

Dominion Churchman.

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[No. 8.

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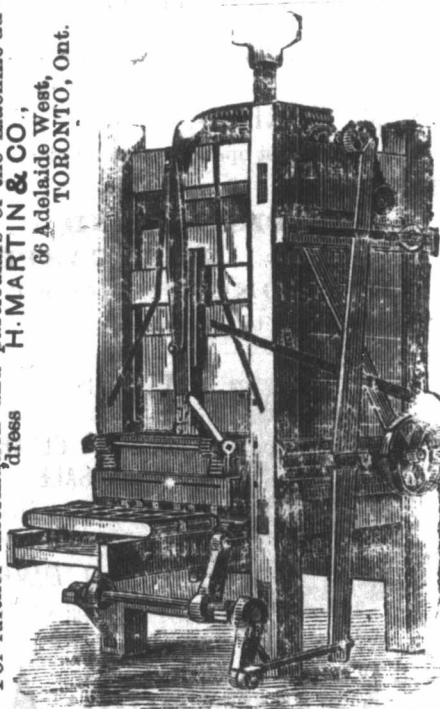
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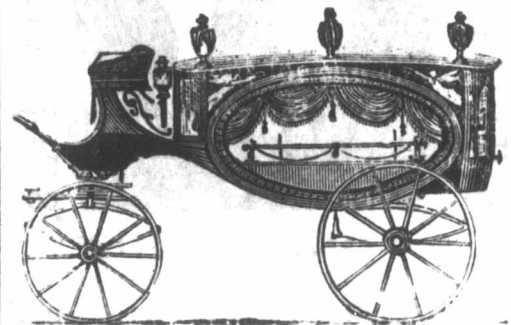
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THE WEEK.

THE Conclave to determine the Papal succession has commenced its sittings. Sixty-one Cardinals have arrived at the Vatican. The Archbishop of Benevento, the Archbishop of Rennes, and the Archbishop of Capua are not expected, and McCloskey had not arrived on the 18th. Among the candidates of the various parties, the following are named: Cardinals di Pietro, Bishop of Albano; De Luca, Prefect of the Congregation; and Panebianco, Grand Penitentiary are acceptable to the Italians. Cardinals Parocchi, Archbishop of Bologna, and Moretti, Archbishop of Ravenna are favored by the foreign Cardinals; while the Cardinals Pecci, Pontifical Camerlengo, and De Canorso, Bishop of Verona, are supported in various quarters. On the 18th a Special Service was performed invoking the aid of the Holy Spirit on the Conclave; the Cardinals then entered their cells, on the third storey of the Vatican, and the operations of the Conclave began on the 19th. The Cardinals will meet daily in the Sixtine Chapel to vote at ten in the morning and four in the afternoon.

The increase of the Episcopate always seems to follow in proportion to an enlarged amount of activity in the Church and renewed energy and power in her ministrations. It also itself tends largely to produce reactionary results of a similar character. In England the enlargement of the Episcopate seems to have taken a strong hold of the public mind. An influential meeting has been held in Liverpool, the Mayor in the chair, with reference to a proposed sub-division of the Diocese of Chester, in favor of which all the rural deaneries had voted. Mr. Torr, M.P., stated the facts and mentioned the money that would be required. The Home Secretary had desired to know the public feeling on the subject, at first from a small meeting, and then if necessary from a large one. After discussing the subject, in which a number of prominent churchmen took part, a resolution was adopted, declaring the desirability to seek a division of the Diocese of Chester and the establishment of a See in Liverpool. The gentlemen present with power to add to their number, were constituted a provisional committee to carry the resolution into effect. It is indeed surprising that so large and influential a town as Liverpool has not moved in this matter before.

News from the Seat of War is becoming more pacific. Russia evidently does not intend to go to war with England if she can help it. She has issued a circular to the Great Powers announcing her intention not to enter Constantinople, and a similar announcement has been made with regard to Gallipoli. In return for her moderation, however, she demands a con- from Eng-

land, although the request is not made in a peremptory manner. Should England not accede to it, the worst form it can assume is that it shall be the subject of negotiation at the coming Congress of the Powers. The British fleet has withdrawn to Mudania Bay, forty miles south of Constantinople. It is probable that nothing more will be done until the Congress takes place. The British flag ship *Alexandria* on the passage up the Dardanelles saluted the Turkish flag at Halke Island, and the salute was returned by the garrison of the place. The Congress is to be held either at Frankfort-on-the-Main or at Baden-Baden. It is thought doubtful whether Germany would act impartially as arbiter, and it is suggested that the representative of the United States would be considered preferable. The Porte has issued instructions to Safvet Pasha to hasten the negotiation of peace, so as to conclude the treaty before the end of February.

The subject of Funeral Reform is receiving considerable attention in England. The Bishop of Lichfield is consecrating a cemetery at Longton, spoke strongly on the subject. He said nothing was more out of place than ostentation, pomp and ceremony at the funeral of the dead. What his Lordship would have said had he ever seen a funeral in Canada we can only conjecture. Here, a "respectable funeral" in many cases seems to be thought of more consequence than any thing else, and a funeral cortege partakes very largely of the character of a pompous triumphal procession. Indeed, many desecrate the Lord's Day for the occasion, in order to obtain a larger exhibition. Such manifestations should never be sanctioned by any who have a due and proper feeling of the solemnity of the occasion, who wish to show a proper respect for the departed, or who have that kind and degree of sorrow which might be expected from those who have lost their relatives and friends. The Bishop of Lichfield stated that a feeling in favor of abolishing the unmeaning surroundings of ordinary funerals was growing in the country, and he urged Christians to unite for the purpose of conducting interments at as little cost and with as little ceremony as possible.

On the question of the registration of communicants, the *New York Churchman* advocates a much more rigid system than is now adopted in the Church of the United States, and therefore a very different system from anything we have yet met with in the Dominion, if indeed any system at all is adopted. Our contemporary remarks: "If it were possible, every communicant should be registered in some parish, that is, under the care of some clergyman. In all cases, a communicant so registered should never leave his parish or be admitted to another without a commendatory letter. The good result would be the prevention of fraud, possibly by unworthy communicants, certainly by those

who have no claim to be received to the communion. It would also prevent cases of the same communicant being registered in two or more parishes. Therefore, the total number could be counted more easily and more accurately. But this is not in the least the purpose of registration and its attendant provisions." We presume—although the writer has not said so—that the main purpose of the registration and its attendant provisions is by fixing upon a certain standard, whatever that may be, and by adhering to it systematically and steadily, we recognize the organization of the Church as being worth something, and therefore it becomes an object of ambition to those who desire to excel in spiritual attainments. We in Canada are too much influenced by the idea prevalent in the Mother Country, that every man is a Churchman if he belongs to none of the sects, that we are satisfied if a man makes the slightest profession of either belonging to the Church or of "leaning that way." We are then ready to admit him to the highest offices a layman can exercise in the Church. We even incline to give him the power to over-ride and obstruct the best work of the Church in the diocese where he may live; and this is precisely the cause of our troubles in the Diocese of Toronto. No other body, claiming to be a religious one, would ever give to any man the power to undermine its very foundations, and to fight against all its distinctive teaching, with the aid of its own machinery. And why is this? Simply because we are afraid that if we are too strict, if we adopt too rigid a discipline, we shall lose large numbers of our people, our cause will suffer, and the Church will die away. To this objection we have two questions to ask. One is, Have we no faith in God? The other is, Have we paid no attention to the most successful organizations around us? We find those societies the most successful which are the most careful and the most "select" in the admission of their members.

SEXAGESIMA SUNDAY.

OF all the New Testament worthies save only the Lord Jesus Christ Himself, a nobler or more illustrious example of self-denial cannot be brought forward for our imitation than that of St. Paul. His was indeed a magnificent exhibition of a self-sacrifice that knew no earthly bounds, a splendid triumph of Christian principle, and almost as great a miracle in the proud Pharisee as the Resurrection of the Saviour. St. Paul counted the cost, and having so counted it, he resolved accordingly, and in his address to the disciples at Caesarea, he declared his readiness not only to be bound, but also to die for the name of the Lord Jesus. He had given his property for Christ and His Gospel. That was nothing. "All His worldly possessions, all His worldly prospects had long before been sacrificed at the shrine of the Saviour. Compared with the success of

the Church, no earthly interest could have the slightest weight; and, therefore, without the least hesitation He was ready to give up His liberty and to sacrifice His life, if by so doing He could set forth the glory of Messiah, or promote the interests of the Redeemer's Kingdom. And the sacrifice which St. Paul professed His willingness to submit to was actually made. He did not falsify His engagements or quail before His enemies when the chains were put on Him. That was a noble stroke of oratory uttered in the presence of Agrippa: "Would to God that not only thou but also all who hear me this day were both almost and altogether such as I am, except these bonds!" For a number of years He pursued His undaunted course through the world travelling westward to the remotest bounds of the Roman Empire. He journeyed over most parts of the known world in the cause of the Lord Jesus, animated by the unconquerable spirit exhibited in the epistle for to-day, encountering every extremity of danger, enduring unparalleled hardships and privations, never faltering or hesitating once in his glorious course, but still pressing on to the mark of the prize of His high calling. And even after He was fully ripe for Heaven, even this blessed Apostle, with a self-denial never surpassed by any follower of Christ, was willing to have His reception into Paradise delayed, if by continuing on earth, He could benefit the Church and bring honor to Jesus Christ. And St. Paul was under no greater obligation to the Saviour than any of ourselves; nor does Christianity make any less or any fewer demands upon us than it did upon him. It claims every self-denial, every sacrifice that we can make. It aims at the same magnificent triumphs as it did eighteen hundred years ago; and, however distant may seem to be its glorious consummation, however discouraging its immediate prospects, yet the sure word of Prophecy points to a time when this Gospel of the Kingdom shall be preached for a witness among all nations—and then shall the end come.

The parable of the sower illustrates the necessity of the heart being susceptible of good impressions if the word of truth is to produce its due effects. As Archbishop Trench remarks: "Being of the truth" "doing truth," having the soil of "an honest and good heart" all signify the same thing. Inasmuch as they are anterior to hearing God's words—coming to the light, bringing forth fruit—they cannot signify a state of mind and heart in which the truth is positive and realized, but they indicate one in which there is a receptivity for the truth. No heart can be said to be absolutely a good soil, as none is good save God only. And yet the scripture speaks often of good men; even so comparatively it may be said of some hearts that they are a soil fitter for receiving the seed of everlasting life than others: Thus "the son of peace" will alone receive the message of peace, while yet not any they except the reception of that message will make him truly a son of peace. He was before indeed a son of peace, but it is the Gospel which first makes actual that which was

hitherto only potential. So that the preaching of the gospel may be likened to the scattering of sparks: where they find tinder, there they fasten, and kindle into a flame; or to a lodestone, thrust in among the world's rubbish, attracting to itself all particles of true metal, which yet, but for this would never and could never have extricated themselves from the surrounding heap.

ST. MATTHIAS.

THE observance of this Day as the first in order after the Festivals of the Incarnation is perhaps so arranged by our Church, because St. Matthias may well be understood to represent the earliest independent action of the Church, as that spiritual body which was to exercise the authority of Jesus Christ Himself, and to become, in some measure, the substitute for His visible presence. And although the Festival is observed in the Greek Church on the 9th of August yet the 24th of February is fixed for it as early as the sacramentary of St. Gregory. The Epistle appointed for the Day contains all the history we have of the Apostle in the New Testament—his election to the high office and his ordination to it—which is the Epistle used for the Day throughout the world. The Gospel chosen is doubtless intended to show that the Apostle, on whose Day it is used, was as much remembered as the other Apostles, although ordained by men, as any of those who were ordained by our blessed Lord Himself. The same solemn prayer, taken from another Evangelist, is used for the Gospel of the Day in the Eastern Church. Its selection for the purpose illustrates the important truth which the Great High Priest declared: "As my Father hath sent me, even so send I you."

THE LATE TORONTO SYNOD.

ON Tuesday, the 12th inst., the Synod of the diocese of Toronto, having been duly summoned by the Lord Bishop, assembled in St. James's School Room, Toronto, for the purpose first, of hearing His Lordship's address announcing a proposal for a Coadjutor Bishop, and next, of discussing the subject. After a long discussion, some of the members of the Synod evidently talking against time, it was agreed by a large majority that a Coadjutor Bishop was necessary and desirable. A sufficient report of the proceedings is given on another page. On the following day the Synod met in St. James's Church for the purpose of proceeding to the election, the voting being on this principle, that if two-thirds of the clergy were present and voted, and also representatives of two-thirds of the parishes were present and voted, then a bare majority of the clergy and lay representatives of the parishes would be sufficient for the election. But if so many of either order were not present or did not vote, then a two-thirds majority of those who were present of each order, and who voted, would be necessary—an extraordinary regulation which requires almost a unanimous vote, and which was certainly never designed to give the minority a power to throw up an election

altogether, and thus obstruct the work of the Church, which a large majority of the Synod had declared to be necessary and desirable.

It is very rarely the case that considerable bodies of men can be met with, even though they be religious bodies, which have not among them those whose chief object seems to be obstruction. Whatever good work is proposed or is being carried on, instead of joining in it and working heartily with their brethren, the hearts of such men seem bent on mischief, they throw every possible obstacle in the way, and do all they can to prevent the work being done at all. The late meeting of the Toronto Synod shows very clearly that it has its share of these obstructives.

There are two or three strange facts in connection with this matter which must not be passed over, as they furnish us with some useful lessons which ought not to be forgotten. One of these strange facts is that those who recommended the Bishop to obtain the assistance of a Coadjutor were precisely those who most persistently adopted every manœuvre in order to prevent his getting one. Indeed, unless our ears sadly deceived us, when the question of the appointment was put to the Synod, the person who had first proposed and recommended it to the Bishop actually voted with the Nays. Those who were connected with Trinity College, or who had been trained there, were generally, from the first, unfavorable to the scheme, although when the question was proposed they ultimately voted for it, in order not to hinder what was considered desirable in carrying on the work of the Church.

After the proceedings of one or two previous Synods we cannot say that the display of party spirit, the effort to govern the Church by "party," was anything strange. Instead however, of such an excess as formerly of parliamentary and municipal phraseology, we were favored with some of a legal character, and "sharp practice" was both alluded to, and apparently very freely recognized and acted on. Every effort was made to misrepresent the Bishop's address, especially by some who refused even to look at the copies of it which were circulated through the Synod immediately after the address was delivered. Another remarkable feature of the case was that the gentleman who claimed to have received so many marks of the Bishop's kindness, who had offered him the highest office in the Diocese, and that in the kindest manner, should have been ambitious of the honor of leading the opposition to his lordship's request for a co-adjutor, even though the proposal had originally come from his own "party," as they chose to designate themselves. This gentleman had so just an appreciation of the Bishop's great kindness, long friendship, unexampled generosity, and honorable offers, that he actually got up from a bed of sickness in order to head the opposition to the Bishop. No sense of duty could ever prompt a man to so glaring an act of impropriety. Surely common decency would require that he should have given no more than a simple vote, if a sense of duty did indeed compel the recipient of so many favors

to make an extra effort in order to vote down the request of an old and valued friend and benefactor! And we can further state on most reliable authority, that this gentleman had not long before expressed his wish that the Archdeacon of York should be elected by acclamation, without any voting at all.

It is also remarkable that so many parishes, although not the majority, should have ranged themselves under the leadership of men whose proceedings might have led them to the conclusion that nothing else could be expected from them besides resistance to lawfully constituted authority and opposition to all legitimate church work. The excessive rudeness of the Vice Chancellor is not a new feature connected with the recent meeting of Synod. We have had occasion to remark upon it before. His disrespectful treatment of the Bishop in his own speech, and also his unseemly and clamorous applause in the House of God at the closing of the Synod, were such as would not be tolerated in any Law Court in the world; and the Vice Chancellor knows as well as anyone that it would not be allowed for a moment. In reference to the other two who were most prominent, it may be noticed that they presume to make a cloak of the Church's name, while their opposition to her teaching and principles is still as strong and as virulent as it ever could have been. And yet these are the persons who have taken upon themselves to dictate to the Church of this diocese, and who have obtained a following from some who appear to be little aware of the blighted desert on which their leaders propose to land them.

Nothing can be more detrimental to the progress of Religion than that the Church should be kept in a constant state of agitation. There are always to be found men whose delight it is to live in perpetual effervescence, and it is particularly unfortunate when occasion furnishes such men with an excuse for making everything around them "like the troubled sea when it cannot rest."

This last meeting of the Synod affords a melancholy confirmation of the remarks we made some time ago in reference to the unprimitive institution which we denominate a Diocesan Synod. No one, however, would have supposed that Christian men could be guilty of using the name of a highly respected and humble-minded young clergyman to serve a party purpose, when, as they openly avowed, there was neither the intention nor the remotest expectation of electing him—indeed if they thought there was any possibility of electing him they would not have voted for him. His known popularity in the city was used simply to divide the lay vote, and it greatly surprised and pained many of his friends that the Rector of All Saints did not at once protest against the use, or rather abuse, which everybody said was being made of his name. This, with other facts as revolting as they were wicked, shows the proceedings of those who were parties to so shocking a course to have been intended as a burlesque and a mockery, and make the earnest-minded Churchman sigh for a more

sincere and honest mode of carrying on the Church's work. Alas! that men, and clergymen too, who had joined in the prayer to Almighty God that His Divine Majesty would assist them in their choice of a Bishop, should be prevailed upon by a factious leader deliberately to abstain from voting, in order to make the number of the clergy who voted less than two-thirds of the whole number of the clergy in the Diocese, so that a two-thirds majority of those who did vote would be necessary to secure an election! It is not a conjecture, but a certainty, that had the ballot continued for another day, an election would have been secured; but the Bishop, doubtless in order not to sanction the repetition of so shocking a mockery in the House of God, and in regard to the most solemn duty a Christian man could be called upon to perform, closed the Synod.

It is true that the Divine Head of the Church both can and will subordinate the opposition of open enemies and the factious manœuvres of professed friends, while He guides the exertions of the sincere and humble workers for His Church; so that the result of the whole shall conduce to the glory of God and the advancement of Messiah's Kingdom. But yet, the ultimate result viewed as a good one, does not place all the steps that have led to it in the same category. It does not set a Divine seal upon the machinery and the institutions we have chosen to adopt, when they partake too much of a worldly character, are selected from too worldly motives, and are the result of a want of faith in Him who has promised to protect and defend His Church.

Had there not been so much misrepresentation about the matter, we should not have thought it necessary to state that, although a large majority of the Church of the Diocese supported the Venerable the Archdeacon of York, yet no pledge was given to that effect, although the contrary seems to have been taken for granted by the minority.

It may not be amiss to state that the whole question of Coadjutor Bishop is, to use the Bishop's words, altogether dropped.

"VAIN BABBLINGS" AND "OPPOSITIONS OF SCIENCE," FALSELY SO CALLED.

FROM AN ORDINATION SERMON PREACHED BY CANON DIXON IN CHRIST'S CHURCH CATHEDRAL, HAMILTON.

BUT there is another class, professing Christianity, yet who manufacture their own articles of faith, and every now and then startle the religious world, so called, with their profane babblings. And this class abounds among the denominations in the adjacent Republic, where, as a thoughtful writer says, "The highest premiums are held out for originality of views and vigour of statement, and this new school of thought undertakes to treat religion as that same sort of variable quantity which science is. The Bible in their hands is as a lump of clay to be manipulated into the latest fashions of popular idolatry." That this remark is as just as it is sincere, will be apparent to any

one who takes the trouble to wade through the sensational rubbish called sermons, which fill the columns of some of the Monday papers in New York, Chicago, and other cities.

But again, we have the broad school even in our own Church, and who, so far as courtly honours go, are the most highly favoured in our fatherland. And I cannot pass this part of my subject without alluding to a work that has a wide-spread reputation, second to none that has issued from the press for many years. A book of singular beauty of language and fervor of eloquence, I refer to Canon Farrar's "Life of Christ." But yet I can scarcely express the sorrow I felt on finding in it many spots and blemishes marring its great beauty and detracting from its value. Here and there are sad traces of the German rationalistic school—the attempt to empty Christ's miracles of the miraculous, to reduce them to the level of human reason.

Speaking, for example, of the demoniacs at Gadara and the herd of swine, he says, "Any one who believes in the Gospels must believe that among the most frequent cures (wrought by Christ) were of those distressing forms of mental and nervous maladies which we ascribe to purely natural causes, but which the ancient Jews, like all Orientals, attribute to direct supernatural agency. And knowing to how singular an extent the mental impressions of man affect, by some electric influence, the lower animals, there can be little or no difficulty in understanding that the shrieks and gesticulations of a powerful lunatic might strike uncontrollable terror into a herd of swine; we know, further, that the spasm of deliverance attended with convulsions, sometimes perhaps with an effusion of blood, and we know that the sight and smell of human blood produces strange effects on many animals. May there not have been something of this kind, at work in this singular event?" This is Canon Farrar's theory, and if we receive it we cannot avoid coming to the conclusion that our Saviour was an actor in a fraud and delusion practised upon the Gadarenes, and not only upon them, but also those amongst whom he worked similar miracles, and that the Evangelists aided and abetted him. But, again, St. Matthew tells us of the awful scenes that attended our Lord's crucifixion. He says, "The earth did quake, and the rocks were rent, and the graves were opened and many bodies of saints which slept arose and came out of their graves after His resurrection and went into the Holy City, and appeared unto many." Now, mark Canon Farrar's comment on these tremendous scenes, "An earthquake shook the earth and split the rocks, and as it rolled away from their places the great stones which covered the cavern sepulchres of the Jews, so it seemed to many to have disinterred the spirits of the dead, and to have filled the air with ghostly visitants."

My brethren, what is Christianity if the miraculous is eliminated from it in this reckless spirit of sceptical criticism?

Deeply impressed with these grievous blemishes in a very charming book, I was not

surprised that, following the example of Ward Beecher, and a host of other equally unreliable, but less prominent teachers, Canon Farrar has boldly denied the eternity of punishment, though precisely the same word is used in connection with happiness as well as misery. Probably the most learned Biblical scholar in Great Britain, Dr. Pusey; one of the most eminent of the Bampton lecturers, Canon Liddon; and a host of other great and profound scholars, take directly opposite ground to Canon Farrar as to the force of the important word. And it does seem strange and inexplicable language for our Saviour to use, when He spoke of His betrayer, that it had been better for him that he had never been born, if a temporary suffering was to be followed by happiness forever.

But turning from this digression, I would now make a few remarks on the credulity of science, falsely so called. Sir William Thomson, probably the most distinguished electrician in the world, in an address to the British Association, dwelt on the first origin of life; but to avoid apparently a miracle on this planet he removes it to another. He says that "as ships steered without intelligence could not cross the Atlantic for thousands of years without collisions, so there must have been collisions among the stars, and that fragments carrying seeds and plants and animals would be scattered through space, and that some of them would fall upon the earth, and that thus it would become gradually covered with life and vegetation."

"This," he says, "may appear wild but it is not unscientific. According to the doctrine of continuity, all creatures now living upon earth have proceeded by orderly evolution from such origin." Here, then, we have a convincing proof of St. Paul's assertion that "the world by wisdom knew not God," and still further that it requires a much larger amount of credulity to receive the scientific dogmata of the philosophers, than it does of faith to receive the record of Revelation. All, my brethren, the worldly wisdom and scientific acuteness of the Tyndall and Huxley school of thought only land them in the *unknown*. But above all such vain babblings there stands forth in the world's history, the grand figure of the Christ. In the words of Richter, "the Holiest among the Mighty and the Mightiest among the Holy, who has lifted with His pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."

Several communications have to be left over till next week from want of space.

BOOK NOTICE.

Early Readings from the History of England for the use of little children, by Mary E. C. Moore. Edited by the Rev. M. W. Mayow, M. A. London, Joseph Masters, Aldergate Street. *New Edition.*

Early impressions are of the very highest importance, and in no matter of learning are they of more value than history. The point of view from which a child is led to look upon past events, will probably influence his opinions in after life. Lingard, Hume & Smollett, Goldsmith, Lord

Macaulay, Collier, Cassell, each and all look at matters, and especially at religious matters—in various lights.

The little book before us was first published in 1864, and is from the pen of an earnest churchwoman (sister we believe of a clergyman in the Diocese of Nova Scotia) and bears the honoured name of *Mayow Wynell Mayow* as editor.

Few of the words exceed two syllables, and the readings are as Mr. Mayow says "excellently suited to the purpose for which they are designed." The little book has been in use in several schools in the Dominion for the last twelve or thirteen years, and we feel sure that teachers who put this little book into the hands of young children, and follow it up with the "*New School History*" will be doing a good work for children who are to be brought up in the Church of England.

We quote two or three sentences upon what we may call test questions.

"You know that God is so good and kind, that He often sends us the greatest blessings with what seem to us very heavy troubles. And this was the case in His dealings with the Britons. For with the fierce Roman soldiers, who came to kill and destroy, came also some Bishops and priests of Christ's Church, who brought to the people of Britain, those 'glad tidings of great joy,' which the angel took to the shepherds in Bethlehem." "When the Pope refused to give Henry VIII leave to divorce Queen Catharine, he joined with the Reformers so far as to deny that the Pope had power over the Church in the Country: it would have been well if he had stopped there; but he went on to declare that he himself was supreme head of the English Church, and punished all who said that he was not. He seemed to agree with the Reformers in some other things, but I fear that it was truly said of him 'The king was much given to reform, if anything might be gotten by it.'"

"Whatever may have been the faults of King Charles I (and I fear it must be owned that he was not always so truthful and sincere as he ought to have been,) still there can be no doubt that he died a martyr for the Church of England. For if he would have agreed to do away with its Bishops, and to set up Dissent in its place, there is no doubt that his life would have been spared; but he chose rather to die than to do it, and for this we must always love and honour him."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. Philip H. Brown, B. B., late of Mission of Falkland, has been appointed by the Bishop of the Parish of St. Margaret's Bay. Post Office address. French Village, St. Margaret's Bay, N. S.

HADIFAX.—A lecture was given by the Rev. G. O. Troop, curate of St. Paul's, on Feb. 14th, in the room of the Church of England Institute, on the interesting subject of "The Church of England in the reign of Edward VI."

HORTON.—The name of the Rector of this parish is *Ruggles* and not as it was printed by error in the issue of Feb. 7th.

HALIFAX.—We regret to learn that the Rev. J. A. Townsend, senior garrison chaplain is an invalid. The *Church of England Temperance Society* had a free meeting Feb. 11th. The programme was choice and well followed.

Mr. Porter, the organist of St. Paul's, is working hard at the laudible design of providing an instrument for the Masonic Hall. Mr. Porter as well instructing in musical harmony—rejoices being a brother in the fraternity which cultivates harmony beyond and above that which pertains to the choral and instrumental.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*Visitation.*—On Sunday 10th, inst. His Lordship the Metropolitan visited North Shefford, coming in by way of Granby on the day before by train, and then driving the distance of about nine miles to the residence of the Incum-

bent, Rev. E. Archibald. His Lordship held service here in the little church in the forenoon. This mission in one of the new developments of the spreading church, having also assumed the form of a mission during the past year. It was formerly attached to the parish of Granby.

In the afternoon His Lordship drove to Warden where he celebrated evening service—This is also a new mission field, with Rev. Mr. Ball, assistant Incumbent. This mission has neither church nor parsonage—The village of Warden is growing and will in time no doubt manage to build a church.

ST. JOHNS.—On the 21st, ult., his Lordship the Metropolitan held a confirmation service in St. James Church. His Lordship crossed over to Christville, and preached an afternoon service, returning to St. Johns, he preached again at the evening service in St. James.

SOUTH STUKELY.—On Thursday evening the 17th, ult., the sixth anniversary of the South Stukely Division of Sons of Temperance was celebrated by a very brilliant and respectable entertainment. The stage was well managed by Mr. Wm. Lay. The programme consisted of songs, dialogues, declamations, readings &c. At the close the Rev. J. W. Garland was presented with a warm hearted address and a purse of money.

GLEN SUTTON.—The Rev. J. Kerr, Incumbent of this mission had a very large donation on the 17th ult., when he received many expressions of kindness from his people.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ST. ALBANS, OTTAWA.—A very successful meeting was held on Sunday evening the 3rd inst., on behalf of the Diocesan mission in this church. Speeches, and admirable speeches they were, were delivered by the Rev. H. Pollard, and Rev. E. A. Hannington. Several members of the congregation, unable to attend the meeting, had placed their contributions in the plate at the morning service at the Rectors request, and, altogether with the Sunday School offerings, \$68.00, was handed to the Canon. This certainly speaks well for the liberality of St. Albans congregation. On the same evening the missionary meeting was held in Christ Church, where stirring addresses were delivered by the Bishop of Ontario, the Ven. Archdeacon Lauder, and Rev. J. W. Burk, and the handsome amount of \$71.00 was collected.

PERTH.—The annual missionary meeting was held in this church. There was a good attendance. The deputation appointed by the Bishop to advocate the cause of missions in the Diocese of Ontario failed to put in an appearance. The Convener, the Rev. W. Lewin of Prescott, excused himself at the last moment on the plea of pressing parochial duty. The other members of the deputation, the Rev. Mr. Coleman of Lyndhurst, had not the courtesy to send any excuse. After the usual mission service the Rev. R. L. Stephenson addressed the meeting, and stated that the contributions of the parish to the missionary work of Diocese during the past year amounted to \$135.44, and the Missionary Diocese of Algoma, \$17.31. The entire amount contributed for the missionary work of the Diocese of Ontario was \$7,669.75. From this amount the salaries of forty of the clergy were supplemented by grants ranging from \$100 to \$300 according to the need of the mission. The Diocese has also given toward the missionary work of the Diocese of Algoma, \$719.92. The same cause that prevented a deputation keeping the appointment at Perth will also operate in preventing any meetings being held in the vacant mission of Lanark, which we understand is to be divided as soon as a suitable man can be found to minister to this part of the Diocese. This mission, comprising stations at Lanark, Balderson's Corners, Bathurst, South Sherbrooke, Oso and Olden, contributed, during the past year, \$70.16 to the Mission Fund.

The collection in St. James's Church at the close of the meeting amounted to \$25, being in excess of the previous year by \$3.

OTTAWA.—*St. Albans*.—The Bishop of Saskatchewan, preached at both morning and evening services at St. Alban, on Sunday 11th inst. His Lordship invited the congregation on the following evening in the school room. This meeting was remarkably successful. There were many more present than could have been expected from the very short notice, and the Right Rev. gentleman must have felt that he was addressing an appreciative and sympathizing audience. After prayers had been said by the Rev. Canon Jones, Rector of St. Alban's, the Lord Bishop of Ontario opened the meeting with a few preliminary remarks. While professing himself ignorant of the details of the object of his right rev. brother he would just say it was of the highest importance that the Church of England should be first in the field of missionary enterprise in the North West Territories. Whatever had been left undone in the past she was now awake to her responsibility. Four Missionary Bishops were at work with their clergy. And it was a noble work this evangelizing the great North West, which has been of surpassing interest to us all in its civil as well as religious aspect, affording as it did the widest field for colonization as well as Christianity. His Lordship then introduced the Bishop of Saskatchewan.

The latter began his highly interesting address by alluding gratefully to his first appearance some seven years ago in Ottawa, when pleading for St. John's College, Manitoba. The Bishop of Ontario presided at a very successful meeting, and he had a most practical proof of the liberality of the congregation of St. Alban's Church. After warmly thanking the rector for the use of the school-room, the bishop proceeded to draw a contrast between the condition of the Northwest twelve years ago, in 1866, when he first went up as Principal of the College, and that now presented. The journey of three weeks could now be performed in five days. The City of Winnipeg was a small village, with a population of 200; with no churches and no schools. Ox carts going 20 miles a day transported all the goods and merchandise, which were four times as dear as in Canada. It then cost \$5 for every pound carried from St. Cloud or St. Paul to Fort Garry. Now Winnipeg has a population of 6,000. There are churches, schools, banks, fine stores, equal to any of those in any of Canadian cities. It is the door of the Northwest, with a great commercial future before it. Then in 1866 Manitoba was named Assiniboia, with a few farmers settled on the banks of the river of the same name, who raised just wheat sufficient for their own use. There was no outlet to market, no steam mill. All the wheat was ground in windmills, usually breaking down when wanted to work. At present Manitoba is a noble agricultural country, with the most fertile soil, all more or less settled and cultivated. The bishop here spoke of the prairie land and its value, as requiring no great outlay of labour and money before it became productive, and, therefore, superior to forest land. He accounted for the tide of emigration to the prairies of the United States for this reason, and stated his belief that now, when all the best of these had been occupied, and it was made known that we had prairie lands of surpassing fertility to which to invite emigrants, the tide would soon be turned to our great Northwest, and especially to the magnificent valley of the Saskatchewan; where, in addition to every advantage of soil, the emigrant would have inestimable benefit of the protection of British law and of British institutions, and live and die under the dear old British flag. We ought to look at this subject from a national, as well as a missionary point of view, and feel interested in spreading the principles of English law and liberty, as well as the English Bible and the English Church. The Bishop went on to speak of the enterprise of the farmers in using all kinds of labor-saving machines, and now at present steam mills are in use in the Far West, specially mentioning that of Captain Moore, an Irish gentleman, lately an officer in Her Majesty's service. The Diocese of Saskatchewan covers an area of 700,000 square miles, bounded on the south by the Territory of Montana, on the west by the Rocky Mountains, with the Diocese of Rupert's Land on the east, and that of Athabasca on the north. In this immense tract of country, some twelve times as

large as Manitoba, settlements are being rapidly formed; that of Prince Albert alone having a population of some 700 farmers, chiefly members of the Church of England. The principal trade is that of flour, worth \$10.00 per bag of 100 pounds, and for which the Indians exchange furs. Of these Indians, and their capacity for learning, the Bishop spoke in warm terms, illustrating his opinion by anecdotes of personal experience. He has some 20,000 Indians in his diocese, and these are still nearly all heathen. He gave an interesting account of the Carleton District; there are two Presbyterian Kirks, two English Churches. In one of these there was a congregation of 150, and he administered the Holy Communion not long since to 70 persons. He had at present ample work for twelve missionaries to the Indians alone west of Battleford. Here was the great opening for the Church of England. The Indians, he believed and knew from personal experience, were very willing indeed to be instructed in the Gospel. The Bishop related an interview with an Indian, who had been baptized years ago by a very devoted missionary, Mr. Budd; and also his spending Christmas eve alone with his Chaplain by a camp fire with the thermometer 40° below zero, before reaching Battleford on New Year's Day, 1875. His Lordship described the coal to be seen cropping out, and its existence in vast beds, and in most eloquent language traced its providential formation by the light and heat of the sun of bygone days preserved in the buried forests, and now destined to a resurrection life only awaiting the stone to be rolled away from the sepulchre by Canadian enterprise. For the enjoyment of the young folks present, the Bishop gave an amusing account of travelling by dog sleds, and also of the manufacture of pemmican, and of his missionary journeys, and continued his highly interesting lecture by explaining the importance of the training college he wished to establish, where native Indians would be educated as schoolmasters as well as pastors. One of the chief difficulties in communicating with the Indians was in finding intelligent interpreters. These are usually very deficient, and unable to render accurately into their own language the figures and phrases of Scripture when used by missionaries. They often made very curious mistakes. A missionary some time ago began his first sermon to a crowd of Indians with the grandiloquent words—"Children of the forest." The interpreter was at first puzzled, but at last shouted out his translation—"Little men among the big sticks," and the result was not favourable to the success of the missionary. It was most desirable therefore to have as soon as possible native Indian helpers as school teachers and catechists along with the missionaries who speak the Cree language. The church societies of England had promised liberal help, and the Bishop of Athabasca has agreed to send the Indian students from his northern diocese. Dr. McLean concluded his interesting lecture by an earnest and eloquent appeal for aid in his work, which he was sure would commend itself to the sound judgment and the christian sympathy of all his hearers, as well as to their patriotism as Dominion Canadians.

The collection was then taken up and amounted to over \$31.00.

After a few remarks from the Rev. Canon Jones, expressive for the benefit of such a meeting, and the hope that it should be the means of reviving an interest in the great missionary work of the Church of England all over the world,

The Lord Bishop of Ontario gave a short but impressive address. He endorsed all that his right Rev. brother had said about the intelligence of the Indians, and as a proof spoke of the Mohawk settlement in his diocese, at Tyendinaga. There, in one of their two fine churches, he had, not long ago, confirmed 90 young persons who were distinguished from other young churchmen only by their greater reverence of demeanor. In all respects these Indians were now just like their brother-churchmen, some good, some bad, some indifferent, yet all making intelligent farmers, and showing how capable they were of being educated and civilized. His Lordship thought the Bishop of Saskatchewan was going the right way to work, and he assured his right Rev. Brother of his own hearty good wishes for his success. He then closed the meeting with the Benediction.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending Feb. 16th, 1878.

MISSION FUND.—*January Collection*.—Toronto, St. Thomas's, \$3.36; Lakefield, \$2.23; Uxbridge, \$3.00; Albion and Mono, St. John's \$1.03; Ballyeroy, 46c; Mono Mills, \$1.56; St. James's, \$1.11; All Saints', Toronto, \$43.47; Dysart, \$2.44; (Pickering) Port Whitby, \$2.00; Duffin's Creek, 50c; Cookstown, \$3.00; St. Luke's Pinkertons, \$1.00; Tecumseth, Trinity Church, 91c; St. John's, \$1.09; Christ Church, \$1.06, Clarksville, 73c; Penetanguishene, All Saints, \$4.00; King, \$2.00.

Parochial Collections.—Bradford and West Gwillimbury, \$50.00; Batteaux, on account \$7.00.

Missionary Meetings.—St. Thomas's, Toronto, \$8.00; Lakefield, \$3.62; Batteaux, \$3.16; Dunroon, \$2.27.

Subscription.—Rev. Wm. William Jupp, \$4.00.

WIDOWS AND ORPHANS' FUND.—For the widows and orphans of two deceased clergymen.—Grafton, \$4.00; Aurora, \$2.80.

BOOK AND TRACT FUND.—Lakefield, \$10.00; Batteaux, \$10.00.

ALGOMA FUND.—*Day of Intercession Collection*.—Warsaw, \$1.00.

THE LATE REV. H. C. COOPER.—At the last November meeting of the Widows and Orphans' Fund Committee, it was *Resolved*—That the committee at this its first meeting since the death of the late Reverend H. C. Cooper, B. A., Rural Dean, desires to express its sense of the deep regret it feels and of the loss it has sustained by his sudden removal, and to testify to the uniform courtesy and efficiency with which he for so many years filled the office of chairman. And this committee further desires to tender and hereby tenders to the widow and family of the lamented deceased their sincere condolence with them in the heavy affliction with which it has pleased Almighty God to visit them.

TORONTO, ST. MATTHIAS.—*Confirmation*.—The Apostolic rite of laying on of hands was administered on the 17th inst. to about 25 persons most of them males and nearly all of them adults. The sermon that evening was preached by Archdeacon Whitaker to a large congregation. Four of these had been baptized at the early service, after the celebration of the Eucharist at 8 a.m.; and it is understood that the classes will present themselves at the Holy Communion next Sunday at 8 a.m., being St. Matthias' Day, and the fifth anniversary of the foundation of the parish. It is proposed to mark the occasion this year by an octave of services including daily celebrations of the Holy Communion at Evensong. Particulars are given in our advertising columns to-day. The unusually large number of candidates at this Confirmation—the rite being administered annually, but never before to so many—indicates a thorough growth of Church feeling. The 'West-end Coffee and Reading Rooms' are situated in this parish, and worked most successfully by certain ladies of the locality, an extraordinary number of men, boys, women, and girls availing themselves of the manifold agencies for good which proceed unobtrusively every day at "The Rooms."

MEETING OF SYNOD.—According to announcement the Synod of the Diocese assembled on Tuesday, the 12th inst., for the purpose of electing a Coadjutor Bishop. At 10 a. m., morning prayer was said in St. James' Church by the Dean of Toronto, assisted by the Venerable Archdeacons Whitaker and Wilson, the Rev. Rural Dean Givins, the Rev. J. D. Cayley and the Rev. S. J. Boddy, who preached the sermon from Acts 1:23, 24. Holy Communion was afterwards administered.

The Lord Bishop took the chair at 2:30 p. m. in St. James' School-house, and the Synod proceeded to business.

Dean Grasset read prayers. The committee appointed to meet before the Synod and examine the certificates of the lay representatives presented their report, through the Rev. J. H. McCollum.

His Lordship then delivered his address, which we gave in the DOMINION CHURCHMAN last week.

Mr. S. B. Harman, on rising to move a resolution that there existed a necessity for the election of a Coadjutor Bishop, said that the address of His Lordship relieved him from the necessity of entering upon the discussion of the question. He instituted a comparison between the Parliament of the country and this the Parliament of the Church, and hoped that, following the custom of the one, they would display no want of confidence by opposing the resolution. He then read the following resolution: "That His Lordship the Bishop having signified his desire that a Coadjutor Bishop should be elected, this Synod declares that the election of such Coadjutor Bishop is desirable and necessary."

Archdeacon Wilson, in seconding the resolution, hoped it would meet with the hearty concurrence of the Synod. He hoped His Lordship's words would lead them to a just conclusion of their labours. He thought it should be an encouragement to their young clergymen in their arduous and ill-requited labours to know that their bishop had pursued a similar course under much more difficult circumstances. The speaker concluded by a touching acknowledgment of the wise and fatherly counsels of His Lordship during thirty-five years of their intercourse.

Mr. Clarke Gamble said he looked upon this as a most important matter. He referred to his acquaintance with his Lordship, dating back more than half a century, and said with pleasure that during all those years no cloud had come across their intercourse. The manner in which his Lordship had offered him the highest office in his gift would never leave his memory, and it was only a sense of duty to the church and to himself that compelled him in this matter to oppose his Lordship, and would lead him to oppose his Lordship were his wish in this matter even less comprehensive than it is. He therefore begged to make the following amendment to the resolution:—

"The Synod of Toronto, assembled by direction of his Lordship the Bishop, would record their gratification at the announcement that he intends to be present at Lambeth and represent the diocese at the meeting of the Pan-Anglican Synod, in June next, and they earnestly pray that the Almighty disposer of all things may direct the consultations of the assembled prelates of the Protestant Episcopal Church throughout the world to the good of that Church and the advancement of His kingdom. They wish that the rest which his Lordship is seeking by a lengthened sojourn in Europe may be blessed, and have a thorough restoration to health, and that he may return to us in renewed health and vigour. And they would most respectfully urge his Lordship to make the necessary arrangements to have the affairs of his diocese administered during his absence by his Commissary, duly appointed." He thought that this was all that was necessary to meet the case. The Bishop of Algoma was generally available, and the Bishop of Niagara was within an hour's distance, in the event of any emergency. His Lordship knew that only one could be elected if they went to a ballot then (no), and that meant his successor. The Principal of Trinity College has all along stood firmly by the charter of that College, and brooked no interference from the Church, and I have admired him for it; but now, what we are asked to do is to bring the Church to the College.

Rev. J. W. R. Beck said he would second Mr. Gamble's amendment if it were in order, but he thought it did not partake of the nature of an amendment, and asked his Lordship's ruling upon the point.

His Lordship ruled that Mr. Gamble's amendment was not an amendment, and so not in order. He asked that the original resolution be approved or negatived.

Rev. Mr. Beck continuing, said: As one of those who would vote against his wishes, he wished it to be known that they were not wanting in respect for him, but that they wished to exercise their judgment whether or not it were judicious or expedient for the diocese to elect a coadjutor. There was only one person under the circumstances that could fill the place. (No.) It was his impression that any one taking the place of a bishop would have to resign any preferment that

he might hold. They were not going to shut their eyes to the fact that the DOMINION CHURCHMAN, supposed to breathe the views of those in authority, had indicated a certain gentleman as fit to fill the position. To this they were two objections: 1. There was no reason why a coadjutor bishop should be placed in that position and his income be derived from any other source than the diocese. 2. Money given to an individual for the discharge of duties to a college could not but concern the Council of that College (question)

Mr. F. Farncomb rose to a point of order.

His lordship ruled that no discussion could take place on Trinity College.

Rev. Mr. Beck said that with all deference he could not see how it could well be avoided.

His Lordship—It is a question that should not be developed in a public assembly.

Rev. Mr. Beck continued by saying that there could only be one party to the election. It would be better to wait till some man could be brought forward independent of either party. He did not impute any responsibility in this matter to Mr. Whitaker, but he hoped they would not take a hasty step that would result in still further division and strife in the Church.

Rev. S. W. Young deprecated the introduction of the Bishop's name into the discussion. His Lordship's comfort would be always dear to him and to them all, and would be cared for. But they must not be diverted from the issue. He thought they might stop before discussing possible candidates, and ask what provision had been made for a coadjutor. It would be out of the question to ask their reverend Bishop to give up part of his miserable stipend.

Rev. John Langtry said that on abstract grounds he thought it not a desirable principle to commit themselves to elect a Coadjutor Bishop. But he meant to stand by his Bishop in this matter. They were not limited in their choice to one man, and were not bound to elect a man because he had money or position. He thought the church would not hesitate, but come forward and see that the elected suffered no loss. Men who said that there was no necessity for aid in this work must be very ignorant. If the work were carried on in the right way there would be no difficulty about the Mission Fund. Their dissensions were confined to Toronto.

Mr. A. H. Campbell objected on the ground that provision had not been made, and also because he believed the permission of the Governor General had to be obtained before a bishop could be elected! He also took it to be a *sine qua non* that a bishop at his election had no perferment. He moved, seconded, by the Rev. Mr. Young, "That until provision has been made by this Synod for the payment of a salary of at least \$2,400 per annum to the clergyman who may be elected Coadjutor Bishop, this Synod is not in a position to proceed to such election." Constitutionally, he argued, they could not proceed until such provision were made.

Mr. Chas. A. Blomfield said they must first be provided with funds, and moved, "That in order to carry out the wishes of His Lordship the Bishop, as signified in his address, the further consideration of this question be deferred until the regular meeting of the Synod, and that a committee be appointed to draft a plan and provide funds for the salary of such coadjutor, and be submitted to the Synod at its next session."

Mr. Kivas Tully seconded the amendment to the amendment.

His Lordship then said he would rule Mr. Gamble's motion out, because it was not an amendment; but these last two motions he entertained.

Rev. Philip Harding approved of the election of a coadjutor to have the diocese put into thorough working order. He asked whether Mr. Gamble or His Lordship were the best judge of His Lordship's ability to overtake all his duties. His opinion was that every bishop in Canada had all he could do to do so. He could not be expected to attend to them. It was Rowland Hill who said, "A priest-ridden people are bad, but a people-ridden priest is worse." To make a coadjutor independent he suggested that each give up one-twentieth part of his income to support him. He was prepared to do so.

Mr. Holgate thought it desirable to subscribe to His Lordship's desire for a coadjutor.

Hon. G. W. Allan deprecated any discussion of a personal nature, and was sure the Synod would give careful consideration to His Lordship's request for assistance. He thought that that assistance could best be rendered by a Coadjutor Bishop. Trinity College, he considered, had been brought into the discussion not very kindly. He was prepared to say that the Council of the College would take care that the institution did not suffer if by any chance the selection of a coadjutor fell upon any one connected with the institution. Nothing would strengthen the church more if they could be unanimous upon this matter. He concluded by asking each to do his duty by himself honestly.

Rev. W. S. Darling said that in deprecating discussion, the mover and seconder of the resolution did not mean to muzzle the Synod. It had been humiliating to him to sit and hear gentlemen of position talking as if the bishop were merely a confirming machine. The bishop looked to import a fresh element of strength into their Church life, and with a bishop able to go and visit them in their churches, it would be an improvement. The all-pervading power of a bishop was required. He was there not as a supporter of any individual, but to act on the conviction of his judgment and the promptings of God's spirit in supporting the man he thought best able to discharge the duties. Was it possible that the bishop, labouring under his physical infirmities, could carry into effect the promptings of his earnest spirit? Had the bishop no conscience that he could with complacency leave his sheep in the wilderness? The appointment was not for a month or two, but was to stir them up to abandon their miserable caballings and contemptible altercations among themselves, and to awaken them to a newer and a nobler life. He appealed to those gentlemen who had spoken if they were going to let a miserable, contemptible £600 per annum interfere with the healing of souls. Was there a man in the Synod going to refuse to this veteran servant of Christ the consideration which he asked? When he (the speaker) was physically incapable of carrying on his work, his Lordship had sanctioned the appointment of a coadjutor priest out of consideration for the parish and himself; was he going to refuse to the Bishop what his Lordship had granted to him? Was there one who had had not uttered kindness and consideration for his Lordship in his troubles? Let them pass the resolution, and then consider what means are necessary for the support of such a coadjutor.

Col. Boulton found no objection made to the principle of electing a coadjutor, and in this they had the benefit of his Lordship's experience. The only objection was that they had not provided £500. If that were all, he asked them at once to make a motion and remove that objection. Would such an objection stand for one moment on the floor of any other religious body? No. Were they to force the Bishop to resign his office that they might elect a Bishop? Were they, the laity of the country, to stand by and hear impoverished missionaries volunteer to give up a twentieth part, if necessary, of their miserable pittance? He would move, "That the parishes be assessed to make up the sum."

Prof. Wilson objected to a coadjutor except on very extraordinary grounds, he said that if the Bishop wanted a coadjutor because he was going to the Pan-Anglican Synod, there would be a co-adjutor wanted for every Bishop on this continent.

Rev. Dr. O'Meara said the practice of the early church was against coadjutors. This had been kept back.

Mr. Harman said that the canon of this church was that the coadjutor was to be the successor, so that there was nothing being kept back when it was the law of the Church. He thought the remuneration of the coadjutor was one between the bishop and the coadjutor. The moment a coadjutor was chosen he would be unanimously, by a vote of the Synod, awarded a recompense.

Col. Denison thought the Bishop was able to do his duty.

Rev. Mr. Allen, while inclined to vote for a coadjutor, thought some pecuniary provision should be made.

Dr. Hodgins asked if it were possible to

elect a man to go about from parish to parish without sustenance.

Vice-Chancellor Blake seemed to view the matter solely with regard to "party" considerations. He said, His Lordship is entitled to rest and to go to the Pan-Anglican Synod. A commissary can be appointed if necessary by June. The greatest misfortune that could befall us would be the election of a coadjutor to-day.

At the evening session, His Lordship desired to say a few words on the financial provision talked of during the former discussion. When he was elected coadjutor not one word was expressed to him in reference to emoluments. He understood that he was then quite entitled to hold his other preferments, and this opinion was confirmed to him. After some further explanation, he went on to say that on his return in July, 1879, he was content, nay, determined, to surrender all his emoluments. He hoped they would not allow that to stand in their way.

His Lordship also said—If I am not immediately to get relief, the whole project falls to the ground. The Secretary then read the amendment to the amendment, when it was put to the vote.

Col. Gzowski referred to the remarks of the Bishop on the financial points brought up. He thought that they, as business men, should pay in the \$11,000. He thought, with Mr. Gamble, that a commissary ought to be able to officiate in the Bishop's absence.

Mr. Harman, as the party who originally brought forward the original motion, craved a few remarks. He regretted very much the personalities which had been indulged in in the early part of the day. He referred to the fact of a side issue having been introduced to defeat the object of the Bishop when that Rev. gentleman had offered to provide the emolument required himself. It lay between the Bishop and the gentleman to be appointed to assist him how the fund shall be divided. There could not be two funds, a bishop and a coadjutor's fund.

Rev. Mr. Broughall said a gentleman of Toronto had promised to give \$200 a year towards the emoluments of the coadjutor bishop.

A vote was called for, upon which the amendment to the amendment was put and lost.

Mr. Campbell's amendment to the original motion, to the effect that the election of a coadjutor bishop be not proceeded with, was then put and lost on the following vote:—

	Nays.	Yeas.
Clergy	70	20
Laity (parishes)	43	30

Previous to the above vote being taken.

Col. Dension moved an amendment, to the effect that in view of the generous offer of the clergy to devote one-tenth of their incomes towards the support of a coadjutor bishop, the Synod adjourn for a fortnight to allow of the generous offer being availed of.

There was no seconder, and the motion dropped. The original motion was then carried on the same vote as the amendment.

The Synod adjourned at 11 p.m.

WEDNESDAY.

The Ven. Archdeacon Wilson said prayers.

The balloting was thereafter proceeded with, being preceded by a short period of private prayer. The depositing of the votes of the clerical and lay members occupied a considerable time, and it was not until 12:45 p.m. that the following was announced by the Registrar as the result:—

FIRST VOTE.

	Clerical.	Lay.
Ven. Archdeacon Whitaker.....	42	27
Rev. W. D. Maclagan	28	10
Bishop of Saskatchewan	15	30
Rev. Chas. Hamilton.....	5	—
Rev. A. H. Baldwin	2	2
The Rev. the Dean of Toronto	1	—
Ven. Archdeacon Palmer.....	1	—
Bishop of Algoma	1	—
Rev. W. Stennett	1	—
Rev. J. Carmichael.....	1	—
Bishop of Rupert's Land	1	—
Bishop Fuller	1	—
Rev. Canon Innes	1	—
Lost votes	—	12
Total	98	88

The Synod adjourned and met again at 2 p. m., and the result of the second vote was as follows:

SECOND VOTE.

	Clerical.	Lay.
Ven. Archdeacon Whitaker	66	39
Rev. A. H. Baldwin	20	38
Rev. Chas. Hamilton.....	4	1
Rev. W. D. Maclagan	4	—
Bishop of Rupert's Land.....	1	—
Bishop McLean.....	0	1
Lost votes	—	7
Total	95	86

A third vote had to be taken, when the votes were as follows:

THIRD VOTE.

	Clerical.	Lay.
Ven. Archdeacon Whitaker.....	71	39
Rev. A. H. Baldwin	17	37
Rev. Chas. Hamilton.....	4	1
Bishop Whipple.....	1	—
Lost votes	—	9
Total	93	86

Though one candidate had attained the majority of the clerical vote, he had not received a majority of the lay, so another was necessitated. It resulted:

FOURTH VOTE.

	Clerical.	Lay.
Ven. Archdeacon Whitaker.....	64	41
Rev. A. H. Baldwin	15	33
Rev. Charles Hamilton	4	1
Lost	—	7
Total	83	82

It will be seen that the first candidate on the list did not receive the majority of the lay vote, so another ballot was necessitated.

FIFTH VOTE.

	Clerical.	Lay.
Ven. Archdeacon Whitaker	60	45
Rev. A. H. Baldwin	8	31
Rev. C. Hamilton	3	—
Rev. J. Carmichael.....	1	—
Lost	—	6
Total	72	82

The result was announced at 12.10 a.m. Thursday morning. The registrar, after explaining that, though the altered number of the total clerical vote necessitated a two-thirds vote, one candidate had got that and the majority of the lay vote, proceeded to say that the Ven. the Archdeacon of York had secured the necessary vote to elect him to the office.

The last ballot resulted in the election of the Rev. Provost Whitaker by a numerical majority of both orders, but as there were less than two-thirds of the clergy present, and as he received less than a two-thirds vote of the lay delegates, a protest against the election was entered by Mr. J. K. Kerr.

THURSDAY.

His Lordship the Bishop sustained Mr. Kerr's protest, and another ballot had therefore to be taken, the result of which was announced at 1.10 p.m.

SIXTH VOTE.

	Clerical.	Lay.
Archdeacon Whitaker.....	69	42
Rev. Chas. Hamilton.....	3	—
Bishop Kelly.....	1	—
Rev. A. J. Broughall.....	1	—
Rev. J. D. Cayley.....	1	—
Bishop of Rupert's Land.....	0	31
Lost votes.....	2	13
Total.....	77	86

It was announced that the number of clerical votes necessary for a choice was 52, and the necessary parish vote 58. Ven. Archdeacon Whitaker it will be seen, still sustained a sufficient support of the clergy for his election, but not of the laity, and so the ballot was as fruitless as the former ones. The Bishop then held a consultation. After the lapse of nearly half an hour, his Lordship resumed his seat and handed a document to the Secretary, which the latter read as follows:—

It appears to me inexpedient to make any further attempt to carry out my desire of procur-

ing at my advanced age, and in the prospect of a lengthened absence from my diocese the services of a Coadjutor whom I could regard with the confidence due to a long and intimate acquaintance with him; and I am authorized by the gentleman whose name has been before the Synod and has received so large a measure of support, to state that he heartily concurs in the opinion which I have here expressed. I therefore pronounce this meeting of the Synod to be adjourned.

His Lordship pronounced the Benediction and the Synod adjourned. The question of a Coadjutor Bishop is therefore finally and entirely dropped.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAGARSVILLE AND NANTICOKE.—On the 4th inst., a surprise party of about forty, enjoyed a very pleasant drive from Hagarville to the parsonage at Nanticoke a distance of 13 miles, and agreeably surprised the Rev. G. Johnstone and lady, in the style peculiar to many of our Canadian parishes. The party, knowing that Mr. Johnstone and family had very recently been received into the diocese of Niagara from Colorado, U. S., and being most favorably impressed with his excellence as a clergyman, felt that they should make him feel at home at Nanticoke, and so they took possession of his house and entertained him and family in the most sumptuous manner, leaving provisions sufficient for a month's siege. The surprise party also presented Mr. Johnstone with a purse containing a small sum at least, for immediate use. We have not heard the amount. Since this happy event, others of the congregation have continued to visit the Rev. G. Johnstone with useful donations.

HOMER.—The modern place of this name is situated about 3 miles from St. Catherines on the road leading from that place to Niagara and Queenston. A site for a new church which was much needed was given by Mr. Warner. The building is of red brick with stone caps on the abutments; when well filled it will contain about 200 people. It was opened on the 3rd inst., at eleven o'clock the church was comfortably filled. Mattins were said by the Rev. J. Fennell, Incumbent of the church, and an eloquent and suitable discourse was delivered by the Rev. Canon Roberts of Thorold. He stated "that 22 years ago when he first entered the ministry he was in the habit of holding service here: it afforded him pleasure, and gave him great satisfaction to behold so beautiful a structure erected to the worship of Almighty God. It was more than he had expected to see, and therefore he could not but bestow great praise on the people who had voluntarily come forward, and so nobly done their duty." In the afternoon the Bishop was assisted in consecrating the church by the Rev. Canon Roberts and the Incumbent. His Lordship then delivered a very profitable discourse, stated "that it was seldom that a church in Canada, was ready for consecration when it was opened, because it was not out of debt. But he was happy to see so much zeal manifested by that congregation to relieve the church of all debt, and thus allow it to be consecrated to Almighty God."

The church cost about \$2000 and it says much for the energy of the people that they should in so short a time erect a temple when the church population is not large, and when none of the people claim to be wealthy. They have also bought a new organ. The zeal of the people speaks well for the ministry of their late pastor the Rev. Mr. Martin who was there for two years.

RURI DECANAL REPORT.—To his Lordship, the Bishop of Niagara.—My dear Lord Bishop,—I beg leave to report that in compliance with your directions, I have recently visited the missions of Dunnville and of Nanticoke for the purpose of consulting and arranging with the members thereof in connection with the church the stipends to be looked for from them, and the services to be rendered to them.

At Dunnville I found a great improvement in church feeling, and a willingness to make an effort in conjunction with the congregations of Port

Maitland and South Cayuga, to pay the whole amount of the stipend of the Rev. P. W. Smith, to relieve the mission Board of the grant hitherto allowed them. On the 22nd. of January I left Dunnville, proceeded to Hagersville, where I remained the day following. Hagersville as your Lordship is aware, is for the present annexed to the mission of Nanticoki, more also I found an improved church feeling, a readiness to comply with the proposals as to their quota of the stipend of their missionary, viz., \$400, as to their frequency of Sunday Divine services. My duty here being easily fulfilled, I was enabled on the following day to leave for Jarvis by train; and then to walk seven miles to Nanticoke. The roads were in such a terrible condition, that this was the only way I could possibly keep my engagements, as no vehicles could pass over them.

I was pleased with all I seen and heard at Nanticoke. The Rev. G. Johnstone, the new missionary seems an able pious man, and a hard worker. On the 24th, at 3 p.m., I attended service in the church, where a fair attendance of the parishoners greeted us. I had an opportunity of expressing a kind welcome, on behalf of your Lordship and the church of your diocese, to Mr. Johnston which that clergyman very earnestly and truly acknowledged. The members there seem very much attached to Mr. and Mrs. Johnston. Since my return I have received a letter, stating that there was no difficulty in obtaining the quota of the stipend of their missionary that I asked for, viz., \$250, and when I notified them that the Mission Board had been compelled to reduce their grant to the missionary to the extent of \$100 a year, I was informed in a second letter, that they had commenced with every prospect of success, to raise the additional \$100 so that their worthy missionary should not suffer the reduction. Your Lordship will be much pleased to hear that Mr. Johnstone and family are now occupying the new commodious parsonage of brick, built during the incumbency of the Rev. W. P. Smith, but not quite completed when he left in October last. I shall only add that my recent visits as Rural Dean to Dunnville and the other places named in this report, have afforded me a great deal of happiness which I am sure your Lordship and the Mission Board will likewise feel when you receive it. I am, my dear Lord Bishop, very faithfully yours,

Geo. A. Bull, Rural Dean.
Barton Parsonage, Feb., 9th, 1878.

HURON.

(FROM OUR OWN CORRESPONDENT.)

FLORENCE AND AUGHRIM.—On Sunday the 3rd instant the Ven. Archdeacon Sandys, D. D., preached in the morning in St. Matthews church, and in the afternoon in St. Johns church, to large and attentive congregations. On the following evening the annual missionary meeting was held in St. Matthews church, Florence, some of the members of the deputation were prevented from attending. It was much regretted that the Archdeacon could not remain in consequence of the bad state of the roads and was reluctantly obliged to return home previous to the meeting. However the Rev. Mr. Cooper, Rural Dean, from the county of Bruce made his appearance and delivered a long and highly interesting address on mission work in general but more particularly including the necessity of supporting the mission work of this diocese. The Rev. W. Brethour also addressed the meeting referring particularly to the early struggles of the church in the diocese of Montreal where he had so long and successfully laboured among the early settlers of that part of Canada.

On the 5th Tuesday evening, the missionary meeting was held at Augrim, St. John's church where a large and respectable congregation assembled to hear a good word on behalf of missionary work. Again the Rev. Mr. Cooper gave a very powerful address on the good work of the church throughout the world, winding up with the exertions of the church in this diocese on behalf of missionary enterprise. Also the Incumbent gave in detail many interesting facts as to what had been done by the S. P. G., in Canada towards establishing and strengthening the church and pressed on the attention of the meeting the necessity of self-reliance in supporting and

sustaining the church as now established amongst them, on the voluntary principle, and which had been so far successful in this mission during the last five years. The collections at both meetings were much in excess of previous years. It is very gratifying to witness so great an interest taken in missionary work in this mission.

LONDON.—When the Rev. B. Cronyn, who in later years was the first Bishop of Huron, was appointed by Bishop Strachan of Toronto to the mission in London Township, he asked how far his mission extended. Its northern limit he was told in reply is the great Lake Huron. Ninety miles north from his parsonage through woods and clearings, solitary emigrant's log cabins and Indian hunting grounds, stretched in the almost unbroken wilderness the parish of the pioneer missionary. How changed now is that vast country! Towns and comfortable farm houses dot the great expanse. Railroads have penetrated the solitary places, the busy hum of industry is heard on every side, the well cultivated fields of the farmer have taken the place of the wigwam and the camping ground, and the traveller sees at intervals the little church of the hamlet, the most unmistakable sign of civilization. It may however be said here now as of old, the fields are white unto the harvest but the labourers are few. In some instances a missionary has in his course a large tract of country with perhaps five or six churches to minister to. In some parts of the country some even that have been settled for years not a few, one clergyman has as his parish a whole township, and this within a few miles of the diocesan city. We hope however for better things. The church despite the many obstacles that beset her path, is making considerable progress. She has some faithful members, and with her is the promise that can never fail, *if to herself she be but true*. New churches are seen arising in every remote place, whenever the railway opens up a new country for colonists, then new towns and hamlets spring up along its line, and there a congregation gather together, and another new church is built. A new church is to be built this year in Blyth one of those new villages along the new Railway line in Huron Co. It will it is estimated cost \$2,500, of this the sum of \$1,600, has already been subscribed.

ST. GEORGES BELMONT.—The three churches of Belmont, Harrietsville and Dorchester Station united to form one parish, a territory large enough certainly for one clergyman to minister to, comprising North Dorchester Township. The adjoining township, West Missouri, also having three churches, forms another parish. On Wednesday evening, the 13th inst., there was in the Masonic Hall, in Harrietsville, in aid of the funds of St. Georges Church a lecture by Rev. J. Gemley of St. Pauls London, on his visit to Europe. The lecturer told in eloquent and graphic language of his voyage across the Atlantic, and incidents of his travels in England Ireland and Scotland and France. In connection with the lecture there was a concert also in the Hall, giving a double treat to the audience. The concert was by the choir of Christs Church London, under the direction of the organist Mr. Ellis, the singing was appreciated no less than the lecture, and every song was rewarded with the plaudits of the large audience. Many of them had availed themselves of the opportunity, coming from long distances by Canada's pleasantest mode of travel sleighing by the moonlight. Votes of thanks were given to the Rev. lecturer, to Rev. Mr. Smith of Christ Church, to the chairman, R. Tooley, M. P. P., and to the choir.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing direct personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

ONTARIO MISSION FUND.

MY DEAR SIR:—Several plans for the reform of our Mission system have been suggested, each of which stands forth as the needed panacea for our ills. And in these plans, as in panaceas gener-

ally, there are elements which, taken singly, are valuable; but which, when accepted as a whole, are not likely to realize expectations. Before, however, experiment be tried on the patient, it may perhaps be well to enquire into the nature and extent of the disease—to ascertain whether the trouble be transient and, perchance, even now passing away, or whether it be of a graver character, requiring instant and extreme treatment. The widely differing views of your correspondents would seem to justify this caution, as no two of the doctors agree either as to the disease or the treatment.

The disease.—The actual state of the case is this: The Mission Fund has, for a year or two, been at a stand-still. It has not been increasing. It is moreover in debt to the extent of nearly \$2,000. This debt has been taken to indicate a falling off of interest in the work,—as a proof, in short, that something being wrong, a remedy was required.

To a dispassionate looker on the very opposite conclusion recommends itself. Our people have been passing through a crisis of unprecedented severity. Every department of labor has been crippled, business at a stand, labor almost unprocurable, money beyond reach, save at ruinous cost. That under such circumstances a charitable fund, which in 1875, realized \$7,292.27, and which in 1876 amounted to \$7,970.20, should (in 1877-8) have fallen off, not 25 or 30 per cent., but only \$299, would argue not a lessening, but a strong increase of interest in the work. During the last two years a very large number of our subscribers and givers have been so straitened in their circumstances that, save by indulgence of credit, they could hardly support themselves. Nevertheless they certified their loyalty to the cause by a contribution only a trifle (\$299) below the level of our most prosperous year. It is further to be remembered that several of our deputations of last year were very unfortunate in the weather and roads at the time they visited their respective sections. It may, therefore, fairly be doubted whether the actual state of affairs justified the statements put forth in your columns; or whether it be advisable to submit the case to the tender mercies of practitioners whose judgment fails in those very points on which alone action should be taken. The fund, it is true, is \$2,000 in debt! But when and how, was it contracted? Not lately, of a certainty, or through mismanagement. The debt is of years standing. It was contracted to meet liabilities in the mission field when, as yet, our system was not in full play. It was contracted at a time when every reasonable probability existed of its being paid off without difficulty—contracted, even then, by an over anxious, yet laudable desire to meet with supply, the demand for assistance which assailed the Board from every quarter. A few years of average prosperity in the country would have put the Board in a position to liquidate this indebtedness. The data of the previous years certify this: Unhappily, the "hard times" set in—and the debt remains. It could not be otherwise. Every monetary institution in the province has had its share in this experience. Alarmists would resort, at once, to extreme measures. Their cry is for change "root and branch"—new expedients, new men. But churchmen, we are sure, will pause ere they yield themselves to the counsel of experimenters. They will weigh well the pros and cons before they revolutionize a system which for years has worked reasonably well. That our system is perfect no one ventures to assume. It was started on the principle "solvitur ambulando." But change should ever be cautiously entered upon. Some measure of change in our organization may be needed now; but every detail should be carefully considered, its probable influence rigidly calculated, before it be allowed to supersede existing rule. We must thoroughly understand what we are dealing with before we can hopefully devise or apply remedies.

(2.) The treatment.—The changes recommended affect: 1st, the mode of increasing the revenue; 2nd, the appointment and payment of missionaries. As to the former, "the mode of increasing the revenue," the correspondent who helps us the least, (who, in fact, merely asserts that if you can command the effect, the effect will sufficiently indicate its cause), is the gentleman who promised us

the most. It seems never to have occurred to Mr. C. that if, before calculating on increase, and as a means to that increase, you make the clergy independent, the necessity for the increase, as to those clergy, is done away with altogether. Nor does he seem to have realized the difficulty that might arise out of an attempt to pay special additional grants out of an exchequer whose capacity was barely equal to meet (meagre) ordinary outlay. No influence, moreover, is indicated whereby any increase is to be attained, unless it be couched in these words, "the clergy being free, would be more interested in making collections"—a view of the case, perhaps, less complimentary to the clergy than the writer intended it to be. Your correspondent "G.," who is altogether more practical and to the point, would throw the whole burden of collecting funds on the clergy, imposing upon them a duty which would, we fear, very seriously militate against everything like proper spiritual influence. The clergyman, who in addition to immediate parochial obligations in this direction, undertook the task assigned him by G. would very speedily be regarded as a dun; and, in that character, repelled. A clergyman should never, if it can be avoided, expose himself to a refusal, for it involves a loss of influence which is rarely, if ever, regained. He may, and perhaps should, take the oversight of this business; should order and control the machinery by which the work is to be done; but, beyond this, his intervention would be of very doubtful value. As to the clergy being the "principal collectors," or—when on deputation—acting as "sides-men," the thing is so utterly contrary to the ideal of their office that the laity would protest against the practice. The proposal of W. that we should have a special mission envelope which, distributed among the congregation at the close of the missionary meeting, should afterwards be returned, with its enclosed gift, as a religious act of worship, and after the offertory, be duly forwarded to head-quarters as the contribution of the parish, would be very satisfactory were it not that the worldliness of the age, left to itself, unreasoned with, unchecked, is not apt to be over-mindful or over-liberal in the direction of Christian charity. Much counsel and persuasion, much comparison of expenditure secular and religious, is sometimes required in order to induce men to think seriously of the duty of giving. With some, the plan would answer admirably; with others, perhaps the majority, the reception of the envelope would be an idle ceremony . . . needing to be supplemented by some other more telling agency. As part of a system it would, doubtless, be of value . . . by itself alone it must needs prove a failure. The plan suggested by Archdeacon Parnell, some months ago, and improved by the suggestion of machinery by the Rev. E. W. Beaven, in your issue of January 24th, seems to be the only one which, as yet, promises to be effective. It is this: Let every parish be carefully canvassed, and every individual above confirmation age be solicited to subscribe so much per week, (be the sum ever so small,) say, anything from one cent to ten or twenty cents per week. Make this money payable quarterly, half-yearly, or yearly, provided only it be in before the 30th of April in each year. Have an organization in each parish, with its branches, if necessary, for out-stations, whose business it shall be to collect and pay over to the clergyman and churchwardens the money thus pledged. And, from time to time, hold special missionary meetings, at available points—not to collect monies but to convey information and to stimulate to greater effort. Let all this be done by direction and order of the Synod. The result could not be other than beneficial.

The advantage of this plan is that it is not revolutionary. It interferes very little with the present system. It allows place for the Whitsunday and Advent sermons; and for the action of deputations. It merely take the place of the unreliable, oftentimes most injurious method, now in vogue, i. e. of collecting by cards. It systematizes the whole work, assures increased certainty to the revenue, places 'giving' on its right basis, as a duty—not a caprice, escape from importunity, or premium or flirtation, as in many cases it has been found to be. Something further, however, (in our opinion) is needed for the protection even of these organizations. "Quis custodiet ipsos

custodes?" Without some bond of union, some supervision whereby the interest might be sustained and the action quickened, these organizations (like parishes themselves) would lapse into mere formal work, without eye or heart for the general object in view.

To obviate this, let the Bishop be requested to divide the Diocese into (say) eight districts. And, over each of these districts, let him appoint some priest, of suitable discretion, to take the oversight, and—in conjunction with his brethren in the district—to hold meetings, to stir up the people, and to look closely after the interests of the Mission Fund. But little expense, and small loss of time, need be incurred by such an arrangement; while, on the other hand, it would serve to ensure co-operation among the clergy, and a wholesome emulation in the parishes, which could not but prove of advantage to the church. As a final, yet most important point, it may be added—that it is expedient, nay, necessary, for the satisfying of the Diocese, that the *Sustentation Fund* be placed, at once, at the disposal of the Synod. The Synod is the legally appointed Trustee of all the monetary interests of the Diocese, and to its custody this Fund should be committed. There are few men in the Diocese who do not realize the anomaly of the existing state of things as to this money. It is devoutly to be hoped that the anomaly will be rubbed out, by the introduction of proper legislation, in this behalf, at our next Synod.

CHARLES FOREST.

A member of the M. Board.

Morrisburg, Feb. 14th, 1878.

IS IT A CANON FOR THE ELECTION OF A BISHOP, OR IS IT RATHER "HOW NOT TO DO IT?"

DEAR SIR: The question, which forms the heading of this communication, should surely have but one answer; but late proceedings seem to throw doubt upon it. If not assuming too much, suppose we admit that the canon was really meant to regulate the election of a bishop. This being granted, we may also concede that the canon was meant to bring out the best expression of opinion in a full house, and to remove objections to action in the case of a thin one. Now let us keep these two conditions in mind, and keep them as distinct as the canon intended. The first part, which is in fact the "canon" or rule, provides that in a full house—that is at least two thirds of each order—a majority of votes shall carry the election. Now, presumably, the object being to elect a bishop, if anything is added to the main rule, it must be something to aid the operation of that main rule, and not to interfere with, much less destroy its object. And in so very important a matter as the choice of a bishop, it being presumable that all entitled to vote would feel such interest and such sense of responsibility as would ensure their presence and their voting—this is surely the rule which carries the leading idea, and one which should prevail wherever possible—given a two-thirds presence, there follows a majority vote of each (that is either) order. Against this main rule the contingency, which is afterwards provided for can only (I maintain) operate *quoad hoc*. The word "otherwise" introduces an alternative rule which is meant to remove objections and facilitate action in the event of a deficiency in number in either order; for if meant to be applied as it was applied in the 5th ballot it is simply obstructive and destructive; it gives a minority the power of destroying the vote of a true majority; it violates the intention of the canon which was to show how to elect a bishop; and it introduces clearly that other principle, "How not to do it."

Let us now consider the actual wording of the subordinate clause, under which the 5th ballot was (as I think) wrongly annulled: "Otherwise, two-thirds of the vote of each order shall be necessary to determine the choice." Now, first, the word "otherwise" reflects back on the precise wording of the main canon, which speaks of each order, and of contingencies which may affect, therefore, one order and not the other, either (1) insufficient numbers, or (2) sufficient numbers and not all voting. These contingencies likewise are plainly meant to be considered distinctively and separately, either or both being possible to either order.

Now, the recurrence of the words each order in the subsidiary part of the canon—where, if the appeal were well founded, we should have expected the words both orders—is to my mind conclusive that the framers of the canon worded *advisedly*, though I admit not clearly. They were not then so obtuse, but really meant to add a clause which should facilitate the election of a bishop, by removing from either order the obstacle to having its votes recorded which the main canon places in the way; and thus should enable it to vote, though on a different principle from the order which still came under the main rule. The framers did not then mean to show "How not to do it."

W. STENNETT.

Cobourg, Feb. 16th, 1878.

P. S.—There are graver aspects of this question connected with voting or not voting, but I refrain from presenting them at all, as they would need a separate communication.

THE FAILURE TO ELECT A COADJUTOR.

SIR,—Will you allow me space in the present number of your journal to name a few of the circumstances which, although known in Toronto, will be acceptable I am sure to readers elsewhere in explanation of the failure to elect as our coadjutor Bishop the great and good man, whose name is in all the churches, and whose high attainments and holy life have long pointed him out here and elsewhere as pre-eminently fitted to be a chief pastor in the church he has for a long period served so faithfully and defended so nobly.

What then are these circumstances which have resulted in disappointment universally felt, and which have taught us a lesson it is hoped we shall never forget. They may be named as the want, firstly, of combination of purpose, and, secondly, of appreciation of the sacredness of the franchise committed to us, and to which every other possible consideration, which interfered with its unflinching exercise should have been made subordinate. With regard to the first, none will deny that while, with those who in the first two or three ballots cast their votes scatteringly, and without combination, doubtless the most earnest and conscientious motives prevailed, yet simply from want of reflection of the utter hopelessness of electing any of the candidates thus, I may say, promiscuously named, strength was frittered away, and when the necessity of combination became apparent, the mischief had been in great measure accomplished, the lost ground was difficult to be regained, and above all, the combined minority had gathered strength and hope from want of combination so plainly and lamentably manifested in the ranks of an undoubted majority, this was the first circumstance. The second was more sad, the failure of appreciation of the sacredness of the franchise we were called on to exercise, and which in the fourth ballot voided an election from the want of one solitary vote, several voters happening to be absent, all good churchmen, thoroughly earnest in the matter, except in feeling that no consideration should have allowed them thus to risk the result, by even a casual absence.

The fifth ballot was rendered void from a combination of circumstances which are almost too humiliating to narrate. The minority seeing that combination at length prevailed with the majority and that success must attend them in this ballot fell on a device, which on so sacred an occasion it is hard to believe could have been either suggested or followed, namely, a call on the clerical minority not to vote, and thereby destroy the voting presence of two-thirds of each order which the canon required, and the device succeeded but too well, as will be found set forth in the successful protest against this otherwise successful ballot. On this it is not necessary to enlarge here, the object was accomplished, the doctrine of the heathen poet prevailed "Rem recte si possis, si non quocumque modo rem," and I think it need not be doubted, which side will gain in the end from such a result. Had it been the result of accident in numbers present, not a word of criticism unkind or otherwise would have been uttered, but if deliberately to pass the word round that opposition which must fail by fair means must be accomplished by stratagem; if tactics such as these, are, I say, the result of so-called evangelical teaching, such a result calmly considered

must strengthen the hands of those who would prefer defeat to success thus attained, and it is not to be wondered at that our venerable bishop, coming, nay, more counselled to come, confidently to his Synod to support a request for the assistance of a coadjutor [at his advanced age, and in anticipation of absence from his diocese should have closed the Synod rather than witness any longer opposition to that request which fairly overcome step by step, it was evident would be persevered in to the bitter end, and the continuance of such bitter strife.

For the information, as I have said, of your more distant readers, I have sketched these few circumstances which will explain the causes of failure to elect as Coadjutor, the learned and revered Archdeacon, or as he is almost better known Provost Whitaker.

In conclusion, I would say that in the opening of the proceedings, we solemnly asked for the divine blessing and guidance on our exercise of the sacred franchise entrusted to us, and may we not reverently believe that He who doeth all things well has allowed present failure for the purpose of teaching us the necessity of coming to its exercise with a more prayerful desire for unity of purpose, and which may yet, in His good time, enable the choice of the diocese to fall on him for whom we hope again to cast our votes, while the present failure to elect may have been further allowed to enable him, by waiting His Lords will, to be better prepared to enter on the high and holy office of a Bishop in the Church of God.

I am, dear Mr. Editor,

Yours truly,
CHURCHMAN.

COADJUTOR BISHOPS.

DEAR SIR,—In the discussion which took place on the first evening of the recent Synod, my respected friend, the Rev. Dr. O'Meara, challenged his brethren to adduce an instance of a Coadjutor Bishop with the exception of St. Augustine, whose appointment, he asserted, was "contrary to the custom of the church." I do not pretend to possess the varied erudition of the learned doctor, who is always prepared to speak at our Synods, *de omnibus rebus et multis aliis*; but I fancy that I know a little upon the subject, and, for the information of my younger brethren, shall state that the doctor's assertion is directly contrary to the facts of the case. He took his proofs from Smith's Dictionary of Christian Antiquities, from which he quoted such portions of sentences as seemed to support his case, *i.e.*, "Coadjutor Bishop with a right of succession was distinctly against Canon;" but for what reason? (surely an honest enquiry after truth would require the completion of the sentence), because "*such an appointment interfered with the right of election in clergy and people*;" where the right of election is, as is our diocese, in the clergy and people his semi-quotation is entirely beside the point: he also referred to the 5th Council of Paris as forbidding such officers; what that Council forbids is the nomination of a successor by a bishop, not the election of a coadjutor by the clergy and laity; and yet it permitted such a nomination in exceptional cases. The portion of the canon referred to by the doctor is "Nullus episcoporum, se vivente, alium in loco suo eligat;" he, however, conveniently passed over the latter portion of it, namely, "*nisi certae conditiones extiterint ut ecclesiam et clerum regere non possat*;" *i.e.*, "*Let no bishop elect another to be in his own place during his life* * * * unless some circumstances shew that he cannot rule his church and people." So far with regard to my friend's references; now for proofs to the contrary: Narcissus, Bishop of Jerusalem, had Alexander as his coadjutor and successor; Theocteture of Caesarea had Maximus; Orion of Palaebisca had Synesius; John of Apamea had Stephen; St. Ambrose mentions a certain Baseus who had Senecio as his coadjutor with right of succession; the celebrated Gregory of Naziarzum was coadjutor and successor to his aged father; and finally, (as mentioned by the doctor) Augustine was coadjutor and successor to Valerius of Hippo. I am already occupying so considerable a space in your columns with another matter that I do not wish to take up much more with this; but I could not allow the doctor's challenge to fall to the ground unnoticed, and there-

fore ask your permission to present these few observations on the subject to your readers, and conclude in the words of the learned Bingham: "*These instances are evident proof that it was not contrary to the true sense of the canon, in case of infirmity or old age, to have coadjutors in the church.*"

Yours faithfully,

JOHN FLETCHER.

Unionville, February 15th, 1878.

MISSION PRAYERS.—"SILENT WORKERS AND PLEADERS."

DEAR SIR:—When we read of the new life of active work and interest in the mission cause, which is reviving in the church, we cannot but feel encouraged and thankful; when we know that vast Dioceses are being subdivided in India, and three Bishops where one noble heart has been toiling alone—that soon the Transvaal will have its Bishop, who, under God's blessing, may by his spiritual influence, do as much as Britain's armies in keeping the peace in that distracted portion of her Dominions, that, nearer home, *geographically*, the Bishop of Algoma in his last report is able to tell of the great advance that has been made in his missionary Diocese; we cannot feel that the Church's intercessions on behalf of missions have been abundantly answered. That this is recognized by Anglican Christians at large is proved by the fact, which is undeniable, that the interest taken by parish priests and their congregation in the St. Andrew's day service is year by year increasing.

A further, and we cannot but think a blessed, impulse has been given to this interest by Revs. Canon Brigstocke, and T. Dowling, of St. John, who have provided for the use of their *respective* congregations a series of neatly printed, and nicely arranged "Subjects for meditation during the week of Intercession for missions," thus teaching their people to pray for this sacred cause, not only in the public services, but also in their private devotions. But I think I would not be guilty of any exaggeration were I to say that this great thought of Mission Prayer has been advanced almost to perfection by a priest in this Diocese,—(Nova Scotia)—one who himself laboured in the cause for more than forty years as a missionary, as long as God gave him strength to perform his duties—the Revd. C. J. Shreve, Rector of Chester, but at present, being granted leave of absence by the Bishop because of illness, resident in Halifax.

The little band joining in Intercession now numbering some ten or twelve, it may be more, are called "Silent workers and Pleaders." Each one selects some young man, or boy, or infant if they will, and in each day's private devotions brings that one specially by name before the throne of grace, and pleads with God that his heart may be kept pure, his character unblemished, and that in God's own good time and way he may be selected by the Great Head of the Church as an instrument to bring others into that sacred Fold where salvation is to be found. We all recognize the value and the power of prayer, we thankfully acknowledge that great blessings have been conferred upon missionary work because of the Church's annual public prayers, we cannot but heartily approve of the effort already alluded to, made in St. John, to bring the subject home to the people's hearts; but can we, by any process of calculation form any idea of the value and force of daily, earnest prayer of faithful hearts pleading with God for some loved relative or friend, following from even infancy through youth up to manhood, hovering over him in every spiritual danger, supporting him in every contest with sin, strengthening him in every victory, and being the means in God's hands of fitting him, better than mere human learning ever can, for proclaiming "glad tidings" to others!

Will some of your readers join the band of the "Silent workers and Pleaders?"

FILIUS.

PEACE.

SIR,—I am sorry that PAX should have wasted your space and his own time in stating—what everyone of course knew—that there are several

sentences and prayers in the Prayer Book which, directly or indirectly are supplications for peace. Whan then? Are we never to make special appeals because the ground is already covered by the general appeal? are we not in exceptional seasons to emphasize the petitions which, from their constant repetition, are not infrequently passed by as mere forms?

As regards my "fling at the Bishops," PAX is obviously unaware that an English Bishop long ago put forth a special prayer for peace at this crisis which the Archbishop of Canterbury recommended for use throughout the Province; and is also apparently blind to the fact, that although we may happily find in the Prayer Book supplications suited for all the needs and extremities as well as sorts and conditions of men, wars, famines or pestilence never come near England, but the Church of England invites her children to make an appeal to God in language more special and appropriate than that of her usual formularies.

Believing, as I do, that if an European war does breakout it will be one of the most disastrous and lamentable on the pages of history, I am still, *pax* PAX, astonished that the clergy, if not the Bishops, do not especially invite their congregations to pray for the preservation of peace at this crisis. M.

THE PROTEST.

DEAR SIR,—Permit me through your columns to express my strong disapprobation of the conduct of Mr. J. K. Kerr in presenting a protest against the election of Archdeacon Whitaker last night. It was most ill-timed and instead of healing will only intensify the strong party feeling which unhappily prevails in this diocese. I have been identified with the Low Church party, and on their behalf disclaim and repudiate this action in which, I believe, the Evangelical Clergy do not concur.

I remain,

Yours truly,

A CHURCHMAN.

INQUIRY.

SIR,—Will any of our clergy name in your columns the best *Churchly Children's Annual* for distribution in our Sunday-schools? and oblige.

Yours,

W.

CO-RECTORS.

MR. EDITOR: In the correspondence on the legality and propriety of the above assumed title allow me to add this item: In the time of the late Bishop Fulford, our first Metropolitan, it was proposed to make the assistant minister of Trinity Church, Montreal, co-equal to the rector, and therefore to call him co-rector; to which, however, Bishop Fulford objected on the ground, I understand, that in every church there was one person, and but one, that was accountable for the congregation in its ecclesiastical relationship to him, and that person was *the rector*, and whom as such could have no co-equal. In consequence of this answer nothing more was heard of a co-rector. Let us hope we shall not hear of it again elsewhere. B.

THE COADJUTOR BISHOP ELECTION

SIR,—Daniel O'Connell, on one occasion, evading the law which stood in the way of his accomplishing a certain object, boasted that he could drive a coach and four through any Act of Parliament, however carefully worded it might be; and the nine Toronto clergymen who at the late Synod evaded the law and so prevented the election of an assistant bishop have the satisfaction of being able to make a similar boast as regards one of the canons of the Church.

They were summoned to meet on the 12th of February, for the election of a coadjutor-bishop. On the following day they assembled in the Cathedral. There was to be no manifestation of feeling, and they were to pay the deepest respect to the solemnity of the sacred duty in which they were engaged. At one time it appeared likely that they would succeed in accomplishing the object they had in view, namely, the defeat of Archdeacon Whitaker, and they were prompt in their attendance, and eager and persistent in their vote;

but when the Archdeacon's minority gradually rose and eventually became a majority vote, they began to plan and plot and devise some means by which his election might be avoided. They could not endure defeat. They were ready to dare and do anything, however dishonourable, rather than submit to that. It became necessary to take another vote, and here they saw—or some smart attorney saw for them and so advised them—that if they would only sneak out of church, and so avoid being "present and voting," no election could be had, for the rule which requires a two-thirds vote would not then be complied with. The ruse was successful. Whether the result may or may not be beneficial to the interests of the church, I do not stay to enquire. But did these nine clergymen do their duty to the Church, or to the Bishop, or to their own consciences? They were bound by the summons they received to attend and vote. The canon under which a bishop is elected, and the order of proceedings in the Cathedral, never contemplated anything so monstrous as the clergy attending and voting if the subject matter was all smooth and pleasant and in accordance with their wishes, and meanly absenting themselves if it were otherwise. They were summoned to vote. They were to keep their seats until they were called to vote. They had, moreover, a short time before, so solemn was the occasion, spent a few minutes in private prayer. They prayed, or ought to have prayed that the spirit of wisdom, patience, love, and of a sound mind might be given to them, and their hearts might be cleansed from all earthly and partial motives. Were these beautiful aspirations answered by their running out of church and absenting themselves in order that they might defeat a measure which they were not strong enough to do by legal, fair, and honourable means?

If the low morality of the nine clergymen, as respects the voting in question, prevail and become a precedent, it is quite manifest that the election of a bishop is impossible under the two-thirds vote clause. If one party is losing ground, get half a dozen clergymen to refrain from attending and voting, and a probable success is at once converted into a certain defeat. It would be otherwise if the quorum was not so large. In the British House of Commons of 658 members the quorum is 40. In like proportion the quorum of the clerical vote of 118 should be about 8. Majorities then would govern as they ought always to do. And if a bishop is ever to be elected in a quiet and orderly manner in this diocese, measures should be taken to alter the two-thirds vote.

J. SYMONS,
Delegate St. Paul's.

Yorkville, 18th Feb., 1878.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXI.—PROJECTED ELOPEMENTS.

The earl made the most of the illness of his wife and daughter, in order to be rid of his guests without incivility. The only one he pressed to remain was Sir George Walpole.

Accordingly, when Daisy went to see Lady Mona the castle had returned to its customary quietude. Caradoc had been there before her, and had repeated Mr. Pennant's determination, which had angered her ladyship.

"I believe no tenant has ever so thwarted our wishes before," said Lady Mona, haughtily; "your foster-father will probably repent his obstinacy."

"I am sorry to displease you," replied Daisy, "but I should be quite useless to your ladyship."

On the contrary, you are the only person I know whom I could trust in an emergency."

Daisy looked surprised, but made no comment. "If I confide to you how you could be of such service to me, will you promise secrecy on your oath?" continued Lady Mona, excitedly.

"I could not answer, my lady; and I never had a secret to keep in—"

Daisy paused, remembering the Esgair.

"Oh, you also have your secret! You are also in love, and will sympathise with me!" exclaimed Lady Mona, while Daisy grew crimson. "You will at least promise not to betray me."

"I will never betray your ladyship; but—"

"I will have no buts. You must be my friend, and help me, for I am driven to despair."

Then Lady Mona told Daisy of her love for her cousin Everard, and her father's disapproval of it; also that the earl was bent on her marrying the rich Sir George Walpole.

"Have you seen him—my cousin Everard?" asked she, rousing herself.

Once, with Lord Penruddock," replied Daisy, casting down her eyes; for she remembered how both gentlemen had stood to watch her as she passed them by on horseback.

"Did you ever see any one so handsome?" asked Lady Mona.

"I think my brother Carad," replied Daisy.

"He cannot be compared with Captain Everard," said Lady Mona, resuming her natural hauteur.

"Will you go with me to town?"

"I cannot; and if I went, I should not dare to help your ladyship to disobey your parents."

"Should not dare! What do you mean?"

"I should not dare to aid you to break God's commandments."

They stood face to face—Lady Mona flushed, impassioned, angry; Daisy flushed, also, but firm.

"If Pennant of Brynhafod consents, you will go?"

"No, my lady. I should be neither a fitting maid nor companion to your ladyship. And in neither state could I abet you in leaving your home secretly. Oh! think well before you do it. I am but an ignorant girl; still I know that if you pray to God He will direct you; and perhaps in time the earl may consent."

"Hush! some one is coming!" exclaimed Lady Mona. "They must not see that you are crying. Run down the west passage; I will let you through."

They went down a narrow corridor that led from the ladies' apartments to a private entrance into the gardens, thence to the gate which opened on a path down the cliffs. They stood here a moment—the frowning castle above, the sea and caves below.

"Good-bye, Daisy," said Lady Mona, holding out her hand.

"May the Lord bless and guide you, my lady!" returned Daisy, through her sobs and tears.

Before she reached the bottom of the cliff she turned, to see Lady Mona standing where she had left her. They waved their hands to each other, and Daisy wandered slowly and sadly on to the beach. She sat down to compose herself and think over what had passed. She felt so much pity for Lady Mona, that she would willingly have accompanied her to London, if she could really have served her. But when she considered her words, she was convinced that she was wanted more as a tool than a friend, and her frank soul revolted from all deceit. She asked herself whether she ought not to warn some one of this projected elopement, but she could not break her promise. Besides, young and inexperienced as she was, she believed that Lady Mona, who had hitherto passed but a dreary existence, would be happy with her cousin, and she could not find it in her heart to wish her married contrary to her inclination. Her glimpses of aristocratic existence had not been rose-coloured, though she had sense enough to perceive that it was the character of the people that influenced the life much more than the life the people. "Were I rich and great," she thought, "I should find happiness in making others happy."

Her tears were scarcely dried when her reverie was broken by the appearance of Lork Penruddock. He had heard of her visit to the castle, and had been watching for an opportunity to meet her alone. She rose, and was about to pass him with a curtsey, but he joined her. He asked her why she had run away from the castle on the evening of the ball, and she told him that she had no intention of remaining after she had seen the countess and Lady Mona. He tried one or two other subjects, but receiving only monosyllables in return, he dashed suddenly into the one nearest his heart.

"What has my sister settled concerning your going with us to London?" he asked.

"I have told her ladyship decidedly that I cannot accompany her," she answered.

"Then I shall not go," he said, with apparent carelessness, yet looking at her inquiringly. "I

cannot tear myself from the place where you live. Why do you walk so fast? I am serious; and you must hear me while I have the opportunity."

"It is getting late, my Lord, and I am expected at Brynhafod," she rejoined, not slackening her pace.

They reached the road to the farm from the bay, and he laid his hand on her arm, repeating that he had something important to say to her. She paused.

"When I was a boy I chanced to come, to this bay, when your big dog brought in a tattered doll from a wreck. That insolent coxcomb Caradoc Pennant carried it off, and said it was yours. His father made some impertinent remark to mine concerning waifs, which I have not forgotten. I little thought then, however, that the owner of the doll would grow up into the girl who was to gain entire ascendancy over me; whose presence is the light of my life—whose absence its night. Daisy, I love you!"

"I scarcely understand you, my Lord. Your words are strange and not seemly from you to me," said Daisy, withdrawing, but speaking with fearless composure.

"Why not seemly? Your appearance and manners tell that you are a lady, and I, as a gentleman, address you as an equal. If what I say is strange, I rejoice, because no one can have been before me, and I shall hope to win the first blush of your love."

Daisy was silent a while. Lord Penruddock's manner was respectful if impetuous, and there was something in her own heart that told her he was sincere. As she stood, her hand on the rough fence that separated her from the road, her face to the sea and him, she saw an expression in his countenance that spoke for him. At last her words came.

"My Lord, I can never be your equal, for I have neither name nor position. I never stand on this spot without trying to picture the scene, when, in the dead of night, and amid the howling of the tempest, Gwylfa and my brother Carad rescued me from the waves." Here she blushed, unconsciously. "I see him carry me up this path to the farm, and my dear mother receive me. I know how they have adopted me, and loved me as their own, ever since that hour. They are so good as to consider me their equal; yours I can never be."

"You are far superior to any girl I have ever seen, and I have had good experience," said Lord Penruddock. "You are a queen in beauty and bearing, and shall be my queen and future Countess of Craigavon, if only —" he paused—"if only you will try to care for me."

Again Daisy said she did not understand him.

"Then I will speak plainly," he continued. "As long as my father lives I am dependent on him; but he has never resisted my will for long. If you will marry me, I shall soon bring him round to forgive us both, and then you will be in the place for which nature, and possibly birth, intended you."

Daisy understood him now; for had she not that same afternoon been asked to assist in another elopement? Again she flushed, for no one had ever said to her before, in so many words, "Daisy, I love you!" And they made her heart beat rapidly, for she felt their mysterious responsibility. She trembled lest she should excite Lord Penruddock as she had excited his sister, and she glanced round in the vague hope of seeing a friend. Her eyes fell on Gwylfa, quietly pursuing his usual way to the beach. She called him, and the old dog was soon at her side, eyeing Lord Penruddock suspiciously. His lordship hated the dog as he hated his master remembering only his resistance to his will, and not his benefit. Daisy stooped over him, and Lord Penruddock impulsively stepped towards her. She started back, and Gwylfa growled ominously as he stood between them.

"My lord," said Daisy, now really majestic as the queen he had called her, "I cannot do as you wish. If you are in earnest, I thank you for—your—"

"Say love—devotion—worship!" broke in his lordship.

"But," she continued, "I hope to live and die with the Pennants at Brynhafod, once also the Pennants of Craigavon. Good-bye, my lord."

Before he could answer she and Gwylfa had

cleared the slight fence, and were in the road; and while he was blindly following, they had scaled a rocky path, and were out of sight.

"I will have her, if I marry her before our tenants in the parish church!" he cried. "I never loved a girl so well before. I will even make my father consent. As to the Pennants it shall go hard with them if they refuse. I shall go mad if they resist me. I am—mad—idiotic—out of my mind. What would the world say? And what do I care? What are all the women in all the countries I have visited—in all the capitals of Europe—in all the vortex of society—to one Daisy?"

(To be continued.)

THE CATHOLIC FAITH.

Faith of our Fathers! living still,
In spite of dungeon, fire and sword:
Oh, how our hearts beat high with joy,
When'er we hear that glorious word
Faith in our Fathers! Holy Faith!
We will be true to thee till death!

Our Fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they like them, could die for thee!
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

Faith of our Fathers! Faith and prayer
Shall win our country back to thee!
And through the truth that comes from God,
England shall then indeed be free.
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

Faith of our Fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers! Holy Faith!
We will be true to thee till death! Amen.

Children's Department.

WHAT DOES THE MISSIONARY BOX SAY?

These little treasuries designed to receive money set apart to promote the work of the Lord amongst the heathen are now very numerous. There was a time when but one box of this description could be found in the whole world; and that was in the temple at Jerusalem. You will find an account of it in the twelfth chapter of the second book of Kings; and if you refer to the twenty-fourth chapter of the second book of Chronicles you will find, from the eleventh verse, that money was thus gathered in abundance for the repairs of the Lord's house. This was a public box provided to receive the gifts of all the people. In this favored age and country private boxes are multiplied, and large sums are thus obtained, where-with to build the spiritual temple of the Lord.

Many things speak to us which have no tongues. The Bible, speaking of the heavenly bodies, declares that there is no speech or language where their voice is not heard; and the flowery carpet beneath our feet, the withering grass and lily fair, speak loudly to the thoughtful heart. The missionary box has also a voice. Have you ever considered what it says? If you will listen, it will afford you some useful lessons. First, it says to us, "Spread the Gospel." The great want of the world is the Gospel of Jesus Christ. The world is a fallen world, a wicked world; but "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "There is no other name under heaven given amongst men, whereby we must be saved." "Whosoever shall call upon the Name of the Lord shall be saved. But how shall they call upon Him in whom they have not believed; and how shall they believe in Him, of whom they have not heard; and how

shall they hear without a preacher; and how shall they preach, except they be sent?"

Then how are they to be sent? Who is to pay the expense of sending them? All Christians must help, for very many must go; and for their outfit, their voyage by sea and their journeys by land, for their schools and their books, their houses and churches, large sums of money will be required.

Another lesson, which the missionary box teaches, is one which we are all very slow to learn. It whispers in our ears, "Deny thyself." And this, be it remembered, is the first step in the Christian life. We cannot be followers of Christ without it; for He says most plainly, "If any man will come after Me, let him deny himself."

Many a missionary box has been filled by the fruits of self-denial; and numberless interesting gifts of this kind might be mentioned.

Take an instance or two:

A child of six years old, known by the name of Little Emmy, had a shilling given to her to buy a box of ninepins, which she greatly desired. On the morning of the day on which the Annual Missionary Meeting in her village was held, she saw her mother counting the money which her little girl had collected. Emmy watched her attentively, and at last said, "Mamma, how nice it would be to give this shilling to the missionaries!"

Her mamma answered, "Dear Emmy, the money is your own; you can do what you like with it; but remember, if you give it to the missionaries, you cannot buy the ninepins."

This thought rather troubled poor Emmy, so her mamma said, "Here comes papa; ask him what he thinks." Her papa told her the same thing—that the money was her own, she might do what she liked with it. Both papa and mamma wished their little girl to give with a willing mind, and not by constraint.

At last Emmy's eyes filled with tears, and she said, "Oh! what shall I do?" Her papa said, "My child, you had better pray to God: He will direct you what is the best to do." This satisfied Emmy, for she loved prayer. Shortly after, she left the room and nothing more was said on the subject; but in the course of the day her mamma said to her "Well, Emmy, what about the shilling! is it for the ninepins, or for the missionaries?" The dear child cheerfully answered, without hesitation, "Oh, mamma! put it into the box; it is for the missionaries."

Would that we all had more of this spirit of self-denial; for was it not an act of real self-denial for a child of six years old to forego the pleasure of a box of toys?

The other instance I would mention has reference to an article of dress.

A girl of twelve years of age, the daughter of a gardener in a country village, who had a missionary box of her own, and was always anxious to fill it, received three shillings from her aunt to purchase an article of dress. She looked at the money, and thought of the garment again and again. It was needful, she thought, to make her look like other girls of her age; but the wants of the heathen seemed far more urgent in her eyes, and the money was dropped into the box.

Let those who know what power the love of dress has over youthful minds, say if there was not self-denial here?

A third lesson, which the missionary box seems to teach, is one which the Lord Jesus Himself taught His disciples. It seems to say to us, "Gather up the fragments which remain, that nothing be lost." Many small sums which, but for the presence of the box, would never reach the coffers of our missionary societies, are thus constantly secured.

A lady who had thought little about the heathen, after attending a missionary meeting resolved to have a missionary box. After twelve months had elapsed, she again attended the annual meeting, and presented her box to the treasurer; on the outside of which were inscribed the words, "Tis buts."

"Tis buts!" exclaimed the treasurer; "what can be the meaning of this?"

"Open it and you will see," answered the lady, smiling.

The treasurer did so, and the box was found to contain nearly 30s. Now, this lady had formerly

been accustomed to buy anything which pleased her, even if she did not really want it; justifying herself for so doing by saying, "Tis but a sovereign," or "Tis but ten shillings," or "Tis but sixpence." But since her first attendance at the missionary meeting, when tempted to purchase anything which she did not really need, instead of her "Tis but," she had learnt to say, "I can do without it; the money will do more good if I spend it upon the heathen." And thus by saving her "Tis buts," she had filled a missionary box.

These little treasuries, moreover, encourage secret charity. The missionary box seems to say, "Let not thy right hand know what thy left hand doeth." "I can keep a secret; I tell no tales."

Some of the best gifts—that is, gifts from the purest motives—come forth from our missionary boxes. We are such imperfect creatures that when the eye of man is upon us, we do not always act from the purest principles; but that which is put into the missionary box in private, when no eye but that of our heavenly Father sees us, will often prove to be the genuine fruit of faith and love.

Mark a beautiful instance of this. A young female servant, who took a real interest in missions, when her death was approaching, was questioned respecting the money which she had to leave to her friends. Her mother asked her what she had in the savings bank or elsewhere, and received an account of all that she possessed. A sovereign which her mistress had been so kind as to give her as a Christmas-box, not being mentioned, she was asked where it was. She replied, "Dear mother you know I brought it to you, and begged you to take it, but you would not."

She did not wish to say more, but her mother repeated the question. She then said, "Dear mother, when you said you did not want it, I thought I might do what I liked with it; so when I went back after my visit home, I went into the best bedroom, went down on my knees, and put it into the missionary box, and I felt so happy!"

The little box was not opened for some months after her peaceful departure from this troublesome world; when it was, there indeed was the golden offering, which this poor girl had so secretly and so prayerfully given to the Lord.

Lastly, the box says, "Despise not little things scorn not my humble help. The public collections may bring in large sums, but these do not often occur. I collect all the year round; and we are a numerous body, and altogether our annual offerings amount to a very large sum."

One of our missionary societies, it has been computed, receives no less a sum than \$4000, a year by means of its missionary boxes.

—They are never alone that are accompanied with noble thoughts.—SIR PHILIP SIDNEY.

—No man can be provident of his time who is not provident in the choice of his company.

—Courage, the commonest of the virtues, obtains more applause than discretion, the rarest of them.

—Cultivate consideration for the feelings of other people, if you would never have your own injured.

—It is a maxim worthy of being written in letters of gold, that there is no method so certain of defeating the plots of wicked men against us as by acting uprightly.

—He who says education, says government; to teach is to reign; the human brain is a sort of terrible wax that takes the stamp of good or evil according to whether an ideal touches it or a claw seizes it.—VICTOR HUGO.

DEATHS.

At Thompson's Station, I. C. R., Mrs. Alice Harrison, aged 59—a native of Yorkshire England.

Entered into rest, on the 1st February, at Leamington, near Amherstburgh, Ont., John M. Bruce, Barrister-at-law, aged 36 years and four months, formerly of Hamilton. His remains were interred in the family ground in the cemetery at Hamilton, on Monday, the 14th inst.

On Sunday, 10th, inst., in Barton township, Mrs. Sarah B. Davis, wife of John A. Davis, aged 45 years.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. Parkdale Mission Service, 11 a.m. and 4 p.m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

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I remain, yours sincerely,

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To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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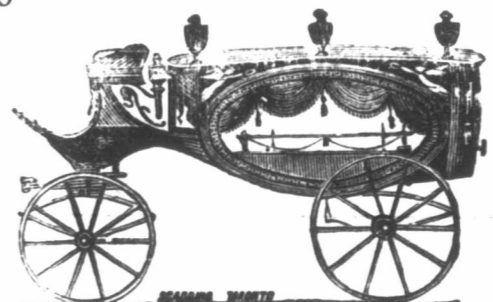
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