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# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JUNE 5, 1879.

[No. 23

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**LORD BISHOP**  
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Many certificates might be added, but our space will not admit of more than the following:—From Dr. JOHN H. CASTLE, Pastor of Jarvis St. Baptist Church, Toronto.

"We have used Dr. Callender's Oraline Compound Dentifrices in the family, and find them at once, pleasant and effective, I unhesitatingly recommend them for the two-fold purpose of cleansing, and so preserving the teeth, and at the same time leaving a most agreeable taste in the mouth."

Prepared by F. G. CALLENDER, Toronto.  
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**Very Reasonable Terms**

where they will have the comforts and care of a home, and carefully brought up in Church principles.

References given and required.  
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Box 174,  
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1879.  
**Illustrated**

Notices of the Press.  
To dress according to Harper's Bazar will be the aim and ambition of the women of America.—Boston Transcript.  
As a faithful chronicle of fashion, and a newspaper of domestic and social character, it ranks without a rival.—Brooklyn Eagle.  
This paper has acquired a wide popularity for the fireside enjoyment it affords, and has become an established authority with the ladies.—N. Y. Evening Post.

The Volumes of the Bazar begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order.

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# Dominion Churchman.

THURSDAY, JUNE 5, 1879.

### AGENTS.

A few more good, energetic and reliable agents wanted to canvass unoccupied territory. Apply immediately, with references. Terms very liberal.

NEW SUBSCRIBERS.—Any person sending us four NEW subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

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

### THE WEEK.

A TERRIBLE storm of wind and rain passed over Northern Kansas and Southern Nebraska on Friday evening. It was the most violent between Blue Rapids and Centennial stations on the Branch railroad. The storm moved in a direction a little north of east and passed into Nebraska through Richardson county. The town of Irving, ninety miles west of this place, was nearly destroyed. At this point the storm took the character of a cyclone and levelled everything in its path. Hundreds of people were killed and wounded. A furrow was torn in the ground a hundred yards wide and ten miles long.

From Zululand we learn that Col. Wood has broken up his camp at Kambula and formed a new one at Queen's Kraal, on the White Umvelosi river, in order to co-operate better with Col. Newdegate. Col. Crealock is seriously ill with typhoid fever. Probably Lord Chelmsford will ask for leave of absence and return home when Gen. Wolseley arrives. The Zulus are the Celestials of South Africa, the word "Zulu" signifying heaven. Their reputation as a warlike race dates from Chaka, who became early inflamed with the ambition of rivalling Napoleon Bonaparte. While quite a youth he fell in with some English sailors, who had been cast ashore in St. Lucia Bay, and from them he heard of the victorious career of the great Corsican. He vowed that he would be a conqueror, and at once set to work to fulfil his vow. When, in 1825, he heard for the first time of the overthrow of the French Empire at Waterloo, he complacently remarked:—"Yes, I see now, there are only two great chiefs in all the earth. My brother, King George, he is king of all the whites, and I, Chaka, I am king of all the blacks."

Major Cavagnari will accompany the Ahmeer to Cabul escorted by a detachment of guides. Cabul is tranquil.

The learned and daring Swede, Nordenskjold has immortalized himself as a successful arctic explorer. After several attempts to reach the North Pole his latest expedition has been to seek a passage to the Pacific Ocean through Behring Straits. His vessel, the Vega, sailed on the 4th of July, 1878, and on the 3rd of May, 1879, she was reported in the Straits out of danger, all on board well, and about starting for home by way of the Suez Canal. Late in December, when within a few days of the end of his perilous voyage, he was blocked in the ice near Kellett Land, an island off the north-east coast of Siberia, where he and his company had to pass the winter.

Buddhism, after an existence of about 2,500

years, is still as full of vitality as ever. One of its sects, the Shinto, in Japan, has recently finished a college at Kisto, in which six hundred students will be trained for proselyting purposes, some being prepared for missions to Europe and America. The same sect has recently established a mission in China.

Among the colored people in the Southern States the devil-worship has been revived. They had been left to their own teachers and it was recently discovered that they were about to sacrifice a child to their sable divinity.

An address has been presented to General Grant in Penang, by a delegation of Chinese merchants. They expressed a hope that he would endeavor to have the bill prohibiting Chinese immigration abrogated—evidently supposing it had become law. He replied that a good deal of the antipathy towards other races in the United States was demagoguery, and did not represent the better feeling of the country; that there was a strong objection to the Chinese coming to the United States in a state of slavery; but that the great body of their people had nothing but the kindest feelings towards the Chinese, and would extend to them, if they chose to come, the warmest welcome.

An intimate friend of the Czar, Count Koskiell, has been assassinated. The circumstances attending the murder are mysterious. Some suppose that the count was slain by order of the Secret Nihilist Committee, as he is known to have advised the Emperor to treat the revolutionists severely. Others suppose that the murder was the result of personal enmity against the count, entertained by the lover of a lady whom he had wronged.

The war between Peru, Chili and Bolivia is still going on. An engagement has occurred between the Chilian ironclad Blanca Escalada, and the gunboat Chacabuc and the Peruvian forts of Phagna. The town is reported as almost demolished. It is thought that should the issue of the sea fight be unfavorable to the Peruvians, the Bolivians will side with the victor and go in for a division of territory.

A heavy shock of earthquake was felt at St. George's, Bermuda, on Sunday, doing some little damage.

The new Prince of Bulgaria has arrived in Paris. He left Livadia, where he had been to visit the Czar, on the 16th of May, and went to Odessa, thence to Vienna and Berlin. From Paris he will go to London and Darmstadt.

A splendid eruption of Mount Etna is now going on. A considerable portion of the bed of the Alcantara River is covered with lava. The damage to agriculture is serious, and the inhabitants of the village of Majo have been forced to leave. The stream of lava is half a mile wide and a hundred feet deep.

### TRINITY SUNDAY.

THE observance of this important festival in honor of the Blessed Trinity as especially happening on the Octave of Pentecost dates from a very early age of the Church. It is remarkable

that in the ancient English and in the ancient German office books, all the subsequent Lord's days until Advent are named after Trinity; whereas those of the Roman type name them after Pentecost. And it is therefore believed that this distinctive mark is an indication of the independent origin of the Church of England, similar to some other peculiarities noticed by St. Augustin the Monk, and which were attributed by the ancient British bishops to some connection with St. John. In this case it is significant that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed, and also that the early Church in England appears not to have been troubled with the heresies on this subject which disturbed other parts of Christendom.

At the end of the cycle of days which the principal events of the history of our blessed Lord on earth are commemorated, it may be well to pause and inquire how far a correct estimate is formed in reference to the nature of the Gospel He proclaimed and set forth. What is the Gospel? Now, such is the defective teaching of the present day on this subject that probably most people would answer that it is the good news of the death of our Blessed Lord as an atoning sacrifice for sin. But if we consult our Church on the subject, we shall find that all our authorised formularies are constructed on the principle that the Gospel of Christ is rather *the good news that tells us of the fruit of the death of Christ as enabling us to live the life which He lived.* And therefore we find that our Church dwells more fully and more frequently upon the life of Christ than upon his death; and that most of the services she has provided for us are drawn up so as to exemplify this principle. The ordinary and so-called "evangelical" notion on the subject is altogether elementary, confines us to the rudiments of Christianity, and prevents the Christian from going on to the fulness of the blessings of the Gospel of Christ, or as St. Paul calls it, from going on to perfection.

The beginning of Christ's acts was associated with a revelation of the Three persons of the Trinity, and His last command to His Apostles was a commission to disciple all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Three in One may also be considered to have been made on the day of Pentecost, when, to the work expressed by our Lord in the words, "My Father worketh hitherto and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to all. On Whitsunday, therefore, we see the crowning point of redemption; and the Feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work, and the perfect revelation to the Church of the Three Persons in One God, as the sole object of adoration. The love of each Person had been commemorated in the separate festivals which memorialize before God and man, the Incarnation, Death, Resurrection and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsunday. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant, through the door that is opened in heaven, and bows in adoration with the Triumphant Church, saying, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come."

FOR CALLENDER'S COMPOUND DENTING and preserving GUMS, and purifying equal. After more experience as a subject of dy, Mr. Callender wash, and a Compound Wash which have gained character. At Dental Association, 1877, the following—"Moved by ton, and seconded f Toronto, Having favorite Compound Mr. Callender, of m to fully meet n their medicinal g properties, and e us for criticism, recommend these se "

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THE "HABITUAL WORSHIPPER." WHO IS HE?

IT is much to be hoped that something will be done by the approaching Toronto Synod to define this important personage—the *habitual worshipper*. The Church in this Diocese finds itself in the very extraordinary position of having her officers elected and of being legislated for by men who seldom or never attend her services, and some of whom are even unknown personally to the clergymen and churchwardens. All that is required of those who vote at the vestries of free churches is that they shall annually sign a document stating that they are habitual worshippers at the particular church in the vestry of which they claim to vote. And we know of at least two churches in Toronto, and of several more in the country, in which the most important questions that could come before a vestry were decided at the last Easter meetings by men who had never been seen within the walls of the church during the previous year. What can be said of the clergymen and of the former churchwardens who sanction the false signatures of such men, we will not presume to determine. But of this we are quite certain, that there is no other religious organization on the face of the earth that would submit to so shameful a scandal. However widely the ecclesiastical franchise may be extended, there can be no doubt that it ought to be confined to those who are *bona fide* full and accredited members of the congregation in which they vote. They ought indeed to be regular communicants, or they can have no reasonable claim to dictate to those who are full members of the Church. But the fact that the declaration has to be signed *annually* is a sufficient indication of the intention that those who claim to be members of a vestry, or to vote for the election of lay representatives, must have been "habitual worshippers" during the previous year. And it would require the acumen of no less respected an individual than a Vice-Chancellor to make it appear that a man is an "habitual worshipper" in a church, for a period during which he has not been seen within its walls.

In our correspondence columns will be found one or two letters on this subject, and we trust that something will be done at once to remedy so scandalous a state of affairs. We are persuaded that a great part of our trouble in this Diocese may be traced to the source we refer to.

CHURCH MUSIC.

BACH'S "Passion" (St. Matthew) was sung at St. Paul's Cathedral, London, England, on Tuesday before Easter, in the evening. The Dean and Chapter of St. Paul's threw the whole area of the dome, as well as nave and aisles, open without tickets, the only places which were reserved being the seats in the choir and choir galleries. Many persons remained after the ordinary afternoon service to secure good seats, and by 7 o'clock the cathedral was completely filled by a congregation mainly composed of the middle classes, but with a very fair sprinkling of really poor people. The choir and clergy entered at 7 o'clock, among those present being Prebendary Wilson (the Vicar of Tottenham), the Master of the Charterhouse, the Archdeacon of Middlesex, Canon Liddon, Canon Gregory, the Archdeacon of London, and the Dean, the two latter of whom conducted the Bishop of London, not to his throne, but to the centre stall opposite that ordinarily used by the Lord Mayor. The latter part of the Communion office was then sung by one of the minor Canons, the 51st. Psalm being exquisitely rendered anti-

phonally by priest and people; the Passion music immediately followed. During the parts were they were requested to do so the congregation reverently stood up, and perhaps the most striking feature in the whole service was the pause in the middle for silent prayer, the effect of silence kept by so vast a multitude on their knees being remarkable.

The Holy Week special services have been held at WORCESTER CATHEDRAL as in past years. Besides the regular services there was a shortened evensong on Monday, Tuesday, Wednesday, and Thursday, at 8 p. m., at which successive portions of Bach's Passion Music (St. Matthew) were sung, and an address given on "The words from the Cross". On Good Friday there was a special evening service, at which what may be called the 'Passion Music' from the *Messiah* was sung, and a final address given on 'Glorying in the Cross'. The cathedral choir is strengthened on these occasions, so as to number about 100 voices; and the nave of the cathedral is always thronged night after night with worshippers of all classes. The addresses were given by the Revd. Alfred Barry, D.D., as Canon-in-residence.

TORONTO HOSPITAL FOR SICK CHILDREN.

THIS charitable institution which has now been in operation for some time, has issued circulars addressed "To all children in the Dominion of Canada," intended to interest them in behalf of the institution, and telling them how they can very materially aid the enterprise. The promoters wish the children of the Dominion to follow the example of their little neighbors in the United States, in what they did for St. Luke's Hospital, New York. They request the children to take a cot for their own and to call it "The Canadian Children's Cot." Then to save their pennies, earning more than ever by little services about home, and send the amounts to the Honorable Mr. Justice Patterson, 422 Jarvis Street; or William Gooderham, Esq., Corner of Carlton, Sherbourne Street, as trustees of the *Cot Endowment Fund* of the Hospital for sick children. The amount required is not large—not much over \$1000—and no doubt can soon be raised.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

SYDNEY MINES.—This parish is growing and improving, the communicants have quadrupled in three years.

ROSETTE.—The Rev. W. S. Gray is doing good work here—free seats—\$2,000 spent on chancel furniture—communicants increased seven fold in sixteen years—are good proofs of his ministry.

PICTOU.—The corner stone of the new church of St. James, was laid by the Rector on Ascension Day, fifty years after the consecration of the present edifice.

ALBION MINES.—Four services were held in this parish during Intercession Week, for missions. On Ascension day a majority of the very fair congregation remained to receive the Blessed Sacrament.

BAYFIELD.—Has been deprived by death of a devout parishioner, in the person of Mr. Elisha Randall, aged eighty-four, whose mother before him was the mainstay of the church in this parish.

HALIFAX.—Rev. R. Wainright has assumed the secretaryship of B. F. Missions, hitherto held by Rev. D. C. Moore.

Trinity Church.—The free church is likely (we are sorry to see) to lose Mr. Ancient. The mother church (St. Paul's) seems wanting in maternal care.

HUBBARD'S COVE.—The highly respected Rector (Rev. H. Stainer) had the satisfaction of presenting fifty-seven persons to the Bishop for confirmation on the 12th inst., no man works harder or more steadily.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Rev. Robert Ker's address is Mansonville, P.Q.

The ascension of our Blessed Lord was devoutly observed both in city and country. The congregations were not large. It is but seldom we can collect large congregations for week-day services, but I believe that the observance of the Holy days and seasons of the church are growing in favor with church people in this diocese. Earnestness and perseverance on the part of the clergy will do much to stamp the character of the lessons to be derived from these days and seasons upon the hearts of the people. It is refreshing to see the people able to let the cares of the world go for a few hours on a week day and to devote them to the strengthening and refreshing of their souls.

On the evening of the 22nd the Rev. N. Maynard, Rector of St. Paul's, Brooklin, N. Y., delivered a lecture in the St. George's Hall, on the Cathedrals of Old England. The lecture which was very interesting and beautifully illustrated, was enthusiastically applauded. At the close on motion of Canon Baldwin, seconded by the Rev. Dr. Sullivan, the following resolution was carried and presented. "That the audience are deeply indebted to the Rev. N. Maynard, Rector of St. Paul's Brooklyn, for his brilliant and most instructive lecture.

Synod.—The Synod of the Diocese will meet on Tuesday 17th of June.

Christ Church Cathedral.—The Princess, and the Marquis of Lorne attended Divine Service at Christ Church Cathedral at 10:55 a.m. Two carriages left the Windsor Hotel, the first contained Mrs. de Winton and Captain Harbord, the second the Princess and the Marquis. They drove along Dorchester and University streets to St. Catharine Street. As the Royal party entered the church the whole congregation arose, and the organ under Mr. Fowler pealed forth the National Anthem. The clergymen that took part in the service were the Bishop, Canons Baldwin and Anderson, and the Revs. N. Maynard and McLeod. The Princess joined heartily in the responses and singing. The Bishop preached an excellent sermon from Acts 1: 9.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BROCKVILLE.—At the annual vestry meeting held in Trinity Church on Easter Monday, J. E. Browse, M. D. was appointed clergyman's warden, and W. H. McKonkey was elected peoples' church warden, Mr. A. E. Richards being elected delegate to the Diocesan Synod. It was decided to continue the envelope system for the ensuing year; also to put printed cards on the backs of the seats, requesting strangers and others, as the seats were free to all, to give liberally.

It was stated that the five cents a week subscriptions for the building fund had amounted to nearly \$1000 during the past two years.

It being desirable to change the hymn book, a meeting of the congregation was held after the adjourned vestry meeting, and the Hymnal published by the S. Y. C. K. adopted.

The parochial collection for the mission fund of the Diocese, amounted this year to \$80.

The services of Easter Sunday were particularly earnest and bright. The congregation was good, the music joyous, the number of communicants greater, and the offertories larger than ever before.

In the afternoon there was a special service for the children of the Sunday School, a floral object lesson, being a pleasing feature of it. A gilt crown was provided, perforated with as many holes as there classes in the Sunday School. Each class in turn, stood and repeated an Easter text. Then two representations were sent up, one with the offerings of the class, in many cases the fruit of Lenten self-denial, and the other with a bouquet of flowers, which the Rector placed in one of the noles. When all had been presented, a beautiful floral crown was the result. The Rector then made a short, but interesting address, alluding to both the crown and flowers, as being fit emblems of the Resurrection. The flowers were afterwards distributed among the sick.

The parish magazine has been very successful during the past year, and productive of much good. It increases the interest of the people in the church, by keeping them informed of all that goes on, and gives the Rector an opportunity of speaking to nearly all his parishioners through its columns.

A very handsome altar rail was presented to this Church by the Chancellor of the Diocese, Dr. Henderson, Q.C., and put up early last winter. It is, like all the fittings of the Chancel, of heavy black walnut, upheld by iron supports of beautiful design, painted blue, and with gilt leaves. It is proposed soon, to put a handsome stained glass memorial window in the Church, which will add greatly to the beauty of the Church. This parish set apart but four years ago, and in the poorer part of the town, has, with God's blessing, made rapid progress in real church work, and itself speaks of the untiring, unremitting devotion of the Rector.

#### TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending May 31st, 1879.

ALGOMA FUND.—*Day of Intercession Collection.* Toronto, St. James's Cathedral, \$35.00; Trinity East \$3.01; St. Philip's \$2.00; St. Stephen's \$6.98; Holy Trinity \$25.62; St. Peter's \$12.55; St. John's \$8.64; St. Luke's \$18.45; Guild of St. John's (St. Luke's) \$1.72; Weston \$1.02; Darlington \$3.12; Carleton \$1.50; Woodbridge \$6.00; Christ Church, York Township \$31.25; Cartwright \$2.00; St. Philip's, Unionville \$2.50; Holland Landing \$2.52; Cobourg \$20.73; Grafton \$2.65; Stayner \$1.50; Creemore 75c; Credit, St. Peter's \$5.15; Dixie \$1.32; Port Credit \$1.00; Barrie \$11.00; Duffin's Creek (Pickering) \$1.10; Minden, St. Paul's \$1.92; Apsley, St. George's \$53c.; St. Stephen's 84c.; Scarborough, Christ Church \$7.80; St. Paul's \$2.95; S. Jude's 78c.; Tecumseth, Trinity Church \$1.30; Brooklin, Columbus and Ashburn \$1.20; Haliburton \$1.00; Seymour and Percy \$3.50; Peterborough \$10.01; Shanty Bay, St. Thomas's \$6.00; Innisfil \$9.00; Ivy, (North Essa) 78c; Whitby \$3.00; Bobcaygeon \$6.00. *Donation.*—"A Friend," Barrie \$4.00.

MISSION FUND.—*Parochial Collections.*—St. Luke's, Toronto, additional \$13.00; Tecumseth, balance, \$23.25; Peterborough \$161.12. *In answer to \$1,000 offer.*—E. Hooper, Toronto \$10.00; S. Nordheimer \$5.00; John Boulton \$5.00; H. & C. Blachford \$5.00; Hon. C. I. Douglas \$25.00. *July and January Collections.*—Peterborough \$43.50.

*Thanksgiving Collection.*—Peterborough \$21.89. *WIDOWS' AND ORPHANS' FUND.*—*October Collection.*—Bobcaygeon, in full of assessment \$12.50; Hastings and Alnwick, balance of assessment \$5.67; St. Mark's, Port Hope, ditto, \$5.00; Darlington, ditto, \$13.12; Alliston, ditto, \$8.82; Woodbridge, on account of assessment \$13.90; Tecumseth, balance of assessment \$8.33; St. John's, Toronto, ditto, \$20.37; St. Philip's Toronto, ditto, \$18.36; Cameron, on account of assessment, 25c.; Peterborough, in full of assessment \$27.50; Carleton, Balance of assessment \$1.32; Batteaux and Duntroon, ditto, \$1.72; Penetanguishene, ditto, \$7.00; Fenelon Falls, on account of assessment \$5.14.

*For the Widow and Orphan of a deceased Clergyman.*—Peterborough \$20.35.

DIVINITY STUDENTS' FUND.—*April Collection.*—Holy Trinity, Toronto \$22.25; Tecumseth, Trinity Church \$1.56; St. John's 74c.; Clarksville 90c.; Fenelon Falls, \$2.07; St. John, Tor. \$5.45.

*Grace Church.*—The Lord Bishop confirmed 57 young persons in this church on the 25th ult.

*All Saints' Church.* A confirmation service was held on Sunday last, at which forty persons were confirmed by the Lord Bishop. The Church was beautifully decorated for the occasion with floral designs. The Bishop preached from Acts ii. 4. The musical portion of the service was admirably rendered by the choir, under the direction of Mr. H. G. Collins, the organist, and included the *Venite* and *Jubilato* in Gregorian tones, a *Te Deum* by Bainby, psalms by Goss and P. Henley, and responses to the commandments by A. C. Bartum. There were 190 communicants.

*St. Matthias.*—The daily celebration of Holy Communion now takes place at this Church (Strachan Street, near Trinity College) after Matins has been said at 6.30. This hour has been found more convenient than a later one. The whole series of services, including Litany on Wednesdays and Fridays, usually concludes about 7.30, the communion service beginning about 7 a.m.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

MEETING OF SYNOD.—The fifth session commenced on Monday, May 26th, in the city of Hamilton. At 10 o'clock, the clergy and lay representatives assembled for morning prayer in the cathedral.

The Lord Bishop postponed the delivery of his address to the afternoon session. The Holy Communion was celebrated by his Lordship, assisted by the Very Rev. the Dean of Niagara.

In the afternoon, they met for business in the cathedral school room, the Bishop taking the chair at 2.30.

The roll of the clergy and laity was called. Present—*Clergy:* Dean Geddes, Canons Houston (Clifton), Read (Grimsby), Dixon (Guelph), Worrell (Oakville), Robarts (Thorold), Belt (Burlington); Rural Deans Osler (Dundas), Bull (Barton), Yewens (Elora), and Reverends Lee (Acton), Geoghegan (Flamboro), Lumsden (Cayuga), Fessenden (Chippawa), Smith (Dunnville), Caswall (Fergus), Arnold (Fort Erie), Thomson (Hamilton), Carmichael (Hamilton), Johnstone (Jarvis), Gribble (Port Dalhousie), Massey (Lowville), Fennell (Merriton), Grahame (Harriston), Corder (Mount Forest), Gardiner (Norval), Taylor (Palermo), Spencer (Palmerston), Pigott (Drayton), Ingles (Drummondville), Mead (St. Catharines), Macnab (St. Catharines), Whitcombe (Stony Creek), Seaman (Nanticoke), Francis (Waterdown) and Rixon.

*Lay Representatives.*—Messrs. Aldridge, Aiken, Blakeney, Blanchard, A. Brown, Cowins, Dice, Elliott, Gates, Greene, J. Jones, Keefer, Kern, Kilvert, Lampman, Lawry, Lindsay, Magrath, E. Martin, J. J. Mason, Meakins, Milne, Moss, McLaren, R. R. Nelles, W. H. Nellis, E. H. Newman, W. Y. Pettitt, Plumb, J. Quirt, T. Quirt, H. Read, Rixon, Robinson, Secord, J. B. Smith, Splatt, Walker, W. White, Zimmerman. Moved by Canon Worrell, seconded by Rural Dean Osler, "That the Rev. C. E. Thomson be elected Honorary Clerical Secretary to the Synod."

—Carried.  
J. J. Mason, Esq., was re-elected Secretary-Treasurer of the Diocese, and also Hon. Lay Secretary to the Synod.

The following address was then delivered by his Lordship.

*Reverend Brethren of the Clergy and Brethren of the Laity.*—Again, in the good providence of our God, we are permitted to meet once more in council, and I pray God to bless this meeting to the promotion of His glory in this Diocese.

Soon after the rising of our Synod last spring, in obedience to the summons of His Grace the Archbishop of Canterbury, Primate of all England (accompanied by my dear wife), I set out to attend the conference of Bishops at Lambeth Palace. We left Hamilton on the 29th of May, when a large number of our friends both clerical and lay, assembled on the good steamer Spartan to see us off, and to wish us a good voyage, a pleasant and profitable visit, and a happy return. In answer to the prayers of many faithful Churchmen in the

Diocese and elsewhere on our behalf, we arrived in perfect health and safety, much refreshed by the voyage, at the busy port of Liverpool on the evening of the 12th of June. From the day following when we left that port, to the days when we left England and Ireland, four and a half months afterwards, we were never in an hotel, always having in advance invitations from the kindest of Christian friends to visit them in their delightful homes, and generally pressed to stay longer or to return if we could not do so. Many kind invitations we were unable to accept for want of time. I mention this remarkable hospitality extended to us because we are told in Holy Writ that hospitality is a Christian virtue. During my stay in England I either preached or spoke at missionary meetings fifty-four times on behalf of the Society for the Propagation of the Gospel in Foreign Parts, the Society to which not we only in these colonies, but also all North America, are indebted for the first planting of the Church, and also for its long continued nursing care and attention; and in Ireland I did the same eleven times. I was glad to have the opportunity of pleading the cause of this great Society, to which we have been so deeply indebted.

The great Conference of one hundred Bishops at Lambeth Palace was one of the most important gatherings of modern times, and one which doubtless will be productive of most beneficial results. It never professed to be anything more than a gathering of Bishops from the utmost ends of the earth, come voluntarily together at the invitation of the Archbishop of Canterbury, to give information and to take counsel about the interests of the Church of Christ in their widely scattered countries. But when it is considered that that august assemblage was composed of no less than four Archbishops, twenty-six English Bishops, seven Irish, seven Scotch, thirty colonial, seventeen American, one Haytian, (colored), one from China, four retired colonial Bishops, assisting English Bishops in the discharge of their onerous duties, and three Bishops suffragans to English Bishops, it must be manifest that it constituted an assemblage whose counsel and advice when given must have a great moral, though not legal, weight throughout the whole Christian world. I was told in England that soon after the conference of 1867 a leading ecclesiastic of the Church of Rome declared that "the conference was the heaviest blow sustained by his communion since the Reformation in the 16th century." Now if that, which at best was a mere tentative conference, in which the Bishops showed themselves afraid to take almost the slightest step in advance, was considered of so much importance in one direction, how much more must the conference of 1878, which on all sides has been acknowledged to be a great practical work, be felt to be of great importance in more than one direction? Already we have witnessed some of its results. Some years ago Pere Hyacinthe, probably the greatest preacher of modern times, having had his eyes opened to the errors of the Church of Rome, of which till that time he had been a priest, left it. Since then he had been floating about amongst the Protestant communities of the continent of Europe, like a ship without a rudder. But since the conference of last year he has seen that if he is ever to effect any great work on the continent of Europe he must obtain authority from the old historic Church which holds the great truths of the gospel free from the errors of Rome and transmits through the line of her ministers authority to preach the gospel and to administer the Sacraments of God's own Church. He has accordingly opened a correspondence with the Archbishop of Canterbury, seeking to obtain for himself and his associates on the continent of Europe who have left the Church of Rome, that recognition and fellowship which has been accorded to the Church of Jesus in Mexico—6,000 in number, and comprising seventy congregations, by the Protestant Episcopal Church in the United States of America—and eventually to obtain for his followers the succession for himself and others, as the Church in the United States is about to confer on the Church in Mexico the Apostolic succession, by the consecration of three of her Presbyters, and thus to secure on the continent of Europe a Reformed Church of Christ, free from the errors, superstitions and unscriptural assumptions of Rome in

modern times; yet tracing her descent, through the Apostles, from the Great Head of the Church, Jesus Christ Himself. And doubtless we shall see other fruits of that conference as time goes on.

#### THE UNITY OF THE CHURCH.

The unity of the various churches of the Anglican Communion was strikingly shown at that conference. Assembled as it were 100 bishops from all parts of the habitable globe, holding as diverse opinions on certain points of doctrine and of discipline as are compatible with the most liberal interpretation of the standards of the Church, voluntarily discussing for a month questions of the most vital importance with a freedom restrained only by true Christian courtesy, and yet, in the end agreeing with a unanimity unmarked by a single unpleasantness, I was informed that during the conference an English bishop said to one of his American brethren: "The presence and influence of you American bishops and of those colonial bishops from the utmost ends of the earth and the brotherly discussions of these weeks have made me realize more than I was ever able to realize till now the extent and unity of the Church." The *Times* newspaper, which in 1867 ridiculed the idea of calling together bishops from all parts of the world, merely to consult about the best interests of the Church without the power of enacting anything which would be binding on any single individual member thereof, wrote after the conference of last year, in the highest terms of commendation of that conference, and declared, amongst many other things, that such an assemblage alone could enable the members of the Church to realize the extent and importance of the communion to which they belonged. Whilst the conference did not claim authority to enact anything, which should be binding on any individual member of the Church, it agreed upon a letter, which it has published, of paternal advice and counsel to all the members of the Church throughout the world; from which I shall make some extracts before closing this address.

My visit to England and Ireland last year necessitated the appointment of a commissary, to administer as far as he could the affairs of the Diocese in my absence; and I gladly avail myself of this public opportunity to express my entire approval of the manner in which Archdeacon McMurray discharged the duties of that responsible office. He reported to me in England on the first day of each month in detail what he had done as commissary during the preceding month; and I thus learned how painstaking, methodical and judicious had been his discharge of his duties, and I feel satisfied that all who witnessed the manner in which he discharged them must have felt as I did.

Since our meeting here last year, we have had a good many changes in the Diocese. This is to be expected in a Diocese where the rule prevails of promoting those of the clergy who are considered worthy of promotion.

During the month of June, the Rev. C. E. Whitcombe left the mission of Binbrook and Saltfleet on the Mountain, and confined his services to Saltfleet below the Mountain, and Bartonville, between Stoney Creek and this city. His place on the Mountain was filled by the Rev. R. S. Locke, late of Cayuga, who also entered upon the charge of St. George's Church, Barton, surrendered by the Rev. Rural Dean Bull. Mr. Locke was succeeded on the 1st July by the Rev. Wm. Lumsden. On the 1st of September, after his return from a short visit to England and Paris, the Rev. Thos. Rixon entered upon the care of the mission of Arthur and West Luther, which had been vacated on July 1st by the Rev. G. H. Hooper.

I have to express my great regret that on the 6th day of September last, the Rev. D. I. F. MacLeod, M.A., Rector of Chippawa, the very efficient Clerical Hon. Secretary of this Synod since its organization in 1875 saw it his duty to leave the Diocese to take charge of St James' Church, Whitehaven, England, which has been offered him. I have felt the want of his wise counsel in many matters since his removal and whilst trusting that his mantle as Hon. Clerical Secretary may fall on the shoulders of his successor, there is no one in the Synod who will not miss his cheerful countenance, his great readiness to assist every one who asked his assistance in any matter, and the

remarkable manner in which he mastered the business of the Synod. He, however is doing good service in his present extensive parish, and we must all feel that our loss is the gain of the good old mother Church. His departure caused several changes in the Diocese. He was succeeded at Chippawa by the Rev. E. G. Fessenden; the Rev. Canon Houston left Waterdown and took Mr. Fessenden's place at Clifton. Waterdown vacated by Mr. Houston, got the Rev. J. Francis of Jarvis, and the Rev. G. Johnston of Nanticoke undertook the duty of Jarvis in conjunction with Hagersville, which had been part of his mission since he came to the Diocese in 1877. Nanticoke remained without a resident minister till I was enabled to appoint the Rev. J. Seaman to it in the month of January last, but was served by the Rev. G. Johnston as far as his other duties enabled him to do so. On the first of July the Rev. G. Georgeham was appointed to the vacant mission of West Flamboro and Beverly. In October last we lost one of the oldest clergymen of the Diocese the Rev. Thomas Greene, LL. D., and for many years rector of Wellington Square. Dr. Greene was reputed to be a ripe scholar, and had enjoyed the privilege of instructing several lads who are now occupying important positions in the country. Since the organization of this Diocese Dr. Greene was in very feeble health, and entirely unfitted for discharging any of the public duties of his ministry. His death caused fewer changes than usually arise from the death of one of our rectors, as his place was filled by the Rev. Wm. Belt, late of Ancaster, who was inducted in February last as pastor, when the Rev. W. R. Clarke, who had been doing the duty for Dr. Greene at Wellington Square for eighteen months, was appointed to Ancaster.

#### ORDINATION.

The only ordination held by me since last Synod was one held in St. George's Church, Guelph, on the 19th of January, when the Rev. R. Gardiner, and the Rev. G. B. Cooke were advanced to the priesthood, and Messrs. Charles Robert Clark and Reginald Shield Radcliffe were ordained deacons. Messrs. Gardiner and Cooke returned to the posts they had occupied as deacons, and Messrs. Clark and Radcliffe returned to Amaranth and Luther, where they had done good service as catechists for some months previous to their ordination.

#### CONFIRMATIONS.

As might have been anticipated from my long absence in England and Ireland during the past year, the number of persons confirmed had been considerably less than during any preceding year, thought it has amounted to 163 males and 230 females; total, 393. In this connection I desire once more to press upon my brethren of the clergy the duty of improving the season for preparation for confirmation to the very utmost of their power. I do not think three months too long for that preparation, if there is a considerable class for instruction. All that time can be well filled up with a regular course of lectures to the class of young persons, with instructions at the homes of the married, and with personal private intercourse with each individual candidate, in order to obtain from each a thorough knowledge of his standing in the sight of God, of his Scriptural knowledge, and of his willingness and full purpose to take his stand firmly on the Lord's side, renouncing the services of the world, the flesh and the devil. This private personal conference with each individual candidate (which should be repeated occasionally during the course of preparation), I consider absolutely necessary for a due course of instruction and preparation for that apostolic ordinance. And, brethren, if at the final conference with any catechumen, you have reason to fear he is not fully prepared "to fight manfully under Christ's banners," it is your duty to decline to present him for confirmation, and to induce him to defer his confirmation until, through God's grace, he can take his stand firmly on the Lord's side. You need also to instruct your classes "in all those things which they ought to know to their soul's health." Amongst these things they ought to be well instructed in the principles of the Church, of which they are members. We occupy a peculiar position in the community. We are the only Protestant body of

Christians who do not invite ministers of other bodies around us to occupy our pulpits. We lay great stress upon the Christ appointed ordinance of infant baptism and in the teaching of our catechism, and throughout the services of our Church we constitute that ordinance the starting point in our Christian life. Consequently our ministers strongly urge the parents of children to present their infants at an early age for that holy ordinance, and we consistently follow up the rite by the apostolic ordinance of confirmation, in which the baptismal obligations are, in the most public manner, taken upon themselves by those who present themselves for confirmation. Whilst (with one very recent exception) all the Christian bodies around us use, in their public services, what is generally understood as extemporaneous prayer, we require all our ministers to use a prescribed form as set forth in our book of Common Prayer.

These are points in which we differ essentially from other Christian bodies around us, and in regard to which it becomes all the members of the Church to become thoroughly informed. Our neighbors naturally ask why we differ in so many respects from those Christian bodies around us which they claim to be Churches just as much as we claim ours to be a Church, and our own people desire information in reference to these points. Thus it becomes the duty of our clergy to afford them that information. I doubt not all Christian bodies around us instruct their people in their peculiar principles. I can see no reason why we should not do the same. But it is not done generally, and consequently our people, as a body, are sadly ignorant of the principles of the Church of which they are members. When in England eleven years ago last summer, I asked a clergyman there what reason the most intelligent of his people could give for being Church people and not Roman Catholic and Protestant dissenters. After considering the question for sometime, he replied that he supposed that they would say that it was because their parents happened to be so, because they had been educated in the Church schools, because they had been confirmed in the Church, perhaps because they had been married in the Church, because possibly they had received the holy communion in the Church. These are the reasons which, in a great many cases, keep people within the Church, as she is in England the established Church, and whose members in the rural parts far exceed all the sects put together. But in a country like this, without any established Church, and where those who differ from us are four times our numbers, at least, we need that our people should have much better reasons for belonging to the Church than these are. Some may be able to say that they like the services of the Church better than they do the services of those around us. This is a good reason as far as it goes. But, after all, the Prayer Book is not of the essence of our Church. It might be abandoned, and the Church still exist. It is in regard to the claims of the Church to be a Divine institution, handed down to us from Christ, through the Apostles and their successors, the bishops of our Church, that I chiefly speak.

In reference to this important point, I would refer you to my address to the Synod of 1877, in which I discussed the whole matter at length, and enforced my remarks by the very ample, just and weighty observations in reference to it of the late able and widely-known Bishop McIlvaine, of Ohio. A season of preparation for confirmation affords our clergymen an excellent opportunity for instructing their catechumens in the distinctive principles of the Church. And, brethren, be assured that it is not by merely claiming to be the Church of Christ, handed down to us from the Apostolic age, but by adducing Scriptural and other arguments to prove it to be so, that our sister Church in the United States has made the rapid progress she has made, especially amongst the more sober-minded, thoughtful and intelligent of the people of that country.

I was very much gratified to learn that every person confirmed at the largest confirmation held by me, since we last met here, was not only thoroughly instructed on these points, as well as in regard to the more spiritual duties of the Christian life, but also was presented by his faithful pastor on the day of his confirmation with a

copy of that admirable work of the late Bishop Randall's, viz., "Answer to the question why am I a churchman." For the want of such instruction many, especially in the rural parts, have been lost to the Church, not having been instructed on those points, looking upon our Church as only one amongst a multitude of discordant sects, they have seen no sufficient reason why they should drive four or five miles to Church of a Sunday after their teams and themselves have been hard at work on their farms all the week, when they could go to meeting at the next cross roads and thus save themselves and their teams from going over heavy roads or through great heat. Having attended for a while these meeting houses they get accustomed to their services and they get weaned from the services of the Church, and finally cease attending it. In like manner, the young people, having never received any definite instruction regarding the principles of the Church either from their parents or other clergymen, constantly associating with the young people of other Christian bodies at school and elsewhere, occasionally attend the religious services of those bodies, at length cast in their lot with them. This is more generally the case where they intermarry with members of other bodies.

#### THE MISSION WORK OF THE DIOCESE.

I am thankful to be able to say that I believe this paramount work of the Diocese to have been carried on with greater earnestness and devotion, and consequently to have received a greater blessing from the Almighty during last year than in any former year. During that time we have also been enabled to establish three new missions, viz., those of Stoney Creek, Amaranth and Luther, where we have now, I am thankful to say, zealous and efficient missionaries hard at work. Those missions are still weak; but there was a time when the strongest parishes in the Diocese were equally weak. The Mission Board has not been compelled to make any reductions in the grants to missions during the last twelve months, as they were compelled, very reluctantly, to make in former years; but, on the contrary, were able to reconsider some reductions where the people had shown that they were not able to make up the reductions made by the Board. I am glad also to be able to mention that the mission of Mount Forest and North Arthur has undertaken the entire support of their clergyman, thus relieving the mission from any more claims on its funds on their account, and to take advantage of the rule of the Diocese, that on doing so they would be relieved from all the assessments of the Diocese for two years. It is to be hoped that other missions, where able, will do the same.

I have been much pleased to learn that throughout the rural parts of the Diocese, the missionary meetings were better attended last year than on former occasions. I hope that this was caused by the fact that the people have learned that the deputations have something to tell them about the work of the Church in the Diocese elsewhere.

I trust that my friends and fellow-workers the Rural Deans who have undertaken to arrange for these meetings, will allow one, who in former years had a great deal to do with making such arrangements, to advise them that they should be very careful in selecting their deputations, and never to appoint any one who will not promise that he will attend the meetings if possible, and who will not also promise to prepare himself to inform the people.

#### THE WIDOWS' AND ORPHANS' CANON.

A canon will be submitted to the Synod by a committee appointed last year to prepare one for your consideration. I trust that you will be prepared to adopt it; not, perhaps, exactly in the shape in which it will be presented to you, but with such alterations as may be found necessary. We have suffered much from the want of a wise and equitable canon for the management of this fund. The one under which we have been working is by no means an equitable one, being far too burdensome, in consequence of which this fund, which generally is the favorite and best supported of our funds, has fallen more in arrears than any other of them, whilst the claimants on it have increased. I trust, therefore, that after due discussion and consideration, this Synod will adopt a canon which will enable the Diocese to

do what, I am convinced, every member of it is anxious should be done, viz., to make as ample a provision as it can for the widows and orphans of our deceased clergymen.

#### CANON FOR THE DISCIPLINE OF THE CLERGY.

It is sad to be obliged to feel that a canon is required to restrain clergymen from doing those "things which they ought not to do, and from leaving undone those things which, by their ordination vows, they have bound themselves to do." Yet such, alas, is the case! I hear of a good deal done and left undone that I cannot approve of, and which must be injurious to the cause of Christ, but which I cannot restrain or punish for want of a canon on discipline, clear and distinct in its enactments, and with the machinery necessary to put it into operation. I am aware that there is a good deal of prejudice in the Synod against enacting any very stringent laws against the clergy. But our Church is a Church of law and order, and every clergyman who seeks orders therein knows what the rules and regulations of the Church are. We do not want a canon that will lay down new rules and regulations, but one that will enable us to carry out those now in force. The rubrics of the Church are clear and explicit, and every clergyman can easily learn from them how the services of the Church are to be conducted. But, is it not notorious that these rubrics are set at naught by one or two of the clergy of the Diocese, as if they were not bound by their solemn promises at ordination, and again before receiving their license, to observe them?

The Provincial Synod has, in the exercise of the power belonging to it, given authority for the use of a shortened order of service "at Morning and Evening Prayer," which may be used on every day except Sunday, Christmas Day, Circumcision, Epiphany, Ash Wednesday, Good Friday and Ascension Day, in lieu of the service set forth in the Book of Common Prayer.

It is further enacted: "Whereas doubts have arisen as to whether the following forms of service—that is to say, the order for Morning Prayer, the Litany and the order for the administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove those doubts. Be it therefore enacted and declared, that any of such forms of service may be used together or in varying order as separate services, or that the Litany may be said after the third collect, in the order of evening prayer, either instead of, or in addition to, the use of the Litany in the order for morning prayer; or any of the said forms of service may be used with, or without, a sermon or lecture."

Now, with such great liberties accorded to the clergy by the Provincial Synod, there surely is no possible excuse for any clergyman to curtail the services at his mere whim or pleasure, or to introduce into them his own extemporaneous prayers, a practice so entirely contrary to the principles on which our public services are conducted. To restrain such license as this, to restrain clergymen from introducing heresy into the Church, and to punish men who may be guilty of immorality, and to deter others from being thus guilty, a canon on discipline is, in my judgment, essentially necessary to the good government of the Church in this Diocese. Besides, I would remind those who are opposed to the enactment of such a canon, as unduly curtailing the liberty of the clergy, of what St. Paul wrote to the Romans: "Rulers are not a terror to good works, but to the evil. Wilt not thou then be afraid of the power? Do that which is good, and thou shalt have praise of the same."

#### MAKING WILLS.

I feel it my duty to recommend the clergy of this diocese to urge upon their people from time to time the duty, whilst in health and strength, of making their wills and settling their worldly matters. The close of the year would be a very appropriate season for doing this. It is true that the laws of the land with us make a more equitable distribution of the estate of a man who dies intestate than is done in England, where all the real property goes to the eldest son, very often to the impoverishment of all the other children. But, still, there are so many advantages arising from a man in his own lifetime arranging his worldly matters, that I

feel bound to call the attention of my brethren of the clergy to the duty of pressing this matter upon their minds and because I am so often astonished on being informed that such and such a man—often good business men—had just died without making his will. These wills should be made when a man has all his faculties about him, and by a competent person. The making of wills hurriedly at the hour of death and by incompetent persons, often entails contentions, law-suits and miseries on families. I think our clergy are too diffident about pressing those who can afford to do so to contribute to God's service when making their wills. The other day I read an account in an English paper of a clergyman who spent a long time in trying to persuade a very rich man to give a large amount to some pressing need in his parish, and only succeeded in obtaining £5, whereas he hoped to have obtained a hundred times that much; but on his friend's death he got £2,000 for his object. I felt it my duty some years ago to urge very strongly upon a brother clergyman, a great deal my senior, who had been deriving £100 a year for thirty-nine years from the Church without doing any service for it, and who had no children, the duty of remembering the Church of God in his will. This he did by leaving \$4,000 to the Mission Fund of the Diocese of Toronto, and \$2,000 towards erecting a parsonage in his first mission. I, however, think that people would do much better if they would give whilst they are alive. They would then have the satisfaction of seeing the benefits conferred by their gifts. In this spirit acted the late Judge Paken, of Mauch Chunk, Penn. Having become convinced by Bishop Stevens, of that Diocese, that he was only a steward of the good things with which God had entrusted him, an idea that had never been presented to him before, he immediately gave \$5,000, the amount for which the Bishop asked him. But he did not stop there. Soon afterwards he consulted his friend the Bishop about founding and endowing a University, to be placed under the control of the Church; and when asked by the good Bishop "how much he could afford to set apart for the purpose," he replied that he thought he could begin with half a million! This he did. But as I was informed by Bishop Stevens in July last that half million had been increased to a million and two hundred thousand dollars, and that it was increasing daily.

All this was the result of Bishop Stevens' faithful, private teaching for an hour on the important subject of Christian stewardship. I am afraid, my brethren, that you do not teach your people sufficiently that they are only stewards, not proprietors of the good things entrusted to them by Almighty God. If you did this generally, there would be more than ten out of the parishes and missions of this Diocese which had met the assessment laid upon them by the Synod at its last session, and there would not be such a large number of them defaulters, of whom a considerable number give hardly anything, as will be seen when the reports are read. I feel assured that very generally this has been the fault of the clergyman in charge. His people, perhaps, had a debt on their church or their parsonage, or they were in arrears on his own salary. He felt that these were parochial and personal claims that must be met before anything outside of the parish, and thus he foolishly declined appealing to his people on behalf of the poor missionary in the destitute parts of the Diocese, or of the widows and orphans of those who had been worn out in the service of their great Master, or of the Missionary Diocese of Algoma, where the faithful Bishop and his ten missionaries are enduring hardships almost too much for flesh and blood to bear, and are doing good work in their Master's service.

Upon such clergymen must rest the responsibility of the failure (if fail it should) of the assessment system, which apportions out to every parish and mission of the Diocese the amount which it should equitably bear of the public burdens of the Diocese, according to its estimated means and according to the burdens which, as a parish or mission, it has to bear at home. Thus, for instance, a parish or mission heavily in debt for church or parsonage, or where the clergyman is not on the Commutation Fund, or is not a rector, is not so heavily assessed as is a parish out of debt for church or parsonage, and where the clergyman is on the Commutation Fund or is a rector. I have been told by one of these clergymen who have induced their parishion-

ers to meet their assessment, that it will be impossible for them to induce their parishioners to make up their assessments in the future, if they see other parishes or missions evincing such culpable indifference to the just claims of the Diocese on them. On page fifteen of the paper issued last week and sent to every clergyman and every lay delegate, will be found the assessment made on every parish or mission in the Diocese, and also the total amounts contributed by those parishes or missions during the last year. I trust that the clergymen of those parishes or missions which are shown by that report to have fallen very far below their assessments will see the injustice done their Christian brethren in the Diocese in their failure to induce their people to contribute as they ought to have done, will humble themselves before Almighty God and will seek grace to do better for the time to come.

#### TRACTS FOR GENERAL DISTRIBUTION.

In accordance with a resolution adopted on the last day of the last session of the Synod, I applied to the "Society for Promoting Christian Knowledge" for a grant of tracts to be given away to any clergyman of the Diocese who will distribute them amongst those under his charge, and some weeks ago I received a letter from the Secretary, stating that the Society had granted tracts to the value of £20 sterling for that object.

#### CHURCH BUILT.

The only church built since last we met here is the new stone church at Georgetown, which reflects great credit upon the Churchmen of that town. The foundation stone was laid last summer by that zealous Churchman, George Elliott, Esq., of Guelph, and was opened by me in January last, and the announcement made on that occasion by the worthy incumbent that of the \$4,000 which it had cost they had raised \$2,900 from the voluntary offering of the people, without having had recourse to bazaars, soirees, etc., and that he hoped they would be able to pay the balance of the debt in the same way—was most gratifying to me. The offertory at the services that day amounted to \$365. In connection with the building of churches I should be glad if some member of this Synod would carry through the Synod a by-law requiring that before a church or parsonage is contracted for the question of the site—if a new one—the style, size and cost of the building, together with the prospects the people interested have of paying for it, with estimates and specifications, should be submitted to a committee, consisting of the Bishop of the Diocese, the Archdeacon, the Rural Dean of the locality, one disinterested clergyman, and one disinterested layman in each Rural Deanery for their consideration and advice, before the contracts are signed. By submitting such matters to such a committee a great deal of money might be saved, and good, churchly, suitable edifices might be erected for less money than is now often paid for unsightly, barnlike structures, many of which are so wretchedly built that they must soon tumble down.

#### THE CONFERENCE OF BISHOPS AT LAMBETH.

In the earlier part of this long address I stated that before its close I would make a few extracts for the information of those who had not had the opportunity of reading the letter issued by the Lambeth Conference.

His Lordship then proceeded to make some extracts from the letter, which have already appeared in the DOMINION CHURCHMAN. His address concluded as follows:

I have detained you longer than usual, but as by request of the Executive Committee the usual sermon has been omitted, and as I considered it very desirable that the important principles laid down by the conference should be as widely known as possible, I have extended my address to an unusual length.

I will detain you no longer from the work for which you have assembled; but will pray God to give you His grace, so that your deliberations may be conducted in the spirit of brotherly love and concord, and that what you say and do may redound to the credit of the Diocese and to the glory of Almighty God.

The minutes of last meeting of Synod were then adopted as read.

#### MEMORIALS, CORRESPONDENCE, &c.

Memorial from All Saints' Church, Hamilton—

asking for leave to borrow from the Diocesan Funds \$600—on the security of a chattel mortgage on the furniture of the Church. This was referred to a committee, and at a subsequent hour the Synod declined to make the loan.

#### REPORTS PRESENTED.

By the following Committees—Executive, Special Trust, Mission Board, Commission on Division of Funds with Toronto Diocese—W. and O. Fund Canon—Canon for the Discipline of the Clergy.

*Executive Committee's Report.*—The eighth clause elicited a warm discussion.

By this, The Committee advised that the rule at present in force regarding the Synod assessment and affecting the seat of a parish on the floor of the Synod, be applied also to the Synod parochial appointment. This meant that any parish that had failed in the preceding year to make up the amount of the Synodical appointment, should forfeit the right of its lay representatives to a place in the Synod during the session. The committee explained that they had inserted this clause, with no thought or even desire that it should be carried, but as the most striking means by which to call the attention of the Synod to the failure of the great majority of parishes to return the amount of parochial and special collections apportioned to them. 6 o'clock having arrived, the Synod adjourned.

*Evening.*—Missionary Meeting was held in the School-room. The Bishop in the chair. Interesting addresses were delivered by Canon Robarts, Canon Houston, and the Rev. Dr. Stocking of Detroit. The proceeds in aid of Algoma.

*Tuesday.*—Holy Communion celebrated in the Cathedral at 7.30, followed by morning prayer, and the Synod re-assembled at 10 a.m.

#### DELEGATES TO PROVINCIAL SYNOD.

*12 Clerical.*—Rev. Canon Read and Rev. Dean Geddes, Rural Deans Bull, Holland and Osler, Canons Houston, Robarts and Dixon, Archdeacon McMurray, Canons Worrell and Belt, and the Rev. C. E. Thomson. *Substitutes.*—Revs. James Carmichael, E. J. Fessenden and C. Ingles, Revs. Caswell and W. J. Mackenzie. *Lay Representatives.*—Messrs. Plumb, Kilvert, A. Brown, Elliott, C. Brown, Biscoe, Gates, McLareu, W. Y. Pettit, E. Martin, A. H. Pettitt, J. J. Mason. *Substitutes.*—J. H. Ball, C. Donaldson, Lampman, W. W. White, McGrath and Meakins.

Debate on clause of Executive Committee Report anent parish apportionment resumed. Attention was called to the fact that only 10 parishes had come up to their apportionment. After many proposals, such as that the defaulting parishes should be advertized on the floor of the Synod; and one of true importance, that every parish should be given opportunity to make a regular protest against its assessment, before the Apportionment Committee. The Report was amended by striking out the clause and referring it back to the Committee. Subsequently the Committee brought in the Report amended by the expunging of this clause, and it was thus carried.

#### THE SPECIAL TRUST COMMITTEE REPORT,

Presented by Mr. Elliott, of Guelph, included the matter of the Episcopal Endowment Fund. A long debate ensued in reference to this Fund, carried on by Messrs. Plumb, W. Y. Pettit, Calvin Brown, the Chancellor (E. Kilvert), and Rev'ds Fessenden, The Dean, W. Boulton, and Canons Robarts and Read. Finally it was referred to a special committee, namely: Rev. J. Carmichael and Messrs. S. Martin, Q. C.; Geo. Elliott, and F. S. Kilvert, M.P. The Committee also reported that Rev. W. J. Mackenzie (Milton), Rev. A. Boulton (Georgetown), and Rev. R. J. Sutherland (Hamilton) had been placed on the list of commutants from the Commutation Trust Fund.

*Mission Board.*—The Report was adopted without dissent.

*Division of Funds between Dioceses of Toronto and Niagara.*—Toronto defers the settlement of the Commutation Fund, rendered necessary by the death of the Rev. W. F. Checkley, of Toronto, until all the funds are finally adjusted between the two dioceses. On suspension of the rules of order, by sanction of the Synod, his Lordship appointed the Rev. Rural Dean Osler, Rev. Canon Read, and Messrs. J. J. Mason and Adam Brown, a Com-

mittee on the Claim of the Diocese of Toronto on Moneys raised in the present Diocese of Niagara for the endowment of the See for the former Diocese.

*Exchange between Dioceses.*—The Committee re-appointed to further report at next session.

*Widows' and Orphans' Fund.*—The Canon upon this subject was last year brought before the Synod, but was re-committed for amendment. The new Canon was, after a long and animated discussion and many amendments, adopted by the Synod. It comes into effect at the close of the Synod. The amended Canon will appear in our next issue.

*Discipline of the Clergy.*—As might be expected, this Canon, introduced by Reverend Rural Dean Osler, as chairman of the committee, received close attention, and was narrowly watched as presented clause by clause. The Rural Dean, in some very beautiful words, full of Christian love and kindly courtesy, urged upon the Synod to give this matter a kind and candid consideration in the sacred cause of law and order.

WEDNESDAY.—Holy Communion at the Cathedral at 7.30; Morning Prayer and Litany at 9.30; and the meeting of Synod at 10. An address was passed by the house to the Rev. D. I. F. McLeod, late Hon. Clerical Secretary, expressive of the Synod's appreciation of his constant courtesy and close attention to the duties of his office for the first four years of the diocese's existence. To-day's session was taken up by the further consideration clause by clause of the Clergy Discipline Canon. We propose giving this Canon as amended to our readers in another issue. With some further formal business consisting of a by-law on the Widows' and Orphans' Fund. The election of the Committee from whom the Board of Trustees under the clergy discipline Act are to be selected. Votes of thanks &c., the Synod adjourned with the Episcopal benediction at 6.30 p.m.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

WOODSTOCK.—The School-room of St. Paul's Church was the scene of a very pleasing event on Thursday evening, the 29th instant. The late assistant Rector, Ven. Archdeacon Sweetman, now Lord Bishop of Toronto, having visited Woodstock, was most cordially welcomed to the place of his former ministerial labours, and was presented with a congratulatory address. With the address was presented to his Lordship a purse of money as a token of esteem and fond remembrance.

#### ADDRESS.

To the Right Reverend Arthur Sweetman, M. A.,  
Lord Bishop of the Diocese of Toronto.

The members of the congregation of St. Paul's Church, Woodstock, beg to offer you their sincere congratulations on your elevation to the Episcopate. They cannot but express their gratification that the Synod of the Diocese of Toronto has made selection of a gentleman so eminently fitted as yourself to fill the high position to which you have been called, and they feel thankful that a happier, more cordial, and brotherly feeling now appears to prevail in that Diocese than has been the case for some time. The unanimity shown in your election is an evidence of this and is an assurance that you will be received as the head, not of a party, but of the whole Church, as we feel convinced you would under any circumstances have proved yourself to be. We cannot, however, lose sight of the great loss which the Diocese of Huron, and especially this parish, will sustain, nor refrain from giving expression to our very great regret at your departure from amongst us. You have been many years identified with every movement of importance in the Diocese, and your services have been so valuable in many capacities, especially so in the Synod, that your loss will be greatly felt and your place difficult to fill. Although you have had charge of this parish for a comparatively short time, the hold you have obtained on the affections of the congregation can only be accounted for by their sense of the value of your ministrations. Further, the high esteem in which you are held is not confined to the congregation, but your talents, amiability and courtesy have endeared you to the community at

large. We cannot close this address without referring to the kindly manner in which Mrs. Sweetman has filled her place in the parish, and won for herself golden opinions from all. In conclusion, we pray that the God of all grace will fill you with all wisdom to administer with judgment the important duties devolving on you, and that all happiness may attend you and your family.

Woodstock, 19th May, 1879.

Signed on behalf of the congregation.—W. Grey Thomas H. Parker, Chas. L. Beard, Wm. H. Van Ingen, Wardens.

To the address the Bishop made a very feeling reply, expressing his hope that he would have the opportunity of personally expressing his regards to the members of St. Paul's. On behalf of Mrs. Sweetman, he acknowledged the many evidences of kindly regard, assuring them that, with himself, she would ever entertain a lively recollection of their sojourn in Woodstock.

EASTWOOD.—St. John's Church and parsonage are now in the most excellent condition, as regards the material improvements effected since the incoming of the present incumbent, Rev. I. Edmonds, in July of last year. And it is no less cheering to know that the spiritual interests of the parish are keeping pace with the temporal, and that the present and prospective outlook is greatly encouraging to both pastor and people. Good congregations and happy services have been the rule and not the exception, during the past ecclesiastical year. The latest enterprise this spring has been the outside painting and general improvement of the parsonage grounds and property. This having been thoroughly and handsomely done, a social and garden party was given at the parsonage, on Wednesday, the 28th ult., an event which came off with great *eclat*. The parsonage and grounds were full of people, and they seemed to enjoy themselves thoroughly. The trees and shrubbery were illuminated with Chinese lanterns. The military band from Woodstock kindly gave their valuable services, and discoursed sweet music on the occasion. Tea and refreshments were served on the lawn from 7 to 8, and a goodly sum was realized. Mrs. T. C. Patteson, as usual, took a warm and generous interest in the affair, and Mrs. Broughton and daughters, though unable to be present, kindly sent a donation. The company were much pleased and honored by the presence of his Lordship the Bishop of Toronto, and Mrs. Sweetman, and many other kind friends from Woodstock. Although his Lordship had just come from Toronto to rest, yet he came to Eastwood parsonage the same evening, to cheer his grateful friend, the incumbent, who cherishes many similar remembrances of favour and kindnesses shown during the past year.

His Lordship the Bishop of Huron has announced that the Synod of the Diocese shall meet in the hall in the Chapter House, on the 16th inst. He has appointed the principal of Dufferin College, Rev. Dr. Darnell, his examining chaplain. There is to be an ordination early next month of students of Huron College.

The Rev. J. P. Dumoulin, formerly assistant minister of St. John's, London Township, and for some years latterly of Montreal, has been asked to take charge of the parish of Trinity Church, Chicago, vacated by the resignation of Rev. Dr. Sullivan, for Montreal. Messrs. Dumoulin, and Sullivan are both of the Huron Clergy, and both alumni of Trinity College, Dublin.

Rev. Jas. Carmichael, of the Diocese of Niagara, delivered a very eloquent lecture on the evening of May 28th, in the Mechanics' Hall, London, Ont., on "Dean Swift, His Life and Times," under the auspices of the Irish Benevolent and St. Patrick's Benevolent Societies.

His Lordship the Bishop has appointed the Rev. Jas. I. Hill, some time Resident Principal of the Hellmuth Ladies' College, to be Assistant Minister of St. Paul's, Woodstock, rendered vacant by the election of Ven. Archdeacon Sweetman to the Bishopric of Toronto. The Rector of St. Paul's, Venerable Canon Bethridge, has for

some years been superannuated. The Rev. Mr. Hill is a native of Halifax, N.S., in which city, as also in St. John's, N.B., he had occupied important positions before coming to Huron.

CHATHAM.—Rev. Freeman Harding, Rector of the Holy Trinity leaves on a visit to England, he will be absent about three months. Ven. Archdeacon Sundays will officiate at Holy Trinity in Mr. Harding's absence.

FOREST.—The churchmen of Forest are energetic in their church work, and they have much to contend with in that small place, there are no less than eight churches so called. The sect known as the Plymouth Brothers have a large membership though they have no church building, such being an article of their doctrine.

INGERSOLL.—The Sunday after Ascension Day was duly observed as the day of intercession in behalf of Missions. In St. Paul's city, Rev. Canon Innes preached a most interesting and forcible sermon on missions taking as his text St. John 6 chap., 5 and following verses.

LONDON SOUTH.—St. James.—His Lordship the Bishop held a Confirmation Service in St. James on Sunday, the first after Ascension Day. The Rector, Rev. Evans Davis, had the happiness to present to his Lordship for the laying on of hands a class of thirty-seven candidates. The Bishop's address to them was most impressive. After the confirmation service, he preached a practical, forcible sermon from the text, 2 Cor. v. 14. The service throughout was most hearty and earnest, the entire large congregation uniting in confession, prayer and praise. The number confirmed in the three city and suburban Churches this year amounts to nearly one hundred.

### British and Foreign.

#### GREAT BRITAIN AND IRELAND.

The Bishop of London has appointed the Rev. Hy. Wright, hon. secretary of the Church Missionary Society, to the stall of Osgate, lately held by Mr. Bullock, Secretary of the S. P. G., in recognition of the services he has rendered to the cause of missions.

The following is from the *Irish Ecclesiastical Gazette*: Some two years ago we drew attention to the steady decline in the number of qualified candidates entering the ministry of the Irish Church, and pointed the moral to be thence deduced. Our song then fell on deaf ears. Party spirit ran so high that men were not willing to draw unpleasant deductions from undeniable facts. The letters of Dr. Stubbs to the *London Times* have, however, compelled men to think by proclaiming to the world our shame. Nearly five hundred men ordained since disestablishment, of whom just one-fourth possess the divinity testimonium, is certainly an appalling fact in the last quarter of the nineteenth century. Ought it not at once to suggest that something must be wrong when the greater portion of our divinity students migrate to the Church of England? There have been, in our opinion, many causes for this decline, which threatens to leave us without an educated ministry. The Revision movement, unwise and panic-struck legislation, the heat of party controversy, popular agitation, (renewed again and again on the most flimsy pretexts), foolish scribbling in newspapers—all have had their influence in leading most of our best young men to seek their sphere of labor in a quieter and freer land. But, we believe, the element which has contributed most to our present distress is a deep-seated dissatisfaction with the present system of patronage. A friend said to us once, after being appointed to a benefice which he still holds, "I have gone through the process of being catechised by parochial nominators once, nothing on earth could induce me to do it a second time." This feeling, we believe, is so widespread among University candidates for orders that they will not come into our service. But we may well ask in connection with this point, how can we expect to get educated and qualified clergymen when the present system of patronage is not only objectionable to them, but is so worked as practically to discourage and discountenance them. The possession of learning and experience, instead of being a help, seems a hindrance to promotion. We have had lately in the United Diocese of Dublin two cases which are quite enough to frighten any University candidate for orders.

The real fact of the case is that the Church in Ireland was in precisely the same wretched state before Disestablishment as it is now—but from its connection with the Church in England that state was not so apparent.

#### UNITED STATES.

Notes by the way.

Brooklyn has much that is peculiar to it, notwithstanding its proximity to New York, its general air and appearance bearing a resemblance to those of a quiet Canadian city. It is in fact more of a place of residence than a place of business. Here the care of sparrows—noticeable in all the Eastern States—is developed to the full extent. The little scavengers are *fed and housed* with evident affection. One man shows the happy faculty of hitting the popular humor in this matter, and at the same time serving his business admirably, by erecting in the large trees by the side of the streets advertising boards of the "Brooklyn Furniture Company" in the shape of sparrow tenement houses! His humanity and ingenuity deserve this extra notice gratis, and the readers of the *DOMINION CHURCHMAN* should bear him in mind in case any of them settle in Brooklyn hereafter, and have occasion to furnish their houses. The great sensation of the period has been the

#### TALMAGE TRIAL,

a curious instance of the way in which the inhabitants of this "city of churches" are prone (as in the Beecher case) to suspect one another of scandalous conduct—especially the clergy or ministers. It may be that there is something here in the old Tacitians motto, "Facilius de odio creditur," and that the parsons and elders who have been so active and energetic in the attempt to pull down the famous Brooklyn preacher, have been moved not a little by envy of his success as a pulpit orator, thus being rendered a prey to jealousy and apt to believe the rumors of iniquity, if not to "rejoice in them." The outside public have not been edified by the spectacle of preachers of Christian charity being the foremost to "think evil" of a brother preacher; and it is probable that the Brooklynites will remember their old Dutch motto, "Right makes might," and exalt the eccentric Talmage to a pedestal of popularity far above that of his little-minded persecutors. Not very different, many seem to think, was a scene recently in

#### THE PHILADELPHIA CONVENTION

of the Protestant Episcopal Church, where a host of so-called "evangelical" clergymen united to crush a handful of Cowly Fathers. It is a curious commentary on the theory "Animum non mutant qui trans mare currunt," that the spirit of "Fair Play" survives sufficiently among Philadelphians to ensure the defence of the aroused clergymen in this case. A year ago, it is said, the Church of St. Clement's, of which Father Prescott has charge, was not more flourishing in its finances and number than other Philadelphia churches. Now—thanks to the virulent attack made upon it—it is "facile princeps" among its sister churches. A year ago it seemed impossible to rouse the interest of Churchmen as to church attendance; the very Sunday after last year's convention saw St. Clements crammed to the doors at every service with curious spectators, who, in the interval, have been largely converted into staunch and zealous devotees of what is called "Ritualism." This seems to have only added to the savage cry of the persecution on the part of the "evangelicals," and this year's convention made an exhibition of anything but "philadelphia" (brotherly love) on the part of the *so-called* "evangelicals." The secular press has been horrified at the "clerical infatuation" which has led men of venerable aspect and high standing among the clergy to over-ride blindly the principles of law and order, not to say of common sense, in their determination to crush an obnoxious congregation. In vain did judges and lawyers of eminence range themselves on the side of fair play and legality; the canons *must* be passed, and the clergy of St. Clement's, who "work like beavers" in their church, chapels and schools, ousted from their position. There is no doubt, in the public mind, that the whole of the proceedings of the convention were illegal as well as childish; and the whole thing was ludicrously described as a game of the bishop, who had determined to make a "cat's-paw" of the leading clergy in order to get the "chestnuts out of the fire" without burning his fingers. There could not well be a greater contrast than that between the calm and resolute demeanor of Father Prescott and the hot and hasty methods of his assailants, nor could an impartial spectator help observing an apparent determination on the part of the majority of the convention to use "might" in lieu of "right." If it were not so, it is a great pity that the procedure was not made more dignified and deliberate, and an ordinary trial of Father Prescott had by process of constitutional law. It is to be hoped that the bishop and the convention may, for the sake of the reputation of the Church in the United States, be able hereafter to justify this course of action, and vindicate their title to the name of Christian gentlemen. Certainly, at present, appearances are terribly against them. In the presence of the assault upon them it may be interesting to the readers of the *DOMINION CHURCHMAN* to have some account of St. Clement's work.

(To be continued).

## Correspondence.

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

We are not responsible for opinions expressed by correspondents.

## THE HABITUAL WORSHIPPER.

DEAR SIR,—I would like to ask what constitutes an "habitual worshipper" in our Church of England in Canada? My own idea has hitherto been that he is a person who loses but few opportunities of attending Divine service at one of our churches, and who makes a further effort to obey the command of our Saviour in partaking of the Holy Eucharist at the least three times in the year. I found to my sorrow and shame at our last Easter meeting our Vestry was packed with so called "habitual worshippers," as our minutes of the persons and proceedings testify. I state "packed;" I don't know of another word to convey the idea. It arose in this way: I believe the lay representative to the Synod, who, I am pleased to state, bears out my idea as to an "habitual worshipper," for he is a very regular attender at Church and at the Holy Communion, and not only that, I believe he contributes according to his means in offertories and subscriptions liberally, but has misrepresented our Church at the Synod for some years past, through outside influence. Just previous to our Easter meeting he was asked if he would propose another member of our congregation to fill the office this year. What passed further I can't state; but I was surprised to see a crowd of persons outside the church waiting for the Vestry meeting, which was a very unusual thing, for it was the first time since I have attended this vestry that we have had more than five or six, and these, I must state, I believe true to the Church, and what I call "habitual worshippers." One of these was the above representative at the Synod. For the last three years I have been appointed Warden—twice by the minister and once by the people. I very soon suspected the object of all these outsiders, for such they were. As warden for three years you might imagine I ought to know the members of our congregation. I did not even know two or three, and believe I have not seen them in the church during the time. I have also gone around twice at New Year's time for subscriptions, and you may be sure that I and my colleague called on all those that called themselves members of our church. The result of such appeal you may from experience know. I am ashamed to state our representative got these waifs to carry him through for this year, and boldly stated that he would get elected. Seeing all these people at his back it was useless to oppose him, so he was returned again.

A highly esteemed member put a question to him as to his opinion on a certain point. He distinctly stated he would not give his opinion, but would vote as he chose when occasion required. I suppose he had not received his instructions from head quarters.

Now, Sir, it strikes me very forcibly unless there are some steps taken to prevent these unseemly and anti-church proceedings our Church will sink deeper and deeper into something worse than dissent, and be uprooted in this Dominion altogether. We have now a people-ridden priesthood, and a Bishop elected by the people too. Surely it is time for Churchmen to be up and doing.

I would like some member to bring the definition of an "habitual worshipper" before the Synod in case we have to be subject to such as lay claim to that title; but I do not see why such outsiders should be allowed to choose my pastor and dictate as to what he should preach and teach me.

Yours,  
INQUIRER.

MY DEAR SIR,—It is obvious that the constitution of the Synod is radically wrong in permitting men to vote for representatives of Synod who have no interest in the Church and are not identified with her in any way. How is this crying evil to be remedied? Devout men build and support churches, a mob rushes in and displaces them from office, disperses and is seen no more until the next Easter vestry meeting (Vide All Saints, Toronto). At present representatives are sent to make laws and decide questions of doctrine for the

Church, by those who are not members of the Church, and not even worshippers therein.

As an illustration, at the last Easter meeting in an important town, when a large number came forward to sign the book so as to qualify themselves for voting, the Rector observed many faces unknown to him, and reminded them that they must be *habitual worshippers*. A lawyer present stated that all who did not attend any other place of worship than the Church, were included in the term "habitual worshipper," whether they attended the Church or not, and that therefore the gentlemen present were entitled to vote!!!

Now Mr. Editor, a remedy for this abuse must sooner or later be found, for at the Synod the Church is not represented, but the great mob is. I think we might learn a lesson from those twelve Venerable, pious and godly Divines, who in February 1878, withdrew from the Council of the Church, for the purpose of frustrating the will of the Synod. Let the whole body of the Clergy, headed by the illustrious twelve, withdraw from the Synod on Tuesday, 10th June next, so that no business can be transacted. Let this be repeated year after year, until all be prepared to change the constitution, and permit only those to vote in returning representatives to Synod who are "bona fide" communicants of the Church. Our Synods, as at present constituted, are unchurching the Church. They are a curse, and not a blessing to us. This question must be agitated until we MEMBERS OF THE CHURCH, be relieved of this burden, too heavy to be borne. ALPHA.

## Family Reading.

RAYMOND.

CHAPTER XLVI.

"When I told Hugh Carlton, continued the clergyman, that he would do well to use what time might yet be given him in this world in making his peace with God, he looked at me fixedly for a few minutes, with a sudden flush mounting to his very forehead, and said, 'Mr. Derwent, to make my peace with God I know that I must first make my peace with those whom I have injured upon earth. It will be a hard task to do it, for there are two persons who might rise up in judgement against me because of a cruel wrong I have done them; and to repair it I must not only ask their forgiveness, but confess to them the deception I practised on them. It will be bitter to own so many falsehoods,' he said, his colour deepening painfully, 'but I must do it if I am to restore to them the happiness of which I have robbed them; and I do earnestly desire to accomplish this now, much as I laboured in the days of my health and strength to take it from them. But I have gone down so near to the cold waters of death that they have quenched the fire of evil passions within me, and I have ceased to desire all that seemed to me most fair and precious in this mortal world, since the only hope or joy that can avail me now lies far beyond its narrow confines. I go rambling on, Mr. Derwent, he continued, 'because, to tell the truth, I am so ashamed of what I have to say; but I must ask you to help and befriend me in this matter, as I have no alternative but to lower myself in your eyes by letting you know all my wrong-doing. I have employed what I now feel to be base deceit in order to separate Raymond and Estelle Lingard. Do you think you can induce them to come and visit me here, in order to own it all to them, and see them restored to each other, as they ought to be? In their recovered happiness they will be ready, I think, to forgive me.'

"When he said this I saw that the poor young man little knew all the sad and painful results of his own unworthy conduct, and that they were likely to prove the worst punishment that he could possibly endure; but no one could save him from it; and I answered at once that you would, no doubt, be quite willing to see him when you were well enough to walk out, but that Estelle Lingard was, for the present time at least, lost to us all. He started up from his pillows with a look of terror, asking me, half-frantically, what I meant. I answered that Miss Lingard had been seen by no one since the night when he parted with her at Highbrook House, excepting by her old servant,

who could only tell us that she had left the neighbourhood altogether, after taking such effective measures to conceal her destination that no one had the remotest idea where she was. As he heard these words the colour left his face, and he flung up his hands with a despairing gesture, exclaiming, 'Oh, just retribution—just and terrible! This is what I have accomplished by my selfish schemes: to drive her out, alone and unprotected, on the world, to secure her misery, and Raymond's and my own.' His eyes closed, and I saw that he was nearly fainting. I called the nurses, who soon found means to restore him; but when I suggested my leaving him then to rest, and returning tomorrow, he implored of me so earnestly not to go, that I was fain to take my place again by his side, while the nurses left us alone at his request; then gathering up all his courage with an evident effort, he poured out his miserable history, and when he had finished, he turned away from me, shamefaced, and buried his head among the pillows."

"And there was nothing, nothing to guide us to Estelle?" asked Raymond sadly.

"Nothing. I think you have guessed nearly all he told me already in substance, at least, if not in detail. Hugh had loved Estelle from the first moment he saw her, and been absolutely resolved that he would win her to be his wife by fair means, but if they failed him, even then he was prepared to use those that were false and wrong, provided that one way or another he attained his purpose. The discovery which he very soon made that Estelle had irrevocably given all her best affections to yourself, did not deter him from his aim, as would have been the case with most men; on the contrary, the cruel pain it caused him seemed only to nerve him to a more unscrupulous disregard of all the principles of truth and honor, which had been the only religion he had professed before. His own self-will had long been the master power of his existence, and it was concentrated now on this one object with a strength against which his better nature could in no sense contend. He went warily to work, trying to gain her confidence, before he told her of his hopes. At last, when it seemed to him that a favourable moment had come, before your engagement with Miss Carlton was broken, he told her of his devoted love, and of his intense desire to win her, and met at once a most distinct and absolute refusal—so absolute, indeed, that Miss Lingard was unwilling they should ever meet again; and it was only by giving a promise, which he never meant to keep, that he obtained her permission still to see her as a friend. He told her that if she would allow him still to continue his intercourse with her, he would cease to seek her, or desire even that she should learn to love him. She was too candid and truthful herself to dream that he could purpose to deceive her, and so she allowed him still to visit her, and he used the privilege for the purpose of undermining your hold upon her by every means in his power; latterly, however, it had become painfully evident to him that she loved you with an unchanging steadfastness, which nothing could move, and that, unless he could overcome her constancy by some bold, successful stroke, it was nearly certain that he would be separated from her altogether after her uncle's death. The events at the time of the fire seemed to give him the opportunity he required, and he conceived the cruel scheme of working on poor Estelle's wounded delicacy, because he saw that she had betrayed her affections for you in the moment of your imminent peril. He came to you first, as you know, with his false statements."

"Yes," exclaimed Raymond: "he attributed motives to my poor Estelle as far removed from any she could ever have entertained as light is from darkness. I was never so indignant in my life!"

"That was done with a double purpose; he thought it just possible you might believe him, and be turned against her, but failing that, he hoped it would drive you into a hasty intimation of your wish to be united to her, of which he might make use for his own plans; in that he succeeded, unhappily, but too well: he persuaded her that you had felt yourself bound to marry her from a chivalrous spirit of honour, because she had betrayed her love for you, but that you did it most unwill-

ingly, as you felt that you could never have any personal regard for her whatever."

Raymond grew crimson, and clenched his hands at these words.

"It was infamous," he said; "I can never forgive him for it; no, not if he were dying before my eyes!" But the next moment the recollection of the victory he had already won over the desire to resent an injury, and the happy results which had followed it, came back to him, and he passed his hand over his eyes for a moment while he struggled with the anger that was burning within him; then he looked up quietly—"I was wrong so to speak," he said "What am I that I should withhold pardon from any one, when I need it so much myself? If Hugh Carlton wishes for forgiveness, he has it."

"Poor fellow!" said Mr. Derwent; "he could hardly give a greater proof that he does desire it earnestly than the fact that he makes this humiliating confession to you, through me, in order to obtain it; and he has been punished by the consequences of his own errors more severely than could have been done by any human agency. Not only has he finally estranged Estelle from herself, but he has compassed her complete unhappiness as well as your own."

"But how did it end between her and him?" said Raymond; "he was the last person who saw her before she left us, excepting Moss. Did she tell him she was going away?"

"Oh, no; he had not the remotest idea of her having any such intention. Her words to him had been very few—she was indignant, as well she might be, that he again ventured, after all that had passed, to ask her to marry him, and she dismissed him summarily from her presence. He was compelled to leave her, most sorely against his will, and he went out from Highrock House in utter despair. So far from his having the least idea that Estelle would put herself beyond your reach, he fully expected that there would be some communication between her and you on the following day, and that the discovery of his treachery would be followed by your complete reconciliation. All that he had desired and hoped, and toiled for, at the cost of his soul's integrity and peace, had failed him miserably and finally, at last, leaving him a prey to remorse and shame. It is a marvel that the night which followed did not kill him outright, instead of only flinging him into a dangerous illness. He lay on the sea-shore, with the spray dashing over him, and the wind howling round him through the long dark hours, till, as morning broke, his intense mental anguish was overcome by exhaustion and pain, and he was taken home to the bed he has never left since. It remains to be seen whether he will not have to forfeit life itself, as a direct consequence of his evil deeds."

"Poor Hugh!" said Raymond, compassionately; "he has been his own worst enemy as well as ours. I could imagine no fate more terrible than to be pursued by unavailing remorse."

"True and that is certainly his doom for the present; but it is his most earnest and anxious desire to repair the error to the best of his power. If he recover he means to devote himself entirely to the effort of finding Estelle; not for his own sake, though he would be thankful to have an opportunity of asking her forgiveness, but in the hope of restoring her to you, and seeing you at last made happy together."

"He can leave the search for Estelle to me," said Raymond quickly. "She is mine, and I will seek her night and day so long as there is a spot unvisited where she may possibly be. I have made up my mind, Mr. Derwent, to go myself to Australia if nothing is heard of her within the next six months."

"I trust that will not be necessary," said Mr. Derwent, rising. "And now, what message am I to take back from you to this unhappy young man?"

"Only my full and free forgiveness, if he really desires it; and I think I can assure him that dear sweet Estelle has given him hers long since."

(To be Continued.)

The London Church Choir Association will hold a service at Westminster Abbey on Saturday afternoon, the 7th of June, at four o'clock, in aid of the Alexandra Orphanage. The sermon will be preached by the Dean of Westminster.

## Children's Department.

### TOTTIE'S FIRST LETTER.

Sitting at the table there,  
Tracing every word with care,  
Little Tottie's writing;  
Pressing close her rosy lips,  
"Loving words inditing."

To mamma, as is most right  
Her first letter she will write,  
Every effort making  
To thank her, in a loving way,  
For all the care that every day  
She of her is taking

TRINITY SUNDAY JUNE 8.—This feast does not as other feasts commemorate any single event or person, but rather the result of many and separate facts of revelations—the "Mystery" of the Holy Trinity. St. Augustine tells that while thinking over his discourse on the Trinity he was walking along the sea shore. A little child was there who, having dug a hole in the sand, was bringing water from the sea to fill it. "Why are you doing this?" asked St. Augustine. "I intend," was the answer, "to empty into this hole all the waters of the great deep." "Impossible," cried the Saint. "Not more impossible," replied the child "than for thee to explain the mystery on which thou are now meditating."

### STEPS TO CHRISTIAN MANHOOD.

1 Cor. xvi. 13. "Quit you like men, be strong."

"When I'm a man I will do so and so," we often hear from a boy's lips. Have you ever thought what it is to be a man! Have you quite made up your mind to be one?

Being full-grown will not make you a man. It means more than that. You must prove your right to the name, and win your title to manhood by manly deeds.

In olden days, however noble a knight might be, whatever his rank and position, his son could not inherit his title till he had first served his apprenticeship in courage, in truth, in loyalty. Then, when he had distinguished himself worthy of the name, he was made a knight like his father, and silver spurs were given him as an outward sign of the honor he had won.

Nowadays there is no such apprenticeship in manhood required of a young man; yet remember, without courage, truth, and nobleness of heart, you have no claim to true manhood. A coward is not a man. A liar is not a man. He who lives a selfish, lazy, impure life is not a man, and never can be one, till he has changed his ways entirely.

Men may think lightly of what you do, and call you "a good fellow," all the same.

But you will not turn a bat into an eagle by calling it one.

A bad shilling may pass for good coin for some time, but at last it will be rung on the counter and its worthlessness made patent. You may deceive others, and even think yourself, "I am not such a bad one after all." But when God rings you on His counter, there will be no mistaking your worthlessness.

"Then quit you like a man. Be strong; Resist the devil and he will flee from you." Shake off dull sloth and go out to fight God's battle in a world of sin by being the sworn champion of all that is good and holy.

It is told how the knights of old went forth to fight giants, to slay fierce dragons, to rescue oppressed innocence, to defend the weak. Your work to-day may be the same as theirs. There are the giants still of men's ugly passions; there are the loathsome dragons of impurity, and drunkenness; innocence is still wronged by lies and slander; the weak are still oppressed by the selfishness and brutality of the strong.

You as a man will have plenty of noble work to do in your every-day life among your companions, in the field, in the factory, in the shop.

Will you begin to-day? "Quit you like men, be strong."

### PRAYER.

O Lord Almighty, who alone canst make men strong to do Thy will, rouse me out of my sloth and indifference. Thou whomadestman in Thine own image, teach me to form myself after Thy most holy likeness.

Make me courageous, truthful, pure, and strong. Arm me against evil and help me to endure hardness as a good soldier of Jesus Christ, Let me not fail nor be discouraged in my work for Thee.

Let not men's scorn or laughter move me from my purpose to fight for Thee even unto death. By Thy Cross and Passion, O Lord, make Thou me more than conqueror. For Jesus' sake. Amen.

### "REST."

Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to its sphere.

'Tis the brooks' motion,  
Clear without strife,  
Fleeing to ocean  
After its life.

'Tis loving and serving  
The Highest and Best;  
'Tis onward unswerving!  
And that is true rest.

### FAMILY TROUBLES.

Was there ever a family without its troubles? Adam and Eve had their troubles in Eden; and all families have had their troubles. Every family has a skeleton behind the door; every person has a thorn in his side. It is said that misery loves company, so take courage helpless man, wearied woman. You are in the majority. "Man is born to trouble as the sparks are to fly upward." A useless family would yours be if it knew no trouble. Trouble is our great teacher. It nerves us with strength; it gives us courage; tempers our metal; develops our self-control; it quickens our inventive powers. Troubles are to us what the winds are to the oaks, what labor is to the muscle, what study is to the mind. Life is a school, and trouble is one of the great lessons. Troubles are not to be courted, but when they come we must get over them the best way we can, or bear them with the best fortitude we can rouse. Take courage, therefore, troubled one. Not in vain are your trials. They make you brave, strong, and it is to be hoped better. Be not cast down; cheer up; cast aside your weeds and woes, Look the world in the face; do your duty; take every trouble by the horns, overcome it with the courage of a true soldier in life's great campaign, and stoutly contend for the victory of will and wisdom.

The woodwork of the new high roof of St. Alban's cathedral being completed and ready for fixing, the contractor has called on the Faculty Committee to decide on the covering, which was deferred in order to see whether an adequate amount would be specially subscribed for lead. This has not yet been done.

The Earl of Beaconsfield has given £250 in aid of the restoration of the parish church of Hartest, Suffolk.

### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

#### MARRIED.

At the Church of the Holy Trinity, Kirkdale, on the 22nd May, by the Rev. Albert Stevens, M.A., of Dixville, brother of the bride, assisted by the Rev. E. A. W. King, M.A., of Riviere du Loup, Hugh Stalman Wright, of Drummondville, third son of the late Thomas Struthill Wright, M.D., F.R.C.P.E., of Edinburgh, Scotland, to Isabella, only daughter of Gardner Stevens, Esq., of Kirkdale, Prov. Que.

#### DEATH.

On May 30th, 1879, at 178 Carlton Street, Arthur Wilson, second son of the late Thomas J. Preston, Esq., of this city, and brother of the late Rev. Canon Preston.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainsford 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.

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B. A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, 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. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

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

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and p. m. Rev. J. P. Lewis, Incumbent.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

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Among the additional series of papers to appear may be mentioned those on "How Shall We Spell" (two papers by Prof. LOUNSBURY), "The New South," "Lawn-Planting for Small Places," (by SAMUEL PARSONS, of Flushing), "Canada of To-day," "American Art and Artists," "American Archaeology," "Modern Inventors," also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c.

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