

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, JUNE 28, 1877.

[No. 26.]

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THURSDAY, JUNE 28, 1877.

TO OUR SUBSCRIBERS.

IT is now some months since we announced that a great many of our subscribers are still in arrears. The amount as a whole is very considerable, although the sum to each individual is very small. We need scarcely say that we shall be glad of an immediate remittance. Each subscriber, by examining the address label of his paper, can easily see the date up to which he has made his payment. Thus, for instance, a label addressed—John Smith, 25 May 6, means that he has paid up to the twenty-fifth of May, in the year 1876.

TO OUR CITY SUBSCRIBERS.

IF any of our city friends do not receive the DOMINION CHURCHMAN regularly, by representing the matter at the office, either personally or by postal card, it will be promptly attended to.

THE WEEK.

THE great fire that has swept away the largest and best portion of St. John is, of course, the topic most in the minds and nearest the hearts of Canadians this week. Such a calamity has, fortunately, no counterpart in Canada, unless it be in the fires from which Quebec has suffered. Everything, granite, freestone, brick, and wood, seems to have met the same fate; and, as far as we are at present informed, on the "hog's back" of the peninsula between the harbour and Courtenay Bay, absolutely nothing remains to the south of King street. All the old landmarks are swept away, and none will be more missed and regretted than "Old Trinity" Church, which from its commanding site was a noticeable feature in St. John, from whatever side the city was approached. Possessed of no architectural features which anyone could desire to perpetuate, there are yet associations of the present and past generations which cluster round the otherwise unattractive old building, and make us all regret its destruction. It was the "mother church" of the diocese, representing the traditions and the good old church feeling which the Loyalists brought with them, with whom indeed the Royal Arms, carried away from their New York church, maintained a very visible connection. The large school-room attached to the church has, of course, gone with it. We have no doubt that Mr. Brigstocke, to whose sound churchmanship and equally sound common sense, the Church in St. John and New Brunswick already owes so very much, will be equal to the occasion, and, though himself burnt out, will devote his great energies to rearing a building worthy of the site and the associations to which it falls heir, and of the purposes which it will serve. St. James' Church has also perished; and many buildings belonging to other denominations, and one at least very useful institution, the Wiggin's Orphan Asylum.

That our Synod, then in session, should feel and should express sympathy, not only with the Churchmen, but with all the community of St. John, is natural and proper, and also that all its members should wish to aid the relief fund which is now being raised, with such gratifying results, in all parts of the country—of the world, we might almost say. But we venture to think that the "rider" attached to the original resolution, asking the Bishop to appoint a day for collections in the churches, was, on several accounts, rather a mistake. As individuals we shall all of us, in the cities at least, contribute to the fund. As congregations, in the country at least, our funds are generally too low to allow of our being generous for outside purposes. The Wardens and Vestry have based their calculations on certain data, which should not be hastily interfered with. The general collection will probably do all that is necessary, and congregational aid, if afforded at all, must go towards helping our brother churchmen to restore churches and schoolhouses.

An objection to any increase of the English Episcopate comes from Lord Houghton, and a very curious one it is. He writes as a churchman, and he seriously argues that, in the Church's best interests, it is undesirable that she should have more Bishops. Her cumbrous Sees were sufficient for the needs of fifty years ago, and the increased facilities for communication, etc., have increased in more than compensating ratio with the increase of population: ergo, argues Lord Houghton, no more Bishops are needed, and the agitation for them arises from the increased fussiness of the age and the objectionable descent which most Bishops have now made from their old pedestal of dignified reserve and a seclusion as mysterious—and really as useless!—as that of the Tycoon of Japan. But here is a man seriously arguing that the Bishop ought to keep aloof from his clergy; that his influence over them should be the influence of "a superior being," the more regarded because little known, who from the quiet seclusion of a Palace should like the Epicurean gods, look with pity, if not with indifference, on the stormy troubles of the outer world. There is something comical in Lord Houghton's objection, but there is a lesson in it too. The world is undoubtedly too fussy. Our public men have to live at railroad speed. Look, for instance, at Mr. Gladstone; see his restless activity, which would be ludicrous were it not so conscientiously undertaken. Here a note, there a speech, there a sheaf of answers to political, personal, religious correspondents despatched on post cards, and so on. Bishop Wilberforce always wrote letters in the train, and on one occasion a friend met him, as each emerged from a carriage at the terminus, and said, "I knew you were in the train, from the shower of torn up letters that kept flying past the window." The truth is, as the

Guardian points out, we all should learn to economize time, and this can chiefly be done by sticking to our own work and not attempting, as so many men attempt, to do routine work which others could and should do. The life of a good Bishop is too valuable to be frittered away on mechanical drudgery. If he should withdraw from commonplace occupations, it should be not to enhance his dignity by maintaining a foolish isolation, but to economize his powers for more useful purposes; for, with due deference to Lord Houghton, what the Church wants in her Bishops is "less of the 'Lordship' and more of the 'Father in God.'"

The fourth centenary of the introduction of printing into England was fitly celebrated by a special service in Westminster Abbey, for it was under the shelter of the old Minster that the first press was set up. Dean Stanley used his rare learning and eloquence to bring before his hearers a vivid picture of the year 1477. "It was little more than twenty years since Byzantium had fallen into Ottoman hands. It was only five before that the last echo of the Crusades had passed away. It was but six since the last of the Barons fell on the field of Barnet. Just ten years before came into the world the greatest of scholars, Erasmus, and just four years later was born the greatest of reformers, Luther. The day of the Reformation and the reorganization of Western Christendom had come." And he concluded, "The day is approaching—a day, it may be, of more dazzling splendour, but it may be also of deeper changes and of wider difficulties than those which followed the printing of Claxton's books. With this 'Hymn of Praise' let me add the humble prayer that we may use this great gift aright, that we may be saved from the dissipation of promiscuous reading and from the overweening presumption of public opinion, that we may cast out from the press all the words and works of darkness, and clothe ourselves in it as in the refulgent armour of light, which shall reflect the radiant image of the Eternal God. Give us, O God, the sense of the value of truth, welcome or unwelcome! Give us the frank, upright, manly faith which rejoices not in darkness, but in light!"

To every stream there are two edges. It is the edges that, when the wind blows and the current is strong, brattle noisily over the pebbles, it is the edges that stir up the mud, it is to the edges that the scum and weeds gravitate. But noisy, necessary, and mud-stirring though they be, the edges very inaccurately and inadequately represent the solid useful mass of the whole stream which is too deep to be stirred, except on the superficial surface, by passing winds, and too dignified to brawl with the pebbles or stir up the noisome mud. After watching the proceedings of our Synod, for three days, we came to the conclusion that it is rather like such a stream. On either fringe or edge there is a

small shallow, tempestuous clique that brawls, thickens the stream with much unnecessary mud, and seems to assume to itself, with amusing complacency, the right to speak for at least half of the whole body. Now we are convinced that neither of the extreme parties in the Synod can fairly claim to represent anything like half, much less a majority, of its members. There are half a dozen, or even fewer, members on either side, who do at least half the talking and have almost a monopoly of the quarrelling; but the main stream utterly repudiates the vexatious turbulence of its fringes; it remains a sound, solid useful mass that unfortunately has hitherto been subject to bad influences. There are indications that the moderate men can and will now assert their strength; organization is all that is needed, to enable sense, charity and breadth of view once more to rule, where now intolerance, unseemly ridicule, or still more unseemly vehemence and invective have lately had their own way. Outwardly the Synod, lacking a firm hand over it, has unfortunately, for several years past, presented an aspect that has caused much pain to all moderate churchmen. They see now that patience is not enough for this malady; active measures must be resorted to; and the intolerant and intolerable turbulence of either faction put down. This is now so clear that we have great hopes for the future.

FIFTH SUNDAY AFTER TRINITY.

EVERY authoritative intimation of what is to be expected in the Christian Church, when her true principles are faithfully enunciated, invariably brings before us times of trouble either within or without, caused by the tossings of the waves of this troublesome world in which we are placed, and the workings of which are sure to bring commotions to the Church—oftentimes in exact proportion to her authority and influences. The epistle for this Sunday supposes a time of persecution which was about to pass over the Church and to purify her members when St. Peter wrote; and it breathes the strong faith of him who had said: "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that when Jesus is in the ship no waves or storms can prevail to overwhelm it.

The miracle related in the Gospel, like others of the Lord's miracles, is a parable as well, in which He taught the Twelve the principles of their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He Who, in the spiritual as in the actual world bids them let down the net, and also gathers into it the great multitude of fishes.

It is therefore not without significance that, with this parabolic miracle in the Gospel, the Collect should petition Him whose presence was the wealth and the safety of the fishermen, that he would so peaceably order the course of this world that the Ark of the Church may ever ride over its troublesome waves in peace, and serve Him by gathering souls into her net, with all godly quietness,

through the blessedness of the Saviour's presence.

It will ever be needful for the Church in her militant state to pray that the course of this world may be so peaceably ordered by Divine government, that the Church may joyfully celebrate her worship in all godly quietness. Christ came on earth that finally the bonds of peace and truth should encircle the universal family of man. But before this glorious consummation shall be attained, such trials and distresses have to be endured, such persecutions and commotions have to be met, that in the anticipation of these things, Christ warned His disciples that they must not expect the ultimate object of His advent was to be realized at once; for, as far as the immediate result of the faithful proclamation of His Gospel was concerned, He came "not to send peace on the earth, but a sword."

THE LATE TORONTO SYNOD.

WHEN the discussions of a public assembly are over, it is sometimes well to give a little attention to some of the principal features which have characterised the debates. The address of our venerated Diocesan, which, (very properly we may be permitted to say,) uttered no uncertain sound, certainly gave the key-note towards which most of the discussions had a tendency to turn.

With regard to the mode of conducting the proceedings, we could not but observe with much pain an increasing tendency to give a political character to the deliberations of the Synod. We deeply deplored the more decidedly marked habit, among the restless and factious members, of turning the whole proceedings into something approaching political contests. Their very phraseology becomes every year more and more of a political character. They speak not only of "our party," "the party with which I am accustomed to act," but they go so far as to express their conviction of the absolute necessity of governing the Church "by party." We do not hesitate to say that nothing can be more reprehensible than this. There can be nothing on this earth more calculated to inflict lasting injury on the Church; as there is nothing more decidedly opposed to the principles of the New Testament, the teaching of the Book of Common Prayer, or the Constitution of the Church. And who is not thereby reminded of St. Paul's question: "For where there are among you envying, and strife, and divisions, are ye not carnal, and walk as men?" We can only say that so pernicious a course is worthy of men who boast of dating their "views" from the reign of Queen Elizabeth.

And this reminds us that the time has certainly come when it is necessary for all to take a decided position—when neutrality would be only another name for treachery to our Holy religion—when a determination must be arrived at as to whether the Christianity to be found in the New Testament (which is the same as that in the Prayer Book,) is to be aimed at and held up in the Diocese of Toronto, as our authority in mat-

ters of faith and practice; or whether the "views" dating from the reign of Queen Elizabeth are to be the standard of our religion. In the case of those who decide in favor of the latter, it might, however, be necessary to define a little more exactly what is meant by the phrase, inasmuch as there was a pretty extensive crop of "views" afloat in Europe, and even in England alone, in those days; and most of them were wild enough. We were certainly very much surprised when, in listening to the Vice-Chancellor in the course of one of his speeches in the Synod, referring to his "party," as he chose to dignify his friends, he announced, with what appeared to be a considerable amount of pomposity, that their views dated from the reign of Queen Elizabeth. At the time we thought it a *lapsus lingue*, a slip of the "legal mind," and should not have remarked upon it, were it not that a learned Professor, who might be supposed to know something at least of the facts of history, made a precisely similar statement the next day, so that we thought we had a right to conclude the position was one which they had advisedly accepted for themselves. We may imagine they had been indulging in some dream or other about the Advertisements of Queen Elizabeth, which have suggested so remarkable an interpretation of the Ornaments Rubric in the Folkstone case. At any rate, the expression showed how thoroughly repugnant are the principles they hold to anything contained in the authorized documents which embody the standards of our faith. *The Church does not teach "views" at all.* She brings before us authoritative statements, doctrines, dogmatic principles, truths, at least as old as the days of St. Paul; and which she does not allow us to modify, as we like, by "views" either of our own or of the reign of Queen Elizabeth. In one of her utterances which we may suppose to be rather distasteful to some, she says: "It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. . . . And therefore to the intent that these Orders may be continued, and reverently used and esteemed . . . no man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." Talk, indeed, about the dishonesty of churchmen who wish to carry out the principles of the Prayer Book entire! But here we find men who would subvert the main principles of the New Testament and the Book of Common Prayer, would substitute for them "views" which originated in the reign of Queen Elizabeth; and yet, whose notions of honesty are of so wonderful a nature that they desire to be considered members of the Anglican branch of the Church Catholic! But it is very certain they will not be *humble, obedient and faith-*

ful members of the Church, until they have brought her down to their own level.

A NEW CANON FOR BISHOPS.

AT the recent Toronto Synod, among many extraordinary statements made, which were perfectly new to the Assembly, one of the speakers is reported to have "insisted on the Law of the Church being that the Bishop was bound to ordain any candidate properly qualified?" We are not quite sure that we ourselves can corroborate the reporter's account as to the exact words, but as we did hear a great deal which amounted to much the same thing, we cannot be considered ungracious if we tender our fervent gratitude to the learned professor who is said to have made this statement, involving as it does a principle which we are sure no English bishop has yet heard of, unless the telegraphic wires have been employed to communicate it. We trust we shall not be thought too sceptical if we express a desire to know where that law is to be found. We, not long ago, heard of a young man seeking ordination in the Church of the United States, who informed his bishop that he had no right to examine him in his belief, but only in his knowledge of the doctrines taught in that Church. But we have looked rather carefully through the authorized Digest of the Canons and cannot find one that requires a bishop to ordain any applicant at all. Every one of them appears to lay down the principle that if certain regulations be complied with a bishop of that Church may ordain candidates applying to him. In England, according to the canons, certain qualifications are required, such as the ability to render an account of his faith in Latin according to the Thirty-nine Articles, he must be of a certain age, must take certain oaths, etc. But as Cripps remarks, "It does not necessarily follow that a person having all these qualifications, could demand as of right that he be ordained: for it is after all discretionary in the bishop whom he will admit to the office of priest or deacon, and he is not obliged to give any reason for his refusal." So says the great English ecclesiastical authority in these matters.

It may not be out of place to say a word or two about a statement by a contemporary, which is not very remarkable for either truth or elegance. It is this: "The row is all about vestments, and the nature of the Eucharist, and turning to the east, and postures, and lighted candles, and priestly power, and the work of the Church Association!" Now, the fact is, that the unpleasant feeling rankling in the breasts of some discontented ones appeared to have no reference to these matters. With the exception of one of these subjects, they are not matters of general disagreement among us; and with the exception of that one, they were not mentioned in the Synod at all; while even that was not a subject of contention. The question seemed to be, "Who is to have the control of the Diocese? The Bishop and the Synod, or the Vice-Chancellor and those who are accustomed to perform his bidding? The Bishop

had, very naturally, declined to hand over the entire government of the diocese to a lay papacy—by his refusal to ordain candidates from a proposed party institution. In justice to himself, to his diocese, to his own college, and in justice to his successors, his Lordship had no alternative—he could do nothing else; and hence the rude contempt of episcopal and synodical authority. The Bishop is certainly entitled to the warmest thanks of the whole Diocese, especially the thanks of the Vice-Chancellor and the learned professor, for having so unhesitatingly and decidedly expressed his intentions. Of course no one would for a moment throw any obstruction in the way of their having as many institutions, colleges, or anything else, as they please; but for the satisfaction of the diocese, and that these respected gentlemen should have no cause for saying they had been misled, it was highly desirable that the bishop should, in the firm but exceedingly temperate manner that he did, express his refusal to recognize, in any way whatever, the new institution—either to ordain from it, or to licence any who had been ordained from it by any other bishop.

A remark made by one of the speakers about the twelve or fourteen Theological Colleges in England was very strange. He appeared to forget that the whole of England is not one large Diocese; and he should certainly have considered that no two of the institutions he mentioned are in the same Diocese, nor was any one of them started without the sanction of its own Bishop. And then twelve or fourteen colleges, triumphantly flourished, as used for training about twenty-five thousand clergymen, in twenty-eight English Dioceses, besides Scotland, Ireland, some of the Colonies, and the Missionary Dioceses, would present no parallel to the claim for having two rival institutions in the one Diocese and City of Toronto, with little more than a hundred clergy. In England one institution for about two thousand clergy; in Toronto, one for about fifty or sixty! There is no analogy between them whatever.

The suggestion, made we believe by Mr. Beck, is the only one which could receive the attention of the Diocese, or at least of such portions of it as neither have the ambition of being professors, nor of exercising a self-instituted and irresponsible tyranny, but merely have a disinterested wish to propagate "views" which originated in the reign of Queen Elizabeth, would be for them to endow a chair in Trinity College, and appoint their own Professor to it—the appointment being of course subject to the approval of the Corporation. Perhaps but little hope however could be entertained of satisfying the restless cravings of one or two of the more extreme aspirants. The professor recently appointed to Trinity College is understood to hold Theological "views," exceedingly evangelical, and anything but "High Church;" but no nearer approach appears to have been made towards gratifying the wishes of men, determined not to be pleased, unless they have the sole and entire control of every thing. The question, we may remark, is not about High Church-

manship, but about the recognition of any Churchmanship at all!

CHURCH DISCIPLINE.

THE introduction of a Canon of Discipline, and the discussions thereupon, in more than one Synod of the Ecclesiastical Province, show the interest taken in the subject, and show also the importance which is believed to be attached to it. And we scarcely think the matter is one which can be too much ventilated. The lengthened discussion upon it in the Toronto Synod elicited several features in connection with the proposed Canon, and brought out several principles which it was believed should be aimed at in any legislation upon the subject.

A great deal of the debate upon the proposed Canon seemed to proceed on the principle that Discipline means nothing but punishment, and would make its recipients subject to an evil, instead of producing incalculable benefits, both to the individual and to the organized body; and that therefore it should be equally and fairly meted out to clergy and laity alike. Now that is a very inferior view to take of the question. Discipline is good for the whole Church, because the Church is the body of Christ, and because it is by the use of discipline that we wish to train up the members of the Church for the blessedness of the world to come. And therefore we conceived, as we intimated last week, that the proposed Canon was lamentably deficient in not extending any benefits it might be supposed to confer, to the lay members—the most numerous, and therefore the most important members—of the Church. So far as the clergy are concerned, it was properly remarked that they are so entirely under the control of their Diocesan, that there was no immediate necessity for instituting a fresh court for the purposes of discipline.

There were two other principal objections to the provisions of the Canon—both of which were admirably sustained. The speeches of the Revds. Messrs. Langtry and Darling, and also that of Mr. Harman, gave to both of them all the character and the force of which they were susceptible. Perhaps the most remarkable feature of the proposed Canon was one which would make it infinitely worse than the Public Worship Act in England. If it had passed the Synod, and the Bishop had not vetoed it, any layman who might call himself a Churchman, in any part of the Diocese, could compel the Bishop to put upon trial every clergyman in the diocese! It is rumoured, with what truth we know not, that the able framer of the Canon suggested—"Only let us slip this Canon through the Synod, and he would put the diocese in a commotion from one end to another in less than a month." We are not so much concerned with the truth of such a report—which probably may be false—as with the fact that such could have been the case, had the Bishop and the Synod given their sanction to the Canon.

Another principal objection was made to the constitution of the Court for the trial of offences. We felt last week that such a court

could never be constituted, and therefore said nothing about it. No body of clergymen could ever assent to it. There was, however, a remark made by the Venerable introducer of the Canon, which we thought might be liable to misconstruction. It referred to the fact that literature and science are now more extensively cultivated among the laity than formerly; and the inference might perhaps have been drawn that a change like this called for the introduction of some new principles in the organization of the Church. But we cannot too carefully guard against the idea that any differences which may exist in the extension of learning in the present day, do, in any way, alter the principles which should guide us in the constitution of a church court. If we are to take the authority of the New Testament at all, as our guide in church matters, we must believe that there are certain functions connected with certain offices in the church, and which are, more or less exclusively, confined to those offices. If, for instance, certain officers are to teach, it surely cannot belong to the province of those who are to be taught, to sit in a court as judges of the teaching inculcated, and, authoritatively, to decide upon it. For if it could be so, those who are to be taught would be the teachers; and the officers appointed to teach would be those who have to receive instruction. This is one aspect of the case, and certainly the Scriptural one.

But again, in regard to the difference in the learning of clergy and laity of former times and that of the present day, it rather tells against the proposed Canon than for it. For while, in former times, such branches of learning as were cultivated, were pretty equally spread among the learned—whether clerical or lay—now, the fewness of the subjects, extensively pursued by scientific and literary men, is pretty nearly as marked as the division of labour is among the industrial classes in Europe. So that, in the present day, a man may be a perfect genius, may be profoundly learned in one department of science, and may be the very highest authority in that department, and yet may be totally ignorant of almost everything else, even of some subjects which may be rather closely related to that he has devoted his whole life to acquire.

No one could listen to any discussion upon this subject without perceiving at once that every man is a profound Theologian. He is either born a Theologian and has the whole thing at his fingers' ends by instinct, or he picks it up in a very short time from the secular newspapers, at the club house, or the hotel. But however it comes to pass, it does so happen that it appears to require no study whatever; and therefore one man is just as well qualified as another to pronounce an immediate opinion upon the most knotty questions belonging to the science, which is at once the loftiest and the profoundest that can engage the most brilliant faculties of the highest created intellects. This is evidently the opinion of nine out of every ten men we meet with; although no one ever supposes that an intimate acquaintance with Law, or Medicine, or Geology comes by instinct, or

may be learned from the columns of half a dozen newspapers, or acquired by occasional conversation.

Some satisfactory remarks were made by the Revd. Dr. Hodgkin, who appeared to base them upon 1 Cor. vi. He thought there was no cause for dreading the laity, though judging from the newspapers, it was now dangerous to be a clergymen at all. And as to ecclesiastical law, he said the experience of the last twenty years showed that it was a most elastic thing.

ADDITIONAL CURATES' SOCIETY.

AT the annual meeting held in London, May 31st, the Lord Mayor, and afterwards the Bishop of Guildford in the chair, the Secretary stated that the income for the past year was £71,505 stg. against £67,286 the year before. The Society had made grants for 637 curates, 485 of whom, in addition to their ordinary parochial duties, were employed in sustaining mission services in licensed rooms. From which will be seen that the work of the Church is rapidly advancing in the Mother country, and that Home Missionaries are as much needed there as here. The aggregate population aided by the Society was 4,156,000, and the clerical staff has been increased by its means from 838 to 1,475. It appears that there are still 305 applications before the committee, which cannot be entertained for want of funds.

In the course of the meeting, it was observed that masses of the wage-earning class at the East end of London had never heard of a Bishop much less had ever seen one. It was impossible for the hard-working prelate who presided over the Diocese to exercise more than a sort of general supervision over the East end clergy. From Shoreditch to the banks of the Thames, there could not be less than half a million of souls, and nothing was more common than to find ten thousand of them intrusted to the care of a single incumbent, assisted perhaps by a curate provided by that or a kindred Society. But there could be no efficient Church work until there was a resident Bishop at the East end, to whom churchmen might look to impart something like spirit and cohesion to their labors; and it was thought there was no doubt that if a severance took place, there would be little difficulty in raising the £100,000 necessary to endow a Bishopric. The general expression decidedly favored the principle that the present is not an age when we can afford to lower the standard of the ministry; but it must not be forgotten that it cannot be kept up without larger means.

TO CORRESPONDENTS.—Several communications are unavoidably crowded out this week. They will appear in our next issue.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

OUR MISSIONARY DIOCESE.—The Rev. Mr. Wilson's visit to New Brunswick, was necessarily brief, but will certainly serve to deepen the lively interest already felt by us in his admirable work

for the Indians of Ontario. On the 15th instant he arrived in St. John, and gave an address the same evening in St. George's, Carleton. On Saturday afternoon he met the Sunday-schools of St. John at Trinity Church. During Sunday he preached in three of the city churches, Trinity, St. Paul's, and St. John's. At each service the offertory was devoted to the "Wawanosh Home;" and with this addition the total amount of our contributions to Algoma during the last twelve months will not fall far short of \$1,000. After a visit to Rothesay, on Monday, Mr. Wilson reached Fredericton at noon on Tuesday. Here we held two successful meetings, one in the afternoon for the children, and one in the evening. His Lordship the Bishop of the diocese presided at both. While in Fredericton, Mr. Wilson was the guest of His Honor the Lieutenant Governor; and immediately after the afternoon meeting Mrs. Tilley's class of girls, whose labors resulted in the recent sale for the "Wawanosh Home" for Indian girls, met at Government House, and presented to him the proceeds, which amounted to \$300 exclusive of all donations.

FAIRVILLE.—This large and enterprising village has sprung up close by Carleton within a very few years, and is due chiefly to the European and North American Railway. During the last four years, through the instrumentality of the Rev. T. E. Dowling, Rector of St. George's, Carleton, it has been the scene of a very interesting and successful church work. A Sunday-school was begun in December, 1873. By the following Easter a mission house was erected and a congregation formed. Now a church is urgently needed; and the rector and people have sufficient faith to begin its erection. When completed it will accommodate about three hundred adults. The seats will all be free and unappropriated. The nave only will be built at present, and the work was actually begun on the 14th instant by the laying of the cornerstone by Mrs. Tilley. The people of Fairville may be congratulated on the auspicious beginning of their work. A goodly number was present. Mrs. Tilley did her part admirably, and His Honor Lieutenant Governor Tilley struck a hopeful chord in the hearts of Churchmen in the contrast he drew in his speech, after the laying of the stone—between the condition of the Church in this Province now and her condition here fifty years ago.

MONTREAL.

Meeting of Synod.—The eighteenth session of the Synod of the Diocese of Montreal took place on the 19th inst. Divine service, with celebration of the Holy Communion, was held at 10.30 a.m., in Christ Church Cathedral. Ven. Archdeacon Lonsdell said prayers, assisted by Rev. Canon Evans; Rev. J. B. Davidson preached the sermon, taking for his text, St. John. 18th chap. 38v. "What is truth?"

At two o'clock the Synod was opened with prayer, by the most Rev. the Metropolitan. Rev. J. Empson was elected Clerical Secretary, Dr. W. Nelson was elected Lay Secretary, C. J. Brydges, treasurer. Messrs Simpson and Sanborn were re-appointed auditors. Then followed the appointment of the several standing committees, and that of Mr. Edward Carter, Q. C., as legal counsel to the Synod.

Address of the Metropolitan.—His Lordship opened his address by alluding to the object of the Synod, which was to meet together as servants of Christ's Church for the furtherance of His Kingdom. He expressed thankfulness at being enabled to meet the brethren in the eighteenth Synod of the Diocese, and rejoiced that the Church's work was making itself felt, not only in Montreal diocese, but throughout the Dominion, and that the mission work was everywhere being carried on with zeal. He announced with regret that there was a deficit of \$1,900, in the mission fund, after paying salaries due July 1st, which was in a measure compensated by the generous bequest of \$2,000 by the late Benaiah Gibb. He advocated an increase of the stipends of the clergy maintaining that "we must no longer content ourselves with saying to them, 'Depart in peace, be ye filled; notwithstanding ye give not those things which are needful for the body.'" His Lordship then went on to say:—

In addition to the bequest to which I have alluded, the same charitable friend of the Church has further bequeathed \$2,000 to the Widows' and Orphans' Fund, \$1,000 to the Church Home, and \$2,000 to the Sabrevois Mission. This latter gift is of especial importance, just at a time when our French mission work is beginning to develop itself in the city of Montreal. You are aware that we have for the last year been gathering a body of French churchmen, and that about fifty or sixty persons regularly meet for public worship in a room set apart for that object in St. Joseph Street. The time has come when we must erect a suitable building in that locality, within whose walls the glorious Liturgy of the Church of England, and the preaching of her ministers may be heard. A noble gift of \$1,500 has been promised for the purchase of a site, and I trust that a sufficient sum will forthwith be raised by subscription for the accomplishment of this most desirable purpose. I will also mention that in the General Hospital we have now our regularly appointed chaplain, whose ministrations receive a most hearty and affectionate welcome from the sick members of our Church.

Harmony in the Church.—I may repeat what I stated in substance on a former occasion, that there exists and is growing among us a harmony and brotherly feeling based upon the truth which we hold in common, and which our little differences of opinion need in no wise disturb. We cannot conceal from ourselves that such differences do exist, and will probably always exist; but I think I may say that our determination is not to allow them to assume an undue importance, and thereby to jeopardize our Christian unity and love. Let our motto be, "In essentials, unity; in non-essentials, charity."

The Ridsdale Judgment.—The very important judgment which has recently been given by the highest Court of Appeal in England will tend, I trust, to allay much of the painful anxiety which has been felt of late. That judgment emanates from a court which ought to command our respect, both from the character of those who composed it, and on account of the very careful and elaborate manner in which their verdict was drawn up. It bears no stamp of prejudice or partizanship; but it is the judgment of honest, conscientious and learned men, who well weighed the arguments on either side, and have declared their final judgment as to the interpretation of the law of the Church. There is no triumph gained, and no cause for a claim of victory by any party. Of the four matters brought under the revision of the judges, they have declared as follows: First that the Church allows no distinctive sacramental vestments, as the alb, the chasuble or cope to be worn by the clergy in our ordinary churches; the rubric on "Ornaments of the Church and ministers thereof," being interpreted by the advertisements of Queen Elizabeth, and by other statutes, and "not being in any sense a complete and independent enactment, but being merely a reference to an external law." Secondly—That whatever may have been the intention of the Church, owing to the indistinctness of its rubric, it seems to admit either of the two disputed positions of the celebrant at the Holy Table, so that he may consecrate either at the north end of the Lord's Table, or he may take the eastward position, provided that in so doing "he may in good faith enable the communicants present to see the breaking of the bread and the performance of other manual acts;" and that "he must not interpose his body so as to defeat the object of the rubric." Thirdly—That it is illegal to use the wafer in the administration of the Holy Eucharist, but that ordinary wheaten bread must be used, it being admissible to cut or break it into the size and shape of wafers, so long as it be actual bread. Fourthly—That the erection of a crucifix in any part of the church is illegal, unless placed there with the consent of the Bishop and as an object of mere decoration, and not as an object of veneration. Such are the rulings of the Court on these four distinct points, concerning which there was an appeal, and I trust that in regard to these at least there may be no further question. You will, of course, bear in mind that this judgment is merely an exposition of the Church's laws, and not the introduction of any new law. Such would be beyond the power of any Court, the judges having no liberty to travel outside of the record immediately before them.

Rules of Ritual.—His Lordship then stated what he considered to be the actual rules of Ritual, as laid down by the authorities of the Church as follows: 1. *The Vesture of the Clergy.*—The only dress allowable was the white surplice, neither alb, chasuble, cope, or black gown having any place in the services of the Church. 2. *Modes of Conducting Morning Service.*—Although used in amalgamated form, it is permissible to separate it into three distinct services, provided always that no one of them is altogether omitted. As an example, if the Litany and an early administration of the Communion Office be used as separate services, then they need not be repeated in the ordinary morning service; but, the ante-Communion Office being used, the service shall close with the Prayer for the Church Militant and the Benediction. 3. *As regards the Administration of the Holy Communion.*—There shall be no break in the service (by the introduction, for instance, of a Collect and the Minor Blessing; but at the close of the Prayer for the Church Militant a pause may be made to allow the non-communicants to withdraw. The position of the celebrant is now ruled to be optional, it being declared permissible to consecrate standing either at the north end of the holy table or in front thereof; but in the latter case he must so place himself as not to obstruct the clear view of the worshippers, in order that the act of consecrating the elements, the breaking of the bread, and the pouring out of the wine, may be plainly seen. Those who, like myself, attach no intrinsic importance to the mere position when consecrating the sacred elements, and who feel that they act more strictly in accordance with the rubric by standing on the north side, will have no reason, in consequence of the recent judgment to make any change whatever, while those who have been in the habit of adopting the practice which has hitherto been considered of doubtful legality, will now feel that they have the sanction of the law for doing so, provided the conditions are duly observed. Lastly, as regards any ceremonial not prescribed by the Prayer Book, but introduced arbitrarily, or by caprice, into the service, such introduction is illegal; as for instance the setting up in church the stations of the cross; the placing of candles on or near the holy table, when not absolutely needed for the purpose of diffusing light; the elevation of the elements, prostrations and genuflexions, the mixing water with the wine, the introduction of unauthorized prayers, as well as the omission of any that are enjoined. In thus placing before you, brethren, this statement I do not profess to speak authoritatively. I may be mistaken in some particulars, and I may have failed to mention some important points; but I have endeavored with fairness and impartiality to say what we have legal sanction for observing in the conduct of divine worship. Let us, one and all, honestly act up to these rules, supplementing what we have hitherto omitted, and receding where it is now plain that we have exceeded our limits. It is by thus acting that we can alone attain that uniformity that all must desire, and ensure the great blessing of a general similarity of service wherever we may chance to meet for God's worship. I earnestly pray that He may thus draw us closer together, by uniting us in our solemn acts of common prayer, and that our past divisions may be altogether obliterated. I will say to you, in the words of the great Apostle to his Corinthian flock. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

CAUSE OF THANKFULNESS.—It appeared that during the past year the ranks of the clergy had not been thinned by death, on the contrary there were enough men at the disposal of his Lordship to supply immediate wants. Eight posts in the diocese having been filled with men from the Montreal Theological College which was alluded to as one of the most important and successful institutions in the diocese.

NEW DIOCESE.—The formation of a new diocese, with Ottawa as a centre, was referred to. The Synod of Ontario having passed a resolution appointing a committee to consider details and report to the Synod of 1878, conferring meantime

with such committee as may be appointed; a similar course was recommended to the Synod of Montreal.

It was recommended that Thanksgiving Day be held on a Sunday, and that no later than the middle or end of September.

EPISCOPAL VISITATIONS.—The Diocese has been visited thoroughly during the past year. Four deacons and four priests have been ordained; and one received into the ministry of the Church, formerly in communion with the Church of Rome. Forty-one confirmations have been held, consisting of 584 persons, 239 males and 345 females.

Visit to England.—His Lordship concluded his address by an allusion to a contemplated visit to England next year, for the purpose of attending the Lambeth Conference, which would deprive him of the privilege of presiding at the next Synod. He asked the prayers of the Synod that whatever was said and done at the Conference might conduce to the strength and unity of the Church, and that God himself would be present at the meeting.

His Lordship next appointed the following *Standing Committees.*—*On Finance.*—The Dean (Convener), Rev. R. Lindsay, J. Rollitt, Canon Baldwin; Messrs. J. Plimsoll, C. J. Brydges, F. W. Thomas, C. Garth, J. Crawford.

On Canons.—Archdeacon Leach (Convener), Rev. Canon Bancroft, R. Lindsay, W. Henderson, E. Wood, J. Fulton, Canon Anderson, T. W. Fyles, Messrs. Edward Carter, Q. C., S. Bethune, Q. C., L. H. Davidson, W. W. Lynch, M. P., C. Lindsay, R. Evans, W. H. Kerr, Q. C., S. E. Dawson, W. B. Simpson, G. McCrae, Q. C.

On Church Provision for the Lumber Districts.—Archdeacon Lonsdell (Convener). Rev. G. C. Robinson, J. Seaman, W. R. Brown, J. Rollitt; Messrs. R. W. Shepherd, W. C. Clarke, Walton Smith.

On Foreign Missions.—Rev. R. Lindsay (Convener), the Dean, Canon Anderson, Rev. R. W. Norman, J. B. Davidson, T. W. Fyles, Canon Du Vernet, J. P. Du Moulin, Archdeacon Lonsdell, Canon Johnston, G. C. Robinson, Canon Baldwin, and Messrs. A. F. Gault, F. A. Reynolds, George Hall.

On Education.—Rev. R. W. Norman (Convener) D. Lindsay, Canon Ellegood, W. C. Merrick, Canon Anderson, Canon Baldwin, W. Henderson, H. W. Nye, J. A. Lobley; Messrs. Thomas White, jr., G. B. Baker, L. H. Davidson, W. B. Simpson, J. Hutton.

On Sunday Schools.—Rev. J. Carmichael (Convener), R. Lindsay, J. C. Davidson, Canon Bancroft, D. Lindsay; Sir William Johnson; Messrs. W. Cooper, N. S. Whitney.

On Intemperance.—Canon Baldwin, the Dean, Archdeacon Lonsdell, Rev. D. Lindsay (Convener), W. Jones, J. Carmichael; Messrs. S. Bethune, C. W. Garth, W. W. Lynch, T. Simpson.

ON CHURCH MUSIC.—Rev. R. Lindsay, E. Wood, R. W. Norman (Convener), Canon Ellegood, P. DeGruchy, B. B. Smith, I. Constantine, W. B. Longhurst, Canon Baldwin, J. Fulton; Messrs. F. W. Thomas, S. Bethune, M. H. Sanborn, J. H. Pangman, Dr. Davies, C. G. Gaudes, L. H. Davidson, C. Bourne.

ON WORKS OF MERCY.—Rev. R. Lindsay (Convener), Canons Baldwin, Bancroft, Evans, Revs. J. Carmichael, J. Smith, Principal Lobley; Messrs. T. White, jr., S. E. Dawson, W. B. Simpson, W. Salter, W. Drake.

Several memorials and petitions were read and dealt with.

The collection at the Cathedral during the morning service was donated to the Mission Fund.

Mr. BRYDGES moved, seconded by Very Rev. Dean Bond, the unanimous appreciation by the Synod, of the liberal bequests of the late Benaiah Gibb, Esq.

Orders of the day.—Rev. J. Carmichael moved: To change the words "United Church of England and Ireland," into the words "Church of England." This was referred to Committee on Canons.

The motion of Archdeacon Lonsdell, that no parish be supplied with the services of a clergyman till all arrears due the former clergyman are paid, elicited some discussion.

Rev. F. H. Clayton moved, seconded by the Rev. W. R. Brown, that the Synod meet once in two years. An amendment that the next session

be dispensed with, was declared contrary to the constitution, and the matter dropped.

The subject of the formation of a new diocese from portions of the dioceses of Ontario and Montreal then came up. After some discussion it was moved by Mr. C. J. Brydges, seconded by Mr. S. Bethune, that this Synod having received the proposal for a division of the diocese in connection with a division of the Diocese of Ontario so as to form a new diocese,

Resolved, That the Bishop be requested to appoint a committee to consider the whole question and to report at the next meeting of the Synod, both as regards the advisability of a division, and upon the mode of doing so, if they consider that any change is desirable, with power to confer with any committee appointed by the Synod of the Diocese of Ontario upon the same subject.—Carried.

Rev. Mr. Carmichael moved.—That the Bishop appoint a committee of lay and clerical members to take into consideration the petitions of the Churches on the vote question in reference to the election of a Metropolitan. A long discussion was had on the motion and its importance dwelt upon.

(To be continued.)

ONTARIO.

BELLEVILLE.—*Christ Church.*—On Sunday the 17th instant, this church was again opened for Divine worship. The Rev. Mr. Jones, the new incumbent, assisted by the Rev. R. V. Rodgers, conducted the services. Mr. Jones preached both morning and evening forcible and appropriate sermons, to crowded congregations. The singing and responding were tolerably good. The choir, which used to occupy the chancel, has, with the organ, been placed in the west gallery behind the congregation, which cannot be called an improvement. The free seat system, upon which the church has hitherto been conducted, has been abolished in favour of rented pews.

CORNWALL.—*Presentation.*—The congregation of Trinity (Bishop Strachan Memorial) Church on Thursday, 21st inst., presented the organist, Miss Adams, daughter of C. P. Adams, Esq., with a handsome silver ice pitcher and salver, with suitable inscription, as a mark of the esteem in which the lady is held, as also to testify the appreciation the members of the church feel for her services, which have been not only gratuitously but most cheerfully rendered on all occasions when they are needed. The Rector, Churchwardens, and the director of the choir, were chosen by the vestry to select and present the testimonial and we subjoin the following correspondence, which will explain itself:—

Dear Miss Adams.—It affords us much pleasure, in the discharge of the duty assigned us by the congregation of Trinity (Bishop Strachan Memorial) Church, to request your acceptance of the accompanying testimonial as an evidence of the esteem entertained for you by them, and as a mark of their appreciation of your disinterested duties as organist, which are always most cheerfully rendered. Our prayer is that you may long be spared to continue these services which have in the past been given for God's glory and the Church's good, and with best wishes

We remain

Your sincere friends,

JAMES A. PRESTON, Rector,

J. J. DICKINSON, Churchwarden,

GEORGE S. JARVIS, Director of Choir.

Signed on behalf of the congregation of Trinity Church, Cornwall.

Cornwall, June 21st, 1877.

REPLY.

Gentlemen.—In accepting this handsome testimonial allow me, through you, to express to the congregation my heartfelt thanks for the motives which prompted them thus to interest themselves in my behalf, knowing that any little service I may have rendered to the Church in my capacity of organist is more than compensated by the feeling that I am in some way conducing to its welfare. I shall always regard this tribute more as a mark of your esteem than as a return for my services. I remain,

Yours very sincerely,

Cornwall, June 21st, 1877. MARY ADAMS.

TORONTO.

UXBRIDGE.—We are glad to know that Uxbridge and vicinity are responding liberally to the relief of the St. John sufferers, and that \$50 were contributed by St. Paul's and Greenbank congregations, while a concert is to be held on Tuesday Evg. next for the same purpose.

SYNOD OFFICE.—Collections, &c., received during the week ending June 23rd, 1877:

MISSION FUND.—*July collection*, 1875—Hastings, \$1.98; Norwood, \$1.11; Westwood, \$1.00. *January collection*—1876—Hastings, \$1.25; Norwood, \$1.17; Westwood, \$1.00; 1877—Craighurst and Waverley, \$2.27.

Thanksgiving collection—1875—Hastings, \$3.10; Norwood, \$2.35; 1876—Craighurst and Waverley, \$4.00.

Parochial collections—1875-6—Norwood and Hastings, \$58.43; Craighurst and Waverley—1876-7, \$52.96.

WIDOWS' AND ORPHANS' FUND.—*October collection*—1875—Hastings, \$1.98; Norwood, \$2.57; Westwood, \$1.15; 1876—Craighurst and Waverley, balance, \$3.50.

Subscription—Rev. R. W. E. Greene, \$5.00.

RECEPTION FUND.—*Subscriptions*—Chas. Unwin, \$5.00; Alderman Boswell, \$5.00; Rev. A. H. Baldwin, \$5.00.

BOOK AND TRACT FUND.—Cartwright, subscription for library books, \$10.00.

MEETING OF SYNOD.—After the address of the Lord Bishop, which we gave in *extenso* last week, the Rev. Rural Dean Lett moved that the Rev. A. J. Broughall be the Honorary Clerical Secretary, which was carried. Ald. Boswell then moved "that Mr. Huson W. M. Murray be the Honorary Lay Secretary for the ensuing year. He bore testimony to the efficiency of Dr. Hodgins as Lay Secretary, but thought that as the position was the only lay honor that could be conferred, one gentleman should not occupy it year after year. Mr. McGrath moved that Dr. Hodgins be re-appointed. The Synod divided:—Yeas 67; nays 58. From conversation with many of the Delegates, we learn that, had they known Mr. Murray would be proposed, his majority would have been from 40 to 50. Of course the vote was entirely confined to the laity. The clergy had nothing to do with it, and most of them knew nothing about it previously.

Rev. Mr. Darling bore testimony to the value and efficiency of Dr. Hodgins' services. He regretted that the laity should display party feeling, but the vote was simply intended, he believed, to express disapproval of an association with which Dr. Hodgins had identified himself.

Mr. Harman moved that W. T. Atkinson, Esq. be re-elected Secretary-Treasurer. The motion was carried.

On the motion of Rev. Mr. Langtry, the Rev. D. Stewart, Rev. G. J. Taylor, S. G. Wood, and G. M. Evans were appointed scrutineers for the election of members of the Executive Committee. In the motion of Mr. Darling, the Synod recorded its most cordial thanks to Dr. Hodgins for his past services as Lay Secretary.

The reports of the various Committees were presented:—by Archdeacon Wilson, the Report of the Executive Committee; Rev. Rural Dean Lett, the Report of the Clergy Commutation Trust Fund Committee; Rev. Canon Brent, Report of the Endowment of See, Rectory Lands, &c. Committee; His Lordship, the Mission Board Committee; Archdeacon Whitaker, Report of the Sunday School Committee; Rev. W. Grant, Report of the Audit Committee; Rev. J. D. Cayley, Report of the Church Music Committee; Dr. Hodgins, Report of the Printing Committee; Ven. Archdeacon Whitaker, Report of the Special Committee on Church Discipline; Rev. J. Langtry, on Religious Education.

Confirmation of By-Laws.—Rural Dean Lett moved, seconded by V. C. Blake, that the following amendment to the constitution be confirmed: That the word "annually," in Art. 6 of the constitution, be omitted, and that the word "triennially" be substituted therefor; and that the following words be added to said article:—"That the Delegates to the Provincial Synod do hold their office as such for three years, provided they so

long continue members of this Synod, and that the number of substitutes be increased to twelve."

The amendment was confirmed.

Archdeacon Whitaker then moved the confirmation of the following amendment to the Canon on the Constitution of Vestries for Free Churches: That on page 276 of the Canons (Constitution of Vestries for Free Churches) after the words "England and Ireland" the following be added: "And to have communicated at said church at least three times during the preceding twelve months, and to have taken no part in any vestry meeting in any other parish during the year. And no member of such congregation shall be allowed to take part in the business of the vestry meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually at the Easter meeting. And being so formed," &c.

Rev. F. Burt said that the amendment would be disastrous to both the new and old mission stations. He therefore moved as an amendment that after the words "twelve months" there be added the words "provided there be not less than twenty households in said vestry."

After considerable discussion, Archdeacon Whitaker said he would like the motion, to stand over till the next Synod. His amendment was then put, and carried on a division of 75 to 67.

The reception held at the Bishop's residence, Beverley street, in the evening, was largely attended, the majority of the members of the Synod being present.

SECOND DAY.

Rev. Dr. Read and Rev. M. Worrell having been deputed by the Bishop of Niagara to arrange with this Synod some plan whereby the clergy of the two Dioceses may remove from the one to the other without forfeiting thereby any advantages which they may enjoy in respect of the Commutation Fund, or the Widows' and Orphans' Fund, his Lordship stated that it would be desirable that two or more members of this Synod should be appointed to confer with them on this subject, and to report to this Synod during its present session.

His Lordship nominated Rev. Canon Brent and Rev. Wm. Logan for this purpose. The Synod concurred in the nomination.

A letter was read from the Secretary-Treasurer stating that he was unable to compromise with the railways to obtain a reduction in travelling rates for lay representatives.

Presentation of Reports.—Rev. Rural Dean Cooper presented the report of the Widows' and Orphans' Fund, and Theological Students' Committee.

Consideration of Reports.—Archdeacon Wilson moved the adoption of the report of the Executive Committee for the year ending 30th April, 1877, as follows:

The Executive Committee beg leave to report as follows:

1. The proposed alteration in the constitution in regard to the Standing Committees of Synod.

2. To provide for a Diocesan Conference in the evenings of each session of the Synod.

3. To present a list of names of members to serve on Standing Committees of Synod.

1. In considering the best mode of dealing with the question of reconstructing the Standing Committees, your Committee took as their guide the relative numbers of the members of the Synod as at present constituted, and as it stood before the Diocese of Niagara was separated. These they found to be as nearly as possible two-thirds to one. They therefore have endeavoured to reconstruct the committees so as to reduce the number of them in a similar ratio: and while doing so, they do not think that they have in any wise detracted from the efficient working of the Synod.

At present the Standing Committees comprise 125 members. They propose to reduce these members to 81, to be distributed among the Committees, re-organized, as attached to this Report.

As a saving of expense was urged as a reason for the re-construction of the Standing Committees, your Committee would recommend that the number of meetings in the year should be reduced from four to two, viz., May and November; by thus reducing the number of members

and the times of meeting, it is calculated that the expense at present incurred would be reduced to about one-half.

2. Your committee have done their best to carry out the instructions of the Synod, directing them to make arrangements for the holding of a Diocesan Conference during the session of the Synod. The matter was of necessity referred to a sub-committee, which encountered at the last moment serious and unlooked for difficulties. Arrangements, however, have been made for the meeting of the Conference and the reading of papers, followed by discussion, on the evenings of Wednesday, the 20th, Thursday, the 21st, and Friday, the 22nd: the evening of Tuesday, the 19th, being, at the instance of the Lord Bishop, left vacant in view of a reception which his Lordship proposes to give on that evening.

3. In accordance with the resolution adopted by the Synod in June, 1876, your Committee present as part of their report the list of names recommended by them to serve on the several Standing Committees for the ensuing year.

Referring to the resolution adopted by the Synod last year on the subject of the reduction of the expenses of the Synod office in proportion to the reduction of the income of the Synod by the erection of the Diocese of Niagara, your Committee recommend that the sum of \$400 per annum be allowed to the Secretary-Treasurer for the payment of an accountant and messenger, instead of \$200 for each of those officers. As the division of funds between the Dioceses of Toronto and Niagara was not carried out as soon as was expected (it not being in fact yet completed) your Committee postponed taking action on the above resolution until the 1st May last, on which day the proposed reduction took effect.

All of which is respectfully submitted.

JOHN WILSON,
Chairman.

Proposed amendments to the Constitution regarding the reconstruction of the Standing Committees.

—1. The Executive Committee to consist of twenty members to be elected as heretofore.

It shall be the duty of this Committee to perform all the functions mentioned in the 20th, 21st, and 43 articles of the Constitution hitherto devolving upon them, and also the functions of the General Purposes Committee (article 30) save and except the assessment of parishes; and also to arrange and transact all other matters which do not fall within the province of any other standing or special committee.

2. The Commutation and Rectory Committee to consist of ten clerical and ten lay members.

It shall be the duty of this Committee to perform all the functions mentioned in articles 25 and 26 of the Constitution: the words "one-half of whom are on the Commutation Fund" to be expunged from article 25, and the words "three of whom shall be the rectors of the original government rectories," to be expunged from article 26.

3. The Mission Board to consist of the Lord Bishop, the Archdeacons and one clergyman and one layman to be selected from each rural deanery.

It shall be the duty of this Board to perform all the functions mentioned in articles 27 and 29 of the Constitution.

4. The Committee on statistics to consist of five clerical and five lay members.

It shall be the duty of this Committee to perform all the functions mentioned in article 30 relating to the Assessment of Parishes, and in article 32.

5. The Sunday School Committee to consist of five clerical and five lay members.

It shall be the duty of this Committee to perform all the functions mentioned in article 31 of the Constitution.

On the appointment of the new Committee a long discussion ensued, resulting from the withdrawal of some names that had been proposed by the Executive Committee in the course of which Rev. Mr. Darling said that it was a melancholy spectacle to see the Synod divided into two parties, who could not work in harmony together. Surely Christian men might be able to carry on their business with more harmony. This unhappy state was brought about by the other party. They now assumed an air of martyrdom, but they

should remember that it was they who had given the challenge to fight out the battle. They continued the warfare with all their energy and with a persistent determination to slander him and his friends in every way possible. Now that they had suffered defeat, they should bear it with Christian forbearance and Anglican manliness.

Prof. Wilson said his presence there to-day was owing to the fact that he had been chosen as a lay delegate during his absence. Let them call their party "Evangelical" or whatever they like, they represented views that had been alive since the time of Queen Elizabeth. It was a very unhappy state of things when his Lordship pointedly refused to ordain those who might be educated at the proposed College of Theology.

His Lordship stated that he would not consider himself as doing his duty if he should acknowledge the existence of two separate colleges within his Diocese.

Mr. C. Gamble wished to know from his Lordship if he would refuse to accept any student from the proposed School of Theology of the Church Association.

His Lordship replied that he could not accept any, considering the state of things at present.

Rev. Mr. Beck, Peterboro', wished to make some remarks relative to a motion which he had intended to urge. He considered that both parties ought to be represented and take an active part in Trinity College. That school was for every church in the Diocese and he would like to see every one of them take advantage of it. If some dissented from the doctrines taught in it, they might have another chair or two established to suit their views. It would be a far better plan than establishing another college. They had no need of two. They should aim at having one good one. In Trinity at the present there was not enough emulation to excite the students to thorough education.

Rev. Mr. Boddy then moved, seconded by Dr. O'Meara, "That a committee be appointed to consider whether some arrangement cannot be made to unite the efforts of all parties in the Church for the education of the young men for holy orders, and for the carrying on of the mission work of the Diocese." The motion was carried.

Vice-Chancellor Blake, Mr. Patton, and Mr. A. Campbell retired from the committees, the former complaining that his party in the Church was so miserably represented as to render the whole thing a farce. Dr. Lett protested against these constant withdrawals, asserting that those doing so acted like sulky schoolboys. Mr. Clarke Gamble, Q. C., said he would not retire, but would serve on committees of the Synod, though he was evangelical, and thought that that course was the only one to heal the breach. He disapproved of much of the action of the Church Association; he thought the movement for the establishment of a Theological college was premature, and considered that if energy had been devoted to remodeling Trinity College, it might have been done successfully. Provost Whitaker congratulated Mr. Gamble upon his address, and said everything should be done to allay the miserable state of feeling existing in the Church. The Bishop said, when he saw the basis on which a new college was to be established, he saw its constitutions were founded on a slander of all the clergy of the Diocese, and a contravention of the doctrines of the whole Prayer Book, and therefore could not approve of it; and so told the Dean of Toronto.

The Executive Committee was elected as follows: Elected by the Bishop—Dean of Toronto, Archdeacon of York, Archdeacon of Peterboro', Rural Dean Stewart, Rev. C. Johnson, and Messrs. S. B. Harman, Clarke Gamble, R. Snelling, Hon. G. W. Allan, and Col. Boulton. Elected by Ballot—Revs. A. J. Fidler, Wm. Logan, Rural Dean Lett, J. H. McCollum, Richard Harrison, and Messrs. C. J. Campbell, Marcellus Crombie, James Henderson, Alex. Marling, Dr. O'Reilly.

The following were elected as lay-delegates to the Provincial Synod:—C. J. Campbell, No. of votes, 133; Hon. G. W. Allan, 132; S. B. Harman, 128; Clarkson Jones, 128; Peter Patterson, 128; Jno. R. Cartwright, 127; F. Farncomb, 126; A. McLean Howard, 126; S. J. Vankounghnet, 126; S. G. Wood, 125; Hon. C. J. Douglas, 123; J. A. Agar, 122. Substitutes—Clark Gamble,

76; Daniel Wilson, LL.D., 74; Hon. S. H. Blake, 72; A. H. Campbell, 71; Hon. Jas. Patton, 71; F. W. Jarvis, 70; J. G. Hodgins, 70; C. S. Gzowski, 70; T. M. Benson, 68; B. H. Dixon, 68; G. H. Grierson, 65.

Clerical Delegates to the Provincial Synod:—The Archdeacon of York, No. of votes, 66; Archdeacon of Peterborough, 64; Revds. C. J. S. Bethune, 64; Rural Dean Lett, 52; J. Langtry, 51; A. J. Fidler, 49; Rural Dean Allen, 48; W. S. Darling, 46; A. J. Broughall, 46; Wm. Logan, 41; H. Brent, 41; R. Harrison, 38. Substitutes—Revds. E. H. Cole, 33; J. D. Cayley, 30; J. H. McCullum, 30; John Pearson, 30; W. Stennett, 30; C. W. Patterson, 24; S. Givens, 19; Dean of Toronto, 16; Dr. O'Meara, 15; S. J. Boddy, 13; Rural Dean Cooper, 13; A. Sanson, 13.

Lists of the Committees will be given next week.

Rev. Rural Dean Lett presented the clergy Commutation Trust Fund Report. It states that all the first-class securities held by the Trust, amounting to \$388,439; and producing by way of interest an annual sum of \$22,878.73.

Since the last session of Synod the Rev. G. S. J. Hill has been called to his rest, leaving an annuity of \$486.67 available to the surplus fund.

The books are made up to the 30th day of April in each year, but since that date two other annuities have fallen in, viz., that of the Rev. Mark Burnham, who entered into his rest on the 17th ult., and that of the Rev. J. Carry, who, by resigning his charge in this Diocese, prolonged absence, and uncertain return, has in terms of the canon forfeited, *pro tem.*, his claim upon the fund.

The Committee have been enabled to place the following nine clergymen on the fund, viz;—The Rev. A. J. Broughall \$200, and the Revs. William Grant, Richard H. Harris, A. J. Fidler, J. Creighton, George Nesbitt, H. D. Cooper, Isaac Middleton, and E. W. Murphy, \$400 each; and they would draw the attention of the Synod to the fact that whereas the first named clergyman served in this Diocese nineteen years before his turn arrived to share the benefit of this fund, the last named obtained the boon after twelve years of clerical service.

The Committee postponed action on the Rev. Dr. O'Meara's application to participate in the surplus, pending further information. The claim of the Rev. S. Briggs having been referred to the Synod solicitors, they gave as their opinion that Mr. Briggs could only claim for the years in which he was in actual service, viz.:—from 1858 to 1868, since which date Mr. Briggs has not performed any clerical duty.

The late division of the Diocese led to a long and protracted negotiation between the Dioceses of Toronto and Niagara. About two-thirds of the entire Fund fell to the share of this Diocese, while one-third went to Niagara.

At the same time the Committee would call the attention of the Synod to the fact, that whereas in 1870 the income from the first-class securities held by the undivided Diocese of Toronto amounted to \$27,600, the first-class securities held by the present Diocese of Toronto produce an annual income of nearly \$23,000, after the handing over to the Diocese of Niagara securities yielding an annual income of over \$9,000.

WIDOWS' AND ORPHANS' FUND.

The Committee reports that the income of the year has been nearly sufficient to meet the demands upon it for pensions and incidental expenses, but not sufficient to replace the amount (2,035) drawn, with the permission of the Synod, from the capital of the Special Appeal Fund to meet the indebtedness of the previous year; for although there is apparently a balance to credit of 1,750.11, this will barely suffice for the quarterly payments of the 1st of July and 1st October; and the income amount still remains debtor to the capital \$2,035.

The total income of the year from all ordinary sources, exclusive of the sum so borrowed was \$4,787.85.

The expenditure of the current year, if no new claims should arise, may be estimated at about \$3,900, namely, for fifteen widows, \$3,000; for twelve orphans, \$700, and for Synod expenses, \$200; to which should be added \$2,035 to replace the amount borrowed from the capital, making in the whole \$5,895.

The capital of the Fund, now diminished by the transfer of \$5,046.29 to the Diocese of Niagara has been made still less by the \$2,035 borrowed from it last year, and now it stands at \$14,367.35.

The number of annuitants has been increased by the addition of the widow of the late Rev. G. S. J. Hill, the Rector of Markham, at a pension of \$200 per annum, commencing on the 1st July next.

THEOLOGICAL STUDENTS' FUND.

The income of the past year was \$767.18 from which payments were made to seven exhibitors for Easter term, 1876; to four for the Michaelmas term of the same year; to three for the Lent term, and to three for the Easter term of 1877—making a total of \$680.

The usual assessment on the income of the year ending April 30th, 1876, was \$23.58, which would leave a balance to credit of \$63.60.

Since the last meeting of the Synod, three exhibitors—Messrs. Leslie, Colwell, and Hart—have been ordained, the two first named are not in this Diocese, and the last Mr. Hart, has been stationed at Markham village. One, Mr. Gibson, died in the summer of 1875; and the three present exhibitors are Messrs. Fletcher, Moorehouse, and Forster.

SUNDAY SCHOOL AND BOOK AND TRACT COMMITTEE.— SUNDAY SCHOOL BUSINESS.

The Committee report that one Sunday School Convention has been held during the past year, the deanery of East Simcoe having held a Convention at Barrie, on Thursday, January 25th, as in the previous year it stood alone as having held a convention at Orillia.

The Committee in November last requested the Lord Bishop to bring the matter again under the notice of the rural deans, with which request his Lordship kindly and promptly complied, and the Committee observe with satisfaction, as a result of his Lordship's action, that at a meeting of the rural deanery of Durham and Victoria, held at Port Hope on the 25th of January, Archdeacon Wilson in the chair, the following resolution was adopted:

That the clergy of the rural deanery of Durham and Victoria, having had brought before them the Bishop's circular, respecting the holding of County Sunday School Conventions, beg to request his Lordship to summon such a convention for this neighbouring deaneries, and they respectfully ask him to preside in person thereat. At a meeting of the rural deans, held on February 8th, the following resolutions were adopted:

1. It was agreed that it would be most advisable to hold conventions as follows, namely one in the archdeaconry of Peterborough, and two in the archdeaconry of York; that is, one in the northern portion of the same, and one in the southern portion.

2. That the conventions should be held annually, should be continued for two days, and be summoned by the respective archdeacons at such period of the year as they may deem convenient.

3. That such conventions should be composed of the clergy, the superintendents of all Sunday Schools and delegates from the same.

4. That the minutes of this meeting be submitted by the chairman to the Lord Bishop.

In accordance with these resolutions it is proposed to hold the convention for the Archdeaconry of Peterborough at Port Hope; of the two conventions for the Archdeaconry of York, it is understood that one will be held at Collingwood. The Committee whose advice has been sought in the matter are of opinion that the other convention should be held in Toronto, probably in the month of October; and as they are satisfied that to insure a successful meeting, general interest must be awakened beforehand, and great pains taken in maturing the Order of Proceedings, they request the cordial co-operation of the members of this Synod, both Clerical and Lay, more especially of those who reside within the limits of the Archdeaconry; and they also desire that the Synod would entrust, either to themselves or to a Special Committee, the duty of making the necessary preparations for the assembling of a convention in Toronto at such time during the present year as may appear to the Synod most desirable.

BOOK AND TRACT BUSINESS.

The number of Parishes and Schools aided during the year was twenty-six.

The number of the several kinds of books granted (not including Sunday School libraries, catechisms, and miscellaneous books and tracts) was as follows:—

FOR CHURCHES AND STATIONS.

Four octavo Bibles, four octavo Prayer Books, one octavo service set. Towards service set St. Matthew's, Leslieville, \$6.

FOR SUNDAY SCHOOLS AND FOR DISTRIBUTION.

One hundred and thirty-five Prayer Books, fifty-five Bibles, and thirty Testaments.

About seven thousand copies of the "Sunday Scheme of Lessons for 1875-6" have been sold throughout the several Dioceses in the Dominion of Canada and the United States.

The Auditors' Report.—The report of the Auditors was submitted and adopted. It stated that the accounts were duly audited and found correct.

Church Discipline.—Archdeacon Whitaker, on introducing a proposed canon to enforce Church discipline, said the subject was one of the most important that had engaged the attention of the Synod. The difficulty in deciding upon a canon to enforce Church discipline was felt in arranging details. The Holy Scriptures offered them no very distinct guidance in this matter. In St. Matthew, chap. 18, our Lord referred to one man sinning against his brother, and advised, if private expostulation failed, an application to the Church. The next instance was in the case of Corinth. St. Paul wrote to say he had been informed of very serious offences against the laws of the Church, and calls upon the Church of Corinth to take executive and judicial action with the offender. Timothy and Titus were told by St. Paul to judge these matters on their own authority. If they referred to early ecclesiastical history, they would still fail to find a distinct guidance on the question. Cyprian, bishop of Carthage, in the middle of the third century appeared to be the earliest authority. He announced that he intended to do nothing without the consent of his clergy and people, and he apologized for ordaining certain persons without asking the concurrence of his clergy and people. In certain judicial cases he told the offenders they would be tried before himself, the clergy, and the people. This, of course, was not sufficient to show in what way he sought the co-operation of the people and clergy. In another diocese, in the case of a person accused of heresy, the Bishop found him guilty with the concurrence of his presbyters, and excommunicated him with the consent of the deacons. The canon he proposed, therefore, associated the clergy and the laity with the Bishop in the judgment of offenders; and its causes merely required some modifications. The laymen of the Court—called the Bishop's Court—should be required to be full members. He advised also that no finding of the Court should be valid without the bishop was with the majority. Many objected to the laity being introduced into these Courts to try the questions affecting purity of Divine service, or the doctrine of the Church. He did not think, however, that the clergy were so much a class as they were in olden times. The Court, too, would not be called to decide what was the doctrine of the Church, but what were violations of those doctrines. In past days the clergy were the only educated people, but the case was altered at the present time. Laymen were better constituted for conducting a judicial inquiry than the clergy. He had to thank Vice-Chancellor Blake for the intelligent labour he had given in compiling the canon, which, without his assistance, would not have been drawn up. He moved the adoption of the first clause as follows:

A Court, called the Bishop's Court, composed of the Bishop of this diocese, and four clerical and four lay members of the Executive Committee of the Diocese, of whom five shall form a quorum, is hereby constituted and erected.

Rev. Mr. Langtry objected to the first clause. He thought it would be hard indeed if clergymen had to be tried on questions of doctrine by a Court composed one-half of laymen. A clergyman must of necessity by his education be a better judge of doctrine than a layman. He contended that on

matters of doctrine the clergy should be tried by their peers. The laity were seldom instructed in theology or theological law. He thought that the Lord Bishop should be put in the position of judge. Another objection to the proposed constitution was that it allowed the accused no right to challenge.

Rev. Mr. Darling objected at the start to the canon. Personally he favoured any step that would tend to restore discipline in the Church, but he objected to the fallacy so common that the clergy formed the whole Church. The laity equally with the clergy should be subject to discipline. The consistency of the communicants should at least be preserved. The very individuals forming the majority of the Church, who were exempt from discipline, were by this canon to sit in judgment upon the clergy who were subject to discipline. The average lay theology he held in as little respect as did the world hold the average lay legal knowledge. A clause in the canon fraught with disastrous consequences to the Church was that providing that any layman, if he could persuade three communicants to join him, might proceed against a clergyman for a breach of doctrine. He scarcely thought the clergy of the diocese would accept such a canon. Even the Public Worship Regulation Act of England provided more safeguard against reckless charges; and the canon was worse than that Act.

Rev. Mr. Fidler moved in amendment, "That the canon be referred back to the Committee with instructions to make provision for enforcing discipline against lay as well as clerical members, and for the trial of priests and deacons in matters of doctrine by clerical members only." He said he knew of no organization in which the laws were put in operation against the officers only. The denominations exercised discipline over their members. The result of the canon would be that frivolous charges would constantly be brought against members of the clergy, and the consequences would be most serious. He had never heard of a medical council calling on the clergy to decide upon a medical point, or of lawyers calling in outsiders to solve a knotty law problem. He regarded matters of ecclesiastical doctrine in the same light. The operation of the canon would reduce the clergy to a state of serfdom, and the effect would be to increase the difficulty of getting applicants for holy orders. Few would care to assume the charge of a parish under a state of things which allowed any individual—who might not even reside in the parish—to bring them to trial on vexatious charges.

Mr. McLeary seconded the amendment.

Rev. Mr. Beck objected to the canon because it took the management of the clergy out of the hands of the bishop, and was, therefore, subversive of Episcopal authority. He held also that the Canadian Legislature did not possess power to authorize the Synod to set up any ecclesiastical court or to pass any canons binding the clergy. The law officers of the Crown in 1855 maintained that the clergy of the Anglican Church in Canada was an integral part of the Church of England. Then the Synod Act gave no power to pronounce upon doctrine. The canon was, moreover, defective, inasmuch as it made no provision for costs or damages against those who preferred reckless and groundless charges. Another point he had to urge was that there could be no sworn evidence, for the Legislature distinctly refused to give power to the Synod Courts to take evidence on oath.

Dr. Hodgins said the Synod Act gave the Synod power to appoint an officer to enforce discipline.

Archdeacon Whitaker said that the committee held the view that the words of the Act confined the Synod to the discipline of the clergy, or of those persons holding office, so that any action against a lay member not holding office would have no force.

Rev. Dr. Hodgkin said that experience showed that the standards of the Church were not so definite and clear after all, and he therefore regarded the proposal for the Court to decide upon doctrinal matters with some fear. It was doubtless scriptural and catholic to make the laity amenable to discipline, but he did not quite sympathize with those brethren who wished to defeat the whole scheme because it only dealt with the clergy. A canon affecting the laity would be introduced at a future time.

Rev. Mr. Langtry said that in the United States

Church questions affecting doctrine were always referred to a court composed of the clergy alone. He proposed an amendment to the first clause, making the constitution of the Court to try offenses against doctrine an entirely clerical one.

Mr. A. H. Campbell said that under the Act the laity must be represented in a Court of the kind.

Dr. Snelling contended that the amendment of Rev. Mr. Langtry was not in order, as it affected the whole canon, and not the first clause only.

Mr. Harman asked if the peace of the Church might not be endangered by the imposition of a canon that put it in the power of unscrupulous individuals to sow discord in the parishes of his reverend friends by trumping up worthless charges. The objections taken to the constitution of the Court, the exemption of the laity, and the manner of bringing charges before the Court were in his opinion, well taken. What terrible results had occurred in the Mother Country from the introduction of a similar measure, which had been taken advantage of by unscrupulous laymen who brought forward charges, which, whether true or false, left an indelible stigma. He agreed also that the canon involved an interference with Episcopal authority.

After further discussion, the debate was adjourned, Archdeacon Whitaker agreeing to bring forward certain points of principle at the next meeting, and the Synod was asked to say whether they accept them or not.

Friday.—Dr. O'Reilly, as Scrutineer in chief of the votes of the lay delegates to the Provincial Synod, wished to correct a mistake made by Vice-Chancellor Blake last night at the meeting of the Church Association, to the effect that the difference in numbers between the candidates of the Church Association and the other candidates elected were only eight, whereas it was forty-six.

Alderman Boswell's motion to have the election of delegates to the Synod for three years was referred to the Executive Committee.

On the motion of the Ven. Archdeacon Whitaker the following gentlemen were appointed as a Committee to arrange a better plan for the Widows' and Orphans' Fund: Revs. J. M. Ballard, J. Pearson, W. F. Checkley, Messrs. A. McLean Howard, A. H. Campbell, J. G. Hodgins.

Rev. John Langtry read the reports of the Special Committee recommending the cancelling of the declaration of trust for St. Thomas' Church, which was adopted.

The Ven. Archdeacon Whitaker proposed that a committee, consisting of himself, the Revs. J. D. Cayley, W. F. Checkley, S. J. Boddy, Sept. Jones; Messrs. Alex. Marling, J. G. Hodgins, J. Gillespie, E. M. Chadwick, J. L. Bronsdon, G. B. Kirkpatrick, and S. G. Wood, be appointed to take measures to arrange for the Sunday School Convention of the Archdeaconry of York. The proposal was adopted.

The Rev. Canon Brents' report on the scheme for equitable arrangements with clergymen removing from the diocese of Niagara was referred back for reconsideration and enlargement.

The Ven. Archdeacon of Peterborough proposed that a Sunday School Convention be held in the Archdeaconry of Peterborough in October, at Port Hope, and that a committee be struck to carry out the arrangements.—Carried.

Chancellor Harman, proposed, and Rev. A. J. Broughall seconded a resolution, to the effect that a digest of the Canons be made for the use of the delegates.—Carried.

The usual votes of thanks were then passed—to the ladies for their kindness in providing luncheon; to Dr. O'Meara for his sermon; to the press; and to the railway companies who had kindly reduced their fares.

Mr. S. G. Wood revived the discussion on the question of religious instruction, and a committee was appointed to wait on the Minister of Instruction, and to endeavor to bring such pressure on the Government as shall effect what is desired.

The usual allowance of \$30 was voted to the authorities of St. George's Schoolroom for the use of the building.

The Bishop of Toronto then in a few parting words bade farewell to the members of the Synod. He congratulated the Synod on the unanimity with which they had addressed themselves to, and completed the practical part of their work. As to the Conference which was to have been held

and the papers read at it, the Bishop announced that, as there was a Sunday School Convention in the autumn, he proposed taking advantage of the presence of the clergy and laity, who should then come into the city, and hold not only this Conference but a large missionary meeting.

His Lordship then pronounced the benediction, after which the Synod was adjourned till next year.

HURON.

ANNUAL MISSIONARY MEETING.—The annual missionary meeting of the Diocese was held in St. Paul's Church, City, Right Rev. Bishop of the diocese presiding. There was a very large attendance of the clergymen and lay delegates of Huron. The church was crowded, the body of the church especially. The choir sang the opening hymn, "The Church's one Foundation." After prayer read by Archdeacon Sweatman, the chairman briefly referred to the object of the meeting, in pressing upon all the hearty support of missions. He had met the Right Rev. the Bishop of Delaware, when he was returning from Mexico, where he had been for a tour of observation of the infant Church of that country, and so delighted was he by Bishop Leisseport, that he would himself have at once offered to take in the hazardous though glorious work of preaching the gospel to the persecuted followers of Jesus in Mexico.

Rev. Dr. Riley, Bishop elect of Mexico, then delivered a very interesting address on the Church's work in Mexico. He spoke of the great persecution that the Church in Mexico had endured, and pleaded that under the circumstances the ministers and members there needed the sympathy of the Anglican Church in England, the United States and Canada. He read a petition which had been sent to him by members of the Church in Pueblo City, since he came to New York, urgently beseeching help to have public Divine worship again held in that city. Owing to lack of funds he had not been able to comply with this petition. He appealed most earnestly for help to make the open Bible triumph over its adversaries. He knew the great work which the Church of England had done for the world: it had met him when a boy in his far distant home in Chili, and he knew if the facts he now stated were known throughout the British Empire, they would have abundant assistance for the Spanish Church, which desired to act with the Church of England in circulating the Gospel.

Rev. Dr. Potter, Rector of Grace Church, made a forcible speech in advocacy of missions. He referred to the want of the present day—the want of fixedness of principle and of a thorough knowledge of true theology. A minister in New York had said in conversation with him: "If I want sound, reliable information on any theological subject, I refer to the old writers of the Church of England, and I am never disappointed." Were people better acquainted with these works, it were well for all. He referred to the antecedents of the previous speaker. His father was an American merchant, who went to Chili, where he abode for fourteen or fifteen years, and this rendered his son more a Spaniard than an American. Thus God had prepared him for the great work which he is now accomplishing. He put the following resolution:

"Resolved—That this meeting hereby commission the Bishop of Huron to represent the interests of the Church of Mexico during his approaching visit to England, to attend the Pan-Anglican Synod." A British cheer greeted the resolution when put. The speaker then spoke of the difficulties the Church had to encounter in Christianizing the Germans, Indians, Negroes, and Chinamen in the United States. The latter had, he thought, been providentially brought to the United States that they might be Christianized and many of their number sent back with the Gospel to their benighted brethren in China. He spoke of the beautiful Liturgy of the Church of England and its adaptation to the wants of humanity. Still they needed a higher power to insure success.

The hymn "Hills of the North arise" was then sung, a collection for the Mission Fund of the Diocese was taken up, the doxology was sung,

and the very large and, in every respect, successful meeting closed with the benediction.

HURON COLLEGE ALUMNI DINNER.—The first annual dinner of the Alumni of Huron College was held in the dining room of Hellmuth College on the evening of the 19th instant. The attendance was large, full of life and spirit, as becomes such a happy occasion. The Very Rev. Dean Boomer, President of the College, presided, supported on his right by Rev. Professor Halpin, and on his left by Rural Dean Davis, the first student of the College. After partaking of a sumptuous dinner an adjournment was had to the library, where able addresses were delivered by the Dean and Professor, followed by many of the Alumni. A resolution was passed that the next annual dinner be held at Huron College, on the Monday preceding the meeting of Synod.

MEETING OF SYNOD.—The session of the Synod of the Diocese of Huron assembled June 19th. At 11 a. m. divine service was held in the Chapter House. The opening sermon was preached by Rev. H. C. Potter, D. D., Rector of Grace Church, New York city, and the Holy Communion administered by the Bishop of Huron, assisted by the Bishop-elect of Mexico and Dr. Potter. After calling the roll, the Bishop of the Diocese delivered his annual address, as follows:

BELoved BRETHREN,—Most cordially do I welcome you once more to this our annual Council, in the name of our Lord, and meet you in the fulness of the blessing of the Gospel of Christ. May God the Holy Ghost be present in our midst, to bless and sanctify us in all our deliberations; may He further us with His continued help, that in all our works begun, continued and ended in Him we may glorify His holy name, and finally, by His mercy, obtain everlasting life, through Jesus Christ our Lord.

EPISCOPAL ACTS, &C.

The details of my public official acts during the past year will be printed in due time, with this address. The summary is as follows:—

Ordained to the Order of Deacons, 6; ordained to the Order of Priesthood, 8; confirmed, 821; opened 3 new churches; consecrated 5 churches; consecrated 1 burial ground; baptized 6 adults; baptized 4 infants; administered the Holy Communion 15 times; preached 61 sermons; delivered 63 lectures and addresses; attended 34 meetings; laid corner stones of 3 new churches.

DIOCESAN MISSIONS.

The missionary work of the Diocese has ever engaged my most anxious thoughts and care, and while deeply regretting to learn that we have fallen short of our income this year—with some \$300—I feel truly thankful, that by the judicious and careful management of our Standing Committee, we have been enabled not only to maintain our existing missionary staff, without diminishing their income, but we have a small surplus in hand.

There are, however, large portions of our Diocesan territories where very many thousands of our scattered settlers are still deprived of the services of our beloved Church. If we are successfully to meet all the requirements of our mission field, greater, more strenuous and more systematic efforts must be made in every parish throughout the diocese to replenish the Lord's treasury. If every parish did its duty we should not have had a deficiency to record. It is but right, however, to recognize the fact, with gratitude to God, that the clergy and laity generally give gratifying evidence that their heart's sympathy is with us in this and in every other department of the Church's work, and that in all their doings they are actuated by the highest principles of Christian love.

PAROCHIAL EFFORTS.

There are happy considerations connected with local parochial efforts, which have of late been put forth in almost every Parish and Mission throughout the diocese, unparalleled in our previous history, for which we ought to thank God and take courage. Handsome churches have been, and are being, built; expensive organs have replaced poor ones; old churches and parsonages have been renewed or improved; new parsonages have been erected or purchased; debts on church property have been reduced or entirely

liquidated, and last, though not least, Missionary Parishes have been erected into Synodical Rectories. All these things give incontrovertible evidence of a living, active ministry—and demonstrate that our clergy and laity do not suffer the hard times to impede them in their zeal for God's work. The statistics also show a healthy increase in the number of communicants.

OUR WESTERN UNIVERSITY.

Another and a very important matter to which I would draw your attention is that of education the intellectual and spiritual training of the younger members of the community, that they may become fitted hereafter to worthily fill important positions in the Church or State, and successfully and faithfully to discharge the different duties to which in God's providence they may be called.

When we call to mind the immense influence exerted in the mother country in England in moulding the growth of the country, and note the eagerness with which all the leading denominations around us are entering upon the work of education, and the admirable institutions they have established, we cannot but experience a certain sense of humiliation that the Church of England, who was wont elsewhere to be in the van of every such enterprise, should in this important and rapidly-developing diocese be content to leave the field to others. Every year that is lost is simply affording an additional opportunity to others more active than ourselves to take possession of the field we ought to occupy. In this sense delay is indeed dangerous, for we are letting another generation slip from us, which trained in accordance with the pure uncompromising principles of our martyred reformers would be of material assistance to us in the prosecution of every good work.

It should be a matter of deep and special concern to us as a Church and Diocese, to be in a position to send forth not only sound and faithful ministers of the Gospel of our Lord Jesus Christ, but men of high culture and training, able intellectually to cope with error in all its varied forms; to go forth like Masters in Israel and powerful champions of "the truth as it is in Jesus."

If ever work fell within the category of Church work, surely it is just such as that to which I have referred; whilst with respect to myself, the fact that I have now for more than a quarter of a century been identified, more or less, with educational efforts, may be regarded at least as a guarantee that I feel the full importance of the subject for which I claim your sympathy and consideration.

Most of you are no doubt aware that I have been waited upon by the Very Rev. the Principal of Huron College, by Professor Halpin and by the Alumni of Huron College; and in an earnest loyal address which reflects the greatest credit upon those who presented it, have been solicited to place myself at the head of a movement for establishing in this city a first-class University, to which the Huron College shall become affiliated, and in which the young men of this section of the country shall find that sound religious and high intellectual training which shall qualify for professional life, and in connection with which they should receive that public imprimatur and scholarship which are usually considered to attend the conferring of a degree. The very fact that this movement has been inaugurated by the Professors and Alumni of Huron College is in itself full of significance and encouragement. At its inception by the late revered Bishop, the enterprise to establish Huron College was, as many of us well remember, contemptuously spoken of by some, ridiculed by others and discouraged by not a few as a futile undertaking that will utterly fail and come to naught; yet, mark the result of the effort. We have acquired the Huron College property, worth now about \$40,000; the Divinity and Classical chairs well and securely endowed, besides a few scholarships, and within the short period of fourteen years the College has furnished the diocese with not less than fifty efficient and faithful ministers of the Gospel—men who by this very act in which they are engaged, and by their generous self-denying liberality are proving themselves abreast of the times, and fully alive to

the spiritual and educational requirements of the country in which their lot is cast. And here I may reiterate what I said in my reply to the address presented to me by the professional staff and the Alumni of Huron College:—"That during the period of fourteen years which have elapsed since the opening of Huron College, the progress of this portion of the Province has been very remarkable"—more so than in any other portion of Ontario. In the year 1861 the population of the Diocese of Huron amounted to 472,745; in 1871, to 600,500; and, calculating the increase at the same ratio during the last six years, we may fairly compute the present population of our Diocese to be about 700,000! The district constituting the Diocese comprises 13 counties, 148 townships of 12,000 square miles, with numerous flourishing towns and villages, and a population larger than that of the present Diocese of Toronto.

The population of the city of London now is larger than that of Toronto when the Provincial University was first established there.

Our body, as a church, feels the necessity there is in the progressive increase of its work of developing the facilities of our local institutions for adequately meeting the demand for more laborers in Christ's vineyard. Encouraging as has been the work of Huron College, yet with its present limited professional staff, it is imperfect to meet the requirements of our young men, who are aspiring to attain that high literary training, coupled with a sound theological course, which will enable them successfully to combat the dangerous tendencies of "a philosophy, falsely so called." I am confident that the people, generally, of this part of the Province, irrespective of denominational differences, would aid us in efforts of this kind, which would place within the reach of their sons the like advantages which other parts of the Province—especially Toronto—so favorably enjoy. It is a mere question of money after all. If the means are afforded us, of establishing a University in this diocese, presided over by godly and learned men from the Universities of the mother country, you would have, in a few years, men coming from such a seat of learning, well and soundly trained in theology and science, who would supply the very want so much felt among us. If we want godly and scholarly men to train our young men, we must adopt the proper and best means for that end. I know we shall be met with the usual argument, by those whose contributions generally consist of throwing difficulties in the way—and that without grudging—"The times are too hard, and the members of the Church of England too poor to contribute to such a work, &c., &c." I unhesitatingly say that I am not of that opinion. While I am ready to admit that there are occasional periods when every country is suffering more or less from financial stringency; yet when I look around me, and consider the marvellous resources of the country and the prosperity of our people generally, I can see no sign of the justice of such remarks, so long as I see the splendid structures which are being reared, and the corresponding way they are furnished, in every part of the country. I feel sure that our people are as well off and as willing to aid as the denominations that stand beside us, and who have made provision for the higher training of their ministers. I would put it to the common sense of our people; I would not speak of the higher aspect of the question—I would not say a word more about our common duty to labor for the glory of God and for the extension of Christ's Kingdom in its purity—but I would put it upon the question of self-interest, and I would say boldly and fearlessly, that there is no form of expenditure which we could indulge in that would yield us as good a return to the Church as giving our clergy a sound Scriptural and a high literary education.

I am quite conscious of many difficulties in our way to consummate this undertaking.

Has there ever been any great and noble enterprise that had not had its difficulties to meet and to overcome?

Difficulties should never deter us from doing a work which we trust will redound to God's glory, and for the extension of Christ's Kingdom.

We thank God for the manifestation of the intense earnestness already evinced in the cause by

many, and we have no fear for the issue in view of such an array of noble, earnest-working and self-denying friends. Once more, I feel my spirit stirred within me to resume, and if spared, God willing, to complete the work which I have been enabled, by God's help, to advance up to the present position. Nor do I doubt that I shall be ably supported, or that I shall fail in securing the needed assistance in our efforts to establish a great and good University.

Beloved brethren of the clergy and laity, we look to you for sympathy; we need your prayers, your influence and your substantial sympathy, and we feel sure you will not withhold these when the occasion calls, and that before long, with God's blessing, the "Western University" will be an accomplished fact, over which we may be able to rejoice and heartily give thanks to God.

His Lordship then read a letter from the Secy. Huron College Association in reference to the results of the canvass. He continued:

In conclusion, beloved brethren, let me say that it is to me an occasion of great joy to be permitted once more to greet you as fellow-laborers in the best of causes. Accept the assurance of my hearty sympathy with you in all your labour and efforts for the good of souls. As we have met here to do what in us lies to maintain and extend the Kingdom of our God, so I trust that the fruit of our united deliberations will be seen and felt, that when we separate to our respective spheres of duty each will carry with him the feeling that some fresh spring of spiritual power has been opened up in his heart, and some new ground discovered of attachment and loyalty to our Scriptural, Protestant and Evangelical branch of the Church of Christ.

Let us understand that we have met here, not merely to legislate for the good government of the Church—making or altering canons, as circumstances may require—but for the great end and purpose how best to promote God's glory and the salvation of our fellow-men. Every other object, however excellent, every other result of our synodical gatherings is insignificant compared with this great aim.

I beseech you, then, beloved brethren, "let this mind be in you which was also in Christ Jesus." Let us strive and pray for that spirit of heavenly aspirations in all our doings. Such a spirit—under God—will more than all else save us from error and ignorance, pride and prejudice, and knit us together in unity of spirit, in the bond of peace, and in righteousness of life.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy to the only wise God our Saviour be glory and majesty, dominion, and power both now and ever. Amen."

Proceedings of Synod next week.

ALGOMA.

THE REV. MR. WILSON'S TOUR.—Mr. Wilson, who has been visiting the Eastern Dioceses to make known his plans for the education of Indian youth, in the Shingwauk and Wawanosh Homes, arrived in Toronto on Saturday last too late to keep his appointment at the annual festival at St. John's Church, York Mills, on that day. The cause of the disappointment was his detention by the calamitous fire in St. John's N. B., where he happened to be. On Sunday morning he attended St. Peter's Church and preached to a large and attentive congregation. A liberal collection was taken up for him, but as in all other instances, he declined to receive it, stating that his object was merely to make known his plans and create a general interest in his enterprise—not "to go a begging." He stated that God had so graciously owned his work by raising up supporters as to relieve him of asking for the future. At 8 p.m., he addressed the Holy Trinity Sunday School. This school has from the commencement of his enterprise manifested a lively interest in it—by supporting a pupil and aiding in other respects. The large assemblage listened with great interest to Mr. Wilson's address and also to those of Rev. Canon Givins and the Incumbent, the Rev. Mr. Pearson. After several suitable hymns had been sung, Mr. Wilson proceeded to St. George's

Church. A large number of friends in addition to the Sunday School (which is very large) had been anxiously waiting his arrival. Here, as elsewhere, they listened with deep interest to his address. He was attended by two bright little Indian lads, from the Shingwauk Home—who seemed to be objects of great interest to all—and especially to the little boys and girls of their own age. In the evening at 7 p.m., Mr. Wilson preached in All Saint's Church to a large and apparently deeply interested congregation.

On Monday the school room attached to St. John's church was filled by children and others who gathered together to hear an address from Rev. E. F. Wilson, on the work in which he is engaged at Sault Ste. Marie. Mr. Wilson is able to give an additional zest to his remarks by referring to a carefully made model of the Home and its surroundings. Half of one of the boys, Charlie, is supported by the children of St. John's Sunday school, the other moiety being maintained by St. Paul's Sunday school; so that both these schools are peculiarly interested in Mr. Wilson's presence here. Mr. Wilson commenced by giving an account of the Shingwauk Home from its inception, which dates from the mission of an old chief, Shingwauk, to the Bishop of Toronto, asking for Mr. Wilson's services as a missionary, followed as that was by Mr. Wilson's visit to England, accompanied by another chief. The lecturer vividly described the fire which utterly destroyed the first building six days after it was occupied—a calamity which would have damped the spirits of a man who had less energy and faith than Mr. Wilson. But the new institution sprang at once from the ashes of the old one; and of the plan pursued therein, and the daily life of the place Mr. Wilson gave a graphic and excessively interesting account, describing the examinations of the school children, the well known "Button" method of inducing all to drop their native tongue and speak only English, and other details. The secret of the work to which Mr. Wilson has devoted himself is the determination to make his boys, not educated Indians, but Canadians—a line of action to which, we may in passing remark, all our endeavours for the amelioration of our Indian fellow-subjects ought to be conformed. Mr. Wilson then described the Wawonash Home for Indian girls, which he is now preparing to build; and for the furtherance of which he appeals to the sympathy and good will of all Canadians. Mr. Wilson's address, which was most exceedingly interesting and practical, was apparently thoroughly appreciated by the audience, young and old. In conclusion he designated Rev. Saltern Givins as his authorized agent and representative in Toronto; after which that gentleman gave the meeting an account of his own missionary work among the Mohawks, and impressed on his hearers the duty of recognizing the claims which the Indians have upon us Canadians. Unless something is done on the plan which Mr. Wilson is working out many tribes will inevitably die out speedily to (as Mr. Givins observed) our lasting and indelible disgrace. Mr. Wilson will be at St. Stephen's school house to-night at 7.30; Thursday evening at St. Paul's, and on Friday evening at the church of the Redeemer, Yorkville.

Correspondence.

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

A LIBERAL CHURCHMAN.

MR. EDITOR,—I was glad to see in your last paper an address presented by the Bishop and clergy of the Diocese of Quebec to Robert Hamilton, Esq., thanking him for his munificent donation to the Diocese of Quebec. Mr. Hamilton is a large hearted churchman, and a cheerful giver, not only to the Diocese of Quebec, but other Dioceses also. He contributed liberally to the erection of the beautiful church at Whitfield, Diocese of Toronto. I cannot sufficiently thank him for his gifts to myself personally. I know of no gentleman in any of our Dioceses whose example is more worthy of imitation. Mr. Hamilton acts

upon the rule, "If thou hast much give plenteously." J. TOCQUE.

Toronto, June 23.

ALL SAINTS' CHURCH.

DEAR MR. EDITOR,—In reply to the remarks contained in the letter of "Another Outsider," in last week's CHURCHMAN, in which he mentions several churches in this city where the ritual adopted is very similar to that in use at All Saints', I beg to say that here the comparison would cease, if it exists at all. Now what I wished to bring out in my letter was this. I write subject to correction. All Saints' Church, I am given to understand, has been in existence some four years now; it not only supports liberally and faithfully all the schemes of the Synod, and does well its own parish work, but gives four hundred dollars a year to support a poorer neighbour. I would again ask "Another Outsider" if he can point to any of the churches in this city doing a similar work. I do not like making comparisons or parading our good work, but if it will only emulate others to go and do likewise I shall not regret having done so. I could mention, at least, one church which through the indifference of its truly Evangelical priests and deacons have not only done no mission work but have allowed their parish to become a prey to a variety of discords and the children of some of its most prominent members to leave the church of their fathers and join the Methodists. Such things should not be. If we have faith in the principles and teaching of the Church we should endeavour to maintain and spread them; it is the half hearted clergy, as well as laity, who, while pretending to be loyal to the Church, are making no efforts with any apparent practical results to not only keep her own children within her fold but to spread her preachers and teaching to others.

AN OUTSIDER.

CHURCH MUSIC.

DEAR EDITOR,—A very excellent lecture on "Church Music" was lately delivered in Woodbridge, under Presbyterian auspices. The Lecturer was the Rev. J. Thomson, M. A., of Ayr, and he certainly handled his subject in a masterly manner. While he dwelt upon the importance of music as an art, he gave good evidence that he also understood it well as a science. But what more particularly interests us is the views and illustrations that he gave as to Church Music. They were all that the most thorough ecclesiologist could desire. As examples of pure Church Music, he referred to the Gregorian tones, and antiphonal chanting with him occupied a prominent place, on account of its impressiveness, and its antiquity, as the utterances of devotion. The chants and tunes of Tallis were presented as models of Church Psalmody. It is not to be wondered at that the lecturer warmly eulogized Hymns Ancient and Modern, as containing most beautiful and devotional melodies, connected with those same harmonies which all lovers of a really good ecclesiastical score so highly appreciate. He, in the strongest terms, depreciated the ranting music so much used by coarse minds and unrefined tastes; and, as an antidote, recommended the musical portion of his hearers to purchase Hymns Ancient and Modern and thoroughly practice its music. Such a tribute to the excellence of our world famed Hymn Book is very gratifying, and coming from such a source is not without its indications that, after all, the sentiments of the book are by no means so bad as some would make out, or it would not meet with such a recommendation from such a source. So far, we can say, that no attempt to supersede the book has as yet been at all successful. It ought to be stated that the Lecturer having with the Presbyterian Minister requested the assistance of Mr. Edwards the Organist of Christ Church and the Parish Choir, they attended and rendered good service by the practical illustrations of the lecture.

T. J. H.

THE PAPHYROGRAPH.

DEAR SIR,—Some good people wishing both to gratify their clergyman and to give him an opportunity of improvement which he cannot

afford for himself, pay his subscription to some good English Church paper, perhaps, without letting their identity be known to him. And, no doubt, they are rewarded not only by an approving conscience, but "openly"—in the more thorough information of passing events and consequently broader and wiser and more liberal views exhibited by their beneficiary in conversation and in preaching. But valuable as such a gift is to a clergyman, there is one now within the reach of many a wealthy Churchman, and one which, though out of the reach of the ordinary country parson, would be invaluable to him in his work—I mean the article whose name I have written above.

I must not ask you to advertise an article however valuable in the shape of a letter, nor can I ask for the space necessary to detail the many uses to which it might be put by such as myself, tending to the spreading of useful Christian knowledge and the building up of God's people in harmony and love. But I will ask you briefly to allow me to say that I know that I could use one if I had it with great benefit to the good cause; and, that, should this letter lead anyone to enquire upon the subject and then to give me one for use in my parochial work, he will earn the heartiest thanks and be the means under God of increasing by many times not merely the labour, but the really practical and effective work.

A COUNTRY PARSON.

P. S.—You can give my name to any one enquiring for it with the object of supplying my need in this respect. C. P.

CHORAL CELEBRATION.

DEAR SIR,—In reference to the musical communion services, which have been referred to in your paper, I beg to inform "Outsider" and others (who have brought up a matter which ought to interest all churchmen) that there is choral celebration of the Holy Communion at Holy Trinity Church every Sunday at midday, in addition to a plain celebration at 8 a. m., thereby affording an opportunity to all classes to feed every Sunday on that Heavenly feast, which Christ commanded.

Yours truly,

COMMUNICANT.

TRAINING COLLEGE.

DEAR SIR,—I feel very much concerned at the position of the Church in this diocese. A crisis has come and behoves all who are loyal to the Church coolly and dispassionately to lay aside all party bias and by uniting on some common basis to put an end for ever to those miserable bickerings which I have witnessed with pain at the meetings of Synod for some years past. I am a moderate low churchman, but at the same time a churchman to the heart's core, and view with apprehension the proposal to establish a divinity school in Toronto under the auspices of the Church Association. I would hail with pleasure (and in this feeling I have the sympathy of more than one of the Low Church clergy in this diocese.) some arrangement by which the Evangelical element might be represented at Trinity College e. g., the establishment of another chair of Divinity and the appointment thereto of a decided but moderate Low-churchman and a fair representation of the Evangelical party in the Council. From the Bishop's charge and what was said by some of the speakers at the Synod last week I think this will be conceded and earnestly pray that by God's blessing it may soon be an accomplished fact.

I am, yours &c.,

A member of Synod.

P. S.—I enclose my card.

—Nothing purifies the conscience but the blood of Christ, and everything that denies it is high treason against the King of Kings.

—True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love.

"It is perfectly safe to say," says the New York Times, "that there is more money spent in New York for cigars than for bread."

Family Reading.

A GENERATION ON THE MARCH.

A generation on the march from the cradle to the grave is an instructive spectacle, and we have it carefully presented to us in the report by Dr. Farr, an English physician. Let us trace the physical fortune which any million of us may reasonably expect. The number, to begin with, is made up of 511,745 boys and 488,255 girls, a disproportion which, by and bye, will be reversed before the close of the strange, eventful history. More than a quarter of these children will die before they are five years old—in exact numbers 141,887 boys and 121,795 girls. The two sexes are now nearly on the level. The next five years will be much less fatal. In the succeeding five years—from ten to fifteen—the mortality will be still further reduced. Indeed, for both sexes, this is the most healthful period of life; the death rate, however, is lower for boys than for girls. There will be some advance in deaths in the next five years, and still more in the five which follow, but 684,045 will certainly enter on their twenty-sixth year. Before the next ten years are at an end, two-thirds of the women will have married. The deaths during that period will be 62,052, and of those no fewer than 27,184 will be caused by consumption. Between thirty-five and forty-five a still larger "death-toll" will be paid, and little more than half the original band—in exact numbers, 502,915—will enter on their forty-sixth year. Each succeeding decade, up to seventy-five, will now become more fatal, and the numbers will shrink terribly. At seventy-five only 161,124 will remain to be struck down, and of these 122,559 will have perished by the eighty-fifth year of the march. The 38,565 that remain will soon lay down their burden; but 2,153 of them will struggle on to be ninety-five, and 223 to be one hundred years old. Finally, in the 108th year of the course, the last solitary life will flicker out; such, then, is the average lot of a million men and women.—*The Economist.*

THE CEDARS OF LEBANON.—A traveller says:—"The cedars of Lebanon, once the glory of the earth, have become like a history of the past. Time was when their wide-spreading branches, each forming a green plateau one above the other, flourished in their luxuriance and beauty on the far-famed mountain of Lebanon. That was the time when the Monarch of Tyre—a city then queen of the nations sent thousands of his workmen to fell cedars for the construction of the temple of Jerusalem. Those who would view the cedars of Lebanon now must be somewhat affected by the fewness of their number, and their decay and desolation. A little remnant is left, and the traveller gazes upon them with a feeling, that has in it a touch of rudeness. All through the Middle Ages a visit to the cedars of Lebanon was regarded by many persons in the light of a pilgrimage; some of the trees were thought to have been planted by King Solomon himself, and were looked upon as sacred relics. Indeed, the visitors took away so many pieces of wood from the bark, of which to make crosses and other articles, that it was feared the trees would be destroyed. The once magnificent grove is but a speck on the mountain-side. Many persons have taken it in the distance for a wood of fir-trees, but on approaching nearer, and taking a closer view, the trees resume somewhat of their ancient majesty. The space they cover is not more than half a mile; but once amid them, the beautiful fan-like branches overhead, the exquisite green of the younger trees, and colossal size of the older ones, fill the mind with interest and admiration. The trees are fast disappearing from the face of the earth. Each succeeding traveller finds them fewer in number than his predecessor. There are but seven of the cedars remaining, which from their age and experience, indicate that they had an existence in Bible days."

ABOUT HATING.—Hate not, It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts towards

any one. What if that man has cheated you, or that woman has played you false? What if this friend has forsaken you in your time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country"? All who treat you wrong now will be more sorry for it than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying in the world, some hasty greetings and abrupt farewells, and life will be over, and the injured will be led away and ere long forgotten. Is it worth while to hate each other?

WHEN WE ARE WELL OFF.—You are well off when you are in a healthy neighborhood, with enough to eat and drink, a comfortable, well ventilated apartment to sleep in, and you are paying all your expenses and laying up something—even slowly—for a rainy day, and, in addition to all this, acquiring knowledge and strengthening your character. Young men, whose situation combines all these advantages, should be very cautious about exchanging such a certainty unless it be for another certainty. Happiness does not depend upon great wealth so much as it does upon independence and intellectual and moral culture. Add to the above, always a conscience void of offence toward God and man. When the Maker of the universe is your guide, and you have access to Him by prayer, you are rich, whether your income be one hundred thousand or one hundred dollars.

THE KING'S RING.

Once in Persia reigned a King,
Who upon his signet ring,
Graved a maxim, true and wise,
Which, if held before his eyes,
Gave him counsel at a place,
Fit for every change and glance—
Solemn words, and these they were:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the sea
Brought him pearls to match with these.
But he counted not as gain,
Treasures of the mind or main—
"What is wealth?" the King would say,
"Even this shall pass away."

In the revels of his court,
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried, "O, loving friends of mine,
Pleasure comes, but not to stay,
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield,
Soldiers with a loved lament,
Bore him bleeding to his tent,
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience, day by day,
"Even this shall pass away."

Towering in a public square,
Twenty cubits in the air,
Rose his statue carved in stone,
Then the King, disguised, unknown,
Stood before his sculptor's name,
Musing meekly, "What is fame?
Fame is but a slow decay,
"Even this shall pass away."

Shook with palsy, sore and old,
Waiting at the gates of gold,
Spoke he with his dying breath,
"Life is done; but what is death?"
Then in answer to the King,
Fell a sunbeam on his ring,
Showing by a heavenly ray—
"Even this shall pass away."

CHRISTIAN UNION.

The following is an extract from the Convention address (1876,) of Bishop Wilmer, of Alabama:—I was sitting one day in my study, when the servant ushered in a committee of Ministers of several Christian communions. After an interchange of the usual courtesies, one of the Committee, who acted as spokesman, said: "We have called to see if you would join us in a Union Prayer Meeting." I replied that "it would give me very great pleasure to do so." He said, "it gratified him very much to hear me speak in that way, for he had feared, from what he heard of my general views, that I would not feel free to engage in a meeting of that description." I replied that "the great desire of my heart was to unite with all Christian people in the worship of God." "But," I went on to say, "I am not contented to meet with you for an hour, a day, or a week. I have too great a regard for you to rest satisfied with this brief suspension of hostilities. I would fain dwell together with you in a lasting unity. Suppose we take the Worship, Faith, and Order of the Church for the first three centuries, and base our union upon the unquestionable facts of that era. I pledge myself to unite with you on that basis."

After some hesitation and some confusion, he replied, "No sir, we do not feel ourselves prepared for such a programme," and rose to take his leave, the others rising with him. "Now," said I, as they were departing, "don't say that I declined to join you in worship, but that I proposed an intimacy and duration of worship with you for which you did not feel yourselves prepared." Now these were earnest men. Do you suppose it would not have gladdened my heart to have assembled with them before the Altar of God? But to what end? The closer together you bring heterogeneous and discordant elements, the greater the ultimate repulsion. One of these men believed that I had never received Christian baptism, and consequently that I was not a member of the Church of Christ; and he believed this sincerely, and I had respect for his sincerity. After labouring and praying together, we could not "break bread" together. What sort of a union could we make, when we could not unite in the highest act of Christian worship? Are our people prepared to be satisfied with such a sham union as this? If so, oh! how far off is the day, the promised and blessed day, when "there shall be one fold and one shepherd;" when charity, which shall have swallowed up faith and become the fruition of hope, shall rejoice in the triumph of all truth! God speed the day! Amen.

—The times are hard; money is scarce; everybody is feeling the effect of the stringency in money matters. Yet in one of our Southern States Edwin Booth played for fourteen nights, and received therefrom twenty-six thousands dollars. "The times are hard; money is scarce; everybody is feeling the effects of the stringency in money matters." But how much money the South spent in visiting the Centennial Exposition we know not; several millions, we suppose. "Times are very hard," and yet the other day we read about "a church of two hundred and sixty-seven members, sixty-seven of whom use tobacco, paying for it annually \$845. Last year, that church and congregation contributed for pastor's salary, missions, education, church extension, freedmen, and other benevolent causes, \$841. One member gave 60 cents for church extension, and \$145 for tobacco; another gave \$91 for tobacco, and \$1 for missions." "Times are very hard, you know." If we spent less money for things we could do without, we think the times would not be very hard to us. Diocesan missions, diocesan education, domestic missions, foreign missions, all pleading for funds; but times are so hard. Let us be careful lest eternity be harder.—*Southern Churchman.*

—What dost thou mean by fortune? If mere chance, then to envy the lot of others, or murmur at thine own, is folly; if providence, then it is impiety; for whatever goodness, guided by unerring wisdom, doth, must be so well done that it cannot be mended; and whatever is merely in the power of a blind, giddy and inconstant humor (which is the notion by which men choose to express fortune), can neither be prevented, fixed nor regulated.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, 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 Givens, Incumbent. Rev. W. F. Checkley, M. A., Curate.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE "Dominion Churchman" IS AUTHORISED AND SUPPORTED BY THE BISHOPS, CLERGY AND LAITY OF THE CHURCH.

We publish the following commendations received from the Bishops of Toronto, Ontario, Algoma, and Niagara:

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

KINGSTON, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

SAULT STE. MARIE, ONT., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation. I remain, yours sincerely, FRED'K. D. ALGOMA.

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

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. T. B. NIAGARA.

Will our readers kindly ask all their friends to subscribe for the DOMINION CHURCHMAN? IT IS THE ONLY PAPER PUBLISHED IN THE SOLE INTEREST OF THE CHURCH, FOR THE WHOLE OF CANADA.

Subscription, \$2 per year, payable strictly in advance; \$3 per year when not paid in advance. Address Editorial Matter, Remittances, and all Business Correspondence to FRANK WOOTTEN, Publisher and Proprietor, Over the Synod Rooms, Toronto St., Toronto. P. O. Box 2530

EMPERESS OF INDIA. CAPTAIN WHITE. Leaves Mowat's Wharf, foot of Yonge street, daily, calling at Queen's Wharf at 10 a. m., 2 p. m., and 4 p. m. for the Humber. Saturday—At 10 a. m. for the Humber, and 2 p. m. for the Humber and Oakville, leaving Oakville at 6.30 and Humber at 8 on return trip. Fare—Humber, 25c; Oakville, 50c. Family tickets for sale. C. J. McCUAIG, Manager.

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WELLAND CANAL ENLARGEMENT. Notice to Contractors. The letting of the works for the enlargement of the Welland Canal, advertised to take place on the FIFTH day of JULY next, is unavoidably postponed to the following dates: Tenders will be received until Friday, 3rd day of August next. Plans, specifications, &c., will be ready for examination on and after FRIDAY the TWENTIETH day of JULY. By order. F. BRAUN, Secretary. Department of Public Works, Ottawa June 14, 1877.

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REFERENCES.—The Revs. J. M. Ballard, B.A., Septimus Jones, M.A. and John Langtry, M.A., W. P. Atkinson, Esq., Organist of St. Peter's, and Frank Wootten, Esq., Proprietor Dominion Churchman.

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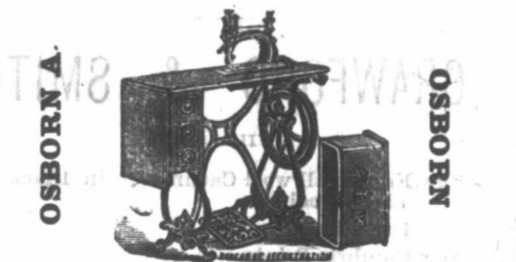
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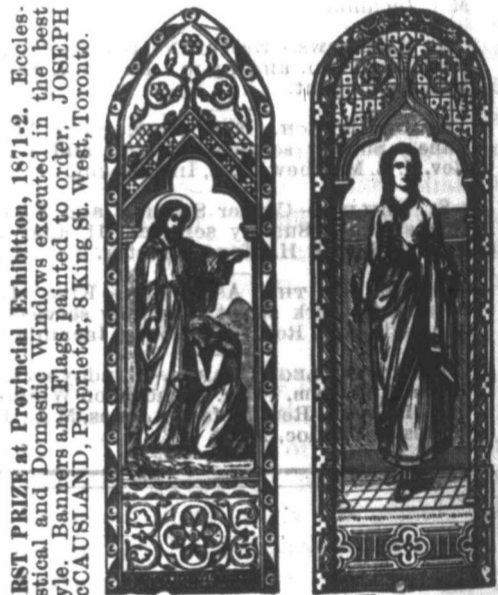
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