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# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JUNE 19, 1879.

[No. 25.]

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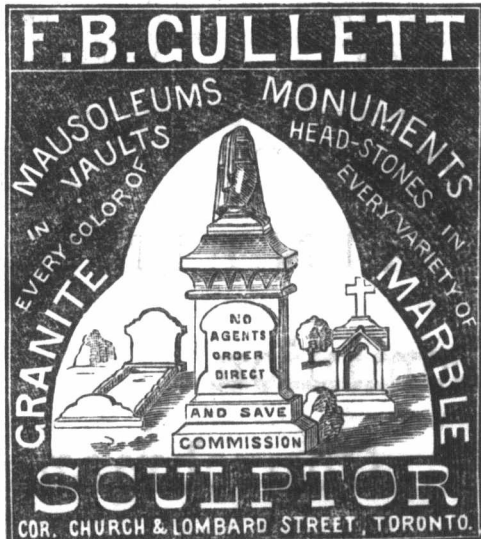
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moved to No. 179 King Street West, near Simcoe,  
where it will be carried on under the name of  
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tend her business, and keep a general assort-  
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work will embrace Dress and Mantle Making,  
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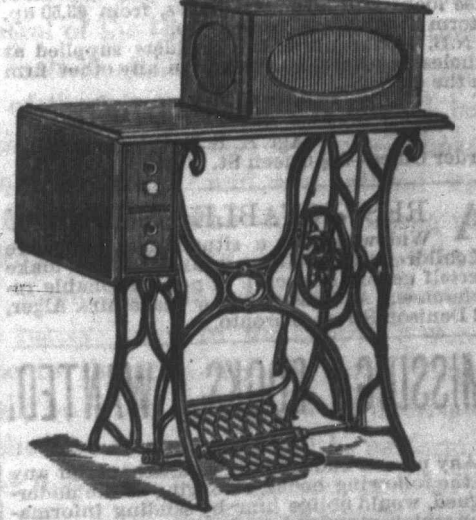
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of ten weeks each. The Lenten term began 2nd  
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where they will have the comforts and care of a home, and carefully brought up in Church principles.  
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**Illustrated**  
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The Volumes of the Bazar begin with the first Number for January of each year. When so time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order.

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The Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 each. A complete Set, comprising Eleven Volumes sent on receipt of cash at the rate of \$5.35 per volume, freight at expense of purchaser.  
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# Dominion Churchman.

THURSDAY, JUNE 19, 1879.

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Subscribers paying in advance can receive the DOMINION CHURCHMAN and *Scribner's Monthly* for \$5.00; or the CHURCHMAN and *St. Nicholas Monthly* for \$4.00. The publishers' price of *Scribner's* is \$4.00 and *St. Nicholas* is \$3.00.

### THE WEEK.

ON the 15th the waters of the Po were still rising. In the Merlando district 13,000 hectares have been submerged, and 500,000 quintals of grain, 600,000 quintals of forage, and 5,000 cattle destroyed. Inundations on the Adda are also threatened. There have been destructive hail storms in north Italy.

In New York, on the 14th, petroleum fell to the lowest prices ever known since the discovery of oil, the market declining to 63½ cents per barrel for crude.

Lord Chelmsford telegraphed on May 26th that the Second division would advance 12 miles on May 28 to Blood River. The commissariat say they have sufficient supplies and transportation to enable the force to advance on or before June 1st. A large Zulu force watches the column which is advancing. The route of the invasion had not then been decided on.

Affairs in Russia are not proceeding with much satisfaction. The murders, conflagrations, and condemnations of the last few weeks have aggravated the excitement. In all the more important towns hosts of people are told off for police duty. The great object now is to avert arson, which is threatened everywhere. Letters are regularly opened, telegrams are frequently suppressed, and foreign books on many subjects are either prohibited or else so effectually defaced by the censorship as to render them useless. Passports to foreign countries are only exceptionally granted and even more rarely prolonged. Russia at this moment is almost as completely shut off from Europe as in the days of Nicholas.

M. de Lesseps on Saturday announced that the first issue of shares of the Panama Inter-Oceanic Canal Company of 2,000,000 francs was wholly subscribed at Paris on Friday.

The cholera has attacked the British Khyber Pass force who are now retiring. Yakoob Khan is cordially enforcing the new treaty.

The famine in Cashmere still continues and becomes more distressing every day. It appears to have been caused by the cruel action of the Maharajah of Cashmere. He prevented his subjects from saving their grain at the proper time, and then seized all he could lay his hands on. Some of the towns and villages have been depopulated.

The discretion of which the Bishop of Oxford was deprived by the Lord Chief Justice and the Justices Field and Manisty, in the Queen's Bench Division, has been restored to him by Lords

Justices Bramwell, Baggallay, and Thesiger, in the Court of Appeal. The Lords Justices relied on the judicial interpretation of the disputed clause in the Church Discipline Act, given in the Purchas Case and elsewhere, as showing that in this particular instance the words "it shall be lawful" did not as was often the case in a statute, impose a necessity to act on the person so authorized.

### THE SECOND SUNDAY AFTER TRINITY.

ACTIVE love is still the main subject of the Church's teaching. And as nothing indicates the Christian as a follower, or imitator of God, so much as this most important virtue, so nothing tends so much to glorify God as the exercise of it. It may indeed be regarded as a popular virtue. Justice is everywhere demanded, and demanded by law; but the exercise of love, the practice of charity, is not demanded. It is not enforced by any human law—to bestow when we have no prospect of return; to relieve the helpless, to rescue the oppressed, to supply the needy, and to do so when no particular motive seems to enforce it—these things are generally considered as constituting the highest branches of moral virtue. It will be found, too, that the most distinguished instruments of glorifying God have been the most benevolent and kind. The very dispensation of charity is a source of pleasure and has much to incite us to it. And if we are the servants of Christ we shall soon see that, by relieving distress, both spiritual and temporal, we are capable of doing much more good, and of bringing much more glory to Him, than in any other way. We consequently see how appropriate is the motive used by the Saviour—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

And the man who exercises this active love is improving his own character; he is advancing in excellence and moral virtue. While he is doing good to others, he is increasing his own best qualities; he is rising more and more above the contagion of that disease which eats like a canker in those who care not for God's glory. He is making himself infinitely superior to those who live only for themselves. His soul rises above what is mean and low and sordid; and it mingles with the most pure, the most sanctified, the most holy part of God's creation. There is no school in which to learn the practice of all that is good and great, with such facility, as in the exercises of benevolence. Those who are the most truly benevolent are making the swiftest advances in that "holiness, without which no man shall see the Lord," and he who is laboring from a proper motive to do good to those around him; who is sacrificing his time, his talents, his property, to promote the benefit of his fellow creatures, is rising nearer to an imitation of God than any others. The Christian religion is a system which teaches an imitation of Him, Who, throughout His whole life, "went about doing good." God and His eternal Son delight in benevolent goodness, in active charity, and we are called upon to resemble them, as far as the finite can resemble the infinite. The man who gives, then, is more blessed than he who receives; he is preparing for that glory yet to be revealed; he is laying up for himself a portion in another world, in that state where every vessel shall be filled with the glories of immortality for ever.

### THE LATE TORONTO SYNOD.

WE have given a summary of the proceedings of the Synod of Toronto in another part of this issue. Very few of its proceedings call for any particular notice—much fewer in fact than usual. One or two remarks, however, naturally suggest themselves.

It is unfortunate as well as extraordinary, and indeed wonderfully singular that the term "habitual worshipper" should be so difficult to define. As one of our correspondents remarked two or three weeks ago, a little common sense (divested of legal technicality and hair-splitting) would make the matter remarkably clear. An "habitual worshipper" must be exactly the opposite to an "habitual non-worshipper"; and as the document certifying to the fact has to be signed *annually* by the chairman of the meeting electing the representatives, the signature can only have reference to the year last past. Now, if during the year previous to the signature being affixed, the signer has never once been within the doors of the Church, nothing can be plainer than the fact that the signer has been guilty of a falsehood. And this has been by no means an uncommon occurrence; for through the operation of certain wonderfully active members of an organization in Toronto, men who seldom or never attend the Church at all or are not communicants, have been stirred up and excited to congregate together, in order to thwart the wishes of the real members of the Church; and in many instances they have entirely changed the character of the election. An "habitual worshipper" must—if the epithet has any meaning at all—refer to a man who attends the Church, presumably for purposes of worship, oftener than he stays away; otherwise he would be an *habitual non-worshipper*. There can be no question, however, that the man who is seldom seen at Church is not an habitual worshipper there. The case of a judge who is out on circuit has nothing to do with the matter. Whether the case would be decided against his right to vote or not, such decision would not affect the case of a man who is on the spot and does not attend his Church.

But the matter is one of serious consequence to the Church, and especially to the lay members thereof. The question is not one between the clergy and laity, but one between the laity within the Church, and the laity outside the Church. If we were to allow, for the sake of argument, that the entire control of the Church in both spiritual and temporal matters should be placed exclusively in the hands of the laity, that control should be exercised by those whom it most concerns—those who belong to the Church and who attend its services, and not by those who do not belong to it and who do not attend its services. What right has the man—say the "aggrieved parishioner"—who rarely joins in the Church's worship, to dictate to the man who regularly joins in it, who shall be his clergyman, what doctrine shall be preached, what services shall be performed, or whether they shall be sung, said, or read? And yet those who come forward, pretending to be champions of the rights of the laity, wanted, at the late Toronto Synod, to make this a question of dissonance between the clergy and the laity! Verily, demagoguism is not confined to politics.

The late Mission Fund is another subject which calls for a remark or two. In the first place we do not know any missions in the Diocese that are

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in a declining state or are dying out, except some few that are served by clergymen who plume themselves on being excessively and exclusively Evangelical and Low Church—which may be proved from the Synod reports. In the next place, the Mission Fund has not been in a declining state either. There were men who made a great fuss and splutter, and said they would withdraw from the Mission Fund the few coppers they had been accustomed to dole out to it, fancying thereby the Church must in consequence die out for ever. But, wonderful, to relate, the Fund was not injured thereby! On the contrary, as reference to the Synod reports will show, the contributions to it sensibly increased. And this is a sufficient answer to the charge of a want of accord between the clergy and their flocks, producing such wide-spread desolation in the church—as we learned last week for the first time. The Mission Board got into debt because it responded to urgent calls for help when it had not the money to meet them. The Missionaries were not paid afterwards, because the bank from which the money was borrowed, demanded payment. Why the money was not borrowed elsewhere, on the same security, we have never been able to learn. But the debt is now paid off—and THAT NOT BY THE SO CALLED EVANGELICALS OF LOW CHURCHMEN. And surely our Bishop, when he becomes personally acquainted with the state of the Diocese, will never lend himself to such a tissue of misrepresentation of the feeling and sentiment of the faithful Laity of the Church, as some of the talkative *Ev-vangelical* members of the Synod would palm upon those who have not taken the trouble to investigate the facts.

In the course of the discussions on the Mission Fund, the subject of the "Real Presence" came up. We were not aware that the Church ever taught or intimated anything contrary to the Real Presence of Christ in the Blessed Sacrament. That which is "taken and received" by any one must be present to him. The Presence must be a real one, although it is "spiritual and heavenly" as our Article says. The term "Real Presence" by no means defines the nature of that presence or the manner, but only the reality of it. And there must be a deep and hidden, yet manifest and glorious mystery connected therewith, otherwise there would be no room for the exercise of that faith, by which we "eat the flesh of the Son of man and drink His blood."

That wretched abortion "The proposed Canon to enforce Church Discipline," was again brought up—again, to be scornfully rejected, as it deserved. It is far worse than the Public Worship Act in England, and, as we have no established Church, such a thing can never be submitted to here. It provides that any man who calls himself a Churchman in any part of the world, may put any clergyman of the Diocese on his trial for the vaguest whisper that could float in the most turbid atmosphere. The Court, too, may consist of men whose attention has never been directed to the questions that might arise on such trial, unless it be in the secular papers—which, it is true, are wonderfully clever in settling all Church questions.

It is difficult to point to anything that was done at the last Synod. Its epitaph may be written:—It met—it talked—it separated. In fact, there was less of anything that was really done or defined than at any former meeting of that renowned body.

#### THE BISHOP OF NIAGARA'S ADDRESS.

THROUGH press of other matter, we have been unable to notice the recent admirable

address of the Bishop of Niagara to his Synod, which we can only now do very briefly.

The Bishop gave a very interesting account of his visit to the Lambeth Conference, and we have no doubt his statements will tend to place the matters discussed at that conference in a clearer light before his Lordship's Diocese. He has shown, amongst other of its effects, how the Lambeth Conference settled the wavering judgment of Pere Hyacinthe, that most eloquent Frenchman, whom the Bishop calls the "greatest orator of the Church of this age." And he predicts many similar and valuable results, to be destined to flow from the action of that great gathering of the heads of the Anglican Church.

The subject of confirmation has engaged mainly the Bishop's earnest attention; and we think his handling of the subject is pre-eminently practical and useful. He brings before his clergy and Synod most forcibly that "strange fact," that the Church of England, while differing widely from other bodies of Christians as to her usages and ordinances, has yet taken very little pains to teach her members why she so differs. In some instances the clergy have been totally silent on the subject. Against the continuance of this almost incredible state of things the Bishop protests most vigorously and earnestly. He wishes that Confirmation Classes should be taught all that may be said on the claim which the Church puts forth to be the Divinely commissioned guide of the people. Nevertheless, he does not make this by any means the chief part of the instruction of Catechumens; the essential part being personal religion; but he would have this receive its proper share of attention. In this age of incessant innovation, the Bishop affirms that we need something better than mere custom upon which to base our adherence to our Church, and that Church members should rest their stability not on changeable humour but on unshakable Scriptural principle. We do not see how anything could be better in counsel than this part of the Bishop's address; or more manly than its fearless outspokenness in its definition of the lines which divide us from others.

The third subject of the Bishop's charge which we would notice is the disposing of property by will. This is rather a subordinate head, yet he has treated it in a most interesting manner, and the very novelty of the subject would catch the eye or ear of the hearer or reader. And in order to convince the sceptical as to the utility of that which he recommends, he gives a number of instances, so as to teach historically or by way of example. The immense benefaction which he mentions of the late Judge Paken, of Mauch Chunk, Penn.—a half million of dollars—is calculated to fill the reader with wonder and amazement at the mighty results that may flow from almost unperceived causes. We cannot for lack of space enlarge further upon this subject, but must content ourselves with counselling the reader to peruse for himself, the strong, clear, courageous and eloquent review which the Bishop takes of church questions. We may without undue panegyric express our opinion that this is a charge which will deeply affect the Synod which heard it. We think it has, as from a high stand point, viewed and directed the matters under consideration. It is loyal to the Church and hopeful of the future: we have no doubt of the friendliness of the counsellor: we are enlightened by his clear conceptions, and we gain more courage from his manly and confident and vigorous topic.

#### "CLERICAL SORE THROAT."

(Continued.)

ACCORDING to promise we proceed now to quote from the May number of the *Irish Church Advocate*, the remedies stated by the several correspondents to be effective for the above malady. Each contributor backs his proposed treatment by a *crede experto*. The first in order writes: "A gargle of honey-tannin and water, which may be got at an apothecary's shop, may be good. It was Dr. Carrigan's great remedy for this." The next contributor gives the following "perfect cure:" "On going to bed, dip the end of a wollen muffler in water (warm or cold), wring softly, wetting as much as will just come round the neck; coil the dry part over the wet as tightly as can be borne several times, and pin the end. If the throat feels very sore, a little mustard may be mixed in the water before wetting the muffler. Uncoil the muffler in the morning and bathe the part liberally with cold water and well, rub dry with coarse towel. Immediately after, drink a tumbler of cold spring water direct from the well. Repeat the above for two or three nights or longer as you find it necessary. Let no drink be taken hotter than blood-heat, not even tea, and you must become a total abstainer from drinking and smoking if you want to have a throat at all. Eating late is injurious. Have a drink of cold water on going to bed. Never go to bed with cold feet." The third correspondent suggests that "tonics and sufficient and good food should be resorted to, and the health properly attended to." But if the cause be the elongation of the uvula, "the remedy is to have the uvula cut and so shortened." If this operation is objected to the sufferer "will find great benefit from the use of tannin and glycerin, made up and applied as directed in the following prescription of a leading Dublin physician:—*Acidi Tannici, ii drachms; Glycerine, ii drachms*. To be painted on the back of the throat with soft brush twice a day. A fair-sized paint-brush used for water colours will answer. The brush is to be dipped into the tannin and then rubbed round the root of the uvula and at the back and sides of the throat."

Such are the remedies suggested by our brethren over the sea, in the case of the "clerical sore throat." They have the advantage of being simple and inexpensive. We give them for what they are worth; not, however, that we think there are many of our Canadian clergy who are in need of them, though perhaps they do require just a word of admonition upon the subject, especially our younger missionaries, that they should observe the laws of nature and the dictates of prudence in the exercise and care of their vocal organs. In speaking, the voice ought to be brought from the chest, as it is said, not from the larynx, and the head ought to be held well up (as the bird sings) not drooped. In proceeding after service from a warm church into the cold air, the mouth and throat ought to be protected, and conversation by all means avoided. Late suppers should be eschewed as a rule, and generally the health should be kept in tone by regular habits, temperate living, plain and wholesome diet, and early hours for rising and retiring.

#### Diocesan Intelligence.

##### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Quebec held an ordination in his Cathedral Church, Quebec, on Trinity Sunday.

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Proceed now to the Irish Church several correspondents above malady. ed treatment order writes: water, which may be good. ly for this." ving "perfect end of a wol- wring softly, ne round the as tightly as the end. If stard may be the muffler. nd bathe the well, rub dry after, drink a rom the well. ghts or longer ink be taken tea, and you drinking and throat at all. drink of cold to bed with lent suggests d food should erly attended gation of the uvula cut and s objected to from the use nd applied as a of a leading i drachms; d on the back day. A fair- colours will into the tan- of the uvula at." by our breth- clerical sore of being sim- em for what at we think rgy who are ey do require subject, espe- t they should e dictates of f their vocal ought to be not from the d well up (as ceeding after cold air, the ted, and con- ate suppers generally the gular habits, me diet, and

Morning Prayer was said at 9 o'clock—and the Ordination with the Litany and Holy Communion Office was said at eleven.

The Rev. Geo. Radley Walters, L.S.T., of the mission of Malbaie and Rev. R. J. Harvey, L.S.T. of the Mission of Shigawake, were raised to the Priesthood, and Messrs. R. W. Colston, B.A., and F. M. Webster, B.A., were ordained Deacons.

The ordination sermon was presented by the Lord Bishop. The candidates, all graduates of Bishop's College, Lennoxville, were presented by the Rev. Professor Roe.

The Rev. R. W. Colston, has been licensed by the Bishop of the Mission of Portneuf, vacant by the resignation of the Rev. J. B. Debbage, who has accepted the Mission of Stoneham and Lake Beauport, The Rev. O. Frederick M. Webster has been licensed to the Mission of Labrador.

At the evening service in St. Peter's Church, Quebec, the Rev. Professor Roe delivered a very able and instructive address upon the subject of the day—the Holy Trinity.

MEETING OF SYNOD.

The biennial session of the Synod of the Diocese of Quebec was held on Tuesday, 10th of June.

The delegates, clerical and lay, assembled in the Cathedral for morning prayer at ten o'clock. The clergy robed in All Saint's chapel, and marched in procession to the Cathedral.

Morning prayer was said by Rev. C. C. Hamilton, and the lessons were read, the first by Rev. H. Petry, the second by Rev. A. C. Scarth. Holy Communion was celebrated by the Lord Bishop of the diocese. Rev. I. Brock read the Epistle and His Lordship the Gospel. The following clergy assisted in administering the elements:—Rev. I. Brock, Rev. G. V. Housman, Rev. W. King, and Rev. J. H. Jenkins.

The musical portions of the service were admirably rendered by the choir, under the direction of the organist, Mr. E. A. Bishop.

Immediately after the service, the Synod assembled in the National School Hall, the Lord Bishop in the chair. The Clerical Secretary laid on the table lists of the clergy entitled to seats and of the congregations who have a right to be represented in the Synod, duly certified by the Lord Bishop. After prayers, the list of the clergy entitled to seats was called over by the Clerical Secretary; those present answered to their names as follows:—

CLERGY.—Balfour, A., Balfour, A. J., Ball, T. L., Boydell, Jas., Boyle, F., Brock, I., Blaylock, T., Chapman, T. S., Colston, R., Debbage, J. B., Fothergill, M. M., Foster J., Hamilton, C., Hamilton, C. C., Harvey, R. J., Hepburn, J., Housman, G. V., Jenkins, J. H., Kemp, J., Ker, M., King, W., King, E. A. W., Parker, G. H., Petry, H. J., Rawson, C. W., Richardson, T., Riopel, S., Roe, H., Roe, P., Roy, F., Scarth, A. C., Smith, F. A., Stuart, H. C., Sykes, J. S., Stevens, A., Thompson, J., Thornloe, G., Vial, W. S., Von Iffland, A. A., Walters, G. R., Washer, C. B., Webster, F. M., Webster, R. W. B., Woolryche, A. J., Wurtele, L. C.

The lay delegates were then called upon to produce the certificates of their election.

Lieut.-Col. Morris and Dr. Marsden were appointed scrutineers to examine the certificates of lay delegates.

The Synod then adjourned.

AFTERNOON SESSION.

After routine, the scrutineers reported the lay delegates duly elected. The roll of the laity was then called by the lay secretary, when 50 gentlemen answered to their names:—Messrs. Allan R., Annance S., Armstrong J. C., Austin Benjamin, Atkinson G., Bayne G., Cary G. T., Carter Captain, Charnock J. A., Cochrane A., Devey G., Dobell B. R., Dunbar J., Dunscomb J. W., Ewing G., Fletcher E. T., Forsyth Col., Gale J. V., Hoare E. H., Hall George, Hemming E. J., Henry C., Heneker R. W., Jones E. A., Judge C., Kelly James, Kerr —, King James, King Geo., (Levis) Marsden Dr., Morris L. F., Morris Lieut.-Colonel, Morkill R. D., Patton James, Richardson C. A., Ready Col., Ross Robt, Sissons F., Smith R., Shortis Jas., Shute J. M., Scott, H. S., Scott W. C., Watkin James, Weston G. H., Wood T., Balfour G., Tremaine, A.

The Treasurer of the Synod, Edwin Jones,

Esq., read the list of congregations in arrears for Synod assessments.

Rev. A. J. Woolryche moved that the Treasurer and the Lay Secretary be appointed a committee to receive explanations upon the arrears of Synod assessments on the part of several congregations. The motion was allowed to stand.

Rev. G. V. Housman moved, seconded by Rev. Prof. Roe, that Rev. M. M. Fothergill be re-elected Clerical Secretary of the Synod. The mover dwelt upon the very efficient manner in which Rev. M. M. Fothergill had performed his duties. Carried amid applause.

Upon motion of Mr. George Hall, seconded by Lieut.-Col. Morris, Mr. James Patton, Jr., was re-elected Lay Secretary of the Synod amid applause.

The gentlemen thus re-elected returned thanks to the Synod.

Mr. Edwin Jones was re-elected Treasurer of the Synod amid applause, and Messrs. R. H. Smith and James Patton, jr., were re-elected auditors.

The Lord Bishop then delivered his

ADDRESS TO SYNOD

as follows:

*My Rev. Brethren and Brethren of the Laity:*

Two of our number since last we met have been removed by death.

More than once I have had occasion to put upon record my estimate of the loss the Church in this Diocese has sustained by the death of Dr. Nicolls, the late Principal of Bishop's College. But I cannot refrain here in this Synod, where his face and his voice were so familiar to us all, from paying at the risk of some repetition a brief tribute to his noble character. He had given, when in the prime and vigour of his youth, his life to do the work of Christ in this diocese. And if ever there was one mindful of the charge laid upon him never to cease his labor nor his care nor his diligence, to bring all into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there should be no place left among them either for error in religion or for viciousness in life, he was that man.

Of this you who have sat with him in Synod have had some opportunity to judge; but they only who saw his daily life know how entire was his devotion to his master's work; or how inspiring an influence that upright, clear, guileless, gentle, self-sacrificing life was.

In all the harassments and vicissitudes of a laborious life, and an anxious office, he was blessed—blessed in life and blessed in death, because "blessed are the pure in heart for they shall see God."

The Rev. J. S. Sykes, as Chaplain of the Marine Hospital, the Harbor and the Gaol, had won the respect of the whole community. And we, who knew him intimately, found in him, at all times, not only a brother faithful in the ministry of our common Master, but a friend whose unvarying steadfastness conciliated a more than common personal regard. He has been called to his rest. We still are left, and our work is with us. We have to work the works of Him that sent us while it is day, for our night cometh wherein we cannot work.

Those who have left the Diocese are:

- The Rev. C. Chetwood, Hamilton.
- The Rev. A. W. H. Chowne.
- The Rev. Alfred M. St. John Brennan.
- The Rev. Charles Badgley.

The Rev. R. C. Tams has resigned his professorship in Bishop's College and proceeded to Europe for the recovery of his health, but his services will not, I trust, be ultimately lost to the Diocese.

Those received into the Diocese are:—

- The Revd. R. James Harvey.
- The Revd. George Radley Walters.
- The Revd. Alfred M. St. John Brennan.
- The Revd. R. W. B. Webster.
- The Revd. R. W. Colston.
- The Revd. F. M. Webster.
- The Revd. C. Chetwood Hamilton.

Besides the appointments made through the Board, I have instituted the Revd. Frederick A. Smith to the cure of souls in the parish of New Liverpool; the Revd. R. W. B. Webster, to the cure of souls in the Congregation of Trinity Cha-

pel in the city of Quebec; licensed the Revd. Alfred M. St. John Brennan, to be curate of St. Matthew's parish; the Revd. M. M. Fothergill, to be Chaplain of the Marine Hospital, and the Rev. Thos. Richardson, to be Chaplain of the Gaol. A clergyman has been appointed to the mission of Stoneham, and will be instituted when the mission has complied with the requirements of the Diocesan Board; so that, virtually, there are no missions now vacant.

I have ordained

DEACONS.

- The Revd. George Radley Walters.
- The Revd. Alfred St. John Brennan.
- The Revd. R. W. Colston.
- The Revd. F. M. Webster.

PRIESTS.

- The Revd. Thos. Blaylock.
- The Revd. Peter Roe.
- The Revd. George Badley Walters.
- The Revd. R. James Harvey.

I have consecrated one church at Dudswell Corner. I have confirmed (some few places being for special reasons excepted), throughout the whole diocese. For this purpose, immediately after the close of our last Synod I visited the coast of Labrador. Our mission there extends from Natashquan to the Straits of Belle Isle, a distance of 290 miles, scattered over which I found 57 families, including 344 souls; the places visited being 20. I confirmed 52 persons, administered the Holy Communion 9 times, and preached 29 times, during this visit.

There are other fishermen to the East of Natashquan not included in any mission. Since the return of the Rev. J. Hepburn, who, with an interval of two years, resided for five years upon the coast, there has been no missionary stationed in Labrador. But the Rev. Prof. Roe visited the mission through its whole length last summer and ministered to the people. I am happy to say that a missionary will proceed to the coast forthwith.

During the last summer I visited the Magdalen Islands, where there is apopulation about equal to that of Labrador. Here we had a missionary in continuous residence since 1875; and here I confirmed 36 persons. The Eastern Townships I visited for confirmation in June, 1877, and Megantic in December, 1878. The number confirmed in this visitation of the diocese is 1,222. As regards events outside of the diocese: I need not speak now of what we all know and feel the loss of our late Metropolitan, who came to us in a time of trouble, and so lived and labored with us as to deepen the love and respect we had for him before we personally knew him. In consequence of his resignation it became my duty to assist at the consecration of the Rev. W. K. Bond, to be Bishop of Montreal, and at the election of a Metropolitan. To this office the Bishop of Fredericton was duly called.

In my last address to the Synod I intimated that if, as seemed probable, the Archbishop of Canterbury should call the Bishops of our communion to Lambeth for conference in 1878, I might deem it my duty to attend. His Grace did convene the conference, but I did not attend; and I think it right that I should explain to you that my absence was not owing to any want of respect for the authority convening the conference, or to any disposition to evade the duties of my office, but arose from what I considered an imperative demand for my presence in a part of the Diocese which I could visit at no other time than that fixed for the Conference.

In the last Synod a Committee was appointed to draw up an amended Church Temporalities Act for submission to the Legislature; and it was understood that when the committee had completed their work I should call a special meeting of the Synod to authorize the application to the Legislature.

It was not found convenient or necessary to do this; but the committee will report, and a canon will be submitted on the subject to the present Synod.

A committee was also appointed to suggest a simpler form of register to be kept by the clergy, and I was authorized to apply to the Legislature for power to use the same.

The proposed act was duly drawn up, and I

submitted it to one of the members of the Government, by whom I was told that such a measure must come under the Attorney-General's eye before the Ministry could do anything to facilitate its enactment; and that in the then advanced state of the session it was impossible that the Attorney-General could give his attention to the matter.

Nothing further has been done. I was obliged to be in Toronto when the Executive Committee drew up their schedule of business for the Synod, and the draft of the proposed act does not in consequence appear on it. But, inasmuch, in conjunction with the committee appointed to make the draft, I was authorized to present the same to the Legislature without further communication to the Synod, I should think that the printing and publishing a month before-hand might in this case be dispensed with and the proposal discussed, if so desired, in the present session.

In regard to the other Canons appearing on the schedule of the Executive Committee, not arising out of the proceedings of the last session, I see no reason for anticipating the deliberations of the Synod by offering any observations now.

I have spoken of the death of the Principal of Bishop's College; and of the retirement of the Rector of Bishop's College School. I rejoice to be able to report that their places have been filled, and well filled.

In Dr. Lobley the College as a Principal of high attainments, of personal influence, and of governing power, whose administration, together with the sound instruction which he himself imparts, secures a high tone and fine discipline and Christian spirit throughout the institution.

Under the Rev. P. Read, the present Rector, the school is rising fast. Of the public estimate of his fitness for the office he holds the increased number of pupils is testimony sufficient. The increase has been steady since Mr. Read took the school in hand. And it has been certainly greater than, considering the hardness of the times, and the necessity so many have for retrenchment, I had ventured to expect.

The lease to the Rev. J. Dinzey, the Principal of the Compton Ladies' College, expires at this time, and steps are being taken by the Corporation for its renewal. Both of these institutions being controlled, through the appointment of the members of their several Corporations by, will report to the Synod.

And I have nothing further to say, my revd. brethren and brethren of the laity, but only to invoke the blessing of God upon our deliberations.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

**St. Stephen's Church.**—A grand excursion is expected to be enjoyed by the members of this church and their friends on Dominion day. The excursionists are to go from the city to Como, on the Ottawa, about five hours, by the "Princess," and returning will come down the rapids.

Count de Zaba, who has been lecturing on education, has taken leave, having left a very pleasant impression behind him.

**PHILIPSBURG.**—The Rev. J. Ker, of Glen-sutton, is said to be considering an invitation offered him, to become the rector of this parish. He will be likely to accept it.

**BEDFORD.**—Canon Duvernet had decided to become rector of this parish, but has for some reason or other given it up. The people are anxiously seeking some one else. They have been without a rector for several months. We hope they may succeed in getting a clergyman who will be suited to the work they have for him to do.

**ST. JOHN'S.**—The Lord Bishop held ordination service in St. James Church on Trinity Sunday, when the Revs. O. J. Booth, J. Ker, T. A. Haslem, and H. S. Fuller, deacons, were advanced to the priesthood.

**LACOLLE.**—The Church of St. Saviour has been greatly improved of late, both internally and externally. The very energetic wardens—Messrs.

H. Derick and Wm. Featherston—have been receiving the congratulations of the people for the able way they managed the work.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**BELLEVILLE.**—*Confirmation.*—The Bishop arriving in the city on Wednesday afternoon, the 11th inst, was met at the station by the resident clergymen, who accompanied him in a carriage to the Rectory. His Lordship appeared to be in excellent health and spirits, in spite of a serious upset which he had suffered in company with the Rev. Mr. Harding, of Adolphustown, whose horse seemed to contain more spirit than one animal could tamely submit to carry. That his Lordship was not killed on the spot is due, no doubt, to the operation of the law of "the survival of the fittest." In the evening the Rector very hospitably entertained at supper with the Bishop his reverend brethren and the churchwardens of the three churches. Next morning at the appointed hour all the candidates assembled in Christ Church for confirmation. They were ranged in the front pews. In the centre were seated the goodly company of candidates belonging to the Rev. Incumbent of the church, Dr. Clarke. On either side sat the smaller classes of St. Thomas' and St. John's Churches respectively. The congregation was large, almost filling the spacious edifice. After a hymn the Bishop immediately passed to the confirmation office. Each clergyman presented his candidates in turn saying, "Right Reverend Father in God, I present unto you these persons to receive the Apostolic rite of confirmation at your hands." The response of the candidates to the Bishop's challenge was audible and earnest. His Lordship then took his seat under the chancel arch, and the young people coming forward two and two in succession, knelt upon the step and received "the laying on of hands." After all had been thus confirmed the Bishop delivered a very forcible and earnest address, which was listened to the utmost attention by all present. The Holy Communion followed, in which those just confirmed and a large number of the congregation participated. The whole solemnity occupied just two hours. The Bishop expressed himself highly gratified with what he had witnessed, and particularly pleased with the serious and attentive demeanor of the candidates. It is much to the credit of Dr. Clarke, of Christ Church, that so soon after his coming to Belleville he should have been able to present forty-one candidates, duly prepared for confirmation. Under his direction, also, the interior of Christ Church, which was remarkable for its dull and dingy appearance, has been thoroughly renovated—walls, ceilings, pews, and desks—so that its aspect is now as bright and cheerful as possible. Moreover a rich and handsome carpet replaces the old threadbare one upon the chancel floor. The incumbent has other improvements in view, which in due time will be carried out. We may add that he is in every way proving himself to be an energetic and successful pastor, and is doing much by his influence to remove all feeling of estrangement between the several congregations in the city. The prospects of the Church of England in Belleville are, thank God, certainly brightening.

An examination in connection with the Church Sunday School Institute was held at St. John's Church, Ottawa, on Thursday, June 5th. For the last two or three months, some of the teachers of St. John's Sunday School have been studying the subjects proposed under the guidance of the Rector, and, as soon as the questions were received from England, five assembled in the Church room and spent three hours in writing out the answers. The papers were then forwarded to the Secretary in London, and in about two months the results may be made known. This is of course a small beginning of a very important work, but the energy with which the teachers entered into it, and the great interest exhibited in the preparations for the examination amply repay for all the trouble, without caring for the actual results.

The subjects for next year are:—Scripture—Genesis, xii to xxxv.; Prayer Book—Three creeds and Lord's Prayer. The Rev. H. Pollard is the

Local Secretary of the Institute for Ottawa and the neighborhood, and will gladly give any information to those who wish to avail themselves of the advantages of the examination for next year.

**OTTAWA SUNDAY SCHOOL TEACHERS' ASSOCIATION.**—The quarterly meeting was held at St. Alban's Church, on Tuesday, 10th. After Evening Prayer, Rev. Canon Jones spoke on the necessity of the teachers praying on behalf of the scholars in their classes, because it was the Holy Spirit's help alone that could give success to their teaching.

Rev. H. Pollard followed, and suggested that in the future, there might be a special celebration of the Holy Communion, where all the teachers might join in the highest act of prayer. He then spoke of the examination of S. S. Teachers lately held in St. John's Church, and dwelt upon the advantages of such annual examinations, as leading to the special study of some particular book of Scripture as a part of the whole, and thus encouraging a *thoroughness* in reading the Bible; whilst the last hour, being occupied in drawing up a lesson on some subject, taught teachers how to prepare themselves to instruct their classes without the aid of lesson-sketches.

Rev. A. C. Nesbitt, as a stranger, congratulated the Association on the success of its first year's operations, and dwelt upon the necessity of urging the duty of *family prayer* upon the parents and children, as a great means of making the Sunday School instruction effectual on the lives of the scholars. This was especially necessary now that secular education was almost entirely divorced from religious.

Rev. E. A. W. Hannington followed with a few words of satisfaction at the result of the first year's work.

In spite of the stormy weather a large number of teachers and others were present, the only regret being that the laymen did not take a more active part in the Association.

**EDWARDSBURGH.**—There are days to be remembered; of these, so far as the Church-people of Edwardsburgh are concerned, was the 6th day of June, 1879—a day to them marked by a double act of consecration, one affecting the sanctuary in which they are privileged to worship, the other of young lives solemnly set apart and "sealed" to Christ by holy confirmation.

It is only of late that Edwardsburgh has taken a marked place amongst the parishes of Ontario. It was as an outpost, formerly served from Matilda, and the services were conducted in the old church, that memorial of the ancient time, whose ruins (about a mile east of the village) are yet to be seen. Latterly, the necessity for a church in the village made itself felt; and it was resolved to meet that necessity. Hands and hearts were called to the work, and the response is seen in the beautiful little building, perfect in all its appointments, which it was the happiness of the Bishop to consecrate on Friday last. It would be invidious to mention individual cases of self-sacrifice. The Church at large knows, and will not forget, to whom we are indebted for so admirable a work. The building was commenced during the incumbency of the Rev. W. Anderson, continued under the Revs. W. B. Carey, G. W. White, and completed (save as to a few of the inner details) by the Rev. K. L. Jones. Its consecration took place under the Rev. W. J. Muckleston, the present rector. The services of the day began by the presentation of a petition for consecration by the rector, the donor of the site and the churchwardens, as is usual, the xxiv. Psalm was recited by the Bishop and his attendant priests, as they passed solemnly (taking possession) from the west porch to the altar, the choir attesting the joyful concurrence of the people in the crowning "Gloria." The further service—prefaced at this point by hymn A. & M. 395, "O word of God above"—was then proceeded with; and (the sentence of consecration having been read) closed by Hymn 320, "The Church's one foundation."

It is perhaps unnecessary to say more of the after service, Confirmation, than this, viz.—a great and good work for Christ and His Church is being done by the rector of Edwardsburgh. His is the hard task to follow up the labors of an earnest and devoted predecessor, and the task is being honorably discharged. The well-filled

church, the large number (for such a place) of devout and earnest minded candidates, the ready response and hearty singing; above all the number of communicants (as apart from the newly confirmed upwards of fifty), all speak of work honorably and well done in the Master's cause. The hymns sung during the service were—before the act of confirmation, hymn 137, after it hymn 280, "Thine for ever." Collection towards the font (a very handsome one), was \$9.96.

### TORONTO.

**MEETING OF SYNOD.**—After the Bishop's address on Tuesday, the 10th, the election of Secretaries took place. The result was:—Clerical Secretary, Rev. C. H. Mockridge, re-elected. Lay Secretary, Dr. J. George Hodgins, re-elected. Mr. W. P. Atkinson was re-elected Secretary-Treasurer.

The Lay Secretary read a letter from Mr. S. B. Harman, Chancellor of the Diocese, regretted that his ill-health would not admit of his being present at the meeting.

The following were appointed to act as scrutineers in the election of the elective members of the Executive Committee:—Rev. A. G. Stewart, Mr. G. M. Evans, Mr. S. G. Wood, Rev. J. McLean Ballard. Liet-Col. Geo. T. Denison read a memorial from the Diocese of Niagara, praying that the moneys collected within that Diocese towards the Episcopal Endowment Fund of the Diocese of Toronto before the Diocese of Niagara was formed, be now handed over to the Synod of said diocese for Episcopal uses.

The memorial was referred to a special committee.

The Clerical Secretary read a report from the Commissioners of the Synod of Niagara, as to the amount of the Clerical Trust Fund of the Diocese of Toronto, claimed by the Diocese of Niagara as justly belonging to it. The report asked that the matter be settled at this meeting of the Synod. It was referred to the original Commissioners on the matter.

The Lay Secretary read a letter from the President of the Mechanics' Institute, extending to the members of Synod the free use of the reading-room and library of the Institute during the meeting.

Rev. A. J. Broughall, moved to the effect, "That it be an instruction to the General Purposes Fund Committee, in striking the assessment for the year, to exempt the Episcopal Endowment Fund from such assessment." He said the General Purposes Fund was in a healthy state, and could stand a diminution of this kind. Vice-Chancellor Blake seconded the motion, which was carried.

Rev. John Fletcher moved, seconded by Rev. A. J. Fidler, to the effect that an address be presented to the House of Bishops asking that a form of prayer suitable for Rogation-tide be prepared and authorized for use during that season in the churches of this ecclesiastical Province. Carried.

**Wednesday.**—The Clerical Secretary read a letter from the Rev. Canon Read, of the Diocese of Niagara, asking the continuance of a Committee of the Toronto Diocese to effect, if possible, a system of clerical exchanges between the Dioceses.

Rev. A. J. Broughall moved, seconded by Rev. Rural Dean Allen, "That the letter be referred to Rev. Canon Brent and Rev. Mr. Logan." Carried.

The Synod took up the report of the Executive Committee, which dealt with a number of matters that had been referred to the Committee by the Synod. After some discussion on the subject, the Clerical Secretary said he thought the Bishop should be requested to appoint a committee to confer with him regarding the whole constitution of the Diocese, so that the Synod might have something definite before it at next session. He moved an amendment accordingly, which was carried.

His Lordship Bishop Fuller having entered the room at this stage, was invited to the platform, where he took a seat amid applause. Rev. Canon Roberts, of the same Diocese, was invited to a seat on the floor, as also was Rev. Canon Read and the Rev. Messrs. Curran & Lloyd.

Dr. Snelling read the report of the Committee on Contested Seats, which adjudicated upon the objections as to the right of certain lay representatives to seats in the Synod. The Committee decided that some of these representatives were not entitled to seats because the assessments on their respective parishes had not been paid.

Rural Dean Allen moved that the report be not adopted as far as it deprived duly elected representatives of their seats owing to the non-payment of their assessment. Rev. A. J. Broughall moved that the seats be allowed for the present session, on payment of the ordinary assessment. The report of the Committee was, however, sustained.

The Bishop announced that the following would be the Committee to consider the whole question of the constitution, in accordance with the Clerical Secretary's resolution:—Archdeacon Whitaker, Revs. S. Jones, J. Pearson, A. J. Broughall, A. H. Baldwin, and C. H. Mockridge, Vice-Chancellor Blake, Messrs. Wm. Ince, Clarke Gamble, C. J. Campbell, A. H. Campbell, and Dr. J. G. Hodgins, with the Bishop as chairman and convener.

The report of the Executive Committee, so far as relates to the reconstruction of standing committees, was referred to the committee appointed to consider and report upon the constitution of the Diocese. The remaining clauses were carried.

The report of the Endowment of See, Rectory Lands and Land and Investment Committee, giving the usual statement of sales and investments, was adopted.

Rev. Mr. Sanson read the report of the Sunday School and Book and Tract Committee, which was adopted.

Mr. Campbell read the report of the Clergy Trust Committee. It noted the following changes in the investments: an increase of \$1,953.59 in debentures, and a decrease of \$1,050 in that of mortgages held by the Trust, with a final increase of \$903 in the capital account. After recording with regret the death of Bishop Bethune, the Rev. Dr. Lett, and Rev. Mr. Checkley, the Committee gave the amount payable for 1879-80 as \$20,907, against \$20,947 in 1878-9. This portion of the report was adopted; the remainder, which made certain suggestions in regard to the establishment of a superannuation Fund, was referred to the Special Committee on the constitution.

Mr. Campbell then moved that the resolution of this Synod, passed in June, 1878, providing for the distribution of the proceeds of the Sustentation Fund of this diocese be, and the same is, hereby rescinded. Carried.

Mr. Campbell submitted a resolution to authorize the action of the Committee in handing over to the Niagara diocese the capital representing the annuity of the late Rev. Mr. Checkley, which was carried.

Rural Dean Stewart presented the report of the scrutineers on the ballot for the Executive Committee, giving the following as elected:—Rev. A. J. Broughall, Rev. Canon Stennett, Rev. John Pearson, Rev. Canon Brent, Rev. Canon Morgan, and Messrs. C. J. Campbell, Huson W. Murray, W. T. O'Reilly, A. McLean Howard, Marcellus Crombie.

His Lordship announced that his appointments to the Committee were as follows: The Dean of Toronto, the Archdeacon of York, the Archdeacon of Peterboro', Rev. A. Sanson, Rev. Mr. Mockridge, Chancellor Harman, Vice-Chancellor Blake, and Messrs. Clarke Gamble, A. H. Campbell and Dr. Hodgins.

Rev. Mr. Tremayne presented and read the report of the Committee on the Widows and Orphans Fund.

**Thursday.**—A new Canon respecting the Widows' and Orphans' Fund was, after discussion, declared out of order.

Rev. Dr. Smithett moved for the appointment of a committee to prepare an address of welcome, on behalf of the Synod, to be presented to the Governor-General and the Princess Louise on their approaching visit to this city, said committee to consist of Archdeacon Whitaker and Messrs. A. H. Campbell and C. J. Campbell. Carried.

**MISSION WORK.**—The Synod then took up the report of the Mis-

sion Board, which was read by Archdeacon Whitaker. After the adoption of the report a discussion took place as to the continuance of the clerical secretary in his present office. In the course of a lengthened discussion the Synod appeared to feel that the Rev. Dr. Hodgins had been sowing valuable seed extensively, and that a great harvest would be the ultimate result of his laborious and effective work. It was ultimately decided to leave the matter to the Mission Board, with full power to appoint a Clerical Secretary if they thought it necessary.

Mr. C. J. Blomfield moved "That the thanks of this Synod be and are hereby tendered to Messrs. Henderson for their liberal offer of \$1,000, which resulted in further subscriptions toward the fund of the Mission Board, and the subsequent extinguishment of the debt." This was carried by a standing vote with loud applause.

Mr. Marcellus Crombie read the report on General Purposes, Statistics and Assessment, which was adopted.

Rev. J. D. Cayley submitted the Church Musical Committee's report which was to the effect that the edition of two thousand copies of the book of chants and canticles published under the authority of Synod having been nearly all sold, the committee purpose preparing another edition during the ensuing year with additions. The committee have also before them the desirability of preparing a book of carols for the different seasons, to meet a widely expressed want. The report was adopted.

**Friday.**—Ven. Archdeacon Whitaker presented the report of the Executive Committee nominating the members of the Mission Board for the current year, as follows:—Archdeacon Whitaker, Archdeacon Wilson; Toronto, Rev. S. J. Boddy, Hon. Ed. Blake; West York, Rural Dean Osler, N. W. Hoyles; East York, Rural Dean Fletcher, J. Ham Perry; Peel, Rev. W. H. Clark, Captain Blain; East Simcoe, Rural Dean Stewart, F. Evans; West Simcoe, Rev. W. R. Foster, Hon. G. W. Allan; Durham, Rural Dean Allen, T. M. Benson; Northumberland, Rev. Canon Stennett, A. Hewson; Haliburton, Rev. P. Harding, C. J. Blomfield; additional members, Rev. A. Sanson, Rev. Septimus Jones, J. R. Cartwright, and Jas. Henderson. The report was adopted.

The Address to the Governor General and the Princess Louise, drafted by the committee appointed for the purpose, was adopted.

The Printing Committee presented their report, which was generally adopted, except that on the proposal of Mr. C. J. Blomfield it was decided to refer the question of printing the statistics to the Mission Board, subject to the sanction of the Printing Committee.

The subject of Church Discipline was postponed till the next session.

The subject of Easter Vestry meetings was referred back to the Executive Committee.

Rev. Archdeacon Whitaker moved:—That this Synod, on the occasion of its first ordinary assembly after the lamented death of the Rev. Rural dean Lett, desires to express its deep sense of his long and laborious services on behalf of the church of this diocese, and instructs the Hon. Secretaries to communicate this resolution to his widow, and the assurance of their respectful sympathy. In seconding the motion Col. Blight paid a short but feeling tribute of respect to the memory of the deceased. The motion was carried unanimously.

On the motion of Mr. A. H. Campbell, the sum of fifty dollars per quarter was ordered to be paid to the Rev. Philip Tonque from the General purposes Fund—there being no Superannuation Fund in the diocese.

On the motion of Archdeacon Whitaker the sum of \$800 per annum was ordered to be appropriated from the General Purposes Fund for the rent of a See House.

The usual votes of thanks was given to the Railway Companies for reduction of fares, to the Toronto ladies for the luncheon provided, and to Toronto Mechanics' Institute for the use of their rooms.

Dr. Hodgins moved. "That on the approaching resignation of the Secretary-Treasurer this Synod desires to express its appreciation of the energy and ability with which he has carried out his duties and the courtesy which he has always

displayed in dealings with members of the Synod." Carried.

The Bishop then congratulated the Synod upon the termination of their arduous labors, and upon the spirit of good will and harmony which had prevailed throughout. After which his Lordship pronounced the the Benediction and the Synod closed.

The Standing Committees for the year were arranged as follows:

The Clergy Commutation Trust Committee.—Very Rev. the Dean of Toronto, D.D., Rev. Canon Brent, M.A., Rev. Alexander Sanson, Rev. W. R. Forster, Rev. C. W. Paterson, B.C.L., Rev. J. C. Baker, Rev. Jno. Langtry, Rev. I. Middleton, B.A., Lieut.-Col. Grierson, Hon. Vice-Chancellor Blake, Clarkson Jones, A. H. Campbell, Peter Paterson, William Ince, Richard Snelling, L.L.D., Clarke Gamble, Q.C.

Endowment of See, Rectory Lands, and Land Investment Committee.—Ven. Archdeacon of Peterborough, M.A., Rev. S. J. Boddy M.A., Rev. Wm. Logan M.A., Rev. J. H. McCollum M.A., Rev. Canon Stennett M.A., Rev. Jno. Cfeighton, S. B. Harman, D.C.L., Fred. Farncomb, Dr. Grasset, Herbert Mortimer, Marcellus Crombie, M.A., Bernard Haldan.

The Mission Board.—The Right Rev. the Lord Bishop, Ven. Archdeacon of York, M.A.; Ven. Archdeacon of Peterborough, M.A.; Rev. Rural Dean Allen, M.A.; Rev. Rural Dean Stewart, M.A.; Rev. Rural Dean Osler; Rev. Rural Dean Givins, D.C.L.; Rev. Rural Dean Smithett, D.D.; Rev. Rural Dean Fletcher, M.A.; Rev. L. H. Kirkby, Rev. W. H. Clarke, B.A.; Thomas Moore Benson, Lieut.-Col. Bligh, Jas. Henderson, Dr. Spragge, Frank Evans, John Ham Perry, Judge Scott, Hon. Edward Blake, Q.C.; Andrew Hewson, John R. Cartwright.

Widows' and Orphans' Fund and Theological Students' Fund Committee.—Rev. Canon Tremayne, M.A.; Rev. C. C. Johnston, Rev. W. S. Rainsford, Rev. John Pearson, M.A.; Rev. F. A. O'Meara, LL.D.; Rev. R. H. Harris, B.A.; J. George Hodgins, LL.D.; J. K. Kerr, Q.C.; Capt. Blain, C. J. Campbell, Sheriff Jarvis, S. J. Van-koughnet, D.C.L.

General Perposes, Statistics, and Assessment Committee.—Rev. R. W. E. Greene, M.A.; Rev. G. A. Anderson; Rev. John Vicars, B.A.; Rev. W. F. Swallow, Rev. J. P. Lewis, Rev. A. H. Baldwin, M.A.; W. T. O'Reilly, M.D.; A. McLean Howard, F. A. Ball, R. H. Bethune, S. W. Farrell, Oliver Howland.

Sunday School and Book and Tract Committee.—Rev. J. D. Cayley, M.A.; Rev. Septimus Jones, M.A.; Rev. Canon Morgan, Rev. J. McLean Ballard, B.A.; Rev. Robt. Shanklin, C. R. W. Biggar, S. G. Wood, LL.B.; J. C. Morgan, M.A.; T. W. Rawlinson, John Gillespie.

Audit Committee.—Rev. E. Horace Mussen, B.A.; Rev. S. W. Young, M.A.; Rev. J. S. Stone, N. W. Hoyles, B.A.; Henry Pellatt, J. D. Oliver.

Church Music Committee.—Rev. J. D. Cayley, M.A.; Rev. C. R. Bell, Mus. Bac.; Rev. John Pearson, M.A.; John Carter, J. A. Worrell, John Hague.

Printing Committee.—Rev. T. Walker, B.A.; Rev. Joseph Fletcher, B.A.; Rev. Alex. Williams, M.A.; Alderman Boswell, F. D. Barwick, and the Honorary Clerical and Lay Secretaries.

SYNOD OFFICE.—Collections &c., received during the week ending June 4th. 1879.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Toronto, St. Stephen's, balance of assessment \$20.00; Orillia ditto \$12.77; Fenelon Falls ditto \$4.70; Toronto, St. Thomas's ditto \$21.80; Tullamore ditto \$7.00; Loydton ditto \$6.44; (Woodbridge) Vaughan ditto \$6.97; Newmarket ditto \$8.97; Thornhill and Richmond Hill, ditto, \$11.68; Seymour and Percy, on account of assessment \$3.50; Cameron and Dunsford, balance of assessment \$2.00; Atherley and Beaverton in full of assesment \$7.72; Collingwood, balance of assesment \$11.47; Berkeley and Chester, ditto \$21.58; Manvers ditto \$9.87.

Annual Subscription.—Rev. W. Jupp (two years) \$10.00.

DIVINITY STUDENTS FUND.—April collection.—Cookstown, St. John's \$2.22, St. Luke's \$1.16, Braden's 84 cents; Brampton \$7.00; Georgina \$5.00; King 65 cents.

ALGOMA FUND.—Day of Intercession collection.—Galway, Kinmount 42 cents, Silver Lake 28 cents Swamp Lake Road 37 cents, Cookstown St. John's \$5.92; St. Luke's 92 cents; Georgina \$1.15; Aurora \$4.00; Oakridges \$2.00; Perrytown \$5.00; Markham, Grace Church \$2.05; Batteaux \$2.00; Duntroon \$1.05; Ashburnham \$5.00; Otonabee \$2.00; Manvers \$1.00; Hastings \$1.60; Albion and Mono; St. James's \$3.70; St. John's 89 cents; Mono Mills 85 cents; St. George's 53 cents.

MISSION FUND.—Parochial Collections.—Toronto St. Thomas's \$17.20; Ashburnham \$92.55; Otonabee \$16.70; Craighurst \$20.40; St. James's Vespra \$22.87; Christ Church \$5.00; Midhurst \$7.35; Lindsay, balance in full \$11.25.

In answer to \$1000 Offer.—Rev. Dr. Givins \$10.00.

Subscription.—Rev. A. B. Chafee \$5.00.

OSHAWA.—We learn that at the request of the Bishop, St. George's Church, Oshawa, was opened for Divine Service on Sunday, 1st June, and Rev. Mr. Johnson officiated morning and evening to excellent congregations; on Sunday last also, the Church was well filled. It was gratifying, we feel sure, to very many, to be permitted once more to worship in their parish Church after being for so many months deprived of that privilege. The present arrangement we understand, is but temporary.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CHIPPAWA.—On the Sunday after Ascension Day, the offertory at the church was devoted to the Algoma diocese. At morning service more than \$26 was given, which is more than the apportionment for this parish for the year.

GUELPH.—The consecration of this beautiful church is to take place on the 24th (St. John Baptist) at 12 m. The Bishop of Toronto has kindly consented to be present with the Bishop of Niagara. The Provost is to preach the sermon. It is exceedingly creditable to this parish that so large and costly a church (costing about \$40,000) should be out of debt, and that also in addition to building a rectory at an expense of some \$8,000, of which the greater proportion is paid. On the Monday evening there is to be a reception at the Rectory, and on Tuesday evening a musical festival. The clergy who may wish to attend are requested to bring their surplices.

MERRITON.—On Trinity Sunday the Bishop held a confirmation at Christ Church, Grantham, when eleven persons were confirmed and twenty-six received the Holy Communion. In the afternoon his Lordship confirmed seventeen persons at St. George's, Homer, seven of whom were baptized the Sunday before. All of them remained for the Holy Communion. Fourteen adults have been baptized in this church within eleven months, and the Bishop expressed the great satisfaction it gave him to see so good a work going on. In the evening at St. James's Church, Merriton, twenty-six were confirmed. The Bishop was very impressive in his address at each of the places.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

MEETING OF SYNOD.—The Synod met on Tuesday, June 17th, in the Synod Hall of the Chapter House, London.

The following is the Bishop's address:

BELOVED BRETHREN,—“Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.” With what more appropriate words could I bid you welcome once more to this Annual Council of our Church than with those which form this Apostolic salutation, and this affectionate entreaty for grace to help in time of need, as well as for that inward and precious peace which no earthly trials or conflicts can destroy? It seems but as yesterday that I took leave of you in June last to visit the Mother Country, and yet in reality another entire year has passed away since we last met as a Synod. Many and great have been the temporal and spiritual blessings which the Giver of all good has bestowed on each

and all of us. May we truly appreciate His un-failing goodness, and yield Him in the future a more loving and devoted service. May the rapid flight of time remind us all of the imperative necessity of “so numbering our days that we may apply our hearts unto wisdom,” remembering that at no distant period the hour cometh in which “no man can work.”

One of the objects that I had in view in visiting England was the attendance at the Lambeth Conference, which was convened by His Grace the Archbishop, of the English, American and Colonial Churches. We trust that much good will ultimately result from such a brotherly gathering. I only regret that I was unable to be present at the commencement of the Conference; but what I was permitted to witness in connection with it impressed me deeply with the conviction that these periodical meetings of the Chief pastors in the different branches of the Anglican Communion might be made subservient, under God, for the maintenance and diffusion of those pure Gospel principles for which the Reformers of our Church suffered martyrdom. I would notice first, in connection with the Conference, the marked respect which was deservedly paid to the Presiding Prelate, His Grace the Archbishop of Canterbury. His years, his learning, his experience, his long, devoted and able services as a faithful follower of the Chief Shepherd and Bishop of our souls, and his severe domestic afflictions, endured with such Christian fortitude, alike entitled him to the affectionate respect of his assembled brethren. But it is as the unfaltering champion of the all-sufficiency of the Holy Scriptures; the earnest advocate of the principles of the Reformation; the purity and simplicity of worship, and the uncompromising opponent of all Romanizing tendencies, that he merits the admiration and respect of all true members of the Church. The various able reports presented by the several Committees were, many of them, of the deepest interest and importance, and will have been read by all with much thankfulness and appreciation. In regard to the warm sympathy expressed towards the Churches and individuals protesting against the pretensions and errors of the Church of Rome, the distinct proclamation delivered as to “the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith,” and the deliberate reiteration of the principles of our Reformed Church on the subject of “Confession,” &c., &c., it will be a source of the sincerest satisfaction to many anxious minds that in the Episcopal Council at Lambeth there was no uncertain sound as to the maintenance—under all circumstances and at any cost—both of the integrity of the faith and the Protestant character of our worship. Let us thank God and take courage.

I may observe here that during my stay in England I had many opportunities of noticing the condition of the Church in the Mother Country, and estimating the extent of the efforts that are being made by every school of thought, with a view of meeting the spiritual necessities of all classes of the community, and to ameliorate the condition of the ignorant, the abandoned and the destitute. Whatever opinions have been formed in times past, as to the value of the Church of England, as the chief instrument under God for the moral and spiritual advancement of the empire; and however speedy the downfall predicted for her by those who envied her temporal privileges; or feared her restraining influences, there is no room for doubt at the present time in any candid mind, that she is one of the noblest and mightiest bulwarks of divine truth, and the acknowledged leader in every Protestant Christian enterprise for home and for abroad. There is an amount of zeal, energy, liberality and self-denial exercised by her godly ministers and laity, which is beyond all praise, and on which we may confidently look for the Divine blessing. Indeed *intense earnestness* is the prominent feature in the Church life of to-day in the “old country,” and in this respect we, her offspring, may do well to emulate the noble example her clergy and laity present to us.

During my stay in England I was requested by the Lord Bishop of London to represent him in a confirmation tour through Norway, Sweden and Denmark. I was glad to have the opportunity, not only of being of service to so excellent a pre-



late, but also of visiting these interesting countries, and observing not only the condition of the brethren of our own communion in those lands, but also the state of religion generally. It was gratifying to notice, as far as our own brethren were concerned, the provision made for their spiritual oversight and instruction. Owing to the efforts mainly of "the Colonial and Continental Church Society," chaplains are stationed at all the chief places of resort on the part of English Church members. The ministrations of these godly ministers of the Gospel are not only an unspeakable comfort to invalids and other travellers separated from their homes and home privileges, but they are a testimony in these countries to the purity of the Gospel, and to the great zeal and activity of English Churchmen; and are the means also of making them acquainted with the Scriptural character and beautiful simplicity of our liturgical worship. I can bear testimony to the admiration expressed, almost universally, by those Protestant populations, for the Church which I had the privilege of representing on that occasion. I feel sure that such intercourse on the part of our English Bishops must have a tendency to knit together these various portions of the Church of Christ on earth in closer and more intimate fellowship.

We should see in all such spectacles the types of that full and complete communion of the saints of God, which will be hereafter consummated in the presence of the glorified Redeemer.

#### THE WESTERN UNIVERSITY.

We trust that this Institution, which has already engaged so large an amount of public interest and attention, will soon be a living reality. This enterprise has thus far been owned and blessed of God; and I feel sure it will be gratifying to you to learn that sufficient progress has been made in connection with this important undertaking, as to leave its final establishment, humanly speaking, no longer a matter of doubt; and to render the completion of the work merely a question of time.

Independent of the sums subscribed in this Diocese, it is a cause of great gratification to me that I am able to report that a sum of over thirty thousand dollars (\$30,000) has already been subscribed by our English friends. When we consider the depressed financial condition of the Mother Country at the time of my visit, and the very many appeals from other Colonial bishops for their respective dioceses, I think you will agree with me that the sum subscribed represents an amount of sympathy and interest in this effort which may well encourage us to hope for a larger measure of support in the near future. In view of this external assistance which has been extended to us, it must surely be seen that it is incumbent that we, on our part, should do our very utmost to speed on the work. The grant of two thousand pounds (£2,000), so generously bestowed by "The Society for the Promotion of Christian Knowledge," will naturally be expected to stimulate the home effort; and the best proof we can give of our worthiness to be aided in this, as in all our church movements, is to be found ready to devote our personal time, strength and substance, whenever and wherever we may be called upon to do so.

Whilst, then, in regard to this enterprise, we are prepared to see some little time elapse while we are gathering together the materials for its consummation, we can look forward with confidence to the time when in this Diocese men of scholarly ability, high culture, and ministerial zeal and fidelity will not have to seek, cap in hand, for academic honors at the doors of distant Universities, where their talent and worth are neither known nor appreciated; but where in this, our Cathedral City of London, those legitimate honors which are due to the scholar and the divine may be righteously and inexpensively awarded.

That every Christian who is zealous for the efficiency and intellectual condition of the communion to which he belongs should contribute generously to this end, we have no manner of doubt. The great educational work carried forward by our Presbyterian friends in Kingston at this time, for which we award them all possible honor and praise, should stimulate us to redoubled exertions.

Many of our brethren, I have no doubt, will be very glad to hear that our old friend, the Rev. John Hurst, late Assistant Secretary of the Colonial and Continental Church Society, is so deeply in sympathy with us in this great and good work, that he has most unselfishly placed his services at my disposal, with a view of helping forward our good cause amongst our friends in England, where he is now prosecuting the work I commenced. He will in due time (D. V.) return to this Diocese, which he loves and delights to serve. In this country our valued friend, the Rev. John Gemley, will continue his labors for the University. Let me commend him, beloved brethren, to your warm and cordial support.

The past year has been one of the most eventful in the general history of the Church in this Dominion than has ever been known. Among the most important of these, I may notice the resignation of the Most Rev. Bishop Oxenden, the late Metropolitan of Canada. By the retirement of this godly man and most exemplary Bishop (whose practical religious works are read and appreciated wherever the Church exists), this country not only lost a wise and loving administrator; but the office of Metropolitan, hitherto supposed to be attached to the See of Montreal, has, by the mutual consent of that Diocese and the Province, been placed upon a different footing, and one which, perhaps, will afford more general satisfaction to the Church at large. In the present Metropolitan, the Lord Bishop of Fredericton, the senior Bishop of Canada, the Church will recognize one who, by reason of his age and experience, is well fitted worthily to fill the exalted and responsible position.

In the recently elected Bishop of Montreal—Dr. Bond—we have the satisfaction of recognizing one who, by his long and faithful ministry in this country, as well as by his administrative capacity, displayed not only in pastoral, but in various kinds of missionary work, is eminently constituted to fill the position with honor to himself and acceptance on the part of those under his spiritual oversight and care.

In the removal of the late venerable and amiable Bishop of Toronto—Dr. Bethune—from the scene of his early labors, we recognize another marked event in our Canadian Church history; the more striking perhaps in our eyes, inasmuch as it led, in the course of Divine Providence, to the elevation to the vacant See, of one who had for some years filled a succession of most important positions in our own Diocese; in whom I have always found a loyal, faithful friend and co-operator in every good word and work. Most keenly I feel my loss, personally and otherwise, in his removal from among us. It is a comfort, however, to know that he is a great gain to the Church in our sister diocese, and that he is still bound to us by the ties of Christian love and friendship; and that we shall occasionally be cheered with his presence and counsel to advance the cause of our common Lord in the Diocese. I am confident you will join heartily with me in invoking the blessing of our Heavenly Father upon him, that his episcopate may be owned and blessed of God in every department of the Church's work. Rarely have so many changes in regard to the Episcopate in this country taken place within so brief a period. It is our comfort to know that they are all in the direction of Him who moveth about "in the midst of the seven golden candlesticks, and holdeth the seven stars in His right hand."

#### OBITUARY.

It is with the deepest sorrow that I also draw your attention to the gaps that have been made in the ranks of our own Diocesan clergy during the past year, four of these having been summoned from the scene of this their earthly labors to their heavenly home.

The Rev. B. Bayly, well known in this city and throughout this section, as the head master of our High School in this city was a striking instance of high talent, unostentatious and truly Christian disposition—ever ready to assist his brethren in the ministry and much esteemed where ever known for his high christian character and genial courtesy. In the decease of Revs. H. Halpin and A. Zimmerman, we have also to deplore the loss of two of our clergy, whose scholarly attainments reflected honor upon the Diocese to which they

belonged; whilst on the removal of the Rev. J. Padfield, we are called upon to mourn the loss of an old and faithful missionary of the cross. In the early demise of the Rev. W. Logan, Rural Dean of North Middlesex, we have sustained a serious loss. One of the first to enter Huron College, he gave early promise of a bright and useful career, and his subsequent life showed this promise to have been well founded. As an earnest and zealous worker in the cause of Christ, and a loyal son of the Church, he was greatly beloved by his brethren the clergy as well as by myself. In all these dispensations we should recognize the uncertainty of human life, and the need of throwing ourselves more devotedly into the work to which we have been called of God remembering that we may soon be summoned to give an account of our stewardship, and that "the night cometh when know man can work."

#### SUPERANNATED CLERGY.

The additions which have lately been made to number of superannuated clergy, prove the wisdom of that course of procedure recently effected by the adoption of the Canon xxvii.—"On the appropriation of the Commutation Fund" In thus providing for our aged and infirm clergy, when they are no longer able to discharge their duty, we not only benefit the actual recipients, but take a burden of care from many a faithful laborer in the field who recognizing the fact that the Church is now mindful of her duty in this respect will increasingly secure the energies and devotion of her clergy in the discharge of their onerous and important duties.

#### ORDINATION.

Last year it was my privilege to hold the largest ordination that ever took place in the Canadian Church. Nine were ordained Deacons, and seven were advanced to the Priesthood.

This morning we had another gratifying sight in witnessing the setting apart to the Ministry of the Gospel, a number of godly and faithful soldiers of the cross, ready and well prepared to enter the field of the Lord as laborers, and determined to work loyally for the Master who called them into His vineyard. Six were ordained Deacons, seven were advanced to the Priesthood. Such accessions from time to time to the ranks of our clergy must greatly cheer the heart of every Christian who is anxious for the extension of the Redeemer's Kingdom.

Let us thank God, and not cease to pray that all those who have been ordained to the Ministry of the Word, may be endued with heavenly grace, and prove themselves everywhere, able ministers of the New Testament.

#### DIOCESAN WORK.

Without entering on this occasion, upon any detailed account of diocesan and parochial work I am thankful to state—in a general way—that with very few exceptions, all our parishes are supplied with the ministrations of the Church. This must be regarded as an encouraging sign, not only of a present vigorous vitality, but I trust of the near approach of a day when, by a more prosperous condition of the country—of which we can see the dawn already—the church in this diocese will not only be better able liberally to support her clergy but take the lead in this Dominion to carry the Gospel into the "regions beyond." May God give us grace to recognize and fulfil the increasing responsibility which an increasing ability imposes.

In order to real ministerial usefulness, the indispensable requisites are personal religion, and faithfulness in the discharge of pastoral duties. No mere external decorum; no attention to the mere "ex-officio" duties of the clerical profession will avail for the good of souls, unless there is spiritual life and the mind of Christ seen in the minister; and he be a man who has experienced a change of heart by the power of the Holy Ghost. Personal and spiritual religion in the heart and life of a minister, is essential to the spiritual life and prosperity of his flock. A lifeless minister will have a lifeless flock. The secret of his service and the surest augury of his success is that his labor must be a labor of love. "Simon Peter," says the Saviour, "lovest thou me?" and the proper consequence of this love, the charge which

he subjoins is, "Feed my sheep." Look at what the Maker requires of His followers and labourers in his vineyard, and see whether nature is equal to the task without the animating principle—"love." "The love of Christ constraineth us." Let us remember that the charge of the Chief Shepherd to Peter is equally given to us:—"Feed my sheep." "Let us be instant in season and out of season," in pressing upon men—not only from the pulpit, but from house to house—the things which belong to their peace. Let us, according to our ordination vows, which are upon us, "never cease our labor, our care, our diligence, until we have done all that lieth in our power, to bring all such as are or shall be committed to our charge into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there be no place left among them either for error in religion or for viciousness in life. Let us, according to the same vows, "apply ourselves wholly to this one thing, draw all our cares and studies this way, and use public and private admonitions and exhortations, as well to the sick as to the whole within our cures."

I am sure you will agree with me that the prosperity of a parish depends, under God, upon the personal piety, zeal, sound doctrine and holiness of life of the minister who has given himself in earnest to the ministry of the Gospel, determined out of the fulness of his own heart to preach "the unsearchable riches of Christ; preach Him and Him crucified, as "the end of the law for righteousness to every one that believeth." A mistake on the doctrine of the perfect atonement of Christ would be fatal to the end for which the ministry was established, and no external attention to duty can compensate for such a mistake. In order successfully to feed and keep together the flock of Christ, the pastor must live and labor among his people. The visits of the faithful pastor will not be few and far between, and the occasion of idle, or frivolous, or fault-finding gossip; but he will strive to render his visits always of a pastoral character, and the means of spiritual profit. When practicable, he will read a portion of God's Word, with devotional exercises suitable to the necessities of those thus visited. Again, in such visitations he will avail himself of every opportunity, if needed, to allay dissensions in his parish, inculcating and practicing that "charity which thinketh no evil;" he will stimulate his people to increased efforts in the furtherance of every good word and work; and he will draw their attention to the great field of missionary operations, in which it is well his people should be led to feel a deep interest if they are to aid in any appreciable degree in their successful accomplishment. The careful and frequent study of the ordination service will enable the minister of Christ to keep before him his solemn duty in all these respects. He will see that it is incumbent upon him to guard his people from all false doctrine, and to unfold to them the simplicity of the truth as it is in Jesus Christ. He will see also that it is incumbent upon him by faithful sound Gospel teaching, kindly sympathetic intercourse, and considerate guidance and counsel, to keep his flock united as the family of Christ striving together to do the Master's will, and exhibit in his deportment those he is and whom he seeks to serve. I feel sure, my brethren, from my knowledge of you and of your work in the past, that by the grace of God you will continue your efforts, not only to further to the utmost of your ability, the spiritual well-being of the flock committed to your trust, but will also endeavour to advance the cause of Christ in the diocese of your love and choice, and in the Church of God at large.

And to you, my brethren of the Laity, I must also address a few friendly words of counsel and exhortation. Never, perhaps, was there a time when, as a rule, the Laity have taken a deeper interest in the Church, and exercised a wider influence in all its concerns. Your very presence here to-day is an evidence of this. But I would earnestly entreat you fully to appreciate the purpose for which you are invited to take part in this important council of the Church. We are aware that there are those who take very low views of this matter, and who entertain most erroneous opinions upon the subject. They imagine a kind of antagonism between the Clergy and Laity.

They deem you are to keep a suspicious eye upon those who minister to you in the Lord; they would bid you, above all, be careful, as Laity, to see that the rights and privileges of your orders are maintained. I need not remind most of you, my brethren, of the fallacy of such views as to your position, and your course of action. Many of you, who have sat in council with us here, year after year, and to whom we have been indebted for faithful advice, clear judgment, and generous co-operation and support in all our church work, have a better appreciation of your position and duty as members of this Synod. You know well there should be no antagonism between the ministry and members of the Church of Christ, but a loving inter-dependence and generous sympathy and hearty co-operation.

You have recognized the fact that it is not for any particular class, party, or order in the Church, we are here to legislate; but for the Church as a whole, as the spiritual body of Christ. Think of the responsibility, as well as of the power committed to you. If you are indeed the keepers of the treasury of the Church, you will be held responsible for the generous and liberal exercise of this power. By a kindly care for the welfare of those who minister to you, and by a considerate and delicate appreciation of that peculiar position and claims upon your regard, you will so bind them to you in affection and concern for your spiritual advancement, that no question will on either part be allowed to intervene, and cause mutual distrust and suspicion. It is only when bishops, presbyters and laity, alike, are thus united in common concern for the general welfare, and on behalf of the progress and prosperity of the Church, that we can hope for God's blessing upon our labors.

The prosperity of our diocese generally calls for our gratitude to Him from whom alone every good and every perfect gift cometh; and if He be for us who can be against us? To Him we will ascribe all the praise and honor and glory; and whose gracious promise to be with His Church always, even unto the end of the world, is all sufficient to sustain and cheer us in our labors to advance His Kingdom.

I cannot conclude this address without thanking you, my reverend brethren and brethren of the laity, from the very bottom of my heart for your continued uniform kindness to me personally, and for your loyal co-operation with me officially in my efforts to advance the best interests of the Church in this diocese. I appreciate and value such encouragements more than I can tell you, and I thank God for all this. My fervent prayer is that the Holy Spirit of Grace and Power may keep us united in Christian love; that we all may be built up together into one Holy Temple, and on the one only foundation, Jesus Christ our Lord, and that "in all our works begun, continued and ended in Him, we may glorify His holy name, and finally by His mercy obtain everlasting life, through Jesus Christ our Lord. Amen."

(To be continued.)

#### UNITED STATES.

Notes by the way.

A description of the working of St. Clement's Parish, is however, a thing that should not be undertaken except by one who has had abundant opportunities of observing the details of their everyday life and service. This the writer of these "Notes" has not yet had; but should it be his lot at some future time, to become possessed of such interesting information, he may seek an opportunity of making it known to his fellow churchmen. Suffice it to say that they are credited with great industry and incessant activity, unbounded zeal and untiring energy: qualities which, however, in themselves, are by no means proof of either orthodox or correct ritual. The Secular Press of Philadelphia, whose opinions and comments were quoted in our last letter, would have acted more wisely if it had been altogether silent on the merits of questions which puzzle such clever and doubtless well-meaning men as Bishop Stevens and Dr. Goodwin on the one side, and Judge Thayer and other lawyers on the other side. What complicates the Ritual question in the United States is that they have no "Ornaments Rubric," as the English Prayer Book has; in fact no prescription of Ritual at all worth mentioning. Ritualists, therefore, conceive that they have the same right to "select" their ceremonial, as others have, and that the question is one rather of degree than of principle. No one would wish to prevent the right of

the Ritualists from being put to the proof and settled, but the use of apparently unconstitutional methods, and the exhibition of violent animus, are to be deprecated—two wrongs will not make a right. Bishop Stevens possesses many qualities of a high order, which fit him for the Presidency of a Convention; it is the greater pity that he should even be suspected of partiality—an error on the other side would be more judicious. His eloquence and wisdom could not bear the strain, if he "stretched a point" in favour of those who differ from him, and become conspicuous for permitting to the accused every latitude to make their defence in face of the plaintiffs. Such at any rate, seemed to be the impression in the legal minds present during the Convention, and in the public prints which dealt with the matter from the outside.

In Philadelphia itself, aside from Church matters, there is much to interest the traveller. First of all, the convenient regularity of its streets, relieved by the judicious planting of trees and "insertion" of parks or squares. A stranger might suppose that streets named after trees of different kinds would be respectively characterized by the prevalence of those several kinds of trees: as Chestnut, Walnut, Spruce, Pine, Filbert, Locust, &c. This, however, is not really the case now, whatever it may have been originally: nor is the use of trees universal, though many of the streets are really extremely pretty from their use, especially those where the willow predominates. The extraordinary group of public pleasure grounds in the vicinity of the Centennial Buildings, with the river Schuylkill running through, is a feature of this beautiful city which approximates it to London, with its chain of parks and gardens. The river, affording abundant opportunities for boating (even steamboats, so large is it) and set off with glens and ravines along its banks, is a special beauty and advantage of the Philadelphia parks, probably found nowhere else to the same degree of excellence. About the whole city there is an air of comparative quietude, regularity of life, and repose—possibly due to its Quaker foundation—and forming a pleasant relief after the intense bustle and confusion of New York. The wayfarer is apt to be puzzled by certain triangular projections from the upper windows of many houses until he is informed that the ladies of Philadelphia, instead of staring out of their windows at passers-by, sit back in a retired position in their rooms, and at the same time see quite as well in these "window reflectors" all that is going on outside. This is an advantage to the occupant of the room, whatever it may be to the passer-by. The latter, on the contrary, might prefer to see those who see him, instead of being "reflected" for examination into the drawing-rooms of a dozen neighboring houses. The sensation of being invisibly criticised is, to nervous persons, not a pleasant one; and there is a certain satisfaction in being able to scan critically those who are disposed to scan you critically. However, the thing will probably work its own cure, to a great extent, if the custom of "window reflectors" becomes so general that the nervous wayfarer may be sure of having an opportunity of having his critics in their turn "reflected" some day in his own reflector. This "reflector" is consolatory: especially needed when one is deprived of the visions of beauty and grace which, with the absence of the "reflector," embellish the drawing-room windows oftentimes.

(To be continued.)

#### MISSION WORK.

CALCUTTA.—Chanda Mission.—The Rev. G. T. Carruthers, M.A., Trinity College, Toronto. Writing from Chanda, a correspondent says: "Our mission has special difficulties owing to the peculiar ecclesiastical arrangements. Every station or Government chaplaincy has a number of outlying dependencies. Nagpur, for instance, where the chaplain is the Rev. G. T. Carruthers, the founder and secretary of the Chanda Mission, has five of these lesser stations dependent upon it. Mr. Carruthers is constantly visiting these places, and he finds in them a certain number of native Christians who belong to our Church. A desire to provide in some way for their spiritual welfare naturally arises, and a catechist is placed there, far from the means of grace, and receiving no supervision except at the Chaplain's quarterly or half-yearly visit. Power is thus dispersed which for the sake of direct missionary effort requires to be concentrated. The funds of our mission are low, as it costs a great deal to keep up such a large establishment. Our secretary has made large advances, and now the Bishop has taken the pecuniary responsibility on himself—no light one. Mr. Carruthers is leaving Nagpur next month, and it is uncertain whether the next chaplain will show so active an interest in the mission. Rev. Mr. O'Neill is stationary at Indore, and has charge of the stations north of Nerbudda; Rev. Mr. Greatheed itinerates among the other stations, spending two or three months in each and teaching the catechists what he can. The great difficulty in these central provinces is the variety of languages. They will probably be annexed to Bombay shortly. But this would be only easing one over-laden

camel at the expense of another; what we must pray for is to have a Bishop of Central India."

## Family Reading.

RAYMOND.

CHAPTER XLVIII.

Raymond found some little comfort in Mrs. Willis's strong conviction that Estelle would yet be restored to him, though he could not perceive that she had any ground for the idea, excepting one of those unreasoning presentments, which are often apparently as potent for good as for evil. It seemed almost absurd to Raymond that he should begin to cherish hope just when there seemed the least foundation for it, as a last effort which he made by trying to induce Estelle's bankers to forward a letter to her, without revealing her address, entirely failed. They told him that Miss Lingard had especially requested that they would not make themselves a medium of communication with any one who might seek to write to her; and his letter was politely returned to him, and torn by himself into shreds in the violence of his disappointment. There was clearly nothing more that he could do, either in London or elsewhere, and therefore he set his face resolutely to begin once again his life of generous labour, without losing more time in vain regrets.

In less than ten days after he left the lodge of what had once been Carlton Hall, he was established at a point on the south coast, not far distant from Southampton, where a lifeboat was stationed that had done noble service already, and was in frequent request. Raymond chose this station in preference to any other, partly because it was in the vicinity of the port from whence so many vessels sailed to Australia, and partly in consequence of the dangerous nature of some portions of the surrounding coast, which kept the crew of the lifeboat he had joined more constantly employed than those which belonged to less perilous neighborhoods. There he remained, working well and nobly, through the spring and summer, not only on the special service to which he had devoted himself at the uncertain periods when his help was claimed for it, but carrying on steadily and regularly a species of mission throughout the fishing villages for miles around, where he found that the men especially were extremely ignorant, and almost as much in want of an evangelist to open up to them the way of eternal life as the natives of distant lands, to whom our missionaries go for that purpose.

Meanwhile Hugh Carlton had slowly recovered from the dangerous illness which had so nearly put an end to his life without leaving him any time for that reparation of his evil deeds on which he was wholly bent. The angel of death, in its near approach—so near that its touch had permanently weakened the vital powers—had been to him in truth as an angel of life; it had suddenly cleared away from before his eyes the golden mist that had wrapped this world for him in the halo of a false glory, and had shown him how ephemeral and unsatisfying were all the joys he had most desired upon earth; while, at the same time, it had drawn back the veil which hid the ineffable loveliness of the everlasting Home and of Him who is the Light thereof, till his whole soul was drawn out to that Blessed One in love and longing, and he sought no other happiness but to do His will on earth, that he might hereafter abide with Him in heaven. Hugh Carlton was as completely changed by his passage through the furnace of fiery pain and danger as the metal, encumbered with dross, that is plunged into the crucible, and drawn forth from it in the form of pure gold. He had now two special purposes in life which he earnestly desired to accomplish before his summons came: first of all, he deeply longed to repair his errors in the past by finding Estelle and restoring her to Raymond, that he might see them happy together, as they would have been but for his cruel fraud; and, secondly, he hoped yet to be able to make use of the talents God had given him, by fulfilling that true mission of the poet, which consisted in futhering by his gentle art the coming of the righteous kingdom of his Lord. During the time that he was wholly engrossed in his pursuit of Estelle, Hugh had completely neglected the cultivation of his poetic genius; but during the tedious hours of convalescence, he gladly resumed it, with

fairer aims than had ever sanctified his verse before, and the success of his efforts was so great, that there seemed reason to hope he might indeed be able to do good service to the cause for which alone he now desired to labour.

Hugh's relations had moved him from the village inn to London, so soon as it was considered safe for him to travel, and there he remained with his uncle and aunt throughout the whole spring and autumn.

Kathleen had gone to her new home with her husband, and Mr. and Mrs. Carlton were glad to have his society in their loneliness, so that they remained in town long after the season was over, for the first time in their lives, because it was it was thought necessary to keep him under the best medical care.

Hugh bore the confinement and want of amusement very patiently, and as he lay on the couch by the window, in the sultry afternoons and long summer evenings, he occupied himself on a volume of poems, so full of the sweetness of love and gratitude that springs up like a well of water in the pardoned soul, that they seemed to those that heard them read like echoes caught from the melodies that resound for ever and ever among the hosts of the redeemed above. But when the dewy mornings and fresher days of early autumn took the place of the oppressive heat of an unusually warm summer, Hugh regained so much of his former strength and vigour, that he obtained leave to emancipate himself somewhat from the doctor's control, and put in execution a plan which he had formed months before, and over which he had brooded with ever-increasing hope, that it might be the means of securing his great object in the recovery of the poor lost Estelle.

Hugh had been with her so constantly during the two years of their acquaintance that he had become unavoidably cognisant of many of the details of her daily life which were unknown to any one else.

He knew that she had interested herself in the poor for many miles round Highrock House, and that she had been in the habit of visiting them personally, and supplying their wants from her ample means.

He felt sure that she would not leave the neighbourhood without providing for the continuance of this assistance to them; and Mr. Derwent had, in fact, told him that she had left considerable funds in his hands for this purpose; but one day, after Hugh came to London, when he was earnestly recalling every incident of the past, in the hope of finding some link in the chain of events which might still retain a hold on Estelle, he suddenly remembered a family whom she had greatly assisted under circumstances which made it nearly certain that she could not have continued her gifts to them through the parish clergyman.

It had been quite accidental that he had discovered her acquaintance with them. One evening in the spring of the preceding year he had been riding home over the mountains from some distant excursion, when, very much to his surprise, he met Estelle Lingard alone on horseback, in an extremely unfrequented part of the country.

He had been so astonished and almost alarmed at her boldness in being so far from home without an escort, that she had felt obliged, rather reluctantly to tell him where she had been, making, however, a condition that he should not himself intrude on the very peculiar family she had been visiting.

She told him that in a hut, on the mountain-side there lived an old labourer, with his wife, and his son who was a cripple, and that she had come to know of their existence from the fact that in one of her mountain rides she had encountered this poor lame boy, who had fallen down and broken one of his crutches, so as to be unable to regain his home. They lived in such a perfectly solitary region, that if Estelle had not so fortunately discovered him, he might have lain there all night unaided.

She had managed to get him mounted on her pony, and walked by his side to the cottage, where his father and mother were found in great anxiety respecting him. They were full of gratitude to Estelle, and made her welcome in their miserable hut, where they seemed barely to possess the necessaries of life; yet she could see that there was a good deal of uneasiness in their manner, and when

she left them they entreated her not to mention to any one that she had seen them. She agreed, provided they would let her come to them again, and bring some comforts for the poor sick boy as well as for themselves.

Soon she got into the habit of visiting them frequently, as she found they were almost starving.

They lived almost entirely on the produce of a little garden which the old man cultivated, and by the sale of some little wooden toys which they manufactured together, and which the wife went twice a year to sell in the country town; but they most carefully abstained from coming in contact with their distant neighbours, and strove to live in so absolute a solitude that their very existence should not be known to any one.

Estelle afterwards discovered that the cause of this strange desire of concealment was simply the fact that, many years before, the old man had committed some offense which had brought him within the power of the law, but he had managed to elude the penalty of his evil deed, and lived in perpetual dread that justice would overtake him at last, so that he would rather have starved outright than have allowed his identity to be discovered by any one.

They were at first dreadfully alarmed by Estelle's visits, but when they found that she always came alone, and had no intention of betraying them, they willingly admitted her, and soon came to look upon her as a sort of beneficial angel—for she not only supplied them with necessaries and comforts which made their hard life far easier, but she undertook to teach the cripple boy to read, and give him some idea of religion, which opened to him a new world of hope and consolation.

Hugh felt certain that Estelle must have made some arrangements to continue her help to this poor family, and thought it possible she might communicate with them directly, trusting that their perfect isolation would prevent the least risk of her present abode being discovered through them.

At all events, it was well worth making a journey to see them, and ascertain if any clue to her could be found through them.

On a bright October day, therefore, Hugh travelled down to his old quarters at the village inn, and next morning found himself at the door of the solitary hut.

By giving his name as Miss Lingard's friend he gained an entrance without difficulty, and after explaining his motives for making inquiries, he found that she had desired the poor man and his wife to call at stated periods at the country post-office for a letter containing money.

They had done so, and, although no address was given in these letters, they had the envelopes, on all of which Hugh found unmistakably the post mark "Jersey." The last bore date only a week previously. Hugh Carlton's heart leapt. "Found! dear sweet Estelle!" he exclaimed, and laid his head on the rough cottage table with a burst of thankful emotion.

Yes, she was found at last; and what a wealth of varied blessings was contained in that discovery for them all! For him it meant that he could go to her and tell her the whole truth of his past wicked conspiracy, and fling himself on her compassion for pardon, so that the load of his guilt might be lifted from his soul; for Raymond it meant the fullness of earthly joy, following as a bright reward on his magnanimity and pure self-sacrifice; and for dear Estelle herself, so long tempest-tossed and sorrowful, so habitually self-forgetting, it meant the sweetness of rest, and protection, and bliss, safe sheltered in the noble heart that beat for her alone.

Hugh's first impulse was to go and tell Raymond at once that Estelle was to be found in Jersey, but, on second thoughts, he felt there was a risk, if Raymond tried to see her before she was undeceived as to the fraud which had been practised on her, that she would seek to elude him, and again escape out of their reach.

Hugh resolved, therefore, to go at once to Jersey himself, and having ascertained where she lived to send her a letter, containing a full confession of his fault, which he would follow up by visiting her personally when she would no longer fear to see him. Then, when all was explained, he would return and send Raymond there, to find not only Estelle, but Estelle his own for ever.

(To be Continued.)

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