated Assyrian scholar, Mr. Sayce. The work is being published from funds supplied by the late Mr. Bosanquet, and is expected to be of very great interest.

The latest intelligence from King Mtesa, Uganda, on the Victoria Nyanza, is not so favorable as heretofore. The Missionaries of the Church Missionary Society were cordially received on their arrival; and the King appeared much pleased to talk to the Rev. Mr. Wilson, and to read the Bible. He also showed his favorable disposition by giving the Missionaries a hut and a plentiful supply of provisions. A sudden change however manifested itself, arising it was supposed from a suspicion of the schemes of Egypt. A retrograde party also obtained the ear of the King, and urged him to compel Mr. Wilson to leave his hut and go further off. This occurred at the time the news was received of the massacre of the other Missionaries at Ukerewe. Mr. Wilson then obtained leave to quit the court and kingdom of Uganda. Thereupon he crossed the Lake to Speke's Bay, made his way to Unyanbembe, and the last report from him states that he intended joining the other Missionaries on the Lake Nyanza. Of the four who reached the Lake last year, one, Dr. Smith, sickened and died, and Lieut. Smith and Mr. O'Neill have been murdered. It was therefore an act of prudence on the part of Mr. Wilson to retire from the field. In the meantime, it appears to be the settled determination of the Egyptians to advance southward. Col. Gordon is now moving towards Gondokoro, and at the arrival at that place there will probably be stirring events at Uganda—perhaps bloodshed and devastation. Col. Gordon has already stationed a medical man, by birth a German, and by religion a Mussulman, as his agent at the capital of Uganda. Mtesa may possibly be foolish enough to murder him, and if so, an opportunity will be afforded for retribution and perhaps occupation of the Lake by Egypt. It is very much to be regretted that the peaceful and adventurous designs of the Missionaries, who are not only desirous of planting Christianity there, but have also the means of introducing improved agriculture and manufactures, should thus be thwarted by the designs of Egypt on the North, and the conduct of the Zanzibar Natives on the South. It is stated that the Church Missionary Society has no idea of abandoning the Mission, but is determined to strengthen it. They

have upwards of fourteen agents in the field, some of whom are carpenters, mechanics, and agriculturalists. The idea is that with a fair start, a Mission thus constituted will be self-supporting. It is also intended to continue the chain of Mission Stations, between Speke Bay on the Nyanza and Zanzibar. Discouraging as the immediate prospect may be, we look for success to Him Who has in His hands the hearts of all men.

In order to escape the rock, it will be of little benefit to be engulfed in the whirlpool. In the endeavor to get as far as possible from Rome and Ritual, the Church in Ireland is believed to be in no small danger of Plymouthism, which is making rapid strides in that country; and in order to prevent people from seceding to that pestilential heresy, it is proposed to accommodate the dogmatic teaching of the Irish Church to the maxims of that creed—if that can be called a creed which consists of little more than a series of negations. Lord Carrick has already gone over, and it is supposed that if the Irish Prayer Book can have the Baptismal and other offices purged from all Scriptural and primitive teaching and brought as nearly as possible to the Plymouth idea, there will be very little necessity for any Plymouth brother or sister to separate from her communion. A statement made by Master Brooke in the Irish Synod at its recent sitting, in reference to the success attending Lord Carrick's raid upon the Church in Limerick, has led to an enquiry as to the truth of it. The result is that it is found that rash assertions can be made in the Irish Synod as well as in that of Toronto. It is also stated that "of those who comprised the number stated to have been won over from the Church of Ireland in one week at that mission, the greater portion were members of the Plymouth sect for years, others were brought from various places to make the greater display in connection with Lord Carrick; others were dissatisfied members of the Presbyterian and Independent bodies, whilst one only had professed to be a member of the Church of Ireland, he having been, in principle and heart, with the Plymouth people for many years." Another attack on the Church from the same quarter has already begun in that city this summer—with what success remains to be seen. Plymouthism is, perhaps, the one heresy of the age against which we have most to guard, and towards which many among us are drifting.

The sittings of Congress are still in progress at the time we write. The results of the deliberations are more secret than some people pretend. As far, however, as can be ascertained, things are going on as satisfactorily as could be expected. It is stated that the right of the Sultan to place on the Roumelian frontiers whatever force he may deem necessary for the safety and security of the empire was much contested, but the principle was ultimately agreed to, notwithstanding a

number of counter suggestions that were offered by Russia. Lord Beaconsfield has shown a determination not to yield the points he was most anxious to insist upon, as every one who knows anything about him would expect. He is decidedly master of the situation, and can shape his course in absolute defiance of what "public opinion" in England might have to say, if the public ear in England had access to the Premier's utterances in the Congress. It is said that the Congress has decided to allow nine months for the evacuation of Southern Roumelia and Bulgaria, and that the main features of the Bulgarian question will be pretty nearly settled when Russia withdraws her amendments, which she is expected to do in consideration of the time allowed for her withdrawal. There is believed to be practically now, as more or less all along, an alliance existing between England and Austria, each of these two powers coming into prominence, when her own interests are concerned. During the discussion of garrisoning the Balkans, England has been most forward in pressing her views, while Austria is expected to become more prominent in reference to the permanent organization of Bulgaria. It is believed that Germany has expressed a wish for a speedy termination of the Conference. If this should turn out to be the case, some details, including the arrangements for the autonomy of Roumelia will probably be left for a supplementary Conference.

A military convention is spoken of as likely to take place between Russia and Turkey. By the terms of the proposed convention, the Turks will evacuate Shumla, retire on Varna, and there embark for Roumelia, while the Russians will concentrate about Adrianople.

The attitude assumed by Lord Beaconsfield at the Congress is illustrated by a reply he is said to have given to some urgent solicitations which had been made to him. Prince Bismark having urged him to make some concessions, the Earl replied, "I did not come here to yield."

In the settlement of the Bulgarian question, the *Times* considers that, if it is ratified by the Czar, it will be nothing less than the abandonment by Russia of the policy which has guided her relations with Turkey during the last hundred years. It adds:—A process of piecemeal nibbling at Turkey's outlying provinces, and periodical reopening of the Eastern Question whenever circumstances seemed to favor it, would have been continued by an extension of Bulgaria south of the Balkans under Russian influence.

The Archdeacon of Middlesex (Dr. Hessey) gave his annual charge on Thursday morning, May 28. After noticing various questions of interest, coming to the main points of his charge—the rights of the laity in the Church's councils, and the wisdom of calling them into council, he said that, with much activity of life, there co-existed some evils. These were generally 'the languidness of the

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corporate life of the Church through the want of support of Convocation, and, in consequence of this, the weakness of Convocation in the presence of the nation. The remedy for much of this he conceived to be the extension of diocesan conferences of clergy and laity under their respective Bishops. Such conferences were already in existence as working institutions in twenty, if not in twenty-three, dioceses out of the thirty in England and Wales. If they were made universal, and the same Church subjects were debated simultaneously in them, and the results tabulated and presented to Convocation, that body would have before it the wants and wishes, not of the clergy only, but of the clergy and laity throughout the country. Its decisions, if wisely based on these, would command greater respect with the Legislature than they now did. Only seven dioceses had not, in some sense, practically adopted diocesan conferences. Amongst these was London. Difficult as it might be, from the peculiar circumstances of the diocese, to adopt it there, the Archdeacon ventured to propose a systematic scheme, the main features of which were described in the *Guardian* some few weeks ago. It had been submitted to the clergy of his seventeen rural deaneries. Thirteen had approved of it and considered it practical as to its chief design and principles; one desired further consideration; one approved of it, and desired a Synod in the first instance; two disapproved, alleging the unwieldiness of the diocese. Of course, there was considerable variety of opinion as to the details. His colleague, the Archdeacon of London, approved the design, and was at that moment recommending it to his own clergy. The Archdeacon of Middlesex now laid it before his lay brethren, and concluded somewhat thus:—'We want our provincial Synods—i.e., our Convocations, to be supported. They are not sufficiently supported at present, because they are in their nature clerical, and take little cognizance of the laity. Let us not strive at present for diocesan Synods, or assemblies of clergy only; but for diocesan conferences, or assemblies of clergy and laity united, and regularly and representatively convened and ordered by the Bishops. These, while they contain within them elements of a Synod, give the laity that voice and interest in the Church's counsels which are theirs, not merely by right, but upon the ground of practical utility. *They will not trench upon matters of faith and doctrine, but willingly leave these to the clergy.* When properly directed, the clergy and laity have no separate objects, and will not quarrel one with the other. They are rivals, and can be rivals, in nothing except as to whether of the two orders can do most for God and for his Church.' The recommendations of Archdeacon Hessey deserve the attention of the Church in Canada.

A meeting was recently held at the Bishop of London's residence, to promote the interests of the London Diocesan Deaconesses' Institution. The duty undertaken by the deaconesses is to work in certain parishes,

under the direction of their clergy, and in order to give due authority and encouragement, they are formally commissioned by the Bishop of the diocese. Among the means of increasing the usefulness of the deaconesses mentioned at the meeting, several speakers urged that they should receive some training in the art of nursing, and as this could now be easily provided in connection with one of the nursing associations, the hint will doubtless be acted upon. It is important to bear in mind—remembering the recent debates in the Canterbury Convocation upon Sisterhoods, that the deaconesses' work has already received Episcopal Sanction, and thus, as Mr. Berdmore Compton explained, the office is one which may be said to be fully authorized by the Church. On the view of Mr. Atkinson, of Dorking, that the deaconess should receive a stipend, there will be a difference of opinion, but in any case there seems no reason why, in a day when women of all classes are, often from necessity, seeking active and remunerative employment, the Church should not enrol them among her paid workers.

A meeting of those interested in the Society for promoting Christianity among the Jews, was recently held in Edinburgh. The Right Rev. the Bishop, who occupied the chair, expressed his sympathy with the claims of the society, and hoped that it would be better supported than it had hitherto been in the diocese. The Rev. Dr. Teape, as diocesan secretary, explained the efforts that had been made in the diocese during the year. The total amount received by subscriptions had been small. He referred to the efforts of the missionaries, and read extracts from letters he had received from Smyrna and Jerusalem. Rev. J. M. Eppstein, writing from Smyrna, spoke of the ignorance, infidelity and superstition of the Jews there, of their readiness to argue points of difference, and of the efforts made to reclaim them. Mr. Chaplin also reported that at Jerusalem the girl's school especially was in a flourishing condition, the number of Jewish girls being greater than at any previous period. The Rev. C. G. Ashwin, in giving an account of the society's operations, said it was a significant fact that all abstract objections to their work resolved themselves into two directly opposite and anti-Christian dogmas—(1) that the Jews were too bad to be benefited by the Gospel, and (2) that they were so good that they did not need the Gospel. He pointed out that the conclusions to which these propositions led were that the blood of Christ did not cleanse from all sin; and that if a man was moral, cultivated, and refined, he did not need the Gospel. The society was connected with no -ism whatever, but existed for the purpose of bringing before the Jewish people the evidences of Christianity. By its instrumentality the New Testament had been translated into Hebrew, and more than 100,000 copies circulated among the Jews in various parts of the world. After remarking that the computed number of Jews in Great Britain was 80,000, the speaker said the Society had 37 mission stations and 145 missionaries. Mr. Ashwin

then gave an account of the work of evangelisation which is going forward among the Jews in London, Manchester, and the north of England, and also alluded to the amount of good that was being done by missionaries on the Continent. 152 baptisms had taken place in London, Liverpool, Königsberg, Dantzic, Hamburg, Berlin, Cracow, Vienna, Warsaw, Kischeneff, Paris, Smyrna, Morocco, and Abyssinia. Poland had recently been reopened to their missionaries. Whatever views might be entertained in connection with recent events, there was no doubt whatever that the Emperor of Russia had carried out his promise of helping their missionaries in every way possible. He had been instrumental in bringing copies of the gospel amongst the Jewish soldiers who had been engaged in the war.

THE SECOND SUNDAY AFTER TRINITY.

ACTIVE love in the Christian system is the sure fruit of the Faith which is at the foundation of the whole. A boundless charity which exercises itself in distributing goodness and truth everywhere, although it has not for one of its features a fancied recognition of these attainments where they have no existence. Some people imagine they are practising all the charity the Gospel requires when they have no bigotry, no exclusiveness, no attachment to any one creed, party, sect, or religion more than another. They fancy they possess superior enlargement of soul to other men because they entertain an equal indifference to all the vanities of human opinion on religious subjects, and entertain no special regard for any particular ecclesiastical organization. But there is in this no advantage conferred on our fellow men; there is no bestowment of any gift; there is no exercise, therefore, of Christian charity. Such a principle would be easy to embrace, and would involve no sacrifice, no self-denial. By those who are indifferent, concessions are easily made to any imaginable extent; but there can be no great liberality in sacrificing truth, especially in cases where no real attachment to truth is experienced. In the Apostle John we find the greatest zeal for the maintenance of what he terms "the truth"; and in St. Paul we find that exactly in proportion as he became attached and devoted to "the truth as it is in Jesus" he manifested an increase of his benevolence and self-denying exertions. He had a deeply settled conviction that his business with men was not in complimenting them with a pretended candor, and was convinced that genuine enlargement of charity is best shown by imparting to them some gift, some benefit they do not already possess, rather than in telling them they were all going on in the right way, and that they and he would ultimately meet at the same goal. In reality, nothing can be more cruel, however it may be varnished with the gloss of liberality, than the attempt to explain away the most clear and awful sanctions of Divine truth, when we are expressly assured that while "he that believeth and is baptized

shall be saved; he that believeth not shall be damned." Christian charity, as understood by the beloved and loving disciple, connects a true faith with the abundant exercise of benevolence, and no where more than in the epistle for this morning's communion office; for "this is His commandment, That we should believe in the Name of His Son Jesus Christ, and love one another, as he gave us commandment." True spiritual wisdom also is shown, not in a promiscuous confusion of all the parts of truth, but in proportioning our regard for every part, to its own importance and magnitude.

Christian charity includes a real benevolence to the whole Church of Christ and to the world at large, the theatre for the Church's organization—as opposed to any selfish views of our own salvation. The nearer we approximate to universal love, the higher we ascend in the scale of Christian excellence. There are some who profess to be Christians but who, nevertheless, so far ignore the Christian character as to be so perfectly absorbed in selfishness that they begin their charity at home, and take a vast amount of care to keep it there; they regard whatever does not conduce to their own immediate gain, temporal or spiritual, as so much loss. The utmost extent of human benevolence, apart from the Divine religion of Jesus Christ, only extended to the social or political organization, of which the individual subject of it was a member. It might allay discord, alleviate the wretchedness of want, and expose life in the service of a friend, or of the state. The haughty Roman confined his benevolence to the city of Rome, regarding the provinces only as subservient to the wealth and grandeur of the splendid capital; and all the world beyond the limits of the empire was despised as a mass of contemptible barbarism. Christian charity, however it may allow of patriotism and loyalty to one's country, views the world of human beings as one vast whole, mankind as one family, all nations as one blood, springing from one God and Father of all, and aiming at one glorious destiny. It supposes the Divine Being to have discovered Himself as the Universal Father, of Whom all are alike the children by nature, from Whom all have departed by sin. It supposes Him to have shown us that all are in the same lapsed condition, that one great method of recovery has been provided for all, and that those who have been baptized into Christ are heirs of His glorious promises, and will ultimately, if faithful unto death, attain the felicity of the saints. It believes that there is one immense society of holy beings in heaven and earth, to which we are invited, and that in our incorporation therewith, we come to an innumerable company of angels, to the general assembly and church of the first born, to God the Judge of all, and to Jesus Christ the sole Mediator of the New Covenant.

In the parable of the Great Supper the extent of the charity of the Gospel is shown in the many that were first bidden, then in "the poor, the maimed, the halt, and the blind," who were invited from the streets and

lanes of the city; and again in the occupants of the highways and hedges, who were to be urged to come to the feast. It is further shown that those who refuse the invitation are *ultimately* and *finally* passed by; and that it is not a principle opposed to the charity of Christ's religion that such unhappy individuals shall never enter into the joy of our Lord. They have rejected the invitation of Him Who would have saved with an everlasting salvation, and when at last the guests shall sit down at the Heavenly Banquet provided, they that had been bidden but had refused to accept the invitation, were left to such enjoyments only as their farms and their merchandise could have secured for them.

THE LATE BISHOP OF CORK.

THE death of Bishop Gregg took place at the Palace, Cork, after a comparatively short illness, on Sunday evening, May 26th. He is extensively regarded as one of the most useful, most energetic, most exemplary, and most eloquent of the prelates who ever adorned the Irish Church; and his name will long be held in affectionate remembrance by multitudes of Irish Churchmen. He was a native of the county of Clare, son of the late Richard Gregg, Esq., of Cappa, and was born in the year 1798. He was educated at Trinity College, and obtained a scholarship in the year 1822. In 1825 he graduated, and has frequently remarked that he came to Dublin without a penny in his pocket. In 1826 he was ordained and became incumbent of St. Paul's, Portarlington. Two years afterwards he was appointed to the Vicarage of Killasalaghan. In 1835 he married Elizabeth, daughter of the late Robert Law, Esq., of the city of Dublin, and had a family, one of his sons having been raised to the episcopal bench. In 1835, he was appointed to the chaplaincy of the Bethesda, in Dublin. The church was burned to the ground in the great storm of Sunday night, Jan. 6, 1839; but a new sphere was opened for him in Trinity Church, Lower Gardiner street, which had been recently built; and there he became an exceedingly popular priest. Lord Palmerston advised her Majesty to appoint him to the See of Cork, which became vacant in 1863. There he labored with uncommon energy and success as Bishop of Cork, Cloyne, and Ross, until nearly the day of his death. It is generally supposed that Dean Daunt will succeed him in the See of Cork by the unanimous voice of the united Dioceses. It is suggested that a suitable testimonial may be erected for him in Dublin, where he is remembered with affectionate regard; and that it may be placed near the church he loved, and where he labored so long and so successfully.

He was an able administrator, an eloquent and impressive preacher, and popular with all classes, owing to his warm Celtic nature, which made him at home everywhere, and recommended him alike to Anglican and Roman Catholics. He was no polemic, and, as a rule, never went out of his own sphere, in which he laboured hard and set a fine example to his clergy. To his extensive dio-

cese—comprehending the great county of Cork—he was no stranger; and there was no pulpit however remote, no church however humble, where he was not known. During his middle life and for a long term of years, the late Bishop was best known as 'John Gregg.' It was by this familiar name he was recognized while incumbent of the large proprietary church in Lower Gardner Street, Dublin. Hither crowds flocked attracted by his unwonted eloquence. Here might be seen at once the representative of her Majesty in the person of the late Lord Carlisle, and the young student of Trinity College, who hastened there after early prayers in the College Chapel. It was John Gregg that the late Mr. Thackery sketched off in one of his pungent, though not unkindly-meant, essays; and though the satirist saw more to ridicule, apparently, than to admire in the fire and boldness of the Irish orator, yet there was that in his manly and unpolished rhetoric that attracted so good a judge as the late Lord Palmerston, who, after hearing him preach, offered him unsuccessfully a London benefice, and then, as we have stated, promoted him to the first bishopric that fell vacant. The Bishop of Cork belonged strictly to the Evangelical school, but he had none of the narrow Calvinism that usually characterises that section of the Church. His theology was broad and tolerant, and he was very practical in his teaching. Though not at all distinguished for distinctness of Church doctrine, yet when it came to a question of making serious changes in the Prayer-Book, he firmly took his stand on the Conservative side in the Synod, and consistently opposed all revolutionary projects.

Since the opinion expressed above was stated in reference to the future Bishop of Cork, we learn that at the Cork Diocesan Synod, a resolution was unanimously carried expressing its conviction that the Lord Bishop of Ossory, son of the late Bishop, from his personal character, intimate acquaintance with local circumstances, and past eminent services to the Church of Ireland, would be the person most likely to fill that high office, in such a manner as to secure the harmonious action and continued prosperity of the united Diocese.

OBITUARY.

AT Canterbury Station, New Brunswick, on the 9th inst., after an illness which she bore with Christian resignation to the divine will, Mary Ann Ellen, the beloved wife of the Rev. Thomas Hartin, Rector of Canterbury, in the 41st year of her age, leaving a sorrowing husband, six sons, two daughters, a widowed mother, and a large circle of relatives and friends to mourn their loss; but they mourn not as those without hope, for she died trusting in Jesus. She was an affectionate wife and tender mother, a loving daughter and kind neighbor; she had gained the respect and affection of the community in which she lived; all with whom she was acquainted will miss her, more especially her family and those of her neighbors. She has left a world of sorrow, sin

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and death, and gone to be with Jesus, "which is far better," where there is no sin or sorrow, where pain or death can never enter, and where the inhabitants shall not say we are sick. On the sad occasion the obsequies were conducted in an impressive and solemn manner by the Rev. Thomas Neales, Rector of Woodstock, who preached a beautiful and appropriate sermon, the parish church being crowded to overflowing, many not being able to get in. Her remains were followed to the grave by a large concourse of sympathising friends, who came from different parts of the parish to pay this tribute of regard to the memory of the departed.

FUTURE PUNISHMENT.

LITERAL TERMS.

(Continued.)

HAVING considered the figurative and allegorical descriptions of future punishment, I now come to the consideration of those terms used in Holy Scripture, as *literally* describing the same.

These are comparatively few, but I think they are quite unmistakable, both with respect to the fact and character of *punishment*, and also with respect to its *continuance*. A few words first, with reference to the former. As the New Testament plainly speaks of *punishment*, Mr. White and his friends are necessitated to describe this term. They do so, by declaring that as it is synonymous with "death," so, it covers no more than is contained in cessation of life, or, in other words, animal death-destruction, as they define it.

This they say is punishment, because continued life is *necessarily* a good. It requires little consideration to dispel this fallacy. Let us remember that *persistently wicked characters* are the subjects of this punishment, and then ask the question whether continued or eternal existence, in such a character, would, under any circumstances, be to them a *good*, and whether annihilation of *such* beings would be to them a punishment?

Evidently, the *summum bonum* of "life," as it is regarded subjectively and inherently, must be character. True is the adage, "Virtue is its own reward;" true also, that vice is its own punishment. Objectively considered, God Himself, in His favour and love, is the *summum bonum* of "life," but this the wicked cannot enjoy, because of their *character*. His *creatures* also, they will be deprived of hereafter. How then can the annihilation of such beings be *literally* and properly a *punishment*? Literally, however, rationally and properly, it must be so, if Mr. White's theory is to stand. We understand "punishment" *literally* to mean punishment, because we have no authority whatever, either from the etymology of the word itself or from the *usus loquendi* of the sacred writers, to give it any other meaning. Neither can we from rational or philosophical considerations do so. Moreover, we understand it to comprehend a positive and punitive infliction awarded of God, outside of, and super-added to, the natural result of an evil character. "Death,"

we hold, properly and naturally, to describe the latter, altho' sometimes associated with the former in Holy Scripture; but while the Old Testament commonly defines future punishment by words connected with "death" and natural evil, the terms used by our Saviour, are more specific and with reference to a positive, punitive, and awful infliction.

Their own rule, the literal sense, here condemns and confounds the theory of Mr. White and his friends. Thus far with respect to "punishment." The literal sense of this term is intensified by our Saviour's associating with it the word "fire," not (as Mr. White says) to utterly destroy or obliterate the wretched subjects of punishment, for the context *forbids* it, but literally to *punish* them. It is immaterial whether we understand the "fire" to be literal fire or not; our Lord uses "everlasting fire" and "everlasting punishment" as convertible terms, and terms synonymous with each other in this connection.

The idea of "punishment," however, forbids entirely the idea of consumption or destruction. Did we need anything further to explain this matter, the language of St. John in the Apocalypse is conclusive. He speaks of "torment" *basanismos*, and this torment is not alone the portion of the devils but of wicked men, (Ch. 21 : 8. ; St. Matt. 25 : 41.) Moreover, it is said that the adherents of Antichrist "have no rest day nor night," "they shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Ch. 14 : 10. No plea of the obscurity and figurative character of this Book can possibly do away with the obvious meaning of such language. The one word, *basanismos*, is quite sufficient to banish such folly. However awful it may be, as believers in Divine Revelation, it becomes us to bow to the evidence of the Divine will.

It remains now to consider the duration of such "punishment," as described by certain terms in the New Testament.

Dr. Littledale, in his recent comment upon Dr. Farrar's volume, speaks of *aionios* as the "crucial word," and while he admits that it often unquestionably has the meaning of *endless*, yet says that other Greek words *undoubtedly* meaning "eternal" or "endless" might have been used by the Apostles and no doubt *would* have been used, had such a meaning been intended. He does not, however, notice the fact the Hebrew word *olam*, having a precisely similar meaning, viz., that of obscurity, or indefiniteness, is generally used in the Old Testament, not only to describe "eternity" in the proper and metaphysical sense of that word, but it is also used in reference to Jehovah Himself. Thus we arrive at a satisfactory solution of this question. The word *aionios* was used by the Hebrew writers of the Greek New Testament, because it followed the analogy of the Hebrew Scriptures, and if *olam* was sufficient to describe the character of God, it was also sufficient and fitting to describe "eternity" in

the proper sense of that word. But the idea conveyed in *aionios* is intensified by the words *aionios ton aionon*; this is used in Rev. 20 : 11, when speaking of the punishment of the Devil. With such punishment the language of our Saviour, as also that of St. John in the Apocalypse, connects that of the wicked men of this world, as well as the angels connected with Satan in his rebellion; and if the language used in such places requires any further explanation, as the punishment of the one is identified with that of the other, both as to the *time* of sentence and the *place* of such punishment, any place of Holy Scripture describing the punishment of the devils, will likewise describe the punishment of wicked men.

This argument, which I have applied in my review of Mr. Oxenham's pamphlet, I will again adduce here. The Apostle Peter, in his Second Epistle, speaks of the punishment of devils, so also Jude in his General Epistle. St. Jude speaks of "everlasting chains," where the word *aidios* is used, which, without any doubt whatever, means "everlasting" in the strictest sense of that word. Here then we have what Dr. Littledale conceives to be *wanting*. The only possibility of escape from this conclusion lies in the idea that the *future* judgment of the Great Day may be *retrogressive* in its character with relation to the devils, that whereas their chains of darkness, or bonds of misery, are *now* eternal; as *that* period, because *aionios* is sometimes used to express a limited though indefinite period, *therefore* it may be so in the case before us. Dr. Littledale, however, rejects this possibility, as he says, that such supposed retrograde action of the Deity, as *reversing* the process of creation, is the *chief* objection to annihilation.

Comment is unnecessary. I shall only add a few words as to the grammatical construction in St. Jude 6. Mr. Oxenham would have *eis krisin megales hemeras* to mean *until* the judgment of the Great Day; but the construction will not stand. Winer, in his Grammar of the New Testament dialect, (§ 53, c.), says, "*eis*, transferred to *internal* relations, (or in a tropical sense) is used of every object, *aim* (a) of the measure (Bernhardy, p. 218) to which something rises, 2 Cor. 10 : 13, *eis ta ametra* 4 : 17. (b) of the *state* into which something passes, Acts 2 : 20; Heb. 6 : 6, ("renew them again *unto* repentance.) (g) of the *result*, Rom. 10 : 10, (with the heart man believeth *unto* righteousness." The two last clauses in brackets are my own, and given to suggest a parallel.

Thus, if we regard the natural consequences of *sin*, we may interpret this as referring to the *result* of their sin, and if we regard the punitive *purpose* of the Most High, we shall connect it with the *aim* of their being so bound. "The Lord hath made all things for Himself, even the wicked for the day of evil." Prov. 16 : 4.

Viewing this subject from the only legitimate standpoint, the teaching of the Holy Scripture, that teaching is, I conceive, quite clear and explicit. It is simply a matter of Scripture evidence, which fairly and candidly

taken, can point to but one conclusion. The literal descriptions of Future Punishment afforded us in the Holy Scriptures—literal because they cannot be otherwise interpreted, are descriptive of punishment, properly so-called, and not of annihilation, nor do they afford, as does not the whole tenor of Scripture, afford ground for the assumption that such punishment is described by the analogy of the death throes of this mortal and corruptible body. It is not a compound of destruction and punishment. Holy Scripture nowhere so describes it. It is destruction or annihilation, as, I think, I have proved; but the just exegesis of Holy Scripture goes to shew that it is punishment, and so far as we can see, or have any positive Revelation from the Deity with regard to the measure of its continuance, and I think it is equally clear that we have such positive evidence, that punishment has no end.

S.

BOOK NOTICES.

ERIC, OR LITTLE BY LITTLE. A Tale of Roslyn School, p.p. 366. ST. WINIFRED'S; OR THE WORLD OF SCHOOL, p.p. 412. JULIAN HOME, A Tale of College Life, p.p. 420. By F. W. Farrar, D. D., F. R. S. New York, E. P. Dutton & Co.: Toronto, Rowsell & Hutchison, 12mo: cloth. \$1.50 per vol.

Dr. Farrar is well-known for his "Life of Christ," but from another class of readers he will also draw many admirers who peruse the books whose titles head this notice. The pictures of school and college life are sketched with freshness and force, and so well are the characters drawn that as we read we can call up in memory forms and faces the very counterparts of those described in these volumes. None but an old "public school boy" could have written such tales. They bear the evidence of being founded on fact, and whilst many changes have taken place in the conduct of the large schools in England during the last fifteen or twenty years, yet, with the peculiar conservatism of such institutions, much remains now as it did when we ourselves were amongst the number of "new boys" in the "upper third" or fourth "forms."

In "Eric" and "St. Winifred's" the author always keeps prominently in view the inculcation of right principles as the foundation of success. He presents some beautiful sketches of real Christian manliness of character. One lesson alone if remembered and acted upon may be the making of any boy who reads these tales. It is the warning against "the lassitude that usurps the realm of neglected duty, and that disgraceful ignorance which is the Nemesis of wasted time." The religious tone is especially healthy and bracing, broadly distinguishing between real piety and "that semi-ascetic puritanism of observances and style of conversation" which with depressing consequences is too often meted out to youngsters by injudicious elders.

The incidents and adventures described are such as every boy will read with eagerness, whilst we are sure they will not turn away unmoved from the catastrophe which sealed the fate of poor Mr. Lawley, or such sad but sweetly touching scenes as the death-beds of Russell and the patient Daubeny.

In "Julian Home" some of the old school acquaintances again appear on the scene and we follow them through their college career, noticing the influences which tend to make or mar their success, and see how they work out the solution of the great problem of their existence.

There is frequently experienced a want of a good, sound, healthy book for a prize. In these handsomely got up volumes the want is well supplied.

A SKETCH-BOOK OF THE AMERICAN EPISCOPATE. By the Rev. H. G. Batterson, D.D., p.p. 322. Philadelphia, I. B. Lippincott & Co., 1878, large 8vo, cloth.

To the libraries of the sister Church in Canada this catalogue of the American Episcopate will be a welcome and valued addition. We congratulate Dr. Batterson upon the appearance of this volume, the compilation of which must have entailed labor of no ordinary kind. Commencing with some interesting papers relative to the Episcopate in Scotland, showing the connection from Canterbury to Connecticut, followed by documents in connection with the consecration of Bishops White and Provoost, we are led on to the list of the American Episcopate from 1785 to 1878—the Right Reverend Samuel I. J. Schereschewsky being the 118th Bishop.

Sketches are given of the Ecclesiastical history, writings, etc., of each Bishop, and the whole forms a convenient volume for reference.

THE FITNESS OF CHRISTIANITY TO MAN. (The Bohlen Lectures for 1878). By the Right Reverend F. D. Huntingdon, S. T. D., Bishop of Central New York. pp. 127. New York, T. Whittaker. 1878, 12mo, cloth.

Under the conditions of the endowment the subjects of the Bohlen Lectures in Philadelphia are such as those provided for in the Bampton Lectures in Oxford; subjects distinctly connected with or relating to the Christian religion. For those who are acquainted with Bishop Huntingdon's other and numerous writings it may appear almost superfluous on our part to do more than mention this very recently issued publication, but in connection with topics now widely discussed and deeply pondered over by thoughtful minds, this new contribution to our religious literature will furnish not only many side lights but also much of strength and comfort. He undertakes to show that the Gospel is to be believed because it is suited to man. The proposition is, "The Christian faith is found to be true by its adaptation to mankind." Man wants it in his constitution, grows and ripens in every faculty by its supplies, and comes to the measure of the stature of his perfection only by the working in him of its power. If man is authentic so is the Christian revelation. If man has a legitimate place in the universe, the Gospel has a place there with him, by the same right.

The third lecture "Christ in the presence of Doubt and Disbelief. The world without Him and with Him" is especially well conceived and vigorously presented. One extract must however suffice. "You will observe that amidst the entire circuit of heathen life there run two streams: first, the broad river of moral and intellectual failure, but parallel with that, or amidst it, a slender and yet persevering and most striking current of human longing for something better than aspirations for an unattainable illumination springing from a haunting consciousness of some hidden capacity of good never unfolded. At considerable intervals you see these tokens of deep and reckless want in all the ante-evangelical literature and art. You hear their half-articulate wail or melancholy undertone in the Greek tragedies and epics, in the epic lyric poetry of the East, in the loftier meditations of Athenian and Latin philosophy. The same unsatisfied yearning for truth, for certainty, for consolation, is carved into marble, built into pyramids, and framed into temples. So that, while we draw one and the same conclusion, we hear it from two apparently opposite classes of ancient testimonials—those that testify to constant error and degradation on the one hand, and those that witness to a frequent but blind reaching after the completeness in Christ, which makes so wonderfully descriptive his title in prophecy, "the Desire of all nations," on the other.

Both declare with voices unalterably and most pathetically sad, that humanity needed Christ, and was waiting for Him when He came."

THE CLASSIC PREACHERS OF THE ENGLISH CHURCH. Lectures delivered at St. James', Westminster, in 1877, with introduction by John E. Kempe, M.A. Chaplain in ordinary to the Queen, p.p. 192. New York; E. P. Dutton & Co., Toronto; Rowsell & Hutchinson, 8 vo: cloth, \$2.00

The discourses in this volume were delivered by eminent English Clergymen, as the editor states, at a regular Sunday Service, and what was sought was to reconcile their introduction there with

those views of the proper use of the pulpit at such times which have ever prevailed in our own and nearly every other Christian Communion. The aim was that in their effect upon the congregation they should be sermons, and be distinctly understood and felt to be such. This volume, probably to be followed by a second series, comprises lecture sketches of the following classic preachers, viz, Donne, the Poet; Barrow, the Exhaustive; South, the Rhetorician; Beveridge, the Evangelical; Wilson, the Saintly; and Butler, the Ethical.

These discourses which are free from any objectionable form of hero-worship, will we believe, be found helpful in cultivating towards our better understanding of the spiritual lives and characters of those who amongst the Anglican divines were known as the most distinguished preachers.

It is a thoroughly readable volume, and we feel our indebtedness to Mr. Kempe for the conception and execution of his scheme.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop, with Mrs. Binney, Mrs. Binney and Miss Fanny Binney left for England in the S. S. "Hibernian," on St. Barnabas Day, to attend the Lambeth Conference. October or November are named as likely times for his Lordship's return.

The Rev. Archdeacon Gilpin, D.D., has been appointed Ecclesiastical Commissary during the Bishop's absence. His first act has been to issue a circular to the clergy with forms of prayer for God's blessing on the Lambeth Conference, and for our good Bishop's protection and peaceful return to his diocese.

HALIFAX.—St. Paul's was on the 5th inst. filled with an unusual congregation—the Free Masons attending in large numbers. The sermon was by Rev. Canon Townshend, one of the Grand Chaplains, with Rev. Brother Bell, conducted the service, which was fully choral, and surpassed for beauty and grandeur any service ever participated in by the writer on this side of the Atlantic. Bro. S. Porter deserves the highest praise for the gathering and training of the choir of more than fifty voices, by whom the responses to canticles, Psalms and anthems were given in a manner all but faultless, and most gloriously effective.

Services for Seamen.—A branch of the St. Andrew's Seaside Church Mission has been organized in Halifax. The mission came into existence ten years ago at Gravesend, England, in connection with the Church of England, and now branches exist in almost every important seaport in the Kingdom, as well as in other parts of the world. The object of the mission is to provide religious services for merchant sailors and other waterside people who do not frequent any place of worship. The mission will also provide books to be given in charge of captains of vessels leaving port, which books may be exchanged for others on return to the port where obtained, or at any other port where a branch of the Mission is established. His Excellency Admiral Inglefield has been identified with the Mission since its inception in England, and it is mainly through him that the Halifax branch has been established. At a meeting of prominent members, lay and clerical, held recently at the residence of His Lordship the Bishop, the matter was discussed, and the work of organizing was entrusted to a committee, who found their efforts so heartily seconded that the Mission will probably be opened on Sunday, the 23rd inst. The place selected for holding the service is a capacious room in the store of Messrs. Pickford & Black. It is needless to say that the room has been placed at the service of the committee without charge. Seats will be provided for a large number, and all will be done to make the services attractive for those who on Sundays feel the want of some place of worship, but have hitherto been prevented from attending the churches. The services will be in charge of Rev. Mr. Ancient, of Trinity Church, and the Bishop's Chaplain, Rev. Mr. Wyllie, but other clergymen will from time to time take part.

PICTOU.—“Rev. Mr. Donald, of Port Hope, Ontario, has accepted Prince Street congregation's second call. Salary \$1,500.”

The above extract refers to one of three congregations of Presbyterians in this small town, in which the Church of England has but one congregation. We are apt to consider the Scotch element as nursing the “bawbee” in an unlimited degree; but let us English Churchmen ask ourselves how many parishes raise the half of \$1,500 without help from some series of initials, *E. G.*, *S. P. G.*, *B. D. M.* or *C.* and *C. C. S.*?

MAHONE BAY.—It is well that it should be known that the new bell for St. James' Church in this place—is of home manufacture, being cast in the village by Messrs. McLeod Bros: the bell is a great success, and Messrs. McLeod, who are young men deserve the greatest credit for their work.

BADDEAL, C. B.—The Bazaar held here on Tuesday, 11th inst. was a success, and the rapidity with which the fancy articles and more substantial eatables went, proved the taste of the people of this place. In consequence of the presence of the Judge of Supreme Court and Suite, there was a large attendance. The weather was fine. Many thanks we offer to all who kindly assisted in making our bazaar pay. Our missionary was here, the work is too much for him: we fear constant journeying over 100 mile mission is not conducive to longevity.

ACADIA MINRS.—Acknowledged with thanks from E. Scottie, 25, Catharine L. Moody, \$4.00

FREDERICTON.

(From our Own Correspondent.)

CHATHAM, N. B.—The clergy of the Rural Deanery of Chatham, N. B., met at Richibucto, on June 5th. There were present: The Revs. N. A. Coster, Rector of Richibucto; W. B. Armstrong, of Weldford and Kingston; A. F. Hiltz, of Derby and Blackville; H. H. Barber, of Newcastle; and D. Forsyth, of Chatham. The Holy Communion was celebrated at the parish church on Wednesday morning at 11 o'clock. The Venerable Rector of Richibucto was assisted in the communion office and in the administration by the Rector of Chatham, Rural Dean, and the Epistle and Gospel were read by Revs. A. F. Hiltz and H. H. Barber, respectively. Evensong was said in the neat and comfortable Sunday school-house, near the Rectory, and the Rev. H. H. Barber preached an eloquent and appropriate sermon. Prayers were said by the Rector of Chatham, and the Lessons read by the Rector of Derby. On Thursday morning, the chapter met at the Rectory, and, after routine business, considered the subject of the establishment of a Divinity school in connection with the Cathedral at Fredericton, and unanimously concurred in favor of the proposed scheme. A portion of the 1st chapter of St. Paul's Epistle to Timothy was then read and critically discussed.

On the evening of the same day a missionary meeting was held in the Sunday school-house, where addresses were delivered by Revs. Barber, Hiltz and Forsyth. The two former spoke upon the duty and privilege of giving to the general missionary work of the Church, and the latter advocated the claims of the Missionary Diocese of Algoma. The addresses were listened to with much interest, and the amount of the offerings very gratifying.

On Friday, the clergy returned to their several parishes, much refreshed by their pleasant reunion, and not unmindful of the excellent and kind hospitalities of the Venerable Rector of Richibucto and Mrs. Coster.

The next quarterly meeting of the Deanery will be held at Dalhousie.

ST. JOHN.—The clergy of this Deanery met at St. George's Church, Carleton, on Tuesday, in Whitsun week. Morning Prayer and Holy Communion commenced shortly after nine o'clock, in accordance with the new rules of the Deanery.

Clergy present: The Revs. G. M. Armstrong, W. Armstrong, G. Schofield, F. H. J. Brigstocke, T. E. Dowling, Stanley Boyd, and J. W. Milidge. In consequence of the inclemency of the

weather a small but devout congregation were present.

Revd. Canon Brigstocke, Rector of Trinity Church, St. John, read prayers.

Revd. Wm. Armstrong, Rector of St. James', read the first lesson.

Rev. Stanley Boyd, the second lesson. Rev. T. E. Dowling, Rector of St. George's, Celebrant.

Rev. G. M. Armstrong read the Epistle, and Rev. G. Schofield, Rector of Simonds, the Gospel. Sixteen of the laity communicated.

The Bishop's Commissary, the Rev. G. M. Armstrong, Rector of St. Mark's and Dean Rural, preached an eloquent and impressive sermon, appropriate to the solemn season, in which he pointed out the necessity of the offices and operations of the Holy Spirit in applying the benefits of the death and passion of our Mediator and Redeemer Jesus Christ, to hearts of men.

After service the clergy met in the vestry where they were joined by Rev. Mr. Sill and Rev. Foster J. Almon, who were prevented attending the service by services in their own parishes.

Business was then taken up, and, among other things, a form of prayer to be used at meetings of the Deanery was adopted.

The 1st Epistle of St. John, 5th chapter to the 9th verse, was then expounded by the clergy, verse by verse.

The subject for discussion, “How to create and sustain among men an interest in their religious privileges and duties,” was not so fully considered as its importance deserved, as the hour decided on for closing the meeting was at hand, and it was unanimously resolved to take up the same subject at the next meeting of the Deanery.

The clergy then adjourned to the Rectory, where they did ample justice to a capital lunch, provided by the hospitality of the Rector of St. George's and Mrs. Dowling, and separated soon after 2 p. m., all, no doubt, feeling that they had spent a pleasant and profitable morning.

MONTREAL.

MEETING OF SYNOD.—The Synod opened their proceedings on Tuesday, the 18th inst. by Divine service in the Cathedral.

The following clergymen officiated at the service: Ven. Archdeacon Lindsay, Canons Norman and Baldwin, and the Rev. Messrs. Robinson and Young. The Rev. Mr. Rollit preached the sermon, taking for his text Ephesians iv. 15.

In the afternoon the Synod met for business, and after the calling of the roll the Synod proceeded to the election of officers, when the following were re-elected:—Clerical Secretary, the Rev. J. Empson, D.A.; Lay Secretary, Wolfred Nelson, C.M., M.D.; Treasurer, C. J. Brydges; Chancellor Strachan Bethune, Q.C.; Church Advocate, E. Carter, Q.C.; Auditors, M. H. Sanborn and Thomas Simpson.

COMMITTEES.

The committees are as follows:—*Finance.*—The Rev. the Dean (convener), Revs. R. Lindsay, J. Rollit, Canon Baldwin, Messrs. J. Plimso, C. J. Brydges, F. W. Thomas, C. Garth, J. Crawford. *Canons.*—Ven. Archdeacon Leach (convener), Ven. Archdeacon Lindsay, Revs. R. Lindsay, H. Henderson, E. Hood, J. Fulton, Canon Anderson, F. W. Fyles, Messrs. Edward Carter, Q.C., S. Bethune, Q.C., L. H. Davidson, W. W. Lynch, M.P., C. Lyndsay, R. Evans, W. H. Ker, Q.C., S. E. Dawson, H. B. Simpson, G. Macrae, Q.C. *Church Provision for the Lumber Districts.*—Ven. Archdeacon Lonsdell (convener), Rev. the Dean, Canon Ellegood, W. C. Merrick, Canon Anderson, Canon Baldwin, W. Henderson, H. W. Nye, Robt Lindsay, Messrs. Thos. White, G. B. Baker, L. H. Davidson, W. B. Simpson, J. Hutton. *Sunday Schools.*—Rev. Canon Baldwin (convener), R. Lindsay, J. C. Davidson, D. Lindsay, Sir William Johnston, Messrs. H. Cooper, N. S. Whitney, W. Craig. *Intemperance.*—Canon Baldwin, the Dean, Ven. Archdeacon Lonsdell, Revs. D. Lindsay (convener), W. Jones, Messrs. S. Bethune, C. Garth, W. W. Lynch, T. Simpson, Davidson Scott. *Church Music.*—Revs. R. Lindsay, E. Wood, R. W. Norman, (convener), Canon Ellegood, P. DeGruchy, J. Constantine, H. B. Linghurst, Canon Baldwin, J. Fulton, Messrs. F. W. Thomas, S. Bethune, M. H. Sanborn, J. H.

Pangman, Dr. Davies, C. G. Geddes, L. H. Davidson, C. Bourne. *Works of Mercy.*—Rev. R. Lindsay, (convener), Canon Baldwin, J. Dixon, J. T. Dumoulin, J. Smith, Canon Evans, Messrs. T. White, S. E. Dawson, W. B. Simpson, W. Salter, W. Drake, M. Desbrissey.

THE ADDRESS OF THE METROPOLITAN.

The very Rev. Dean Bond then read the annual address to the Synod as follows:—

FAIRCHILD, May 23rd, 1874.

My Rev. Brethren and Brethren of the Laity.—Though far away from you at this time, I am with you in spirit and am able thoroughly to realize your important gathering on the opening day of our Synod, and be assured there is not a single subject which will occupy your thoughts and consideration in which I am not equally interested with yourselves. The mission fund with all the different questions connected with it; its present wants and its future prospects; how best to economize our existing income or to enlarge its amount, will assuredly occupy your very serious attention. I can hardly think that the Report adopted by the executive committee, which was held on the day after my departure from Montreal, will be carried out, inasmuch as it proposes: 1st, a special reduction of grants to some missions which I feel sure are too weak to bear it, as for instance, Bolton, Mille Isles, S. Ely, Valleyfield and Warden; 2nd, a 10 per cent., reduction, which would greatly cripple such missions as Kildare, Lachute and Thorne; and 3rd, it contemplates the possible amalgamation of existing missions. The more I think upon the subject the more I am persuaded that although it may be possible to make slight retrenchments—in this or that detail of expenditure, you must not and ought not to take any step which will tend to diminish the salaries of our clergy, which are already reduced to the lowest standard, and also that it would be positively fatal to the life and growth of the Church to minimize and compress our present missionary system. I have always felt and now feel it more than ever that your thoughts must be turned and your efforts made to devise some better system to call out the undeveloped liberality of our Church members. There is in the Diocese a mine—somewhat exhausted I fear just now—but still a mine which has never been sufficiently worked, but let us try and test its yet further productiveness; let us make an urgent appeal to that self-denying generosity which the love of Christ inspires.

Some preparatory step will, of course, be taken with reference to the approaching election of my successor. I trust that a way will be opened by which that process may be rendered comparatively easy.

You will probably feel that the course recommended by the eminent lawyers to whom the case has been submitted may be safely acted upon, and I earnestly trust that when the time comes for you to make your choice, God Himself may influence you to carry out His wise purpose. I have requested the Chancellor to apprise me as soon as the present session of Synod is over what will be the most convenient date for my actual resignation. I have reckoned upon the 15th of August, when the Lambeth conference will be fully over, but as to the exact day I shall be guided by his advice.

The closing year of my Episcopate has been marked by a much larger number of confirmations than any which preceded it. At this I rejoice, for I consider it to be a test, and a very reliable one of the Church's life in the Diocese.

The number of confirmations held in the last twelve months amounts to 62, and 818 persons have partaken of the rite. I am thankful that all our missions are satisfactorily filled up, so that on my departure for England I was enabled to leave every flock in the Diocese with its appointed shepherd. In the past year I have ordained eleven clergymen.

And now, dear brethren, I commend you, the members of this Synod, to Him who is the Great Master of Assemblies. May He take you under His special guidance, and that everything may be done discreetly, advisedly, and in the fear and love of God, may He who occupies my place as presiding over you in this present Synod, be filled with the spirit of wisdom, and may the same spir-

Geddes, L. H. of Mercy.—Rev. Baldwin, J. Dixon, Evans, Messrs. B. Simpson, W.

METROPOLITAN. read the annual

June 23rd, 1874.

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In conclusion I cannot refrain from expressing once again my thankfulness to you and through you to the members of this Diocese for the words of kindness and affection which so deeply touched my heart on taking leave of those whom God had committed to my care. They will ever refresh my spirit and I shall revert to them with constant gratification. I am your loving friend and brother. (Signed,) A MONTREAL.

The Very Rev. the Dean then read a short address, in which he very forcibly protested against the proposed reduction in the missionaries' stipends.

The Reports of Committees, and of the Treasurer and Auditors were next presented.

Mr. Wolferstan Thomas asked permission of the house to make a statement, and explained the steps taken with reference to the photographic album it had been decided to present to Bishop Oxenden. The album would contain photographs of all the clergy, and would be emblazoned with etchings of Canadian scenery. It was intended to make the testimonial purely Canadian in every respect.

The collection was, by unanimous consent, ordered to be devoted to the Mission Fund.

Rev. Geo. Allan gave notice that at the next meeting of the Synod, when the report of the Executive Committee is called up for consideration, he will move: That a committee composed of one clerical and one lay representative from each Deanery in the Diocese, together with the mover and seconder, be appointed to consider and report upon: (1.) A scheme to secure the payment from the Mission Fund of the full amount of the stipends of the clergy in any way dependent upon that Fund. (2.) A scheme for the more equitable and adequate payment of the clergy of the Diocese, so that length of service may be taken into account in determining their stipends. Such committee, if necessary, to have power to continue sitting after the adjournment of the Synod, and to report either to the next Synod or to a special meeting of the Synod.

The Rev. Mr. Allan suggested that the matter be left over for another session as he was not in a position to place the motion properly before the House. Agreed to.

Chancellor Bethune then moved, seconded by Mr. White, (1.) That the amendment to the Canon for the election of a Bishop, passed in the 16th session of this Synod, and printed on page 687 of the Journal of Synod of that session, be now confirmed, (2.) That the amendments to the Canon of Discipline, embodied in the report of the Committee on Canons, printed on page 988 of the Journal of the eighteenth session of this Synod, and adopted at such eighteenth session, be now confirmed.

The amendment provides that in case the House of Bishops fail or neglect to nominate names eligible for election as Bishop and Metropolitan, the clergy and laity of the Diocese of Montreal proceed to elect him in the usual manner.

After some discussion during which it was elicited that the Diocese did not compromise itself as regards its claim to be the Metropolitan See of the Province, the motion was carried unanimously.

The various reports presented having been adopted, it was resolved to continue for a further period of four years the annual grants to the Bishop of Algoma.

A motion to further subdivide the Parish of Montreal was carried, and a new parish formed, called the Parish of St. Matthias.

A committee was appointed to draft a resolution, recording the Synod's deep sense of the loss of the late Rev. Canon Bancroft, when the Synod adjourned to the following morning.

SECOND DAY.

Mr. Macrae, Q.C., gave notice of a motion that the question between the House of Bishops and the Diocesan Synod relative to the election of Bishops be referred to eminent counsel in England for their opinion. He thought such a course would obviate being compelled to argue the matter in Court, should it be carried thither by a writ of mandamus, and objected strongly to the scandal that might be raised by such a proceeding.

Mr. C. J. Brydges—Will Mr. Macrae say where we are going to get the money to pay for that course?

Mr. Macrae—Where will you get the money to contest it here?

Mr. Brydges—We do not intend to do that at all.

The Rev. Mr. Fulton called attention to the appeal to the Archbishop of Canterbury, left open by the letters-patent, and a valid course on such questions arising.

The Chair ruled further discussion of the subject irregular.

Mr. C. J. Brydges moved the reception of the report, and this having been agreed to, it was

Moved by Mr. C. J. Brydges, seconded by Mr. Thomas White, that the House adopt the report of the Executive Committee.

At the suggestion of the Ven. Archdeacon Lindsay the report was taken up, clause by clause, to be considered, as they were read from the chair.

The Synod having reassembled at 2.30 p.m., the President referred to Mr. Brydges' motion that the report of the Executive Committee be adopted having been considered clause by clause. In reply to a question, he stated that it was in order to move an amendment.

That portion of the report which deals with the Clergy Trust Fund having been reached, Mr. Brydges suggested that the Treasurer's report should be read. The President accordingly read that report.

The Treasurer's report having been read, the Rev. Canon Norman moved, seconded by Mr. Hannaford, That all the words in the following resolution, from "Mission Fund" to the end, be struck out, so as not to appear in the journal of the Synod. The following is the resolution referred to:—

"That the attention of the clergy receiving grants from the Clergy Trust Fund, and of their parishes, be drawn to the present state of the Mission Fund, in the hope that some means may be by them devised whereby the amount received from said Fund may be relinquished and be applied to the Mission Fund, as has already been done by Archdeacon Lindsay and the parish of Waterloo."

This resolution had been adopted by the Executive Committee and communicated to the clergymen interested.

After a long discussion, the amendment of Canon Norman was put and carried by a vote of 107 against 46.

THIRD DAY.

The Very Rev. Dean Bond opened the morning session with prayer and after the reading of minutes, and their confirmation, several notices of motion were handed in.

The chair announced the following names as members of the Executive Committee:—Clergy.—The Rev. J. P. Dumoulin; Very Rev. the Dean; Ven. Archdeacon Lindsay; Rev. R. Lindsay, Rev. Canon Baldwin, Rev. Canon Evans, Rev. S. Belcher, Rev. W. L. Mills, Rev. W. Henderson, Rev. Canon Du Vernet, Rev. Charles Bancroft, Rev. H. L. Evans, Rev. Canon Anderson, Rev. J. A. McLeod, Rev. P. DeGruchy. Laity.—Messrs. S. Bethune, F. W. Thomas, H. L. Robinson, James Hutton, Thomas White, S. E. Dawson, Charles Garth, R. W. Shepherd, W. W. Lynch, Thomas Simpson, L. H. Davidson, N. S. Whitney, Wm. Cooper, W. Salter, R. Evans.

Delegates to the Diocesan Court announced to have been elected as follows:—Very Rev. the Dean, Archdeacon Lindsay, Rev. R. Lindsay, Rev. J. P. Dumoulin, Rev. Canons Baldwin, Henderson, Anderson, Evans, and Du Vernet, Rev. James McLeod, Rev. W. Craig, Rev. Canon Norman, Rev. Charles Bancroft, Rev. W. L. Mills, Rev. W. M. Seaborn, Rev. F. Robinson.

DELEGATES TO PROVINCIAL SYNOD.

Clergy.—Rev. J. P. Dumoulin, Very Rev. Dean Bond, Ven. Archdeacon Lindsay, Canon du Vernet, Canon Henderson, Samuel Belcher, W. L. Mills, Canon Evans, Canon Anderson, Rev. J. Empson. Substitutes.—Revs. J. A. McLeod, H. J. Evans, J. H. Dixon, Chas. Bancroft, Canon Bancroft, Canon R. W. Norman, W. M. Seaborn, J. Schultz, D.D. The two last named were equal, one to retire, and Mr. Seaborn was absent when the announcement was made.

Laity.—Messrs. S. Bethune, C. J. Brydges, T. White, S. E. Dawson, George Macrae, N. S. Whitney, Jas. Hutton, R. W. Shepherd, W. Cooper, Chas. Garth, A. F. Gault, Dr. W. Nelson. Substitutes.—T. Simpson, John Plimsoll, W. Salter, W. Drake, G. B. Baker and R. Evans.

It was moved by the Rev. Canon Johnson, "That the resolution on page 13 of the report of the executive committee which reads as follows be not concurred in:—That the attention of the clergy receiving grants from the Society for Propagation of the Gospel and of their Parishes be drawn to the present state of the mission fund in the hope that some means may be by them devised whereby the amount received from the said fund may be relinquished, and applied to the mission fund." Agreed.

A resolution by the Rev. Geo. Allan, seconded by Mr. Hannaford, to adopt the report of the executive committee and notify the Treasurer to make certain payments was ruled out of order.

Mr. Leo H. Davidson moved for an investigation into the expenses of the Synod, declaring the same to be excessive, and remarked that the cost of the session of Synod was some \$750.

It having been proved by the testimony of other speakers that the expenditure was only such as might reasonably have been expected, the motion was modified to the following: "That the resolution adopted by the executive committee at its meeting on May 8th, and embodied in the report on page 14 regarding financial expenses, be not concurred in, and that it be resolved that a committee be appointed to examine into the expense connected with the Synod Buildings, and report as to the best means of reducing the same—said committee to comprise the Very Rev. the Dean of Montreal, the Ven. Archdeacon Lindsay, Rev. Canon Du Vernet, Rev. R. Lindsay, W. B. Simpson, Thomas White, N. S. Whitney, Rev. J. Fulton and Leo Davidson (convenor).

The motion as modified was passed unanimously.

Moved by the Rev. R. Lindsay, seconded by the Rev. Canon Norman, "That this Synod desires to place on record its sense of the great loss which this Diocese and the Church at large have sustained by the death of the Rev. Canon Bancroft, D.D., who was for many years one of the most distinguished men of this body, and also to the family of the deceased its deep sympathy with their irreparable bereavement." Carried, the members rising to their feet in testimony of their high esteem for the deceased.

A motion was made by the Rev. Geo. Allan, and seconded by Dr. Nelson, "That a committee composed of one clerical and one lay representative from each deanery in the Diocese, together with the mover and seconder, be appointed to consider and report upon:—(1.) A scheme to secure the payment from the Mission Fund of the full amount of the stipends of the Clergy in any way dependent upon that Fund. (2.) A scheme for the more equitable and adequate payment of the Clergy of the Diocese, so that length of service may be taken into account in determining their stipends. "Such committee, if necessary, to have power to continue sitting after the adjournment of Synod, and to report either to the next Synod or to a special meeting of the Synod."

The Rev. Mr. Allan spoke at some length upon the motion, which was finally lost on a division.

It was then moved by the Rev. T. W. Musson, seconded by the Rev. J. B. Davidson, "That in article 2 of the constitution of this Synod the words 'of at least five years' standing' be expunged, and the following words be inserted: 'During the year preceding the election;' and that the form of certificate in article 5 be altered so as to be brought into accordance with this change, the words 'of one year's standing' being removed, and replaced by the words 'during the year preceding the election.'" The Reverend mover explained that the motion was somewhat different from the form given in the notice, and the House granted that indulgence. He then spoke at some length in favor of uniformity of action by the different parishes, which was his principal aim in making the motion.

The motion, having been put, was adopted, subject under the rules, to concurrence at next meeting of Synod.

The Venerable Archdeacon Lindsay then

moved, seconded by the Rev. Canon DuVernet, "That a committee be appointed to report whether the expenses of the Synod should continue to be charged to the Mission Fund, and whether each fund shall be charged in proportion to the amount of its management."

The motion was then put and adopted by unanimous consent.

The Rev. R. Lindsay moved the adoption of the report of the Committee on Works of Mercy, seconded by the Rev. Canon Norman. Carried.

Moved by the Rev. F. Robinson, "That in clause 1 of the rules and by-laws for the administration of the property, missions and other trusts and duties of the Incorporated Synod of the Diocese of Montreal, all words between the word 'Committee' in the second line and the words 'and such committee,' in the sixth line, be struck out and the following substituted, viz.: 'of the whole Synod assembled for that purpose in executive session only, to be called when so assembled the executive committee.'"

Moved in amendment by Mr. Leo Davidson, seconded by the Rev. Canon Norman, "That consideration of the motion be deferred, and that it remain over to be placed upon the order of business for next year's Synod."

The Rev. Mr. Robertson accepted the amendment, which was agreed to.

The Rev. Canon DuVernet, seconded by the Rev. William Jones, "That, should every clergyman, who has been a regular subscriber to the Widows' and Orphans' Fund, find it necessary, from insufficient support or other causes, to remove to any other diocese within the Dominion, such clergyman shall not lose his interest in the said fund, provided he continues his subscription, and provided the diocese to which he has removed accords similar privileges."

It was agreed that this motion be referred to the executive committee.

Moved by Mr. Macrae, Q. C. seconded by the Rev. Canon Norman, "That in view of the differences of opinion with regard to the position and office of Metropolitan and the divergent positions taken by the Provincial Synod, and the Synod of the Diocese of Montreal respectively, and for the guidance of the Synod in further action the whole case be submitted to eminent legal counsel in England in order to obtain an opinion as to whether by the recent action of the Provincial Synod with regard to the election and office of the Metropolitan—the letters patent from the Crown appointing the Metropolitan and constituting Montreal the Metropolitan See of Canada have ceased to have force or effect, and that the Chancellor, Messrs. Edward Carter, Q. C., and L. H. Davidson be a committee to prepare the case to be submitted to counsel through the chairman of this Synod."

Mr. Macrae held that in view of the canon passed by the Provincial Synod relative to the Metropolitan, and which the Synod refused to recognize by an opposite motion passed by a large majority his motion was the only one to regulate existing difficulties. He called attention to the difference of opinion between the Chancellor and Mr. Carter and Messrs. Abbott and Badgley and supposed the case of a Bishop elected from England to be Metropolitan, and after his election finding himself face to face with another authority which told him he was not Metropolitan. He believed the submission of the matter to the best authority in England preferable to testing it before the courts, which he believed would be a scandal.

The Rev. Canon Norman seconded the motion, believing that they might reach some more satisfactory means of solving the difficulty in the discussion it would involve.

Mr. C. J. Brydges opposed the motion for the reason that there were no funds to pay for an opinion, because when it had been received it would leave them precisely where they were before. Besides how could it be said the Synod would accept the opinion when given? An opinion from Messrs. Abbott and Badgley, two most eminent lawyers in the Dominion, had been given to the Synod a day or two ago and the Synod disregarded it. A legal opinion would not settle the question at all. He believed they could not get a legal opinion such as they would listen to short of £250, and would like to know where the mover was to be found.

Moved in amendment by the Rev. J. Constantine, seconded by the Rev. J. Fulton:—That in view of the divergent legislation between the Provincial Synod, and the Synod of Montreal in regard to the Metropolitan of Canada, this Synod do solicit from the law officers of the Crown of England, through his Grace the Archbishop of Canterbury, an opinion as to the present validity and force of the amended letters patent [in virtue of which the Bishop of Montreal and his successors, the Bishop thereof for the time being, is constituted the Metropolitan, and Montreal the Metropolitan See, in view of the action of the Provincial Synod] in virtue of which Montreal was constituted the Metropolitan See of Canada. 2.—And with a view to giving practical effect to this motion a committee be appointed to formulate the case and to forward it to the Metropolitan: such committee to be as mentioned in the main motion. 3.—That the Metropolitan be requested to communicate such opinion of the law officers of the Crown of this Diocese as soon as he may conveniently be able.

Mr. Macrae accepted the motion of amendment, and a motion was made by Mr. Carter, being the insertion of the clause between brackets as above in place of the succeeding lines at the end of the paragraph.

A long discussion ensued and the motion having been at length put was declared lost.

A motion by the Rev. F. Allan, for the appointment of a clerical secretary at a salary not more than \$1,400, and not less than \$1,000 per annum for the purpose of organizing systematic contributions was put and lost.

Mr. F. Wolferstan Thomas moved the official recognition of Mrs. Simpson's labours in the mission field of Algoma, and the appointment of the following committee with whom the lady may confer, said committee to report in writing to the next meeting of the Synod:—The Very Rev. the Dean of Montreal, the Rev. Canons Baldwin and Norman, the Rev. R. Lindsay, the Ven. Archdeacon Lindsay, the Rev. J. P. Dumoulin, the Rev. C. A. Daniel, Messrs. Leo H. Davidson, J. H. Pangman, D. R. McCord, C. G. Geddes, C. J. Brydges, Thomas White, the Rev. Wm. Craig the Rev. S. Belcher, and the mover, carried unanimously.

The Rev. J. B. Davidson, seconded by the Rev. R. Lindsay, moved for a special committee to find out the present condition of the endowment fund and for a statement of the expenses of the See House. Carried, the committee on Synod expenses being charged with the duty.

Rev. Canon Anderson moved, seconded by the Rev. Canon Baldwin, That this Synod desires to place on record and to convey to the family of the late Rev. Robert Phelps, recently deceased in England and formerly employed in the ministry in the Diocese of Montreal, its expression of deepest sympathy and regret at the loss to the Church of God and to his own family of a brother beloved for his faithfulness, devotedness and zeal. Carried by a rising vote.

Thanks were then given to the *Witness* and *Star*, the railway companies, the Dean as Chairman and the Rev. Mr. Empson as secretary, and the Ven. Archdeacon Lonsdell; and thus closed the Nineteenth Synod with the benediction.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The Rev. Canon Baldwin leaves Montreal on the 29th inst., on a visit to Europe. He has been presented by some members of his congregation with a purse containing \$500. The Rev. Prof. Halpin of London, Ont., and Rev. Henry W. Waters, will officiate in the Cathedral during his absence.

MONTREAL.—The ladies of St. Luke's Church gave a strawberry festival on Tuesday, the 11th inst., in the basement of the church, which was largely attended. In addition to the refreshments provided, vocal and instrumental music served to enliven the proceedings. Mrs. Thornloe charmed the audience by the thoroughly artistic manner in which she sang. Mrs. Calcott, Miss Lorerin, and Messrs. John Kirkup and J. Trotter, also sang solos, which were thoroughly appreciated and warmly applauded. The programme was further diversified by violin solos by Mr. T. C. Stratton, and a piano solo, and two quintettes by other

friends. The tables which were tastefully arranged with useful articles were liberally patronized, and in every particular the festival was a decided success.

St. John the Evangelist.—The new church was formally opened on Sunday. At the "service of dedication" quite a large congregation was assembled, the officiating clergymen being the Rev. Edmund Wood; the Rev. A. C. Daniel, and the Rev. Dr. Hall, of the Church of the Advent, Boston. The sermon was preached by the latter, his text being taken from the 22nd verse of the 21st chapter of the Book of Revelation—"I saw no temple therein."

The Rev. preacher spoke substantially as follows:—How very strange do these words sound, occurring, as they do, in the midst of such a glowing description of the heavenly city. In the midst of a description of the greatness of its glory, the amplitude of its dimensions and its security, he says: "I saw no temple therein." How disappointing these words sound at the first hearing. How strange would you think it if some traveler were to tell you of a wonderful foreign city, of the magnificence of its streets, the amplitude of its borders, the greatness of its commerce, and the vast extent of its learning, and yet he were to add: "I saw no temple therein." You, as citizens of this place, would think it more disappointing because of the number of spires that adorn your city, and of the number of places where the God of Heaven is worshiped in lowly reverence. We almost confess to a feeling of disappointment when we read that there is no temple of prayer and praise in that heavenly city. But this is one of those instances where God's goodness far exceeds all we had dared to anticipate or even to imagine, for reading on in the same verse we find the "Lord God Almighty and the Lamb are the temple of it"—no one place set apart as holy, for into it nothing that defiles can ever enter, and it is all one temple Holy unto the Lord. One unending song of praise resounds there. Not only the Lord God Almighty is the temple of it, but also the Lamb. The glory of God is revealed in the face of Jesus Christ, and all the powers of Heaven gain a new vision of the glory of God through the manifestation of his perfections in a created nature. The presence of the Almighty constitutes the blessedness and sanctity of that temple, but the Lamb Himself is the Temple. There is no temple which can contain God except the humanity of Jesus Christ, and of this temple the saints themselves are lay members. It is built not of lifeless stones as this temple which we dedicate to-day, but the saints are like living stones in its formation. This is the antitype which all our mortal temples are intended to symbolize. See that you lift up your hearts and let the services of this place remind you of that holy temple of which we ourselves form a part. Into it we are already built—gathered in baptism into the body of the incarnate Son, that the Spirit of God may dwell within us. That temple is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. This spiritual temple is the antitype of the Jewish temple erected by Solomon. David was not allowed by the Lord to build it, for he had raised his hand in war, but Solomon built it. David sets forth our blessed Lord in the days of our pilgrimage, but Solomon sets forth our Lord risen, and reigning in peace upon his throne, distributing gifts of wisdom to his children. This temple rests not upon earth, like the tower of Babel rising from the earth, but it descends from Heaven toward the earth, as John says of the holy city of Jerusalem. In Solomon's temple the materials were all prepared at the quarry and in the forests before being brought to their places in the temple. So for the holy temple of the Lord, the stones are here fashioned, here they are prepared, chiseled and made ready, and there in the unseen world they are noiselessly laid in their places. When the last stone is laid in that fabric, then shall the Holy City come down from God out of Heaven. You are not to look for the perfection of the Church on earth. Here you see it only in the stone mason's yard. From the stones of which this temple is built, much has been cut away. Much more must be cut away from the stones of our hearts before they will be ready for their places in the temple of the Lord. Solomon, in building

the temple was forced to call upon the King of Tyre to send his workmen to cut the timber and quarry the stone that was to form the building. These workmen were of the heathens and never could enter that temple of which they were preparing the material; and so it is with the Church. Her trials come from the scoffings of the worldly-wise and the misrepresentations of the ignorant, and it is this very opposition she meets with which, like chisel and graver, fits the Church of God for her place in the temple. The chisel seems to do a hard and cruel work, but the stones and timbers are fitted thereby to occupy their places in the heavenly temple. Lift up your hearts in this your dedication festival and see that they are given to God for his glory in the spiritual building.

The decorations of the interior, and other particulars of the design have not been completed yet, nor are they expected to be so for some two or three years, consequently much cannot be said in regard to the appearance of the building, which is expected when completed to be as substantial and richly decorated a church edifice as any in the city. On Sunday the Communion table was tastefully decorated with flowers, the singing was hearty and of good quality, the choir and congregation retaining their reputation in this respect.

It is intended to continue the services throughout the week, Sunday next inclusive, the services during the week being as follows:—Holy Communion at 7 a.m.; Daily Mattins, and Choral Evensong at 8:45 a.m. and 7 p.m. respectively.

The offertories of last Sunday, and on the 1st Sunday after Trinity, (being the first and last Sunday respectively of the Octave) will be devoted to the building fund, whilst those made during the week will be disposed of as follows:—Monday, The poor of the Parish. Tuesday, the Montreal General Hospital. Wednesday, the Sisterhood. Thursday, the Diocesan Mission Fund. Friday, the Parochial School. Saturday, the Choir expenses.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

LANSDOWNE FRONT.—On Thursday, June 13th, the corner-stone of the new St. John's Church, Lansdowne, was laid by Masonic ceremony. The proceedings of the day commenced with Divine service in the old church at 9.30 a.m. Morning Prayer was said by the Rev. Canon Mulock, Brockville. The lessons were read by Rev. Mr. Echlin, of Kingston. The Rev. Mr. Carroll, under whose pastoral care this mission had formerly been before being set off from Gananoque, delivered a very interesting and instructive address. He referred to the many years spent among them (upwards of 20), and of the many changes that had taken place during that time. He counseled them to be united and assist the new undertaking by every means in their power, and to overcome all troubles by union, perseverance and unselfishness, and in conclusion urged them to love the Church, "the Holy Church, which o'er our life presides," &c. The benediction was pronounced by the Ven. Archdeacon Parnell.

The Masonic ceremony commenced by the clergy and the Masonic fraternity marching in procession to the site of the new church. The ceremony here commenced by the clergy singing the hymn "The Church's one Foundation." After prayer by the Ven. Archdeacon Parnell, acting as Grand Chaplain, the corner-stone was laid by James A. Henderson, Q.C., D. C. L., Chancellor of the Diocese and Deputy Grand Master of the A. F. & A. M. of Canada. After a very eloquent address had been delivered by the Deputy Grand Master on the order and tenets of Freemasonry, all adjourned to an adjoining grove, where the ladies of the congregation provided a bountiful supply of refreshments. Appropriate addresses were here delivered by the clergy present and by several laymen. All departed for their homes well pleased that the new church was at last fully under weigh, and hoping that nothing would prevent the undertaking being brought to a successful completion to the praise and glory of God's holy name. The following clergy were present and took part in the proceedings:—The Ven. Archdeacon Parnell, Rev. Canon Mulock, Rev. John Carroll, Rev. E. P. Crawford, Rev. A.

F. Echlin, Rev. W. Wright, Rev. I. Osborne and the Rev. R. L. M. Houston, Incumbent of the Parish. The church is to be of dressed stone. The nave is 30 x 50 feet; chancel, 17 x 18 feet; Vestry, 12 x 14 feet; tower, 12 x 12 feet. When completed it will cost \$3,000.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending June 22nd, 1878:—

MISSION FUND.—Parochial Collections.—Toronto, Holy Trinity, additional \$2.75; St. Luke's, Ashburnham, additional \$29.90, St. Mark's, Otonabee, additional \$7.00.

Special Appeal.—Collected in Toronto, (Wellington street east), by Mrs. Lindsay, \$5.60.

ALGOMA FUND.—St. Paul's, Toronto, \$22 64.

CIRCULAR.

MISSION FUND.—To the Clergy and Laity of the Diocese of Toronto. MY DEAR BRETHREN,—In the prospect of leaving my Diocese for some months, I strongly feel the obligation under which I lie to commend to your most serious consideration the position of our Mission Fund. The approaching Quarterly Collection is appropriated to the purposes of that Fund; and, as there is urgent necessity that it should be taken up with as little delay as possible, I hereby name Sunday, July 7th, as the day on which your offerings shall be thus devoted. There is still due to the missionaries one-half of the stipend paid them by the Board, for the quarter ending on the 1st of April last, amounting to about \$1,000. The stipends due on the 1st of July next amount to over \$2,000, and a like sum will again become due on the 1st of October, before which time no ordinary means of recruiting our resources will present itself, except the Quarterly Collection in July. The Synod is also pledged to pay a certain sum annually to the Missionary Diocese of Algoma. On the 1st of October next the payment for nine months will be due, amounting to \$1,029. We have, therefore, to provide \$6,000 in order to meet our engagement up to the 1st of October; and I feel most strongly that we must, one and all, address ourselves to this duty, with a full knowledge of the demand which is made upon us, and a firm resolve to meet it. Our present difficulties will prove to be a blessing if they serve to awaken a general and healthy interest in the work of Christ's Church, and an honest and devout recognition of our deep responsibility as stewards of the means which God, in his wise Providence, has placed at our disposal. May He incline our hearts to use these means aright. I remain, dear brethren, faithfully and affectionately yours,
A. N. TORONTO.

Toronto, June 13th, 1878.

REVEREND AND DEAR SIR,—In accordance with a request made to the Bishop of the Diocese, by a resolution of Synod at its late Meeting, His Lordship hereby directs "That a Special Service be held in every Parish and Mission of this Diocese, on Tuesday, July 2nd, being the day appointed for the meeting of the Conference of Bishops at Lambeth, in order that the members of our Communion may have an opportunity of expressing their devout sympathy with the object of that great assembly, by joining with them in those offices of Holy Worship, which will form a solemn and appropriate introduction to their deliberations, and to unite in claiming the promise of Christ's gracious presence among them.

The Bishop, in accordance with the terms of the Resolution before mentioned, also directs that the Holy Communion be administered on this occasion, and that the Offertory be devoted to the Mission Fund of the Diocese; and has also caused the subjoined Prayer to be prepared for public and private use during the session of the Conference.

I am, Reverend and dear Sir,
Your's faithfully,
GEORGE WHITAKER.

Toronto, June 14th, 1878.

PRAYER.—For use, in Public and Private, during the Session of the Conference at Lambeth in the Month of July.

Almighty God, the Father of our Lord Jesus Christ, Who hast given Him to be Head over all

things to the Church, we beseech Thee graciously to look upon Thy servants, the Bishops and Pastors of Thy flock, now assembled from many distant lands, to take counsel together on behalf of the people committed to their charge.

We bless and praise Thy Holy Name, O Lord, that Thou hast been pleased to knit together so great a multitude in one undivided communion and fellowship; and we most humbly beseech Thee, at this time, so to guide and govern the minds of Thy assembled servants, by the inspiration of Thy Holy Spirit, that they may have a right judgment in all things; and so to prosper the work of their hands, that, by their faithful endeavours, truth, unity, and concord may be advanced throughout the universal Church, until, at length, all they that do confess Thy Holy Name, shall agree in the Truth of Thy holy word, and live in unity and godly love. Grant this, O merciful Father, in the Name and for the honour of Jesus Christ, our only Mediator and Advocate. Amen.

It is recommended that this Prayer be used before the General Thanksgiving, or before the Prayer for all Conditions of Men.

The Proper Psalms for the Special Service are Psalms 45, 87, 122, 133.

The Proper Lessons: Isaiah xlix., to v. 24.; St. John xvii.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

JARVIS.—The "decennial" of Rev. J. Francis, as incumbent of St. Paul's Church, in this village, was appropriately commemorated during Whitsun week of this year. On Whitsunday, 1868, by appointment of the present Bishop of Toronto, Mr Francis officiated for the first time in the church. Jarvis was then an insignificant, out-of-the-way place, on the old Hamilton and Port Dover plank road, fifteen miles from any railway station, and with nothing whatever attractive or desirable in it as a place to reside in. With many misgivings, the new clergyman accepted the appointment to the mission, and soon removed from St. Catharines to his new field of labor. There were then four congregations to minister to in the mission, and the work was necessarily heavy, involving sometimes on the Sunday thirty-five miles of travel, and often over the worst of roads. In 1872, on the return of the incumbent from a visit to the Old Country, two of these congregations were formed into a new mission, of which the Rev. J. Irwin, J. H. Fletcher, P. W. Smith and G. Johnston, have successively had charge. In 1876, a third congregation, that of Hagersville, was resigned by the incumbent, and placed under the charge of Rev. W. Green. At the present time Jarvis is one of the thriving and well-built villages of Ontario, is situated on two lines of railway, and possesses excellent postal, telegraphic and other conveniences. The parsonage is now one of the most comfortable in the Diocese, and with its pleasant surroundings is a credit to the village and neighborhood.

The commemoration service was held on the afternoon of Whitsunday, the 9th inst., when the sermon was preached by the incumbent to a very large congregation, from the text, "The time is short." It was a retrospect, containing words of thankfulness for the past, and expressive of hope for the future. On Tuesday, the 11th inst., a reunion, in the form of a garden party, was held at the Parsonage. About one hundred and fifty invitations had been issued by Mr. and Mrs. Francis to the heads and elder members of families connected with the congregation, and a few other friends; and while some were unavoidably unable to be present for various reasons, the greater part of those invited assembled at the parsonage in the afternoon. Refreshments were served on the lawn from 6 to 7 o'clock, the waiters being the members of the incumbent's Bible Class. Vocal and instrumental music by Mrs. J. D. Ivey and Mr. A. F. Jones, of Jarvis, and Miss Grasett, of Simcoe, attracted a large number of the guests within doors before and after tea, while others amused themselves with croquet. The reunion, a most pleasant and enjoyable one, was terminated by Divine Service in the church at 8.30 o'clock, when the Rev. G. Johnston, of Nanticoke, read prayers; the Rev. Rural Dean Bull, of Barton, the lesson; the incumbent, as usual, pre-

sided at the organ; and the sermon, a most appropriate and impressive one on the relative duties and responsibilities of pastor and people, was preached by the Rev. Jas. Carmichael, Rector of the Church of the Ascension, Hamilton, the text being taken from the 2nd Epistle of Timothy Ch. iv. verses 1 and 2. The collection, a liberal one, went to the Improvement Fund of the Parsonage, the outside wood work of which, including blinds and sashes, has been thoroughly repaired within the past few weeks.

On Wednesday, the 12th inst., the festivities were brought to a close by a most enjoyable picnic to the lake near Nanticoke, the weather being all that could be desired. Everything connected with the "decennial" passed off to the seeming delight and satisfaction of all who had taken part in it.

HURON.

CHATHAM.—A missionary meeting in the interest of the Diocesan Church Society was held in the Sunday School House of St. Mary's Chapel, on Thursday evening Rev. D. Forsyth, Rector of the Parish, in the Chair. After prayer and singing, the Chairman stated the object of the meeting, which was to place before those present the claims of the Society, in view of the collection which was to be made on the following Sunday in aid of its funds. The resolutions of the evening were then moved, and unanimously adopted as follows:—

By G. A. Blair, Esq., seconded by W. B. Howard—That the Local Committee of the D. C. S., in the Parish desires to acknowledge the enjoyment of the inestimable blessings which it is the purpose of the D. C. S., to extend to all parts of this Diocese, and that the Com. realizes its debt of gratitude to Almighty God for continual participation in these blessings.

By Wm. Wilkinson, Esq., seconded by Mr. D. G. Smith—That in the opinion of this local Com. the sentiments expressed in the foregoing resolution, should be practically exhibited in the liability of contributions to general purpose of the D. C. S., and that it is the duty and privilege of all Churchmen to give of their substance towards the accomplishment of these purposes to the Glory of God and the extension of His Kingdom.

By R. Carman, Esq., seconded T. F. Gillespie, Esq., M. P. P., F. E. Winslow and Chas. Sergeant Esqrs.—That in consideration of the rapidly extending missionary work of the Church in our Diocese, and the consequent increased demand upon the funds of the D. C. S., and in consequence of withdrawal in aid from the venerable S. P. G.—which aid this Local Committee desires duly to acknowledge—therefore resolved: That every possible effort be made to secure increased contributions to the Society's funds in the present year.

Between each of the addresses, hymns were sung by the choir, and at the close G. A. Blair and W. Wilkinson, Esqrs., were elected delegates to the D. C. S., and Messrs. B. Carman and W. B. Howard as substitutes.

The above meeting being closed, a meeting was held pursuant to notice given the previous Sunday by the Rector, for the purpose of considering the question of making the seats in St. Mary's Chapel and the Parish Church free. The Rector occupied the chair and F. E. Winslow, Esq., stated that at the Easter meeting of the Rector, Church Wardens and Vestry the question referred to had been discussed and the following resolution passed: "That a committee of three persons be appointed to ascertain the views of the parishioners and pew-holders in both churches as to abolishing pew-rents and making the churches free, and that the committee report at a general meeting of the parishioners to be held some time in June at the school house—the day and particulars to be arranged by the Rector, and that Wm. Wilkinson, F. E. Winslow and D. G. Smith be such committee."

Mr. Winslow, for the committee, submitted the following:—The committee report that after consulting with the pew-holders and parishioners generally they find them quite willing that steps should be taken to carry into effect the proposed change of making the churches free.

He also moved the following:—Resolved, that

we the pew-holders and parishioners of St. Mary's Chapel and St. Paul's Church hereby affirm the principle of free seats, and request the Rector, Church Wardens and Vestry, as soon as practicable, to declare the sittings in both churches free.

Speeches were made by Messrs. Winslow, Carman, Blair and Wilkinson, each of whom affirmed the principle involved in the proposed change, Messrs. Winslow, Blair and Wilkinson, expressing themselves freely in favor of the change, and the two latter speaking at some length in reply to a fear expressed by Mr. Carman, that the adoption of the free system might not be productive of sufficient income to meet the ordinary charges in connection with the maintenance of the churches. It was shown that the history of the system was one that promised success wherever it might be adopted, besides which it was the only one in accord with the declarations of Christ and his Apostles in reference to the Gospel and ordinances of the Church being made free and available to all. It was confidently hoped that the voluntary offerings of each Sunday would amount to a larger sum each year than is now derived from the pew system.

The resolution was unanimously adopted, and the Rector and Messrs. Blair and Gillespie were appointed a Committee to ascertain the cost of changing the present seats in St. Mary's Chapel so as to render them more comfortable and better adapted to the free system.

The meeting then closed with the singing of the Doxology and prayer by the Rector.—*Miramichi Advance.*

(FROM OUR OWN CORRESPONDENT.)

MEETING OF SYNOD AND ORDINATION.—The 21st Annual Session of the Synod of the Diocese commenced its business on Tuesday, 18th inst. Prior to the opening of the Synod his Lordship the Bishop ordained to the ministry the following candidates:—Priests: Revs. J. Barefoot, P. B. DeLorn, W. Henderson, Wm. Johnson, J. P. Lewis, S. Edelstein, D. J. Caswell; Deacons: Messrs. W. Beven, Jas. Ward, A. C. Forbes, W. J. Taylor, J. H. Moorehouse, R. Hicks, J. Edmonds, W. Stout and T. B. Brown. His Lordship was assisted in the service by very Rev. Dean Boomer, Ven Archdeacons McMurray, Sweatman, Ellewood, Sandys, Rev. Drs. Stocking and Harris of Detroit, and Rev. Dr. Sullivan of Chicago. Rev. Dr. Sullivan was the morning preacher, taking for his text St. Luke xvii. 20, "The kingdom of God cometh not with observation." In the course of his address he referred to the progress of the Church in the Diocese of Huron, where in twenty years the number of churches that was then fifty is now two hundred. He then addressed himself to the candidates for ordination, urging them to take up the banner of the cross boldly, and to preach Christ and forgiveness of sins through His blood, above everything else. The congregation was large and the service and sermon evidently made a deep impression on all present.

At 3 o'clock the Synod assembled in the hall, his Lordship the Bishop presided, *ex-officio*. The Synod having opened with the appointed prayer the roll of members was called. There was a large attendance—140 members, clerical and lay—nearly equal number of each order. On motion of Mr. H. A. Patterson, seconded by Mr. J. D. Noble, the reading of the minutes of the Synod was dispensed with, they having been printed and distributed.

His Lordship then read the address, acknowledging gratefully the loving kindness of our God, and praying that the Great Head of the Church may be in their midst to guide and influence them in all their deliberations. The summary of all his public official acts is as follows:—Ordained to the order of Deacons, 11; ordained to the order of the Priesthood, 7; confirmed 1848, opened 4 new churches, consecrated 6 new churches, consecrated 2 new burial grounds, baptised 22 adults, baptised 3 infants, administered the Holy Communion 37 times, preached 79 sermons, delivered 116 lectures and addresses, attended 19 meetings, laid corner-stone of one new church. He spoke briefly in the address of the numbers confirmed, of the general activity and prosperity throughout the Diocese, of the increase of clergy, of the ordinations, referring especially to the number confirm-

ed that morning. He spoke at length of Huron College and the Western University and of Diocesan Missions.

His Lordship gave a very cordial invitation to the Delegates and their friends, to visit him that evening at his residence. The drawing rooms of the Ladies' College would also be open for their accommodation, and they would have a brief service in the new chapel.

Mr. Read, Secretary of the Synod, read the report setting forth that every fund which forms part of the Diocesan voluntary income shows an increase over the returns of the previous year. The expenditure for the year amounted to \$12,979.49. Fifty missions received assistance towards paying the necessary stipend for the clergymen beside the usual provision for Indian catechists and teachers. Superannuation.—In addition to the sum of \$3,674.99 paid over to the Mission Fund, the Surplus Commutation Fund was in the first place applied to the relief of nine superannuated clergymen, involving an expenditure for the year of \$3,018.98. Widows' and Orphans' Fund.—The collections during the year amounted to \$1,154.59, being an increase over last year of over \$7. Three more widows must be added to the pension list, making in all 14. Missionary Meetings.—The number of meetings held was 192. The total collections amounted to \$1,191.59.

Foreign Missions.—Seventy-four congregations contributed \$390.26, being \$149 beyond last year's receipts. The Hellmuth Ladies' College Missionary Association contributed their annual grant of \$48.67 to the African Mission work. St. Paul's, London, also gave a collection of \$90 to the Diocese of Saskatchewan. The S. P. G. gives its annual grant of £400 sterling to our Mission work. The Colonial and Continental Church Society places annually at the disposal of the Bishop and the Standing Committee the sum of \$551. The S. P. C. K. during the past year paid grants to five churches amounting to \$867, and has also placed at the disposal of the Bishop, for new churches, another grant for service books.

Thursday, 9 a.m.—The Synod reassembled, his Lordship the Bishop presiding. After Divine worship ballot papers were distributed for the election of delegates to the Provincial Synod and members of the several committees. The most keenly debated subject that occupied the Synod during the session was now brought forward—a motion by Rev. J. T. Wright, "that parliament be petitioned to permit the Synod to use all endowments which come originally from the crown for the ministry of the Church in the Diocese, in such a manner as from time to time may be considered most conducive to her interest, reserving however, to all who may be in possession of any of said endowments, their representative claims." This question had been brought up by Mr. Wright two years ago, and defeated by an overwhelming majority. He has been agitating the question since, and circulated a pamphlet advocating it. The discussion on it now was very animated and occupied the whole of Thursday's sitting, except the time of reading the report of the scrutineers for the election of delegates. It was resumed on Friday morning, and finally, at the close of the morning sitting was withdrawn. This, we hope, is the end of this attempted act of spoliation.

A very important resolution was moved by Rev. H. Bartlett, seconded by Rev. G. C. Mackenzie. Moved.—That the Canon on Patronage be amended so as to provide that on the voidance of any rectory, parish or mission by the death, resignation or removal of the rector or incumbent, the appointment to all rectories, parishes and missions, shall be vested in the Bishop; and if any clergyman or candidate for orders shall in any way seek to gain the appointment by soliciting or receiving the aid of any clergyman or member of the church, in any movement of an irregular nature, such conduct if proved shall prevent such clergyman or candidate for orders from being appointed by the Bishop to the vacant charge; furthermore, before any appointment shall be made to a vacant charge under this canon, arrangements satisfactory to the Bishop shall be made in regard to any arrears of salary due to the late incumbent. A similar canon had been the law of the Diocese till the session of 1877, when a new canon was passed, vesting the appointment

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in a committee of Churchwardens and others. This latter measure had proved detrimental to the interests of the Church, as was demonstrated by the mover and seconder of the resolution and assented to by the meeting. Hence the desired return to the old canon. The matter was referred to a committee to report on at next annual meeting of the Synod, with instructions to inquire into the canons on Patronage and the effect of their working in the other dioceses of Canada, and also to the mode of appointment to livings in the Irish Church. Might we suggest that their enquiries be not circumscribed within such narrow limits—that the question be not judged merely on the grounds of expediency and modern usage, but the only reasons we heard brought forward; but that by "diligently reading the Holy Scriptures and ancient authors," they be able to speak of this matter with no uncertain sound? "*Seek ye the old paths,*" is a maxim not yet obliterated from Holy Writ.

It was moved by R. Ashton, seconded by Rev. Dr. Armstrong, that all reports of meetings of the Standing Committee and of Ecclesiastical Appointments in the Diocese, be sent in future to both the DOMINION CHURCHMAN and the *Evangelical Churchman*. Carried.

Rev. Adriaan Louis Zimmerman died in London Township, on the 7th inst. Mr. Zimmerman was a native of Ireland, and of German parentage. He was admitted to Deacons orders in the sister church of the United States, and received priests orders from the Bishop of Huron. He was forced by ill health some months ago to resign the incumbency of Port Stanley, where he was much beloved by his flock and highly respected by all. He has been latterly, as long as he was at all able to officiate, Chaplain to the Hellmuth Ladies College. He died of consumption in his thirty seventh year.

A mark of Christian Civilization.—In the report of marriages is the following: Married in Sarnia, by Rev. J. Jacobs, Mr. Adam Kiyosk, of Walpole Island, to Miss Alice Wawanosh, of the Sarnia Reserve.

LONDON TOWNSHIP.—His Lordship the Bishop held Confirmation in the parish of St. George and Trinity, London Township north, on Tuesday, the 9th inst. One hundred and three candidates were presented for the laying on of hands by the Rector Rev. Robert Wilson. Crowded congregations witnessed the most interesting ceremony, and were evidently deeply impressed with the earnest address of the Bishop. This church continues to be a stronghold of the Church. It was colonized principally by an excellent class of people from England and Ireland, for the most members of the church, and their loyalty as well as their prosperity has been to this day, proverbial.

ALGOMA.

GRAVENHURST.—The following contributions on behalf of St. James', are acknowledged with thanks by the Rev. Thomas Lloyd:—Church of the Redeemer, per Mrs. Burck, \$24.00; ditto per Rev. S. Jones, \$11.00; Mr. Campbell, \$4.00; Mrs. D. Blain, \$10.00; S. H. Blake, \$10.00; Edward Blake, \$20.00; J. K. Kerr, \$10.00; J. G., \$4.00; Rev. S. J. Boody, \$2.00; Fred. Cumberland, \$5.00; C. T. Watmough, \$2.00; All Saints', per Rev. A. H. Baldwin, \$22.00; Subsequent, \$12.50; Mr. Hill, \$1.00; Mr. Union, \$1.00; St. George's offertory, including \$5.50 from Y. Men's Bible Class, per Mr. Chadwick, \$45.82; A Friend, \$1.00; W. S., \$1.00; A Brother, \$1.00; St. Peter's offertory and special collection, per Mr. Mason, \$100.00; Robt. Baldwin, \$2.00; Jas. Campbell, \$2.00; Juvenile Friends, per Miss E. Dixon, \$1.00; Ladies' Com. (special for H. Books), \$5.00; Stove for St. James' Church, per Rev. J. Pearson; Books, per Mrs. Perram; Church Papers, Mrs. Henderson; ditto, Mrs. Trees; pamphlets, Miss E. Dixon; ditto, Mr. Rawlinson; ditto, Upper Canada Bible Society.

ILFRANCOMBE, MUSKOKA.—The Rev. C. G. Hanston acknowledges with thanks the following con-

tributions in answer to his appeal. Rev. E. F. Wilson, \$2.00; W. W. (Toronto) \$5.00; A friend per Mrs. Harston, Bristol, England, \$8.10.

Correspondence.

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

THE WESTON CASE.

SIR,—I feel that the course which was adopted at the recent session of Synod in regard to the Weston case ought not to be allowed to pass without strongly protesting against it. The whole discussion was out of order. There can be little doubt that the Synod was misled by the announcement of the Lay Secretary, that the communication read by him on the subject was to be "referred, or otherwise disposed of." There is no authority for the latter assertion. It is not embraced in the Constitution, and so is distinctly opposed to the "order of business" laid down by the Synod. This and similar cases are matters of administration, and ought to be left in the hands of the Bishop. I conceive that they do not come under the province of the Synod at all, but rest entirely with His Lordship. Judging from one or two expressions in the letter I apprehend that the author of it, as well as those who were previously in communication with him, were of the same mind. However, if any think otherwise, surely there are rules of order to be observed. Let such correspondence, if necessary, be referred to a committee to report to the Synod, who shall take action accordingly. I again protest against this matter being taken as a precedent, which may prove a dangerous one in the future.

Yours, &c.,
MEMBER OF SYNOD.

"RETREATS OF CLERGY"

DEAR SIR,—Will you kindly allow me once more sufficient space in your valuable paper to inform the clergy interested in the proposed Retreats, that I have received another letter from Canon How, bearing date 25th ulto., enclosing letters from Rev. G. E. Jelf and Rev. T. Yard, explaining the circumstances under which they are severally obliged finally to decline undertaking the important work which Mr. How had proposed to them on our behalf.

In both cases it is very evident that the decision has been arrived at after earnest consideration and with great regret.

Mr. How adds that he does "not quite despair of succeeding, and that he is about to write in another direction."

Knowing the disappointment which this information may occasion, I venture to suggest that, possibly our own Bishops who are now in England, and who view the proposed retreats with favor, might, if requested by clergy in their several Dioceses render valuable assistance to Mr. How, in his kind and persevering efforts for us.

Yours faithfully,
CHAS. HAMILTON.
Quebec, 12th June, 1878.

DEAR SIR,—This morning's mail has brought me another letter from Rev. Canon How, which I shall thank you to insert with this note below my communication of last week, with thanks for your courtesy. I am yours faithfully.
Quebec 17th June 1877. CHAS. HAMILTON.

MY DEAR SIR,—It is with sincere sorrow that I enclose you the 2 notes you will receive with this. The Bishop of Lincoln recommended Canon Stole, but his note, received by me this morning, is decisive, and Jelf cannot be persuaded. I am now at an end of my resources, and I fear if your plans depend upon getting a candidate from England, you must consent to wait till next year. I have made necessary enquiries, but without success. Did you notice a p.s. written outside my envelope, saying that I had asked Mr. Foxley Norris. I am, my dear Sir, yours very faithfully,
Oswestry June 6 1878. WM. WALSHAM How.

CLERICAL LIBRARIES.

DEAR SIR.—As the propriety as well as the necessity of providing clergymen with cheap or gratuitous libraries was discussed in the Church papers, previous to the meeting of Synod, I entertained very strong hopes that it would be taken up by the Synod as a matter worthy of their consideration, so that some scheme might be devised for the attainment of that object; but I was very much disappointed in finding that no notice was taken of the matter. But, although no cognizance was taken of it by the Synod, yet I think it ought not, for that reason, to be dropped: for I am of opinion that the Book and Tract Committee could devise and carry into effect as good a scheme to that end as the whole body of the Synod. I think that it is a subject that will commend itself to the liberality of every good Churchman, lay or clerical. All I think will agree with me in saying that in order to perform the work of a mission or parish effectively, books are with every clergyman an actual necessity, and that without them he is very much in the position of a mechanic without tools. I think it will also be conceded that the books he requires are generally expensive works, and that the meagre stipends paid to the clergymen of these Dioceses—especially the missionary Clergymen—places an absolute barrier in the way of obtaining these desirable aids. To give more force to my argument let me give a statement of my own stipend and position, as a case in point, and when I assert that upon an average salary of not more than \$400 (irregularly paid to me for the past four years), I have had to feed and clothe—I need not say educate—a family of seven, pay house rent and keep a horse, to travel three thousand miles per annum, I think you will hardly deem it necessary for me to say that I find it utterly impossible to make the smallest addition to my library. I would therefore say that anything that could be done to secure this object would be looked upon as a great boon bestowed on the missionary clergy, and I think the sooner there are steps taken in the matter the better; and were I allowed to throw out any hints I would make the following suggestions, that the Book and Tract Committee, or some person or persons appointed by them, be authorized to solicit subscriptions and donations, and that a special collection be taken up in every mission and parish in the diocese, for the formation of a fund to supply clergymen with books at reduced prices and the missionaries gratuitously, and that out of this fund every missionary clergyman receiving a stipend of not over \$600, receive an annual grant of a certain sum in books out of the fund. Hoping, dear sir, that you will allow this an insertion in your truly Church paper and that some better able to grapple with the question will take it up.

I remain yours,
A. CLERGYMAN
Of the backwoods, in need of Books.

"BLOOMFIELD'S GREEK TESTAMENT"

SIR,—In your last issue in conclusion of report of proceedings at the Synod, you publish some remarks of mine respecting my Father and the word Presbuteros, or Priest, also some remarks by Dr. O'Meara about "Bloomfield's Greek Testament," but you omit my reply to the Rev. Doctor. The observations of Dr. O'Meara appear to have been intended to convey the impression that I was an impostor, otherwise they would have been entirely without point, and your report of what was said is calculated to produce the same effect with such of your readers as do not happen to know me. I must therefore claim from you the protection that was not denied me at the Synod.

By the words "anyone reading his Greek Testament," &c., &c., it was perfectly obvious that I meant the Greek Testament with the authorized translation known as the New Testament. In my ignorance I am not aware of any other translation of modern times save Dean Alford's of very recent date. "Bloomfield's Greek Testament," so-called, is no new translation, but the Greek Testament with notes by Dr. Bloomfield, who was no relation of my father, Bishop Blomfield. The Rev. Mr. Boddie said that my father told him that Priest was short for Presbuteros. I said that any one might see that by reading his Greek Testament, but that that simple fact was no

reason for attacking the order of Priests as established in our Church, and that no man was a stronger upholder of the order of ministry, bishops, priests and deacons, as always established in our Church than, my late lamented father. In speaking to this effect I did not for a moment think of Bloomfield's Greek Testament, and I did not at first see what Dr. O'Meara was driving at. The insinuation of Dr. O'Meara was most unwarrantable—to use a mild term. I am satisfied that he had no support in this from any of his party.

Yours, &c.,
CHAS. JAS. BLOMFIELD.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XLV.—CANCELLING A DEBT.

When Sir George Walpole next visited the castle, he was told that Lady Mona spent most of her time with the earl, who was denied to all visitors.

"No one else has seen his Lordship, sir," said the man; "and indeed her ladyship looks all the worse for it. Mrs. Morris says that Captain Everard is not to come, and no one knows what the next move may be."

This intelligence caused Sir George to announce at the farm that he should leave the neighbourhood, since he found that he could be of use to no one. He had by this time made his way into the hearts of his new friends, and recovered the friendship of the old. Ap Adam and he spent much time together, discussing all subjects but one—each carefully avoided the mention of Sir George's wife; and had it not been for Daisy the Master would not have known that there had been a child. She repeated to him what Sir George had casually said to her and Caradoc, and not only he, but all Brynhafod, had been touched by it. To have had wife and child, and to have lost them, deepened their interest in the old soldier.

"If you will come with me to London, Adam Perceval," said Sir George, after another fruitless visit to the castle, "we will look up the publishers. I am told that there is nothing like a personal interview in such matters. If you will not let me benefit you by my useless money, you will perhaps let it benefit the world by your book. Only don't expect me to read it. I like the world as it is better than as it was; but every man to his taste."

"My book concerns the present as well as the past," replied the Master, offended; "and you are not required to read it. However, I accept your offer. But I am so shabby that you will be ashamed of me."

"My tailor and hatter will furbish you up," laughed Sir George, "and there are a few old friends left who will not judge you by the cut of your coat. I should like to see the earl and Lady Mona before I go, but I shall wear out welcome at the farm if I delay."

"No fear of that," remarked the Master. "As to the earl, he will be himself again by the time you return. A miser's grief is golden!"

"Why should I return, Adam Perceval? I have no claim on any one here. The old folks don't understand my language, and the young ones can't care for an old fellow like me. I wish I could take Daisy away with me. I never loved a girl so well before."

"Now don't make a fool of yourself in your old age, George. She won't have you. She must end by marrying either Caradoc or Michael."

"Marry her own brother!" cried Sir George amazed.

"What! have you been a month at Brynhafod without finding out that Daisy is not really a daughter of the house? But I don't wonder, for every one forgets it. She is not a Pennant."

"Then what on earth is she, a relative?"

"No; only a foster daughter. But every one looks upon her as one of the family, and this makes her relations with the boys so puzzling. They have been brought up as brothers and sister and now they all want Michael to marry her. She is sharp enough I can tell you, and understands Latin and mathematics better than Michael."

"She owes this to you, Adam Perceval."

"Rather to her own cleverness. She would earn everything I taught the boys."

"And yet she is so simple and innocent."

"She has had a pure and healthful life, and I took care that she had a pure and healthy literature. She has neither learnt nor read anything that could bring a blush to her cheek. Here she comes to summon us to dinner. It will be as well not to remind her of her early history."

During this conversation the old friends had been pacing up and down in front of the farm, and it was interrupted by Daisy, as aforesaid. During the homely meal Sir George found himself watching her and Michael, and speculating on their feelings for one another. He had requested that no alteration should be made in the farm hours and food on his account, and had declared that he had never in his life enjoyed a better appetite, or sounder sleep.

"We shall miss the poultry, and the fresh eggs and the vegetables, and the cream, and the well-cured bacon, Adam Perceval," he said.

"You are not really going to leave us, sir," exclaimed Daisy, and translated his words into Welsh.

"Yes, my dear; and I am going to carry off the Master," was the reply.

"They will both come back again, my Eye of Day," said the old farmer, between whom and Michael she sat as usual.

"Grandfather says you will come back, sir," she repeated.

"Yes, God willing. I have almost found my lost happiness here," he rejoined; "and what is next best—good listeners. You have helped me to fight my battles over again."

As soon as David and his wife understood that Sir George was really going, they united with the rest in hoping that he would return.

"Tell him that there will always be a welcome and a bed for him," they said, simultaneously. "And we may be more settled, and the best bedroom furnished again," continued Mrs. Pennant.

"Have I not had the best bed-room? there could not be a better," said Sir George.

"You have had Caradoc's room, sir, and he sleeps in town," replied Daisy, with a blush.

"You make a deal more fuss about him than me," put in the Master, feigning to be offended; "but when I come back as a celebrated author perhaps you may think brain-work as good as sword-work."

This was said in Welsh, and elicited a general exclamation and subsequent explanation.

"Then our Master will be in print, and famous, after all!" said Daisy, enthusiastically.

"Thanks to the lacs of rupees. Don't forget that a lac is one hundred thousand, and each rupee two-and-fourpence in value," said the Master, casting a twinkling glance at her above his spectacles.

It was arranged that the journey to London should take place in a day or so; and Sir George, with the liberality of a generous nature, as well as of a man who had more money than he knew what to do with, was continually turning in his mind how he could repay his entertainers. After family worship that same evening he put a letter into Daisy's hand, and asked her to deliver it to her father. It was strange how that word "father" affected him, knowing, as he then did, that David Pennant was not her father after all. He retired immediately to his room, and Daisy gave the letter to David Pennant, who took it with a sort of tremor.

It may be stated here that, owing to the panic caused by the earl's refusal to renew the lease, and Mr. Pennant's subsequent depression, every new thing gave him a shock. He had neglected his business, and Michael had been prevented, by his illness, seeing to it in his place. The old farmer was nearly past work, and thus money matters had got sadly in arrears. David Pennant had so lost heart, that even the temporary breathing-space given by the late sad events had not served to restore his natural spirits. It is one thing to be resigned, another to be cheerful. He knew that some heavy bills were due, so when Daisy placed Sir George's letter in his hand, he trembled lest it should be a demand that he could not at once answer. He put it quietly into his pocket without asking any question, and waited until he was alone to open it. He read and spoke English so imperfectly that, beyond the beginning and the ending, he could make nothing

of the missive. He accordingly recalled Daisy, and begged her to translate the letter for him.

It was as follows:—

"MY DEAR SIR—I have to thank you and your good family for much undeserved kindness and hospitality. Will you do me the favour to appropriate the accompanying trifle in return, and believe me to be,
Your sincere and obliged

"GEORGE WALPOLE."

The "trifle" was a cheque for fifty pounds, and Daisy knew, by the sudden knitting of his brow, how Mr. Pennant took the gift.

"A Saxon never understands a Celt!" he said. "I thought better of Sir George. Does he think I would take money for an act of hospitality? Take back this cheque, Daisy, with my best acknowledgements, and say that as long as I have a house it is open to the stranger; but not for gold—not for gold, Daisy *fach!*"

Daisy took the cheque, and throwing her arms round his neck, said, "You are right, dear father. I would rather think of him as our guest."

She felt shy and nervous, however, when she did David's bidding the following morning. She asked Sir George to come with her into the parlour, and there placed the cheque in his hands, repeating David's words. Sir George looked hurt.

"I should not have invited myself had I not taken it for granted that he would consider me a lodger," he said. "I only wished to repay his kindness in receiving me. I should have gone to an hotel had I supposed he meant to give all and take nothing. Of course I can never intrude again."

"Oh, sir, do not say that!" exclaimed Daisy; "you have cheered us all, and done grandfather and father so much good. They were very low when you came. Besides, you are the Master's friend."

"But the Master has been living upon them for nothing all these years. What is the use of money if one cannot repay the good deeds of worthy people?"

"Repay, sir! Kindness is its own repayment. Father and mother expect no return, or what should I do who have been a trouble to them all my life?"

"I only wish I had such a trouble," said Sir George, gazing on the sweet sensitive face. "But I have no claim upon them; I am rich, and they won't share my riches. Even Dr. Pennant has disappointed me by declining a capital military appointment that I could get him for the asking."

"It would kill mother if Caradoc went away," said Daisy, her face flushing.

"And Daisy, too, would be 'grieving sore' I fancy," returned Sir George, noting the changing colour. "Why did they call you Daisy, my dear?"

"It has always been my pet name, sir. Day's eye, or, as the Welsh say, Eye-of-day, is the flower that first opens to the light."

Sir George sighed, and looked at her tenderly, as he said, "Will you tell your father, from me, that I honour him for his independent spirit, but that I also have one, and am ashamed of myself for trespassing, uninvited, on my neighbour's homestead. I shall yet hope to find the means of returning his hospitality, if not here, elsewhere."

"You would be doing him a kindness, sir, if when you see the earl, you would counsel his lordship to renew our lease," suggested Daisy.

"I will write to him," replied Sir George, "and enclose my letter open to Lady Mona, who can give it or not as she sees fit."

Sir George went to his room at once to write his letter, in which he expressed a desire to see his old friend before he left the country, and to ascertain from him, personally, whether Brynhafod was to be let. He knew the earl too well to appeal against his decision, and hazarded this question merely as a matter of business.

(To be continued.)

MARRIAGES.

On the 8th inst., at St. James' Church, North Shore St. Margaret's Bay, by the Rev. H. Stamer, Rector of Hubbard's Cove, John Boutelier, to Susan Songell.

At Papwash, N. S., June 18th, By the Rev. D. C. Moore, Rector, George Howard, third son of Ezra Black, Esq., of Salem, to Henrietta McDonald, fourth daughter of Chas. Creed Esq., M. R. C. S., England.

Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a.m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p.m. Evensong daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., 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 Bellevue 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.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. Parkdale Mission Service, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Rector, kindly assisted by the Rev. Prof. Maddock, M.A.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a.m. and 7 p.m. Rev. G. I. Taylor, M.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.—Bathurst St., North of Bloor. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum, M.A., Incumbent.

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m.

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.—Richmond St. West, near York street. Sunday services, 11 a.m. & 7 p.m. Rev. S. W. Young, M.A., Incumbent

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

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JOHN FREDERICTON. HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

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

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J. T. ONTARIO. TORONTO, April 28th, 1876.

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

To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

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