

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, JUNE 21, 1877.

[No. 25.]

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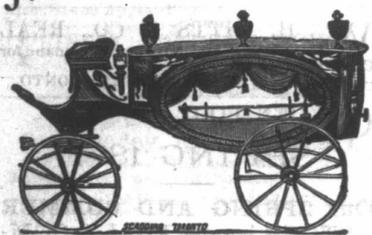
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TO OUR SUBSCRIBERS.

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

THE WEEK.

THAT truth is many-sided is a somewhat favourite expression now-a-days; favourite, because, in the first instance, it is in the abstract true, and, secondly, because in using the phrase we flatter ourselves that we are manifesting charity and toleration towards those who take a chronic view different from our own of

That target discussed by the travellers of old, which to one appeared argent, to one appeared gold. But the use of a tolerant phrase neither cures our own colour-blindness nor palliates our obstinacy in persistently looking at only one side of a question. We smile at the child-like simplicity of the uncultured and unclothed man who, when first shown a picture, perceives that only one view of the subject is represented, and turns the paper over in expectation of finding the reverse view on the other side. But, though we may smile, we shall do well if, in Parliament, in Synod, in public discussion, in our private thoughts, we are impressed with the same desire to see the whole of a thing, and are not content with just that one view—truthful though it may be, as far as it goes—which a word-painter puts before us.

Such thoughts are forced upon us by reading an account of the first meeting, held in the schoolroom of St. Alban's, Holborn, of the "Church League," a body, apparently, of extremists who maintain that "the separation of Church and State is the moral necessity of the age," as their first resolution puts it. We read that one Mr. Mortimer said that "if the Churchmen of Canada were polled from one end to the other he did not think there was a single man who would vote for Establishment, for they were fully convinced that the maxim of a free Church in a free State was the best." But, *pace* Mr. Mortimer, creating an established Church *de novo* is one thing; ruthlessly destroying an Established Church is another; and if the Churchmen of Canada belonged to an Establishment that had grown up with the State, that still very fairly represented the nation, that undoubtedly had great opportunities of influencing the national will and policy for good, that had a grand historic past and a possibility of

an equally grand future, they would hesitate before entering on a reckless agitation that must, if successful, unsettle the faith and practice of two-thirds of the nation, and leave the State without even that nominal religion which, at least, is better than none at all.

There may come a time in which true Churchmen, who cannot accept Dean Stanley's conviction of the infallibility of the State,—that is, of the Premier for the time being—may all be compelled to demand separation from the State, but we cannot honestly see that that time has yet arrived. We may distrust and disagree with the interpretations which State lawyers put upon the Church's laws; we may dislike the semblance, and still more so the reality, of State control; we may feel that the old unelastic frame represses the growth and stops the circulation in the living body. But we hope that sound Churchmen will not be led away by peevish excitement to cast off the State, to forget that they have duties to the State as well as to the Church. At the meeting referred to, one gentleman moved that Church Endowments are "contrary to the fundamental principles of Christianity," and expressed his belief that "truth was blasphemed wherever it had endowment to support it!" We all know the tendency of endowment to act as an opiate on the endowed; and we also know more than English Churchmen do of the troubles and drawbacks of the voluntary system. And we also know that in free Churches there is not likely to be nearly as much latitude allowed to extremes as is the case now in the Established Church of England. If extremists hope to obtain greater liberty by disestablishment they will find themselves grievously mistaken.

The fourth Old Catholic German Synod met at Bonn in the last week of May. The statistics show a steady, if small, increase in numbers and influence. The Council, after long discussions, was instructed to ascertain what, if any, legal hindrances stood in the way of the abolition of compulsory celibacy, and to report next year. The draft of the general Congregational Confession, as a preparation for Communion, was accepted and allowed. "This service, (a correspondent remarks) it is expressly said is not proposed as a substitute for private confession, which is left to each man's conscience, but it is easy to see that it will largely supersede it." The Synod authorized the adoption by congregations of a German translation of certain portions of the Mass Service—and most important of all—repudiates the doctrine of the "application" of a mass to any specified persons or objects; that is, the Roman doctrine that, by using the formulary "This Holy Sacrifice is offered for, &c.," the priest in an especial way "makes over the fruit of the Sacrifice of the Mass" to a specified person or society. The old Catholic clergy are to teach, while special prayer may be offered for

individual persons or objects during Mass, yet that "in all its celebration, prayer is made for the whole Church and for the congregation, and that the best means to obtain grace at the Eucharist is to communicate. By these resolutions the whole system of Mass-mongering is swept away; private Masses, paid Masses, solitary Masses are all abolished, and the Mass becomes a congregational, Eucharistic service."

We trust that the visit of Revd. G. F. Wilson to Toronto and its vicinity will do much, not only to excite an interest in the particular work carried on at Shingwauk, and to which he has devoted himself, but also, indirectly, will call attention to the pressing needs of Algoma as a whole, and the equally pressing claims which our Missionary Diocese has upon the Church collectively, and upon churchmen individually in Canada, and especially in Ontario. Many persons, we are assured, have lately been awakened in a manner and to an extent hitherto unknown to them, to a sense of their privileges and responsibilities as members of the Church of Christ. Are some of them now casting about for some work in which to engage as a consequence and as a proof of their faith? Here, at our very doors, is a mass of heathenism which it is undoubtedly our duty to Christianize; here are Christians and Churchmen establishing settlements far away from the influences of existing schools and churches; here is a Missionary Bishopric which the Canadian Church has solemnly pledged itself to support, but towards which support Toronto has, with a petty narrowness that is contemptible, and with a niggardly stinginess that is deplorable, hitherto declined to do its fair share. The Bishop has his representative, besides being frequently here himself; there is a Missionary Society specially advocating the claims of Algoma; there are no lack of agencies through which the charitable can work; but in some quarters, and high ones too, there is an apathy, and, what is worse, a miserable suspiciousness that damps enthusiasm, represses work, and ignores the moral claims which our Missionary Diocese has upon us all. We send its Bishop a-begging in distant lands to make up a deficiency, the existence of which is a disgrace to ourselves and a scandal to the Church. Cannot we turn over a new leaf? Late despatches tell us that Lord Harrowby's proposal to allow Dissenters to be buried with a service of their own, in churchyards, has been accepted by the House of Lords against the wishes of the Government, who are now considering what course they will pursue regarding the Burials Bill. For our part, we still think the concession a mistake, even though Archbishop Tait upholds it, and the safeguard that the services shall be "of a Christian character" is no safeguard at all. Besides, a footing in the churchyard is only preliminary to a claim for the use of the

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church. Canon Ryle asks, "Is it, or is it not, the intention of Lord Harrowby's supporters to allow non-episcopal services to be performed inside our parish churches? If it is not, will they say so plainly? On this point there was a most suspicious silence in the House of Lords." Altogether, we do not believe the "religious difficulty" is yet removed, and with Mr. Gladstone lapsing more and more into ultra-Radicalism, fiercer attacks on the Church may yet be expected.

It is with great regret that we chronicle the destruction by fire of the Romish Church at Oka and the allegation that the destruction was wrought by the Indians who have been so long at variance with the priests of the Seminary. Into the merits of the case between the Protestant Indians and the priests we need not enter; but it is unsatisfactory to think that this controversy has been allowed to drag on its weary length for months and years, until at last it has culminated in this outrage, which, if rightly chargeable to the Indians, must have been as a reprisal for certain legal proceedings lately taken against them.

If outspokenness is commendable, commendation must be given to Mr. Ridsdale, the appellant in the late case before the Privy Council, for the promptitude and clearness with which, on the Sunday following the judgement, he defined his position. In the Communion Service the Vestments, the mixed chalice and altar lights were used, which, as Mr. Ridsdale said, sufficiently pointed out the course he was prepared to take. If called upon by the Civil power to do so, he is willing to give up all those points which are repugnant to "the Concordat entered into between the Church and the State in 1662;" but he refuses to give up those things for which, in his opinion, there exists a plain rubrical direction; that is, in those cases where he himself has no doubt as to the meaning of the rubrics, he will not be guided by the meaning which the Privy Council, before which he pleaded his case, attributes to them. We know it may be said that, under the guise of interpreting the law, the recent decision practically repeals, by explaining away, a rubric which many consider as a guide and rule imposed on them by the Church, and therefore not to be repealed by the State only. But the Privy Council does not assume the right to legislate for the Church, and we fail to see that those who accept the judgment, though distasteful to them, and in their opinion faulty, compromise themselves or the Church. Mr. Ridsdale has lately constantly celebrated the Holy Communion in a neighbouring Church in a surplice only. Now that that is declared to be the only legal vestment, he returns to his church, and his conscience compels him to wear alb and chasuble. Fortunately the Churches in Canada are very few indeed which will be affected by this judgment.

The war in the East still lingers on, without any very definite success being recorded by either side. The Montenegrins claim a

victory over the Turks, and the Russians claim some successes in Asia Minor, and they certainly have succeeded in destroying a Turkish monitor in the Danube by torpedoes. But yet Kars has not fallen, and the Danube is not crossed. The end of this month is spoken of as the date for the latter operation. In the meantime Crete is preparing another insurrection, the Greeks are hardly restrained from declaring war, and an inroad of Arabs into Syria is reported. That Province being nearly deuded of Turkish troops, the wild hordes have a rare opportunity for plunder, and if the Druses of the Hauran are on the war-path much blood may be shed. "The massacres of Damascus" still cause a shudder; but it must be remembered that in the disturbances of 1860, blood was shed chiefly—we may almost say, only—where there were Turkish troops. The enormities in Bulgaria in 1876 were trifling compared with those in Syria sixteen years before.

The trouble between the Bishop of Colombo and the C. M. S. is rapidly coming to a head, if not to a settlement. Whatever may be our opinion as to the *judiciousness* of the Bishop's course, and the opportuneness of the time for making the stand, there can be no doubt, we presume, as to the soundness and correctness of the principle for which he is contending, viz., that a Bishop must be supreme in his own Diocese, for it is a fundamental rule of the Church. It seems, however, that the C. M. S. has determined to set this rule at defiance, for grants have been made in aid of new places of worship in villages where already consecrated churches exist and supply ample accommodation for the Christian population. The Bishop naturally regards this as a proof that the Society not only wishes to hold aloof from his jurisdiction, but that it is actively working in opposition to the Bishop of the Diocese and the Church already established there. No one can regret more than we do the unfortunate controversy so unsettling to the native mind, so provocative of ill-feeling, and so destructive to the influences which long-established and hard-working Missionaries have gained; but if we consider the principle at stake, not the details of the particular case, it is difficult to see the appropriateness of the name of Church Missionary Society being retained by an organization that deliberately repudiates and contravenes the fixed principles of Church Government.

Those who are aware of the extent to which the question has been discussed in the United States, will not have been surprised at the resolutions passed lately by the annual convocation of the Diocese of Iowa; that, "Whereas the Church of Christ is equally 'Protestant' in her opposition to error and vice, and 'Catholic' in her rule of faith and conditions of membership, and Whereas her Ministry is no more important than her Scriptures and Sacraments, and therefore to call her 'Episcopal' is unduly to exalt one essential above the other, and Whereas the American branch of the Holy Church Universal includes within her membership all baptized persons in this country; Resolved,

That this Convention memorialize the General Convention, asking that the words 'Protestant Episcopal' be stricken from the present title of the American branch of the Holy Catholic Church, and that henceforth it be simply called by its true name, 'The Church in the U. S. of America,' or, 'The American Church.'"

It is impossible to shut one's eyes to the fact that the situation of affairs in France is very grave. True, power for the moment is in strong hands, and true also that the country usually acquiesces in a strong Government whatever its principles may be. But even a few years of free institutions must have gone far to make arbitrary government and *coups d'etat* anachronous impossibilities. The recent change, though the President declares it to have reassured Europe, has undoubtedly excited the hopes of the Ultramontanes, the fears of the Italian Government, and the suspicions of Germany; thus adding one more complication to the European situation.

Thinking again—as who can help doing?—of the possibilities of a general European war, we revert once more to the deficiency (if we may use the word) of the Prayer Book in providing any *preventive* collect for such emergencies. That for use "in time of war and tumult" is only available when we are ourselves actually engaged in war. Could not individual Bishops recommend a form of prayer, as the Bishop of Lincoln has done? Could not the House of Bishops do so? We profess to believe in the efficacy of prayer. Is not the occasion—even to us who are four thousand miles from the present seat of war—sufficiently grave to justify a national resort to a Help which, if we believe anything at all, we ought to believe to be more potent than all the arts of diplomacy.

FOURTH SUNDAY AFTER TRINITY.

THE Divine attribute, as the model of the Christian virtue of mercy, is that which the services of this Sunday specially inculcate. The Collect alludes to the Divine exercise of this quality, which "droppeth as the gentle rain from Heaven upon the place beneath," which "blesseth him that gives and him that takes." And it is only from a full apprehension of how much we owe to the mercy of God that will enable us to practice towards our fellow men any measure of this attribute which "becomes the throned monarch better than his crown." For when man lives in ignorance or forgetfulness of his guilt, he is almost sure to be harsh, unforgiving and cruel; or if by any chance he should not be so, the exception does not arise from moral principle, but from a natural softness of disposition, the weak defence of natural character, which may at any moment give way. The man who knows not his own guilt, is ever ready to exclaim, as David did in the time of his worst sin: "The man that hath done this thing shall surely die;" to be as extreme in judging others as he is slack in judging himself. None but the altogether righteous may press his utmost rights;

whether he will do so or not, is determined by altogether different considerations, but he has not that to hold his hand which every man has, even the sense of his own proper guilt.

In the remarkable passage in the eighth chapter of the epistle to the Romans, and the eighteenth and following verses, the whole creation is represented as a fit object for the display of Divine mercy—it "groaneth and travaileth in pain together until now." Its mighty, agonizing throes are represented as increasing in magnitude and intensity, until the redemption of all material nature shall be complete, and the saints of God shall be matured and perfected in the new heavens and the new earth. This magnificent passage seems to point to a more glorious state of existence for all created nature than has yet been seen or known—a state involving none of the elements of corruption, even for the vilest and the lowest of all God's creatures, but one which, in its essential character, is by the Apostle Paul expressed with beautiful exactness as the glorious liberty of the children of God.

It was truly benevolent of the Saviour, and a remarkable instance of His condescension to give to His Disciples, and through them to us, the mercy of our Heavenly Father, as the pattern and the model of our exercise of the same Divine quality. An unattainable perfection it must be admitted, and therefore furnishing an inexhaustible fountain of goodness for the aspirations and endeavors of the soul throughout our mortal and immortal existence.

THE BISHOP'S ADDRESS.

IT is, we are sure, needless for us to speak for the address which His Lordship delivered yesterday to the Synod, and which we print in extenso this morning that attentive and respectful consideration which is due from Churchmen to the utterances of one who has so long presided over the Church in this important Diocese. These annual Addresses, delivered by Bishops to their Synods, always have, at least, the value of representing a careful review of the year by the one most competent fully and impartially to perform that duty, and of giving us statistics of work accomplished, of advantages gained, of losses suffered, of harmony continued, or of peace endangered. There is one thing in connection with the Address now before us which, while admitting its force, we very deeply regret; that is, the necessity under which the Bishop has felt himself, of dwelling at such length on "our unhappy divisions." But to dwell on them is not to intensify them, whilst to ignore them is not to crush them out of existence. There they are; they are patent to all, both inside and outside of our Communion, and what is more, they are, under the fostering care of those who have especially taken them under their protection, sapping the life as well as destroying the peace of our Church. At such a time it is but fitting that the Bishop should speak plainly, that he do not shut his eyes or let churchmen keep

theirs shut, to the danger which menaces the Church, and that, whilst doing all in his power for the "quieting and appeasing" of differences, he should distinctly warn those who are creating and fomenting them of the view which all true sons of the Church take of their operations.

The effect of the attempted establishment of a second Mission Fund, of the "divided counsels and the diversion of the offerings of members of our Church into channels other than those provided by the Church, and over which the Church in her collective capacity has no control," is already but too obvious. We must suppose that those who promote this scheme have satisfied their own conscience as to the propriety of the course they are pursuing. It is the sin of the Churchman to advocate tolerance and charity in its widest sense. We shall never consent to any narrowing the happy comprehensiveness of the Church of England; but we shall always protest against the extreme sections of either party setting themselves up as the exclusive representatives of the Church, and endangering the safety of the ship by an arrogant determination to have their own way at all hazards. Those who are starting a novel and irresponsible organization—many of whom, by the way, are the very men who once clamoured for subordinating all such organizations to the control of the Synod—have, presumably, some great grievance which they have tried all available and conceivable means to remedy, and, having failed to do so, are now driven in self-defence and in the interests of truth and justice, to disturb the peace and retard the progress of the Church, rather than submit any longer to an intolerable wrong. If this were so, we could understand their position, though we might still disapprove of their course, and we most assuredly would do all in our power, consistently with our duty to the Church, to remove the grievance of which they complained. But we must honestly say that, up to the present time, we do not know what the grievance is. What are the details of it? Is it injustice to a party or to individuals? Is it the propagation of demonstrably false doctrine and the connivance at disloyalty to the Church? If so, let us have the whole case fully and dispassionately set forth, not in general terms that do not admit of refutation, but with specified instances and carefully compiled details.

With vague insinuations and charges more suggestive than substantial it is impossible to deal satisfactorily; but if the present or past Mission Boards are charged with malfeasance, with partiality, with injustice to individuals or to any school of thought, surely the accusations can, and should be, either proved or refuted; and, if proved, surely the Synod might be trusted to censure the guilty; if refuted, may we not call upon their promoters to withdraw and forget them?

As regards the proposed Theological School, though we anticipated that if even left to itself its career would be a short one, yet we do not see how, consistently with what is due to Trinity College, and with a regard for the best interests of the Church, the Bishop can

do otherwise than refuse his countenance to such a scheme, which is eminently calculated "to deepen and widen the division" between the two parties in the Church. Of course we shall hear a great deal about the arbitrariness and intolerance of his Lordship's course. Our own impression is that arbitrariness and intolerance are more properly chargeable against those who persistently refuse to bate a jot of their demands, who must mete everything by their own standard, who will not see the good nor even admit the honesty of those who differ from them, who reject all overtures for peace, and whose policy is all "take" and no "give." Truly the Bishop says that such conflicts as we see waged in England, and such as we are threatened with here are usually "not for the majesty and holiness of truth, but for selfish aims and party domineering." Does it never occur to any of these extreme partisans how essentially selfish is the isolation in which they wrap themselves? "We cannot, and will not, work with any High Churchmen," were the words deliberately used lately by a layman who may claim to represent the clique which rejects all compromise. Carry out this eminently unchristian sentiment and the Church is at once split up into numberless sections, the foci of intolerance, suspiciousness, and strife. Quarrelsomeness, some people look on with complacency because they regard it as a sign of life and activity; but even progress and vitality may be bought too dearly. Was Bishop Selwyn far wrong when he said the other day that he could see no prospect for peace in the Church while the English Church Union and the Church Association continued to exist? If there is one other Prelate whose sound sense and calm wisdom make his opinions to be listened to with reverence it is the Bishop of Winchester. Let us ponder these words uttered by him a fortnight ago, "That which most troubles the peace of the Church at present is the existence of two antagonistic Associations, goading one another to extremities, and stimulating their own members into extreme opinions and practices; one of them, at least, prosecuting its opponents and both threatening the Church with a disruption which may lead to destruction. Would it be impossible to persuade these two Societies to disband, and, instead of devouring one another, to seek peace and edification? The Church ought to act as whole, not as two sects. It cannot possibly stand if it is divided into two hostile camps." Although it must not be forgotten that the English Church Union acts and always has acted solely upon the defensive. It never attacks; it never either persecutes or prosecutes.

In reference to a great deal that has been said about the new School, we may remark that a Bishop's exclusive right to determine the conditions and the qualifications for ordination, without assigning his reasons, has never, till now, been disputed. The Canon of 1603, which makes certain qualifications necessary, has only to be observed, and any single Bishop may add any number of additional qualifications, he, of his own mere will,

may consider desirable. The English Bishops have always exercised this unquestionable right. Some refuse to ordain from one institution, some from another, while some will ordain from none except from the two Universities of Oxford and Cambridge; some will ordain from Trinity College, Dublin, and others again chiefly from Oxford and Cambridge, while they may make an exception in favour of some particular institution. A former Bishop of London, (Dr. Blomfield), persistently refused to ordain all Irishmen who had been educated at Trinity College, Dublin, having a supreme contempt for that University; nor would he ordain any man who was a day beyond the age of 30. And no one ever questioned that Bishop's undoubted right. In fact, in the exercise of the right of any Bishop to determine—arbitrarily if you please—the qualifications of candidates for the ministry, and the place of preparation from which he will ordain, consists much of the Church's security, which the totally new doctrine declaring this right to be *ultra vires*, as well as contrary to his duty, would deprive us of.

The practice of the Mother Country is constantly appealed to in support of the privilege of having rival associations and other institutions for spreading the private opinions of men representing different sections of the Church. In reply, we say,—First, the circumstances of the two countries differ in this respect—our funds and our institutions are essential to the very existence of the Church here; in England, the organizations referred to are not so. And secondly, it is not the custom in England to have two rival Theological Schools to prepare for ordination, in the same diocese—each existing for the main purpose of spreading the shibboleths of its own party in the Church. The only instance we ever heard of, of anything like rivalry of this kind, was the establishment of St. Aidan's, Birkenhead, in opposition to St. Bee's, by the Rev. Jos. Bayley, who made several efforts to become a Professor, and at last prevailed upon the Bishop of Chester (Dr. Sumner) to sanction his starting a college. For, previous to this Toronto speculation, it was never known that such a thing was ever attempted as the formation of a school to prepare young men for ordination, except at the instance, or at least with the sanction, of the Bishop of the diocese. And in reference to this instance, it must be remembered that St. Bee's and St. Aidan's are not in the same diocese.

CHURCH PROPERTY.

THIS question, which is to be brought before the Toronto Synod by the Chancellor of the Diocese, is not the unimportant matter some would have us believe, as may be seen from the Cheney case in Chicago, and one or two others, very considerably nearer home. To secure the exclusive and perpetual use of our churches for the members of the Anglican communion, is an object for which we can scarcely use too much exertion. The same subject, but in a very different shape, is agitating the Church in the Mother country. Canon Byle, who in more instances

than one has shown that he can rise above the insane prejudices of the narrow section to which he has allied himself, has written a letter in reference to the Burials Bill which has lately been before the Parliament of England. He asks whether it is or is not the intention of Lord Havonby's supporters, if the principle of his amendment should become the law of the land, to allow non-Episcopal services to be performed inside the parish churches. He appears to think that if this is not their intention, they should say so plainly, and insert a clause in the Act to that effect. He states that his reason for asking the question is very simple. He says he has spent, and he was preparing to spend a great deal of money in repairing and beautifying his parish church. He would be willing and glad to do it, if the building is to be employed exclusively for the religious services of the Church of England. But if in future it is to be used for religious services at the funerals of Roman Catholics and Socinians, who may be buried by their own priests and ministers in the churchyard, he shall certainly hesitate before he spends any more money in that direction. The worthy Canon also alludes to the general impression which he says exists in the rural districts, but which we should say is a more general one, that the church and the churchyard are inseparably connected, and that the right to use the one for religious services will certainly, in the course of time, involve the right to use the other."

THE CORNISH SEE.

THE See of Cornwall, as the *Standard* observes, is not newly founded, but only restored, and its restoration is referred to as being a very different thing from the restoration of the See of Ripon. The great organizer of the English ecclesiastical system, Archbishop Theodore, in dividing the large Northumbrian diocese in the year 678, established four bishoprics, fixing their Sees at York, Lindisferne, Hexham, and Whitherne. A fifth was afterwards added, the See of which was placed at Ripon; but on the death or resignation of its first and only bishop it was merged again in the diocese of York, and was not re-established until the year 1836. But the Bishop of Truro succeeds to a far nobler and more ancient heritage. Long before the coming of St. Augustine, the monk, was the See of Cornwall in being, and perhaps indeed from the first introduction of Christianity into the Island may that See boast of its existence. The older British Church became united to the English or Saxon, and like that was presided over from Canterbury; but Cornwall had her separate bishop until the year 1027, from which time the See became merged in that of Devonshire.

The powerful British kingdom of Dammonia included the present Devonshire and Cornwall, with part of Somersetshire, and it continued its independence long after the country on its western and northern borders had been conquered by the Saxons. In these earlier conquests most of the Britons were exterminated, and the British Church was

therefore swept away; but Dammonia, still independent, retained its bishops and priests; and when the West Saxons at last made their inroads into that kingdom the conquerors had become Christian and the Britons were not exterminated. In the year 705, Aldhelm, Abbot of Malmesbury, wrote his famous letter to Geraint, King of Dammonia, respecting certain errors of the Church to which he belonged. Aldhelm insists on the Easter question and on the difference between the Roman and the British tonsures; although there appears to have been far more sympathy between the Saxon Church and that of Dammonia, than between the former and what is now Wales.

It was not till the year 710, when the Saxon Ine fought with and overcame Geraint, that the power of the Dammonian Kingdom was thoroughly broken, although it had doubtless been much weakened before this by Saxon settlements. The Britons then retreated westward. The British Church in some respects shared the fortunes of the narrowing British kingdom; but it had probably been in full communion with the Saxon Church after the teaching of Aldhelm was accepted. For it appears that his letter had the desired result, and the Dammonian Church adopted the Roman Easter and changed its unhallowed tonsure. In the old Kingdom of Geraint there was probably more than one bishop, for the "West Wales," of Egbert's "harryings," was confined to the present Cornwall, which had its own bishop. And as the prince was compelled to submit to Egbert, so the representative of the old British Church in Cornwall had to submit himself to the metropolitan See of Canterbury. Some time, therefore, after the last of Egbert's victories, Kenstec, the first Bishop of Cornwall of whom we have any reliable account, made his profession of submission to Archbishop Ceolnoth, and was duly received as his suffragan. The Welsh triads relate that an Archbishop sat at Celliwig, in Cornwall, when Arthur was supreme king; but grave doubts are expressed as to the authenticity of these documents; and it is remarked that Celliwig is as mysterious a location as Camilot, and that Arthur takes us into fairy land. The succession was doubtless continued, although it is not till 936 that we again encounter a British bishop in the far west. Conan then filled the See, and in that year made his submission to Archbishop Wulfhelm, and was formally recognized as Bishop of Cornwall by Athelstane, who in 928 had passed with his "host" from Exeter to the Land's End, and had been received as "over-lord" by the Cornish princes.

Conan and his successor Comoere were the last true Celts who filled the episcopal See of Cornwall: The greater part of the peninsula had by this time become largely Anglicised, and the succeeding bishops—Wulfsy, Ealdred, Burnhwuld, and Lifing, were Englishmen. The place of their See has been the subject of much discussion. It is supposed that the Cornish See had long been fixed at Bodmin or St. Petrockston, as it was called, from the monastic church which contained the shrine of St. Petrock, until the year 981, when the

chronicle states the Northmen "did mickle harm along the sea coast, both in Devonshire and in Wales, and harried St. Petrockstowe." The See was then probably removed to St. Germans, where Leland saw the tomb of one Bishop and the painted figures of eleven others. Lifing, the friend and counsellor of Canute, and the greatest English Churchman of his day, was consecrated to the See of Crediton in 1027. In the same year the Cornish See was also bestowed upon him, and he held the two Sees until his death in 1046, adding to them, "according to a vicious use not uncommon at that time," the bishopric of Worcester. The diocese of Worcester happily regained its independence; but the Sees of Cornwall and Devonshire remained united after Lifing's death, and his successor, Leofric, held both. The place of the double See was carried by him from Crediton to Exeter in 1050; and the Bishops of Exeter have been Bishops of Cornwall until the far more ancient See of the Celtic Church has now at length recovered an independent position, and the first Bishop of a new line, though by no means the first Cornish Bishop, has been duly installed at Truro.

Diocesan Intelligence.

FREDERICTON.

EPISCOPAL ACTS.—The Bishop is at Fredericton on a lengthened confirmation tour previous to the meeting of the Synod in July.

KINGSLEAR.—The Deanery of Fredericton had its regular meeting, on the 7th inst., in the Parish of Kingslear. The attendance was full, all the members being present. Two services were held in connection with the meeting, at 11 a. m., and 7 p. m. At the morning service the Rev. G. Schofield, Rector of Simonds in the Deanery of St. John, preached by request to the clergy. The sermon was an able and impressive exposition of the words:—"He hath made us able ministers of the New Testament." In the evening the Rev. G. Sterling Rector of Mangerville, gave an earnest address on St. Paul's exhortation: "Redeeming the Time." At the private meeting in the afternoon an interesting paper was read by Rev. G. G. Roberts, Rector of Fredericton, on "woman's organized work in the church in the present day."

The business before the Deanery was the election of a Rural Dean. This takes place throughout the Diocese every three years, and immediately precedes the Bishops Triennial visitation, which will be held in connection with the Synod in July. The Rev. G. G. Roberts, was elected. The thanks of the Deanery were given to the retiring Dean, the Rev. Wm. Jeffery for his kind and efficient discharge of the duties of Rural Dean during the past six years. The members of the Deanery were hospitably entertained at dinner by Miss Murray, of Spring Hill.

QUEBEC.

MEETING OF SYNOD.—(Continued).—On Friday Dr. Marsden made some complaints of the existence of party spirit in cramming the ballot boxes. For himself he belonged to no party, but to the Church, and hoped to see a more thoroughly honest Church feeling displayed.

Mr. Wurtele complained that he had been reported as having made remarks about ornaments and the services at St. Peter's, which he had not made at all.

Mr. George Hale stated that he was not in favour of free Churches.

Rev. Mr. Brock presented the report of the Committee appointed to enquire into and report upon the bearing of the School Act upon the rights

of ministers of the Church of England. The report pointed out the permission granted by the Act to clergymen to visit schools of their own denomination, &c.

Mr. W. Wurtele thought it would be a capital thing if the clergymen could be got to visit the schools more frequently. He had long been a School Commissioner and had noticed how seldom the clergy visited the public schools.

Rev. Chas. Hamilton dwelt upon the encouragement which would be afforded teachers, by greater interest being taken in their work by the clergy.

Mr. McFarlane considered that in many instances, parents had quite sufficient to do to prepare for the bodily wants of their children, the schoolmaster had certainly sufficient work in improving their intellect; the clergy should certainly assist as far as possible in their moral culture, in order that our sons may grow up as the olive branches and our daughters as the polished corners of the temple.

A resolution was finally adopted, requesting clergymen to attend all school examinations in their district.

Mr. James Dunbar presented the report of the Committee on the Church Temporalities' Act.

Judge Hemming presented the report of the Committee upon the legality of depriving those missions of representation who have not paid their Synod assessments. The report asked permission for the Committee to sit during vacation and report at the next meeting of the Synod.

Rev. A. A. VonIffland hoped that it would not go forth that this Synod, knowing that grave doubts existed on the subject, would refuse to admit delegates of defaulting missions to seats in the House.

Mr. Geo. Hall complained that leniency to the country missions in this particular would be unfair to such congregations as that of the Cathedral, which paid an annual assessment of \$40.

Mr. Wurtele also trusted that the country missions would not be allowed to get off paying the amount of their assessments. He believed it the duty of the clergy to see that these assessments were paid by their congregations.

Mr. H. S. Scott suggested that the cases of all overdue assessments be referred to the Committee on Assessments.

Judge Hemming moved a resolution which was adopted, to the effect that the Committee be requested to sit during the vacation, and report at the next meeting of the Synod.

Mr. Dunbar moved in effect that the amendments proposed by the report of the Committee on the Church Temporalities' Act, to be made to the said Act, be drawn up by Counsel, and that a special session of the Synod to consider the same be convened by the Bishop next Fall, so that they may be submitted to the Provincial Legislature at its next session. In support of this motion Mr. Dunbar said that the Committee regretted that they had had so short a time to consider the matter, and were not so wedded to the course which they recommended, but that they would abandon it if anything better should be proposed.

Mr. Heneker favoured the amendment being referred to the Provincial Synod, so that one Church Temporalities' Act might be framed by it for the whole of the Canadian provinces. He moved an amendment to that effect.

After a somewhat protracted debate, the amendment of Mr. Heneker was defeated.

Rev. Chas. Hamilton moved another amendment, to the effect that a Committee be appointed to draft such a Canon as it may be in the power of the Synod to pass for the government of the Church Temporalities Fund.

Judge Hemming contended that the passing of the amendment would cause another two years' delay.

The amendment of Mr. Hamilton was lost, and after further discussion, the main motion carried.

On motion of Judge Hemming, seconded by Mr. George Hall, it was resolved that Hon. George Irvine and Mr. Dunbar be the counsel to draw up the necessary amendments alluded to in the resolution.

Rev. Chas. Hamilton moved that a Committee be appointed to draw up such a Canon for the management of the Church Temporalities Act as the Synod may be qualified to pass; such Com-

mittee to consist of Messrs. Dunbar, H. G. Joly, H. S. Scott, Judge Okill Stuart, Judge Hemming, Rev. M. M. Fothergill, Rev. Chas. Hamilton, and Rev. G. V. Houseman.

Rev. Mr. Petry presented the report of the Committee appointed to examine into and report upon the relations existing between the missionary clergy of the diocese and the Diocesan Board. This report, admitting the importance of the subject, asked permission for the Committee to sit during vacation, and to report at the next meeting of the Synod.

In the afternoon, on motion of Rev. H. Petry, it was resolved that the Committee on the relations between the missionary clergy of the diocese and the Diocesan Board be allowed to sit during vacation and report at the next meeting of the Synod.

A very lengthy and practical discussion then ensued in relation to the new form of questions proposed by the Bishop to be answered by the clergy and churchwardens of the different missions. These questions were gone through and discussed separately and finally adopted with some amendments.

Mr. Geo. Hall, seconded by Mr. Patton, moved that the sum of \$50 be paid by the Synod to Rev. M. M. Fothergill, as a slight acknowledgment of his long and valuable services as Clerical Secretary of the Synod.—Carried unanimously and amid applause.

Rev. M. M. Fothergill expressed his thanks to the Synod, and stated that the work to him was rather a pleasure than a labor.

On motion of Rev. Dr. Nichols, it was ordered that the report from Bishop's College, Lennoxville, be printed in the reports.

Rev. Mr. Chapman hoped that some notice would be taken of the letter from the Dominion Temperance Alliance.

Rev. Professor Roe moved that the letter of the League be acknowledged by the Secretary, and that he assure it that the Synod's interest in the cause which the League had in view, remains unabated.

Rev. Chas. Hamilton hoped the Synod would not commit itself to any particular views of fanatical societies.

Rev. Mr. Sykes would like to see every member of the Synod sign the pledge.

Mr. Geo. Hall thought it was possible for people who professed to be temperate to be very intemperate in their views. He coincided exactly with the views enunciated by Rev. Chas. Hamilton.

On motion of Rev. Chas. Hamilton, it was resolved that the letter of the Dominion Temperance Alliance be acknowledged, and that the Alliance be informed that this Synod is favorable to temperance societies founded upon a proper basis.

Rev. M. M. Fothergill moved, seconded by Major Maloney, that the thanks of the Synod be tendered to Mr. E. A. Bishop, organist of the Cathedral, and the ladies and gentlemen of the choir, for their beautiful musical service given by them on the opening day of the Synod.—Carried.

On motion of Rev. I. Brock a vote of thanks was tendered the citizens of Quebec for the hospitality shown by them to the clergy and lay delegates of the Synod during their stay in the city.

Dr. Marsden moved, seconded by Rev. H. Petry, a vote of thanks to the proprietors of the *Morning Chronicle* and *Mercury* newspapers for reporting the daily proceedings of the Synod, and providing the members with copies of their respective papers.—Carried.

Votes of thanks were tendered also to Rev. M. M. Fothergill and Mr. Jas. Patton, the Secretaries of the Synod.

Mr. John Jones moved a vote of thanks to Mrs. Williams for her kind hospitality to members of the Synod, which was carried amid applause.

Mr. Heneker moved a vote of thanks to the Lord Bishop for his extremely kind and urbane manner of conducting the debates of the Synod. The motion was adopted by a rising vote.

His Lordship cordially thanked the members of the Synod for their kind resolution, and Mr. Heneker for the handsome manner in which he had proposed it. Before their labors closed and they parted for their homes, he wished to thank them for the diligent attention they had paid to the arduous questions submitted to them, and

also to the gentlemen who had sat upon the different committees for the very valuable reports which their labors had produced. For himself, as well as in the name of Mrs. Williams, he returned sincere thanks to members of the Synod, and trusted that in all their future deliberations, the blessing of God would rest upon them as he believed it had during the present session. The Bishop then pronounced the benediction, and the session was brought to a close.

ADDRESS.—A pleasing event occurred at the National School Hall, on Friday the 8th, at one o'clock. We allude to the presentation of a complimentary address by the Bishop and clergy of the Diocese, to Robert Hamilton, Esq., of this city. The clergy were present in force, and the Lord Bishop, himself, read the address, which was as follows:—

To Robert Hamilton, Esq.

We, the Bishop and Clergy of the Diocese of Quebec, think it due to ourselves that we should no longer refrain from giving some expression to the gratitude which is felt towards you in every part of this Diocese for the many benefits you have, during a long series of years, been the honoured instrument of conferring upon the Church.

In speaking of those benefits, we scarcely know where to begin.

It is in no small measure due to your open-handed liberality that the great bulk of our poor missions are now supplied with at least the beginning of an endowment, which it is reasonable to expect, will secure to those parts of the Diocese the ministrations of religion to the end of time.

But this is only one instance out of many. There is no department of Church work, whether it be the building of churches or parsonages, the support of church schools, and placing of a wholesome, moral and religious literature within reach of the people by means of Parochial and Sunday School libraries and Church depositories, the making provision for the education of the clergy, or the maintenance and extension of our missions in destitute places, which has not been most generously and unwearily aided by your bounty.

Nor do we forget that you have been ever ready to devote your time and personal attention ungrudgingly to the promotion of these objects; nor that, best of all, you have given to the work of the sacred ministry amongst us, your own first born son.

In a missionary church like ours, an undue show of the onerous burden of procuring funds for the Church's material progress, necessarily falls upon the clergy. We shall ever remember with grateful feelings your cheerful readiness and noble generosity, in helping and encouraging us in our various undertakings for the advancements of the Church and the good of our people, and as your gifts through us have been gifts to the Church, in the name of our people we beg to thank you.

For your munificent donations of valuable theological works to the entire body of the clergy, now twice repeated, we offer you our special thanks. Your efforts, however, to place within our reach the best and freshest products of the religious thought and learning of the day ought to prove, not only a boon to the clergy, but also a lasting benefit to the Church at large.

We know, dear sir, that these are all works and labours of love, which you have shewed for our Lord's name's sake, and that in them you do not seek the praise of men. But that does not make it any the less our duty, as it is our joy, to thank you.

In conclusion, we pray God for Christ's sake, to remember you concerning this, and not to wipe out your good deeds, which you have done for the house of our God and for the offices thereof.

Quebec, June 8, 1877.

J. W. Quebec, F. J. B. Allutt, T. L. Ball, C. Badgley, Jas. Boydell, A. Balfour, Felix Boyle, A. J. Balfour, I. Brock, T. S. Chapman, J. Chambers, A. W. H. Chowne, J. Dinzey, J. B. Debbage, M. M. Fothergill, J. Foster, C. Hamilton, J. Hepburn, G. V. Housman, G. T. Harding, J. H. Jenkins, J. Kemp, W. King, E. A. W. King, J. H. Nichols, D. D., G. H. Parker, H. J. Petry, C. W. Rawson, C. P. Reid, T. Richardson, S. Biopel, Professor Roe, P. Roe, E. Roy, A. C.

Scarth, A. Stevens, H. C. Stuart, F. A. Smith, J. H. S. Sweet, J. S. Sykes, J. S. Sykes, junr., R. C. Tambs, J. Thompson, G. Thornloe, W. S. Vial, A. A. Voniffland, J. Walters, C. B. Washer, A. J. Woolryche, R. C. Wurtele.

Mr. Hamilton made a suitable reply in the course of which he said: "If I have been able to do anything in any degree useful to this diocese, it is due in a large degree to a book called 'Gold and the Gospel,' the perusal of a portion of which many years ago satisfied me of the propriety, I would say the duty, of a man's adopting a principal for his guidance in 'giving,' I mean the principal of giving a 'certain proportion' of his income to the service of God and the good of his fellowmen. I do not venture to name any proportion nor to limit the giving to that proportion."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

BELFORD DEANERY MEETING.—According to announcement the Deanery meeting was held in Waterloo, on the 16th inst. Morning service was held in St. Luke's Church, at 9 a. m., which enclosed the administration of the Holy Communion. At 10.30, the business commenced in the basement of the church. His Lordship the Metropolitan presided. The Rural Deans' Report, and the discussions it called forth occupied the most of the day.

FULFORD.—Some weeks past this little village suffered much from a devastating storm that swept over the country from west to east several houses were blown down, and among the rest St. Marks Church was laid in ruins. St. Marks was a neat little brick building with heavy roofing in the gothic style. It was built by the Rev. D. Lindsay of Waterloo, when Fulford was one of his mission stations. Fulford now belongs to the charge of the Rev. R. D. Mills, of West Shefford, who is about to move in, having the damages done to the church repaired.

SOUTH STUKELY.—His Lordship the Metropolitan held a confirmation here in St. Matthews Church, on the evening of the 5th inst. The Revs. D. Lindsay, T. W. Mussen, were also present and took part in the services. Two adults were baptized and thirteen candidates were presented for confirmation and confirmed. One of the baptized and two of the other candidates are heads of families. One of the three, a Frenchman, is a convert from Romanism, whose whole family, a very large one, is being instructed in the doctrines of the church, with the view of being received into it.

MASCOUCHE AND TERREBONNE.—Very successful and interesting missionary meetings were held in this parish, in Mascouche on the evening of May 30th, and in Terrebonne on the evening of May 31st. The clergy present were Rev. R. Lindsay, M. A., Rector of St. Thomas' Church, Montreal; Rev. J. Allan, Protestant Chaplain of the Penitentiary, St. Vincent de Paul; and the Incumbent, Rev. Geo. Allan, M. A.

At both meetings the proceedings were opened with a portion of the "Missionary Service" in use in Canada, and singing. After this the incumbent opened the meeting in the usual manner, and made a short address on "The progress of the Church in the United States." Rev. R. Lindsay spoke on "Home missions and the Mission Fund." This was followed by an address by Rev. J. Allan. One or two clergymen, who had been expected, being unable to be present, Rev. R. Lindsay kindly consented to deliver a second address on "Foreign Missions." At intervals, appropriate hymns from "H. & A. M." were sung. Both meetings were well attended, the attendance being far above the average at missionary meetings. The singing was congregational and hearty, and every one present seemed to pay the greatest attention and to be deeply interested, especially in the admirable addresses of Rev. R. Lindsay and J. Allan. These were the first Missionary Meetings held in the parish for some years. The proceedings were closed by Rev. R. Lindsay with prayer and benediction.

Just before Easter some of the congregation at

Mascouche presented the Incumbent with funds to purchase a surplice, which they asked him to accept from them as an Easter offering. With the funds thus subscribed a very nice surplice and handsome silk stole were purchased, and used for the first time on Easter Sunday.

GLEN SUTTON.—The foundation stone of a new Anglican Church was laid at Glen Sutton, on Monday last. The day was fine and a large number of the members of the congregation were present. The 24th Psalm (Prayer Book Version) was read, and prayer offered by the Incumbent, after which Mrs. Ker pronounced the stone "well and truly laid, in the name of the Father, and the Son and the Holy Ghost." A box containing the following papers, &c., was placed in the foundation. A copy of the Montreal Gazette, Star, Witness, St. John News, Waterloo Advertiser, Cowansville Observer and the Dominion Churchman; also a list of the church officers for the current year, together with the names of the gentlemen forming the building committee. At the completion of the ceremony, the Rev. John Ker, incumbent, delivered a short address. He trusted that the house which, with God's help, they were now about to build would prove a blessing to the whole neighbourhood. He advised his hearers to be faithful to the church and her teachings, remembering always that the church is not an institution devised by some poor self-opinionated individual who may have fancied himself warranted and called upon to found a new ecclesiastical polity. The Church of England is none of these; the imperial stamp of antiquity and catholicity is upon her. Preserved by the power and presence of Jesus Christ, her Lord and Master, through the fire and rack, and sword, and gibbet, and storm and sunshine of eighteen weary centuries, she stands in our midst to-day, "her eye not dim nor her natural strength abated," warning every man and exhorting every man to "flee from the wrath to come. To this church many of those present have the honour of belonging. Let them see to it that they value their privileges, for God would exact a rigid account from them. Of all men under heaven, the churchman who was not an honest, earnest, humble believer in Jesus Christ, had the least excuse to offer in the eyes of the Almighty God. The reverend gentlemen concluded by exhorting those present to be diligent in cultivating a deep, honest, and adoring personal nearness to the Lord Jesus, and a constant and unquestioning faith in the ever-blessed Trinity. He alluded to the fact that the moral atmosphere was thick with miasmata of schisms and heresies—the result in most cases of pride, prejudice and self-will; he asserted that the ultimate, if not the immediate tendency of all departures from the faith and unity of the church was to degrade the Son of God from His place in the Holy Trinity—and make him somewhat more perhaps than Man, but certainly very much less than God. The church when completed will seat about two hundred. The style of the building will be modern. The designs by Mr. Dunlop of Montreal.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending June 16th, 1877:
MISSION FUND.—Special Appeal.—Rev. J. D. Cayley, first instalment of subscription, \$20.00.
WIDOWS AND ORPHANS' FUND.—October Collection.—Trinity Church, Toronto, \$22.42.
DIVINITY STUDENTS' FUND.—April Collection.—Minden, \$1.50; Holy Trinity, Toronto, additional, \$1.00.

TORONTO.—St. Luke's.—On Sunday morning the 17th inst. the Lord Bishop held a confirmation service at this church. Twelve persons were confirmed. The Bishop preached an admirable sermon on the occasion, at the conclusion of which he gave the newly confirmed some excellent advice, couched in most impressive language. St. John the Evangelist.—On the evening of the same day his Lordship held another confirmation at the church of St. John the Evangelist.

Try Treble's perfect-fitting French yoke shirts, and you will wear no other. Made only at Treble's 53 King street west, Toronto. Directions for measurement free.

COLBORNE.—Last week the Rev. H. D. Cooper, A.B., Incumbent of Trinity Church, was presented with a fine Linen Surplice, by Mrs. Bowen, a member of his congregation.

MARRIED.—On the 13th instant, at the Church of the Holy Trinity, Toronto, by the Rev. W. S. Darling, assisted by the Rev. J. Pearson, Thos. Bailey to Sarah Augusta, third daughter of R. C. Gwatkin, Esq., all of this city. The bride and bridegroom having been active members of the Church for some years, this pleasing event has excited a considerable amount of interest among us. The bridegroom has for many years been connected with the Sunday school as teacher and has been a leader of the singing at the same time. After the Marriage ceremony, at the breakfast, the Rev. Mr. Darling in very kind and pleasing terms stated that he had held the bride and bridegroom, whom he has known from childhood, in the highest regard and confidence, and that he has been intimate with their families for a quarter of a century and has always held them in very warm esteem.

APPOINTMENTS.—The Rev. E. F. Wilson, of the Sault Ste. Marie, Diocese of Algoma, who is now visiting the Eastern Dioceses of the Province to make known his plans for the education of Indian youth of both sexes in the Shingwauk and Wawanosh homes, has intimated his intention of spending a week for the same purpose in this city and its vicinity. Arrangements have therefore been made for him to address the following congregations and Sunday schools:

Saturday, June 23, 1 p. m., St. John's, York Mills, (annual festival.) Sunday, June 24, 11 a. m. (Sermon) St. Peter's; 3 p. m., Holy Trinity Sunday school; 4 p. m., St. George's; 7 p. m., All Saints (Sermon.) Monday, 25th, 7:30, St. John's Sunday school. Tuesday, 26, 7:30, St. Stephen's Sunday school. Wednesday, 27, 1 p. m., Wellington Square (an assemblage of the Sunday schools of the Deanery.) Thursday, 28, 7:30, St. Paul's Sunday school. Friday, 29, 7:30, Church of Redeemer Sunday school.

Mr. Wilson has with him two pupils from the Shingwauk Home and a beautifully executed model of the institution and premises. The reports of his reception at Montreal and other places are highly satisfactory.

As Mr. Wilson's time does not admit of his visiting every school where he is desired, the clergy of those schools will further the cause by inviting the teachers and children of their schools to attend the nearest meeting.

SALTER A. GIVENS,
Rural Dean.

GEORGINA.—On Sunday June 10th, a new church was opened for divine service in this parish. It is a commodious and strikingly handsome edifice of cut stone, built on the shore of Lake Simcoe, near the site of the old St. George's Church, by Captain Sibbald and his two brothers as a memorial to their mother, the late Mrs. Colonel Sibbald.

The Rev. Canon Ritchie, incumbent, preached a very able and appropriate sermon to a large and attentive audience, taking for his text Psalm v. ver. 7, "and in Thy fear will I worship toward thy Holy Temple," in which he alluded to the magnificence of the building and to the comparison it would bear to other churches throughout the Province, and to the generosity and Christian benevolence of the gentlemen who have supplied us with such a place of worship. He also thanked them on behalf of the congregation, which expression will be most cordially endorsed by all those who may have an opportunity to worship within its walls.

GRAFTON.—Northumberland Rural Deanery.—The regular meeting of this Deanery was held at the Rectory, on Wednesday, 30th May. There were present the Venerable the Archdeacon, of Peterborough, the Rev. R. Hindes, B. A., Incumbent of Campbelford, Rev. W. H. Wadleigh, B. A., missionary at Gore's Landing, Rev. W. C. Bradshaw, Incumbent of Ashburnham, and Rev. H. D. Cooper, B. A., Incumbent of Colborne. Morning prayers were said and the

Holy Communion celebrated at 10.30 a. m. The sermon was preached by the Rev. Hindes, from St. John, and was an excellent discourse on the authority and Divine institution of the Three Orders of the ministry in the Church of Christ. There was a good congregation present, a large number of whom staid and partook of the Holy Communion with the clergy present. Immediately after the service the clergy assembled at the Rectory, and having transacted the regular routine business, entered into an interesting conversation on nature and objects of the Sunday-school convention to be held in the fall in the archdeaconry of Peterborough. The Rev. W. C. Bradshaw who has had some experience in Sunday-school conventions gave some very interesting information and suggestions with regard to their working and management. As it is proposed to hold this convention about the time usually selected for holding the next regular meeting of this Deanery for the sake of convenience, it was agreed to hold the Deanery meeting at the same time and place as the convention. The meeting then adjourned.

Colborne June 15th, 1877.

MEETING OF SYNOD.—The preparatory service was held in St. George's Church at 10 a. m., at which the Revs. Messrs. Pearson and Cayley chanted Morning Prayer; the Venerable Archdeacon Wilson and Rev. Rural Dean Stewart read the Lessons; Venerable Archdeacon Whitaker said the Ante Communion service, and the Rev. Dr. O'Meara preached on "The love of Christ constraineth us." Holy Communion was afterwards administered by his Lordship, Archdeacon Whitaker, and Rural Dean Stewart.

The Synod assembled in the afternoon at St. George's school room, when the Lord Bishop gave the following address:

My Reverend brethren, and brethren of the Laity: We renew to-day our duties as members of the Synod of this Diocese, and may the Divine wisdom guide us in our deliberations.

Obituary.—The past year, like those that preceded it, has its record of losses to this Diocese by death. Three clergymen, since we last met here, have been taken from us. The Rev. Mark Burnham, for sometime Rector of Peterboro' but of late years obliged to relinquish all active duty, was ordained in 1829, and was first on the list of our clergy in their order of seniority. His first parochial charge was that of St. Thomas, now in the diocese of Huron, where he labored for more than twenty-two years, extending his ministrations to a long distance in the surrounding country. He was practically, as most clergymen in those days were, a travelling missionary; and the fruits of his labours are seen in the establishment of several flourishing parishes throughout the area of his early labours.

The Reverend George Hill, whose death took place last autumn, was for several years a most active and efficient missionary in Chinguacousy and parts contiguous. On removal to Markham, he was equally earnest and successful there; but about ten years ago, his health became seriously impaired. Though somewhat recruited by a visit to England in 1867, he was never again equal to the work of his earlier years; and, for many months previous to his death, he was almost wholly incapacitated for duty.

The ministerial career of the Reverend Frederick A. Bethune was a short but bright one. None could surpass him in earnest and conscientious devotion to his duties, and many will bear testimony to the purity and holiness of his life. He died, resigned and happy, in a distant land amongst loving friends with most comforting assurance that he has passed from his brief warfare on earth to the rest of the people of God.

In passing from these to the loss by death of lay-members of this Synod, I need not repeat here the tribute I have already placed before the world to the memory of our late Chancellor, the Hon. John Hillyard Cameron. The brilliancy of his talents, and the value of his services to the Church in the establishment of our Commutation funds, cannot be over-rated; and it was remarkably over-ruled that the fact of his death extinguished that indebtedness to the Church which, with the load of care and of mental distress that it brought, no doubt shortened his days.

Statistics.—During the past year I held two Ordinations: one in the town of Peterboro', on the 15th October, when four were admitted Deacons, and four advanced to the Priesthood. The other was held in All Saints Church in this City on the 7th January last, when three were admitted Deacons. From these we have received an addition of seven clergymen; and during the past year five have come to us from other Dioceses. Two in that interval have left us for other spheres of labour, and two are absent on leave.

During the past year I have consecrated five Churches, and four Burial Grounds; of the latter, one being a private one in the environs of Toronto. Confirmations have been held, since the last meeting of Synod, in sixty-one places, and the number admitted to that rite were 484 males, and 772 females; in all, 1256.

Confirmations are held in alternate years, east and north-west of Toronto, so that those announced from year to year embrace about one-half the Diocese, and, consequently, the number confirmed in the whole Diocese in the course of two years would be fully double the number of that now recorded. In most of the Churches in this city, Confirmations are held annually.

CONFERENCE OF MEMBERS OF SYNOD.

The Executive Committee, I perceive, have taken action upon a suggestion I made two years ago in reference to the substitution, biennially, of a conference of the Clergy and Laity of the Diocese for the ordinary work of the Synod. Although I have heard no reason, to myself convincing, why this proposal should not be adopted, I shall, nevertheless, be ready to acquiesce in any arrangement which may be decided upon by the Synod for practically carrying out the object in view. While concurring, generally, in the course recommended by the Executive Committee, I may be allowed to express my objection to a part of its details,—namely, that such conference should take place in the evening of each day on which the Synod shall meet. I fear it would be discovered that this plan would throw upon the members of Synod a superabundance of work; and that, in consequence, we should not obtain the advantages that were meant to be gained. Six or seven hours close attention to business are sufficiently exhausting; and to proceed jaded and wearied to another department of work for a considerable portion of the night, seems more than ought to be imposed upon its members.

The reading of valuable and interesting papers, too, are not likely to receive the attention they deserve, from tired hearers; and any discussion upon the subject of such papers would be comparatively spiritless. I should therefore propose, instead of that arrangement, the closing of the business of the Synod on Thursday evening, which could very easily be accomplished, and devoting the whole of Friday, the evening included, to the duties proposed in a conference. All in this case, would go fresh to the work. There would be vigour and vivacity on the one side, and a patient and hearty interest on the other; and we should be acquiring, though on a limited scale, the benefits obtained from the Church Congress of the Mother Country.

MISSION FUND.

In my address to the Synod last year, I suggested the desirability of taking active steps to remove the amount of debt which the Mission Fund of the Diocese had unhappily contracted; and I expressed my belief that, with becoming exertion in the appeal, and a dutiful generosity on the part of those appealed to, not only could the indebtedness be removed, but a considerable additional amount secured that might be made to aid a permanent Sustentation Fund for the Diocese. At the quarterly meeting of the Mission Board in February last, it was resolved that active steps should be taken for carrying out this suggestion; and an active canvass, by several clergymen and laymen, was immediately commenced in this city. It was considered advisable to limit the effort, for the present, to Toronto, and await the results of the harvest before undertaking the work in the other portions of the Diocese. Toronto has not, in the aggregate, disappointed us; for considerably more than \$5000 have been contributed, and the completion of the canvass would raise it to at least \$6000.

I am not without hope of corresponding results from a canvass, prosecuted with the vigour that that characterized the effort here, of the towns and villages and rural parishes outside the precincts of Toronto. A faithful, earnest setting forth of the duty of giving generously to so prominent a Christian work as this, cannot fail to make its due impression, and gain an adequate response. No genuine believer in the truth and blessings of the Gospel can turn an ear of indifference to appeals which mean the maintenance of the knowledge of that Gospel and the diffusion and perpetuation of its blessings. Our Lord himself was the Author of a ministry for this purpose; He appointed men for the special object of declaring throughout the world the priceless boon of salvation; and He provided the way by which this should be proclaimed to the world's end. And if men, alive to the value of this great salvation, have freely received of its Author the means by which the sustenance and comforts of this life are secured, they ought freely to give of those means for the support of the religion which assures the peace and blessedness of the everlasting world. Many are free and loud in their complaints when the seasons are unfavourable and the harvests are scant, but there seems often to be a forgetfulness that God is the Arbiter of all, and these reverses may be meant by Him to remind an unthinking people of their dependence upon Him, and an ungrateful people of the meagreness of their gifts for His sake. They receive His bounties, and in many cases become rich and prosperous, abounding in the comforts and luxuries of the present life, and laying up much in store for their children and children's children. But when a portion of the substance which God has given is asked for the maintenance of his ministers, and the spread far and wide of the treasures which enrich and gladden the soul, how slender often and even grudging is the gift that is tendered; how many hearts are allowed to ache in the struggle against penury, which they are toiling for the spiritual life of those around them whose barns are filled, and whose comforts are supplied through the beneficence of the Almighty! How few, contemplating their earthly possessions, and the duty of appropriating a share of them to the cause of God, argue, as Solomon did, "all things come of thee, and of thine own have we given thee."

If there be many who have wronged themselves, as well as robbed God, by this selfish course of action, they would do well—for their own real peace and truest enjoyment—to try the better course which religious duty instigates. They might require satisfactions to which they were strangers before; experience enjoyment where hitherto there was lassitude and discontent. They might have chords of the inner life touched, which had never before been awakened; and an atmosphere produced around them, not of the earth's impurity, but such as Divine influences render healthful and refreshing to our better part, the soul.

INTERRUPTIONS OF UNITY.

With the best intentions it was provided that, at the annual openings of our Synod, we should adopt the prayer for the Unity of the Church, deprecating the calamities which our unhappy divisions tend to bring upon it. If this be allowed to degenerate into a mere petition of form, and no effort be made to exhibit in practice what is pronounced by the lips, the use of such a prayer would merit the Apostles' condemnation of its being as mere "sounding brass or a tinkling cymbal." Solemn prayers with a solemn intention throw unquestionably a great responsibility upon those that use them. When the spirit of such prayers is contradicted in practice, close and earnest inquiry as to the cause is demanded from us. We are bound to consider why it is that, singularly in this Diocese, there exist organizations working in opposition to those that have been constituted by its highest authority, the Synod, representing the Clergy and Laity of the Church. The existence of such antagonistic bodies must intensify, widen and perpetuate the divisions against which we feel it a duty to pray. There is something terrible, we must affirm, in such an inconsistency.

If, in the early ages of the church, nothing was

done without the Bishop, much less, in these later days, should aught affecting the work and welfare of the church in this Diocese be taken in hand without reference to that legislation and executive organization, through which the Bishop seeks the counsel and the co-operation alike of the clergy and laity, in the prosecution of those important objects in which we all have a common interest.

No thoughtful and reasonable man can question that the establishment of a fund for sustaining Missions within the Diocese, administered by members of the church independently of this Synod, cannot but be in theory, an infringement on the functions of the Synod; and practically, a most serious obstacle to the effectual discharge of those functions. Such a proceeding may justly call for a solemn protest, on the part of that body against the inevitable danger which must be occasioned by divided counsels, and by the diversion of the offerings of members of our church into channels, other than those provided by the church and over which the church in her collective capacity, has no control.

The establishment of a theological school by the same association from which this Mission fund has originated, does not, indeed, so directly infringe on the province of the Synod; inasmuch as the college which the Church has established mainly for the education of candidates for Holy Orders, was founded before Synodical action was introduced among us, and cannot, without material changes in its constitution, by no means easy to effect, be placed under the direct control of the Synod of this Diocese.

Yet I feel that I may appeal, with all confidence to the members of this Synod, both lay and clerical, for their moral support in the course which I have felt myself compelled to adopt in respect to the proposed theological school.

The Bishops of the Province of Ontario are *ex officio* members of the governing body of Trinity College. They possess and exercise the right of nominating, for their own dioceses, members—both lay and clerical—of that governing body; and thus every security has been given that the College shall be under the control of those who are most nearly concerned, in the faithful and efficient fulfilment of the purposes for which it was primarily established.

Having myself no ground whatever to distrust the administration of Trinity College, I hold myself to be most strongly bound to vindicate its character, and to promote its efficiency; and I conceive that both the one and the other must be most injuriously affected, should I recognize another institution established for the same purpose, within this diocese, and indeed in this city itself. Accordingly, I have felt it to be my solemn duty to withhold a recognition, which, if granted, must inevitably foster miserable divisions amongst us, and do a grievous wrong to Trinity College, commended as this is to my cordial sympathies, both by the memory of the past and by the experience of the present.

I contend, at the outset, that such a school is unnecessary. The staff of our Church University is quite sufficient, or can be made sufficient, for every branch of theological instruction. We certainly do not need a second school for Hebrew, the Greek Testament, Biblical History, the Evidences of Christianity, the Book of Common Prayer, or for Ecclesiastical History. If it be judged desirable to have some further or distinct teaching on Christian doctrine, it would not be impossible to have this supplied within the University itself in a manner that would meet the views of the most tender in conscience. The past history of Trinity College abundantly testifies that, even on these delicate points, there has been no check to freedom of thought. Many of its alumni have shown themselves to be of the Evangelical school, and as a rule they have worked harmoniously and kindly with those of their brother clergymen with whom in some doctrinal points they differed.

I can well foresee what will be the influence of the rival school now ushered into life, upon the peace and welfare of the Church in this diocese. By the act of an opposing power within us, divisions in this diocese have reached already a painful extent; and every independent organization that this power begets and fosters, must deepen and widen the division. And the conflicts that follow,

as experience too sadly shows, will not be for the majesty and holiness of truth, but for selfish aims and party dominancy. They must produce a hampered and divided administration of the Church's general interest; create and prolong a divided authority; and render our parish vestries a standing battle ground for opposing parties, leading to the extinction of a healthful spiritual life amongst them.

These adverse organizations, with their baneful consequences, bring upon any Bishop fearful responsibilities. To one late in the evening of life, when peace is a boon so precious, these are of inexpressible weight. While shrinking, myself, from a course that would make this responsibility a burden upon the conscience as well as a distress to the mind, I should shun it the more because of the probable near termination of my administrative work. In this contemplation, I could not bequeath to my successor a course of action which might prove to him a serious embarrassment at the outset of his onerous duties.

We are, too, without a precedent in the Dioceses of this Dominion of the rival and conflicting agencies which are sought to be imposed upon us here. Great Britain and Ireland, without suppression of free religious thought or trammel on the conscience, could supply more than twenty thousand clergymen from three Universities; we cannot need two, in a single Diocese for less than two hundred. We must not uphold the anomaly, if it be thrust upon us by means that we can consider reckless and revolutionary. We must adhere to the line of duty, though others unhappily swerve from it.

The lapse of four years has deepened the convictions which have constrained me to address these words to you. Much as I wish that the influence of those eventful years had been to bring others to the cultivation of peace and harmonious action, and to unite in keeping this Diocese in its once undisturbed integrity; yet if they refuse this wise and dutiful course, we must ourselves, loyally and honestly adhere to it.

I shall trespass no further, gentlemen, upon your time and attention; but shall express my hope and belief that, conflicting as, on some points, the opinions and utterances of members of the Synod may be, I shall be able at the close of this Session to express, as in time past, my congratulations and satisfaction on the temper of Christian forbearance and brotherly kindness by which its discussions have been on the whole characterized.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—On Sunday, June 10th. the Bishop of Niagara spent the day at Christ Church. His Lordship preached in the morning a most earnest and practical sermon, and which we are sure must be followed by beneficial results. In the afternoon his Lordship also very kindly consented to visit the Sunday School, and there spoke words of cheer and counsel to teachers and scholars, and encouraged both, very much by his presence, and in the evening administered the rite of confirmation to a class of twelve. The pretty little church was crowded to its utmost, many being unable to get in. Those who were fortunate enough to get seats were delighted and we trust greatly benefited by the address which followed, and which was listened to with profound attention.

The singing at both services was very hearty and congregational, as it should always be. His Lordship was the guest of Mr. Leggat, who stands among the first, in the list of those who delight to spend, and be spent, in the dear Lord's service. We are sure this visit of His Lordship has stirred up many, to an increased activity in the cause of Christ and His Church, and we trust that this is but one of the many visitations His Lordship may be spared to make among his people at Clifton, feeling, as we do, confident, that they serve to build us up in our most holy faith.

HURON.

(FROM OUR OWN CORRESPONDENT.)

HENSALL.—His Lordship the Bishop of the diocese confirmed a large class of candidates for admission to the full communion of the Church.

Hensell is a village lately come into existence on the line of the Huron and Bruce Railway, and the church true to her mission has built a house of worship, and now has received into her fold the first fruits from her labours.

St. Paul's, London.—On Sunday evening evening, June 11th there was confirmation service when the Bishop confirmed fifty one candidates. The interest in the service felt by all present was still further intensified by the earnest address of the Bishop to those confirmed. He preached the sermon of the evening, an earnest practical discourse, taking as his text the words of St. Paul "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." The number confirmed may seem small, but the confirmations are not now once in three years but annually, and that in five churches in this city, not one only. The inequality of the numbers of those confirmed in each sex was greater than usual,—males eleven, females forty.

Visit of the Bishop elect of Mexico. Rev. Dr. Reilly Bishop elect of Mexico is expected here next week. He is to preach in St. Pauls, London at morning, service and at evening service in the Memorial Church, and will be present at the meeting of the synod.

Diocesan Synod.—The annual meeting of the Diocesan Synod will commence on Tuesday, the 19th inst. The opening service will be preached by the Rev. H. C. Potter, D. D., of Grace Church New York. The offertory will be devoted to the mission fund of the Diocese.

The following is a synopsis of the matter of general interest to the church that is to be submitted to the synod:—

1 A new method of electing Synod Committees and delegates to the Provincial Synod.

2 By Mr. Baird—A canon to divide the income of the Archdeacon's Fund among the Archdeacons, instead of as at present giving the whole to the Archdeacon of Huron.

By Archdeacon Sweatman—A canon to constitute parishes, that provide a salary of \$800, and a residence for their clergy "Synod Rectories." By the committee—A canon on the superannuation of Clergy. By Rev. J. Wright—Amendment to the W. & O. Canon.

3 The bye-law for the distribution of the Mission Fund, and the by-law for the management of vestries.

4 Alterations in the constitution of the Synod concerning the election of lay delegates.

5 By Judge Kingsmill—Proposition (1) to have a fixed day for annual meeting of Synod; and (2) to place the appointment of clergymen to different parishes in the hands of the Bishop, the Dean, the Archdeacon, the Rural Dean and the churchwardens of the parish.

6 Propositions by Rev. J. Wright—(1) That the meeting of the standing committee be open to the members of the church, unless voted otherwise by the majority for special business. (2) That Parliament be petitioned for power to alienate the Rectorial Surplus. (3) That Parliament be petitioned for power to alienate all crown endowments; and (4) A new scheme to provide for the Mission Fund debt.

Rev. W. Rainsford preached in St. Pauls last Wednesday evening.

British News.

ENGLAND.

BOLTON.—The Rev. Canon Powell, Vicar, in consequence of the recent judgment, gives notice that, in future, preaching in the surplice will be the "Use" in his church.

STAMFORD.—The Bishop of Lincoln has desired the Rector of this Parish, the Rev. H. Macdougall, to discontinue the use of unfermented "wine" in celebrating the Holy Communion.

SUNDAY SCHOOL INSTITUTE.—The Festival service of the Church Sunday School Institute was held on the 14th ult. in St. Paul's Cathedral, the singing being led by the choir of the Lay Helpers' Association. An excellent sermon was preached

by the Rev. W. D. Maclagan, M.A., Vicar of Kensington and Chaplain to the Bishop of London.

COFFEE ROOMS.—As a counter attraction to public houses, coffee rooms are being more extensively established in connection with Church work, by various branches of the Church of England Temperance Society. They are found to be a pecuniary success. Until something of this kind is extensively adopted by Prohibitionists and others in Canada, there will always be a demand for taverns and saloons; and all the Acts of the Dominion Parliament that can be passed in the direction of Temperance will be of no avail.

LORD SHREWSBURY.—By the sudden death of the lamented Lord Shrewsbury, the Church has lost one of her most faithful and staunch supporters. On the day before his death, he attended and spoke with his accustomed geniality, at the annual gathering at St. John's College, Hurstpierpoint. He was loved by very many, and respected by all.

MR. DALE.—A flaw has been discovered in the proceedings against Mr. Pelham Dale, of St. Vedast's. On the 30th ult., Mr. Charles, Q.C., procured a rule nisi, calling on Lord Penzance and others to show cause why a prohibition should not issue from the Court of Queen's Bench.

THE Nonconformist, in commenting on the Ridsdale judgment, said that, while it would not indulge in so unprofitable an amusement as arguing with a Court of Final Appeal, it hoped that the Privy Council method would not be extended to other branches of the judicature. The Spectator says: "It is not the first time in English history that judges have made law under cover of explaining it."

THE BISHOP OF LONDON'S FUND.—At a church in London, on counting over the collection, a carefully folded piece of silver paper was observed and eagerly opened. It contained the following inscription: "I was prepared to give, as usual, a large subscription to the Bishop of London's Fund, but after the last gross miscarriage of justice, I have felt bound to transfer the amount to the League for the Disestablishment of the English Church."

THE BISHOP ELECT OF ROCHESTER.—It is called to mind that in 1863, the old parish of St. Giles-in-the-fields was repaired and decorated at the expense of more than £3,000 stg. This large sum was subscribed by the inhabitants most willingly in a short time. It was remarked at the time that this almost spontaneous subscription was attributable to a respect for the Rev. Anthony Thorold, who had then been but five years Rector, and who during that time had done more real good for the parish than all the previous incumbents had done in fifty years, in the education of the poor, in sanitary matters, and in the architecture of the buildings in the parish.

THE RECENT JUDGMENT.—A broad churchman, the Rev. H. R. Haweis, at St. James's, Westmoreland-street, has delivered a dissertation on the judgment in the Ridsdale case. He thought the Privy Council had got into a difficulty which it could never get out of. It was clear, he said, that the Prayer Book permitted the clergy to wear those vestments—copes and chasubles—prescribed by Edward the Sixth's first Prayer Book. But the Privy Council forbids them on the authority of Queen Elizabeth's Advertisements, although there is not a word about the Advertisements in the Prayer Book, and the most learned judges are of opinion they never had the force of law.

Among the signatures to the petition for the repeal of the Public Worship Regulation Act, there is one from the Rector of a Cumberland Parish, who appended the following foot note:—"I am not a High Church party man, but an extreme Protestant. The freedom I ask, I freely give to those from whom I differ."

FOREIGN MISSIONARY NOTES.

CEYLON.—It appears that the Missionaries in Ceylon are contemplating the erection of churches in open defiance of their Bishop, and that the

latter has given them three months' notice to consider their ways before he commences proceedings against them. This is an evident case of defiance of lawful authority from a section that is always telling us to obey the law.

AMERICAN CHURCH CONGRESS.—At this Congress, which will meet in New York, during the week commencing October 28th, the following topics are to be discussed:—1. The Church Architecture that we need. 2. The true policy towards the Indian tribes. 3. The relation of the popular press to Christianity in America. 4. The spiritual forces in civilization. 5. Christianity and popular amusements. 6. The organization and administration of charity. 7. The influence of the pulpit upon modern thought and life. 8. The relation of the Christian Church to social and national life in America.

CONFIRMATIONS.—Under the auspices of the Society for the Propagation of Christian knowledge, and by commission from the Bishop of London, the Bishop of Brechin has recently been engaged in administering the rite of confirmation to various members of the Anglican communion in Belgium, Germany, Switzerland, and France. The Bishop of Gibraltar has the oversight of all congregations of English churchmen in the south of Europe, while those in the northern parts have been traditionally under the superintendence of the Bishop of London, who grants licenses to all their clergy, and provides episcopal ministrations for the people.

THE OLD CATHOLICS.—At the late annual Synod held at Bonn, it was announced that they number 53,640 adherents as against 49,908, a gain of 3,732, or more than 7 per cent. The ministerial staff only numbers 59 priests, of whom 55 are actively engaged in parochial work. During the year there have been five accessions, including two newly ordained; but the losses have exactly balanced the gains. A general confession has been provided for public worship, and other alterations are made with a view to eradicate the system of Mass-mongering. Permission is also given to the congregations to use certain portions of the Mass service in a tongue that is understood by the people. The question of the abolition of compulsory celibacy has been referred to the Council to report next year on the legal hindrances that stand in the way.

CEYLON.—The Ceylon Times gives a quotation from the Singhalese Pradeepaya, as showing what the natives think about the Church Missionary Society's agents and their conduct to the excellent Bishop of Colombo. After referring to the differences between Bishop Copleston and the Missionaries, and the withdrawal of the licenses of the latter by the Bishop, the Pradeepaya says: "When we consider the constitution of the Church of England, the Missionaries appear to us to be blameworthy, inasmuch as they are all clergymen of the Church of England, and have obtained their licenses from the Bishop—the latter fact proving that they have acknowledged the authority of the Bishop. Having thus acknowledged his authority, it was folly to obstruct the exercise of it. The Missionaries will not gain much by saying that Bishop Coplestone's predecessors did not require of them what the present Bishop asks. This fact only shows a neglect on the part of the former Bishop; and this neglect does not in the least deteriorate the energy of their successor in trying to exercise his proper authority. They cannot bring their former contumacy as a precedent to their present disobedience. A law will not cease its force, whatever may have been the number of times it has been broken."

Correspondence.

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

REFORMATION PRINCIPLES.

SIR,—Your correspondent of the 7th inst., "An Evangelical," but a Churchman," hits hard, but deservedly. There can be no possible objection

to churchmen being evangelical or holding the principles of the Reformation. But that a class of men in the Church, which has substituted the puritanism of the seventeenth century for the sound churchmanship of the sixteenth, should be ever clamoring as the champions of the Reformation is not a little aggravating. Let us put the claim, which men of this class are incessantly making, to a test. I observe by the St. John papers that in addition to the Church Association and the Church Association newspaper, your good church people of Toronto are going to have a Church Association Theological School, and that in order to ensure its faithfulness to the "principles of the Reformation" the Rev. I. P. Sheraton has been sent for from Pictou to be its Principal. That Mr. Sheraton is a good man and a fair scholar there is no reason, that I am aware of, to dispute; but it is not so very long since he was a presbyterian, which he was brought up, and, excepting that he considers Episcopacy a more convenient form of church government than presbyterian, I venture to say his change of sect (for that is all such a change involves to men of his views) cost him scarcely any other change of tenet or opinion. He told a mutual friend, since he was in orders in our Church, that a bishop was only a presiding Presbyter.

The Reformation of the Church of England can never cease to be a source of surpassing wonder to all true churchmen of the present day, who, looking back to the times and circumstances in and under which it took place, the savage spirit of persecution on both sides, the exigencies of the cruel monarch under whom it began and the political and ecclesiastical strife and passion which raged—who, I say, can contemplate the grand, well balanced, Scriptural Church, which emanated from the furious storm, without astonishment? Who can regard our Anglican orders, liturgy, sacraments, offices, ritual, the preservation of so much that was primitive and Catholic, and the sloughing off of so much that was Roman and un-Catholic, and not feel how wonderfully our Church was guided through that great crisis by the men of that day, who, under God, held her destinies in their hands? Now, sir, the test I propose for the men who now claim solely to represent the "Principles of the Reformation," is simply to ask the question: Had they been the fathers of the Reformation what sort of a Church would England and the Anglican Communion have to-day? Had it, for instance, pleased providence, instead of graciously preserving the Rev. Mr. Sheraton and the "Church Association" for this generation, to have permitted the former to be Archbishop of Canterbury, and the latter, Convocation about the middle of the 16th century, how far would the Church of the Reformation recognize itself? But *quid rides?* * * * Perhaps it is unnecessary to pursue the enquiry further. Instead of doing so I will conclude with an extract from the Rev. J. H. Blunt, speaking of the Puritans: "Meanwhile, in face of the successful efforts of the reforming bishops and clergy of the Church of England to preserve intact all the essentials of communion with the whole Catholic Church, there had sprung up a party, less wise and learned indeed, but abundantly noisy and self-confident, who could not distinguish between Catholic truth and Roman additions to it, and was less anxious to preserve the identity and oneness of the Church of England than to gain attention for their own novelties." Yours obediently,

A REFORMATION CHURCHMAN.
St. John, N. B., June 11.

MEMORANDUM.—We have received a communication from Dr. Ussher, of the "Reformed Episcopal," in reference to the statement made last week by our London correspondent concerning a letter said to have been addressed by Mr. Rainsford to Mr. Tilley. We are not in a position either to endorse or refute our correspondent's statement. Dr. Ussher has, however, shown us the letter addressed by Mr. Rainsford to himself, and we have no reason to doubt its authenticity, although we did imagine it must have been a hoax. We must, however, leave that gentleman and Mr. Rainsford to settle the discrepancies between their statements, provided they do not use our columns for the purpose. He states the letter from Mr. Rainsford "came by post, and conse-

quently there could have been no intimation conveyed 'with the note;' and further, the Rev. Mr. Rainsford and the Rev. Dr. Ussher are perfect strangers, never having spoken or met in their lives." And he complains that "the pastor of the Reformed Episcopal Church was not invited with the Evangelical ministers to be present at Mr. Rainsford's services.—[Ed.]

Family Reading.

ONE LIFE ONLY.

CHAPTER XXVI.

When preacher and people had left the church, one only remained in the solemn darkness of that holy place; his proud knees bent, his haughtily head laid low, for it had been to Humphrey Atherstone as though a keen pure wind from heaven had suddenly swept through his soul, dispersing utterly all the mists of sophistry and expediency wherewith he had so long obscured to himself the steadfast light of truth. He had built himself up in the fatal delusion that it is permissible to do evil that good may come; he had ruled his life by his own self-blinded judgment, instead of by that immutable law of holiness, whose foundations are from everlasting God; and he saw that when time should be no longer, and he stood amid the wreck of all things perishing, he could lay no claim to the eternal love of Jesus, because of the earthly idols whom alone he had worshipped till that hour, and to whom he had not spared to offer up in unholy sacrifice even his own integrity. It should be so no longer; of that he was fully determined, as he lay there prostrate, for the first time in his life, in unreserved submission before the Divine Truth. Mistaken and erring as he had been, he was in reality too noble and true a man to resist for a moment the awakening which had so suddenly come upon him. But it befell him as it does all who tamper with their own purity of conscience, that he had so confused his sense of right by false reasonings as to be quite unable to unravel the intricacies of his position with sufficient clearness to discern unmistakably the course which he was now bound, in the sight of God to pursue. He saw plainly enough what had been the nature of his own unconscious idolatry. He had given himself to his home and his people first, and then, with far more complete surrender, he had delivered up his whole being to the influence of the one sweet love which he had won too surely to himself. How, he asked himself, was he to render unto these that which was indeed their due, and yet do perfect justice to the claims on his own soul of an uncompromising righteousness? He could not answer the question. But no greater proof could have been given of the change that night had wrought on Humphrey Atherstone, than the determination to which he came, that he would no longer trust his own judgment, but would seek counsel in his extremity from that brave messenger of truth, whose mission it had been to tear away the veil which so long had hid him from himself.

There must be no delay; Humphrey Atherstone felt that he could not live another day in the terrible state of bewilderment and indecision into which he had been plunged, and the tardy light of New Year's morning found him seated opposite to Trafford in the clergyman's study.

It was the bitterest humiliation to this man to lay bare the secrets of his proud soul before any mortal gaze. But his strong will was as potent for good as it had been for evil, when once the right impetus was given to it. He had resolved he would know how the clear spiritual discernment of this true servant of God would solve the problem of his life, and he would not be deterred from his purpose by the burning pain it cost him. They were a strange contrast, those two men—Trafford with his eyes full of light and peace, and a radiance in his smile which no earthly joy could give: Atherstone with his beautiful face dark and almost forbidding in the anguish of his shame; but both were straightforward and outspoken, and neither of them made the least hesitation in grappling with the question which had brought them together. "Mr. Trafford," said Atherstone, "I went into your church last night, and you had

power to show me that for the last five years I have been walking blindfolded by my own hands, in a tortuous path, which has led me into a position I can only view with infinite self-scorn; yet I am unable to see in what way I can overcome the difficulties which have brought me to this. You have the wisdom which is not of this world, and I have come to ask you to use it for my enlightenment in the crisis your own words have induced."

The quiet courtesy with which Trafford gave his assent soothed Atherstone's wounded pride far more than if he had manifested any eagerness to help him, and bending his dark eyes keenly on the preacher's face he went on slowly: "Mr. Trafford, I am well aware under what a stigma I lie in this neighbourhood, and before I say one word of my real history, I must ask you to tell me the worst you have heard of me."

With perfect simplicity Trafford answered that he was aware of all the circumstances of Maurice Atherstone's death, as they were known to the public, and of the subsequent change which had taken place in Humphrey himself, with the inferences which had been drawn from it; "and further," he said, "when Mr. Crichton was committing his people to my care, he mentioned Edwards in particular, and said that he had communicated to him certain facts which satisfied him that the man had sustained a great wrong at your hands; and he asked me, if the opportunity presented itself, to assist him in obtaining redress. I never, however, so much as saw the Malay; he disappeared just at the time when I arrived here."

"Yes," said Atherstone, "he disappeared by my will, never as I hoped to be heard of more, because he stood between me and all that was dear to me on this earth." He paused, while a dark crimson flush rose to his forehead, and then he said firmly and distinctly, "He is Edward Atherstone, only son of my Uncle Maurice, and legitimate possessor of the Abbey and all the lands pertaining to it." Atherstone drew a deep breath when he had thus made the revelation of what was in truth his own fall from rectitude and honour, but he would not trust himself to look at Trafford or wait for any word from him, lest his comments should rouse the fiery passion he so often mastered with difficulty when his pride was assailed. Rapidly he went on and explained to the clergyman all the circumstances connected with the birth of his uncle's son, and the concealment of the boy's parentage, which had just been made known to Una, little as he guessed it, by Miss Amherst. When this much of his painful explanation had been made, he paused at last to let Trafford speak if he would.

The few kind and manly words the preacher uttered in reply showed such entire sympathy, and such a perfect comprehension of his difficulties, that there was more of comfort than of humiliation in going on to give him a full account of the whole process of false reasoning by which he had persuaded himself that he was justified in doing that which was in fact not only dishonourable, but actually dishonest. He saw the truth only too clearly now; but he explained to Trafford that until the day of his uncle's death he had not had the remotest idea that a relationship of any kind whatever existed between Maurice Atherstone and Edwards the Malay; he believed to be simply a most unworthy dependant of inferior birth and position, hopelessly vicious in character, and flagrantly ungrateful for the good education and other advantages which had been so ill bestowed upon him; he believed what—indeed was the case—that the Malay imposed upon the old man's kindness, and that it was a duty he owed both to his uncle and to society in general to prove the man's dishonesty, and secure its due punishment. He acted therefore, purposely, without consulting his uncle when he had the Malay arrested for the fraud in which he himself, as the future heir of the estate, was so much wronged; and he was perfectly thunderstruck when the old man, in a paroxysm of fury at hearing that his son was publicly disgraced, suddenly hurled at him the disclosure of his terrible truth—that the man he had just consigned to the hands of the police was none other than the true heir of Atherstone, by whose permission alone he, so long its virtual owner, could ever hereafter cross the threshold of his ancient home. The fatal attack which put

an end to Maurice Atherstone's wayward life followed so closely on the fit of ungovernable passion by which it was caused, that he had little time left for explanations, but this much Humphrey was able to understand from his broken utterances, that he had never for a single moment contemplated depriving his son in the end, of his name and birthright, though shame and disappointment at his conduct—the more deep because of the love he bore his only child—had made him postpone the revelation from year to year. The Atherstone estates were strictly entailed on the nearest male heir, and even if Edward, who truly filled that place, had been far worse than he was, the old man would not have defrauded him of his rightful inheritance; and in that last brief hour of life his great anxiety was to prevent any wrong being done to his son as a consequence of his own rash delay in acknowledging him. He was just to indicate to his nephew that the ebony cabinet contained all the legal documents necessary for identification of Edwards, as his son and heir, and to add with his last breath, "See that justice is done," before speech and life failed him together, and his unhappy nephew found himself alone with the dead.

When Humphrey came to this point in his recital, he paused a moment, almost shuddering at the recollection of the tremendous struggle through which he had passed in the brief period, during which he alone knew that the death had taken place, and the heritage of the Atherstones had fallen from the lifeless hands of his uncle. In that short space of time he had to make up his mind as to his future course. If the convicted forger, cruel, vicious Malay were to be by him proclaimed as the true heir to Maurice Atherstone's estates, it must be done at once—he could not allow himself to be treated even for a day as the possessor of the property, if he was ever to tell the world that he had no right to it. But was it not possible for him to do so under the circumstances? he could not dissociate Edward in his own mind from accessories of degradation and infamy, which seemed to make it utterly out of the question that he should ever be placed as the representative of the noble Atherstones in the stately home of their ancient race. Was a mere accident of birth, of which the low, disgraced criminal was himself half unconscious, a sufficient reason for bringing shame upon their house and misery on their people? A thousand specious arguments seemed to show Humphrey in that hour of temptation, that he might let the grave close over a secret so pregnant with evil consequences without dishonour or wrong. Their was but one counter-weight to balance all those sophistries, the power of immaculate truth claiming a pure and perfect service from all faithful followers of Christ in the end Humphrey had succumbed to the most subtle of all temptations, that which suggests a compromise with evil, involving enough of personal sacrifice to make it appear almost a virtue. He decided that he could, when in reality he would not, give up Atherstone and its people to so unworthy a master; but he determined that to his own great loss he would limit the wrong done to the person of the Malay alone. He himself would never marry and bring children of his own into the usurped possession unless Edward's only child died, which would place himself once more in the position of presumptive heir. This being the conclusion to which he came while still he stood alone by the corps of his uncle, he had set himself from that hour to carry it out with a silent, inflexible resolution, which had baffled all the curiosity of his neighbours, while it effectually roused their suspicions, and in that position he had remained till within the last year. Then had come a change; and when Atherstone arrived at this point in the strange history he was so frankly telling to the man whose face he had never so much as seen a few hours before, he suddenly stopped and shaded his eyes with his hands for a few minutes, while Trafford sat in perfect silence, letting him think out his thoughts, whatever they were, undisturbed.

CHAPTER XXVII.

Atherstone felt that he could not name Una Dysart to the clergyman; he was but too uncertain whether he would ever have a right to connect her with his destiny, and his pride and delicacy

alike revolted from the idea of revealing to this stranger who it was that had melted away his iron resolution by the power of her sweet love, and given him a glimpse of happiness so exquisite that he had been ready to barter his very soul to win it. He remembered so well as he sat there letting his thoughts go back over the entanglements of the past, how strange a circumstance it had seemed to him, that she whom he so desired to make his wife, should have been the very person to save the life of the child who was the one obstacle between them; he felt now that the fact ought to have been a warning to him to go no further in the crooked path on which he had entered; but so far from this having been the case, he well knew that it was on that very day he first realized that the love he bore her was becoming too strong for the constancy of his self-sacrifice; he could see now that because he had yielded to the specious temptation in his first struggle by the side of his dead uncle, he had become more and more unable to resist every fresh plunge into falsehood and injustice, and at last it had come to this, that in order to win the woman he loved to himself, he had driven the kinsmen whose possessions he was usurping, into a perpetual exile from his country and his home, not only because for the quieting of his uneasy conscience he was determined to be quit of this witness against himself, but because if by any means Edward made good his claim before he had secured Una as his wife, she would too surely be lost to him for ever. How could he, not only impoverished and defeated, but convinced of an actual fraud, so much as look in her pure face again? No! he would not let her stainless name be mixed up in such a tale as this; but he had to tell Trafford what potent influence it was that had come into his life and lured him down to the depths of moral disgrace, in which he was writhing now, and with an effort which the clergyman's keen penetration fully anticipated, he told him all the truth, omitting only to give him the smallest clue to Una's identity. It was done. Humphrey Atherstone has paid to the uttermost farthing the debt of bitter self-abasement, which the conviction of his own errors has brought upon him, and folding his arms he turned his noble, mournful face to the clergyman, and said with a quiet dignity, "Now sir, I make you my judge; I have executed justice on my self for the irrevocable past; but I ask you to tell me how I may make the future pure and true in a position to intricate as that in which I find myself. You can see, no doubt clearly enough how every different course I could take seems alike fatal to the interest of others."

"I do," exclaimed Trafford, warmly grasping his hand; "your trial has indeed been keen and subtle and I can well understand how life seems to lie before you as a hopeless chaos where there is not a ray of light to guide your feet; but Mr. Atherstone, there is but one thing immutable and certain for us men in all the mysteries of the universe, and that is the eternal law of holiness, which nothing can really change or obscure, however much the dimness of our moral sense may prevent us from distinguishing it. Truth and Justice are indistinguishable, for they have their existence in the Being of God, and are an everlasting witness unto Him; therefore when the face of a man is set to do right, it is set towards the Throne of Perfect Purity, and from thence the light streams upon his path, however dark and fatal, and brighten every step before him as with the shining of the noonday sun."

There was a light on Trafford's own face as he spoke, which seemed caught from the very radiance he was describing, and Atherstone bowed his head and said simply, "I believe you, and I trust you; tell me what course your eyes can perceive for me in this darkness."

"Your mistake has been in this," said Trafford, that you have been guided in your actions by the results you expected to flow from them, rather than by the fixed principles of right, which alone should have ruled them. Mr. Atherstone, we men have nothing to do with results, we have a distinct moral law, which is just as real and irreversible as the laws of mathematics, and the logical result of accomplishing it, must be that which is right, and which is the unchanging will of God, although to our blind eyes it may appear as if it would be utterly evil. We have to do that which is right,

no more and no less, and though we should imagine that the results of our doing it would be the very destruction of the universe itself, we yet have to perform it unflinchingly and unreservedly, and leave the consequences to God, in whose eternal righteousness all laws are fixed."

"Following this rule, it is easy to see what my course should have been," said Atherstone.

"It is, undoubtedly: but before we enter on the details of the future, will you tell me, Mr. Atherstone, how far you think your cousin Edward has been or is aware of his true position?"

"I am quite convinced that he has no certain knowledge on the subject, or you may be very sure he would not have left me in possession for a single hour, but that such claims, whatever might be their nature, is, I think, quite clear; my own impression is, that my uncle must often have dropped hints on the subject as an inducement to his son to conduct himself more in accordance with his future position; probably but for his low marriage, which incensed him very much, he would have owned him long ago, but I think at least he must have indicated the ebony cabinet as containing papers bearing on his claims, from the anxiety Edward had always shown to examine it."

"What does it really contain?"

"The certificates of the marriage of Maurice Atherstone and Sanna Gulguli, a Malay girl, of the birth and baptism of their son Edward, and a paper signed and sealed by my uncle identifying the person commonly called Edwards the Malay as the son of whom the certificates refer, and whom he therefore stated to be the legitimate heir of Atherstone Abbey."

Humphrey reddened with shame as he spoke, the unworthiness of his own conduct seemed to stand out in such glaring colors while he thus enumerated the clear proofs of the Malay's right, to the just and honorable man before him.

"It is a matter for great thankfulness that your cousin's claim is so perfectly indisputable. It renders your duty for the future quite unmistakable and it may, in fact, be summed up in one word."

"Restitution—that is your meaning, is it not?"

Trafford bowed his head. "Even so."

"And my people," exclaimed Atherstone, with some agitation, "how will it fare with them, delivered over to the tender mercies of such a man?"

"They are God's people; He will protect them," answered Trafford, quietly.

"And the honor of the name of Atherstone, stained by the crimes of a man who legally should have even now in a convict prison?"

"Has it not been more dishonoured by injustice?" said Trafford. These words stung Atherstone to the quick, for they implied that he had himself dishonoured it, and he started to his feet, his eyes blazing with passion, but the calm, almost angelic expression on the face of the man before him subdued him like pure cold water poured on a smouldering flame, and passing his hand over his eyes he sat down again, saying, "You are right, Mr. Trafford, full restitution shall be made at any cost;" then, while his chest heaved convulsively, he said, "There is one more of whom I must speak; I believe that if I do this deed it will deprive me finally of her whom I love better than my life, and if it were only the utter wreck of my own happiness that were in question, it might be nothing more than a deserved punishment, but, Mr. Trafford, I believe,"—his voice faltered,—"*I believe that she too loves me, she has not hid it from me, and is she to suffer for my sins, poor guileless, trusting child?*"

"If she loves you and continues true to you, I trust you will not ultimately be separated; but even if it were so, there could be no real evil to her in that which would be the distinct outcome of the law of right, and therefore the will of God. Atherstone, you know those deathless words, *Fiat justitia ruat cælum*—let justice be done though the heavens fall; take that as your sovereign law, and follow it wheresoever it may lead you, were it to darkness—were it to death."

Atherstone rose from his seat and held out his hand. "I will, Mr. Trafford, and I thank you."

"You will let me be of use to you in the future if it is in any way possible?" said Trafford cordially pressing his hand.

"I will gladly come to you again, if you will allow me, when I have thought out the details of

my future proceedings; I shall be truly glad of your advice."

So they parted, and heavy-hearted as Atherstone was, he lifted up his head to meet the keen pure morning air with a sense of being restored to himself, which gave him infinite relief after his long course of self-deceit.

(To be Continued.)

Children's Department.

CHARITY.

Only a drop in the bucket,
But every drop will tell:
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the guineas,
It may help some cause to live.

A few little bits of ribbon
And some toys—they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth he think of his children
When they never give at all?

THE POWER OF KINDNESS.

Miss Mason was a young lady who lived in Connecticut. Her father died, and she was obliged to do something for her living. She had been educated for a teacher. There was a school at Westbook, not far from where she lived, without a teacher. She applied for the situation and got it. But she had never taught before, and she felt very awkward and timid in taking charge of a large school.

There were a number of big boys in the school. One of them, Joe Stanton, was the worst boy in the neighbourhood. He was a poor orphan boy, rude, and neglected, and the ring leader of the other boys in all mischief. The first day that Miss Mason took charge of the school, he gave her more trouble than all the other boys put together. He didn't mind what she said.

Poor Miss Mason! she was very much discouraged, and didn't know what to do. Joe Stanton was too big a boy for her to undertake to punish, and yet she felt she could never get on unless something was done to make him behave better. She resolved to try the effect of kindness. So at the close of the afternoon, she asked him, very pleasantly, to stay after the classes were dismissed, and help her shut up the school. He said he would. The shutters were closed, and the door locked, and as she turned to go home Joe walked along with her. As they went on Miss Mason said,—

"Have you any sisters, Joseph?" This touched his heart.

"I had one once," he said; "little Mary. She was my only sister. I used to take care of her, and carry her out of doors, and draw her in the waggon I made for her: and she loved me more than any one else did, and always used to run to the door and meet me when I came home. But she's dead, and nobody cares for me now. Her grave is right over there; perhaps you like to see it some time?"

"Yes, Joseph, let's walk over there now," said the teacher. They went slowly along, still talking about little Mary. They reached the grave and sat down on a stone near it.

"Oh, she's dead! she's dead!" he cried; "and nobody cares for me now."

"Yes, Joseph, I'll care for you," said the teacher, as she laid her hand gently on his uncovered head. Then she spoke to him of Jesus, who is the friend of the fatherless, and of that blessed heaven to which he will take those who love him, and where they will meet their friends again. And then she told him of her own sorrow,—of the loss of her father,—how lonely she felt in the world, and how hard it was to her to manage that large school of big boys.

Then Joe started to his feet, and said, eagerly,—"But I'll help you, Miss Mason. I'll do anything I can to help you."

And so he did. Joe helped Miss Mason, and she had no more trouble in managing the school. She had won his affection by her kindness, and he became the best boy in her school.

THE LITTLE ROPE-MAKER.

The rope-maker belongs to a very large family, and very ancient, too, for we read about in the Bible, Proverbs xxv. 23. Of the rope which he spins, his house is made. He carries within his own body the apparatus for spinning the thread which composes the rope; and this is well, since his pretty house is frequently destroyed by his enemies. For you must know that beautiful as this little ingenious creature is, in his gay coat of orange, red, and black, he is not in good repute.

Some of them sting, and the wound is painful, even causing death. Yet all do not, and you need not run away in terror when you see one. You are larger and more powerful than an insect, and can easily take care of it, and place it where it cannot harm you.

Stand still and watch it as it weaves in and out its thin silken rope. Up it goes, and before you can wink, the rope is fastened, and down it drops with another rope which is as quickly secured, and up it goes again, then round and round, until all is done, and its house of gossamer is ready to "weather the storm," and imprison the rain-drops as they fall. Then when the sun shines how the drops sparkle like gems.

Ah! you have guessed the name of this wonderful creature, and say it is only a bad, deceitful spider, and its house only a trap to catch the poor little flies. Do not blame the spider; it is only following its instinct, and catches the flies to satisfy its hunger.

Now let me tell you what I have read about the little spinning machine. On the under side of the spider's body are four or six little points no larger than the point of a pin. These are the places where the silk is prepared. When the spider wishes to spin a thread, it presses these points with one of its legs, and there appears not one, but a thousand threads, of such fineness, that it is only when all is united that they become visible to the naked eye. Thus the tiny rope of the spider is composed of four, five, or six thousand of these silken threads. How does the spider twist these threads together? With the hindmost pair of legs, which like the rest are furnished with three claws apiece. Using these claws as fingers, the little rope-maker twists her many threads into one with surprising quickness.

WATCHING FOR FATHER.

There's a little face at the window,
And two dimpled hands on the pane;
And somebody's eyes are fixed upon
The gate at the end of the lane.

The hills have caught the shadow
Which heralds the coming night,
And the lane, with its flowery fringe, grows dim
To the watcher's anxious sight.

Where half way down,
Like a glittering crown,
A firefly band have clustered
Round an aster's leaf—
A royal chief—
A driven herd are mustered.

Away behind,
With busy mind,
But a step that is light and free,
And a sun-burnt face
On which the trace
Of a hard day's work you see,

Comes the farmer home from toil,
Driving the cows before him;
And the child-eyes strained at the window there,
Were the first in the house that saw him.

Ah! would, when the day is done
And I leave my cares behind me,
I could have such a pair of winsome eyes
Searching the night to find me!

BISMARCK'S DOG.

The celebrated Prince Bismarck, I am told, has a wonderful dog—a large lean fellow, as black as a raven's wing, faithful and devoted as it is possible for even a dog to be. He is inseparable from his dark-browed master, following him everywhere, without taking his eyes from him.

According to my informant, when the prince is called to the emperor's presence, the dog recognises the helmet which he wears (instead of his military cap), and then he does not follow him. He knows also that he must not accompany his master to the Reichstag (the German parliament), whither the prince ordinarily goes on foot. The dog follows him to the gate of the park, and then his master turns, and, raising his blue cap trimmed with saffron-colored galloon, says briefly, "Reichstag!" The dog understands; he lowers his head, droops his tail, and returns sadly to the house.—*St. Nicholas*.

LIVING TOGETHER.—We have seen, on a printed slip, a set of pithy maxims on the "Art of Living Together." We do not know who wrote them, but they are full of good sense, and might well be laid to heart by every one who lives in constant companionship with another, whether as husband and wife, college chums, or partners in business:

"Avoid having stock subjects of disputation. Do not hold too much to logic, and suppose that everything is to be settled by sufficient reason.

"If you would be loved as a companion, avoid criticism of those with whom you live.

"Let not familiarity swallow up all courtesy."

—Canon Miller not long since delivered a lecture on preaching. "Whether you have divisions or no," he says, "be sure you aim at something, so that, when the sermon is over, no one shall be at a loss to know what it was about. Archbishop Whately used to say that some preachers 'aimed at nothing, and always hit it!' The Archbishop was not without reason for his complaint. I remember a clergyman, a most admirable pastor, of whom, when he had left the parish, an artisan said to his successor, 'Mr.—, in his sermons, always seemed to be hunting for something, but had never caught it when he came to the end.' Canon Miller gave many wise and weighty cautions, *E.g.*, "Preach doctrine practically, and practice doctrinally." "Avoid too abstract a style of preaching." Make very sure of the original and of the context." He says: As regards simplicity, a Dissenting minister once said to me, when speaking of the Evangelical clergy, "I am afraid, in their desire to be simple in their preaching, they are becoming shallow; their is no theology in their sermons." Simplicity is not necessarily shallowness. Sermons should vertebrate; they should have a back-bone of sound, distinctive theology.

—Those, as a general rule, who do most for the Church are the reading people. Those who have no time to wish to read about Christianity, or to whom such reading is a bore, are not the praying, earnest workers and givers. One of our brethren is so impressed with the fact that he says: "The circulation of our periodicals is a sure index of the general growth of the Church in all that is solid and enduring. There cannot be any substantial prosperity among a people who do not know what God is doing for the Church, and what the Church is doing for the world. If I were a pastor, I would aim to at least double the circulation of the Church papers among my people, believing this would more than double the Church power in every department. The pastor has no more valuable assistant than the Church papers." We do not doubt the truth of this statement. It stands to reason; it must be a fact. Then let our clergy see that by the circulation of good books and papers, the members become a reading people.

Church Directory.

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

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

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

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

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

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

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

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

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

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

ST. LUKE'S.—Corner 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. A. G. L. Trew, M.A., Incumbent.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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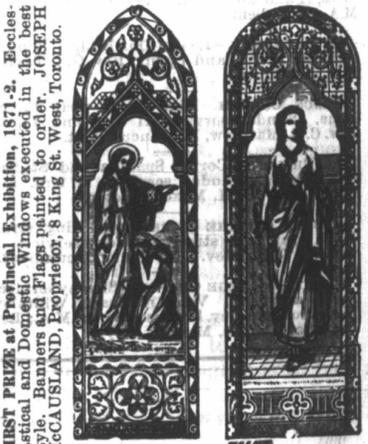
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