

# Dominion Churchman.

Vol. 3.

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[No. 17.]

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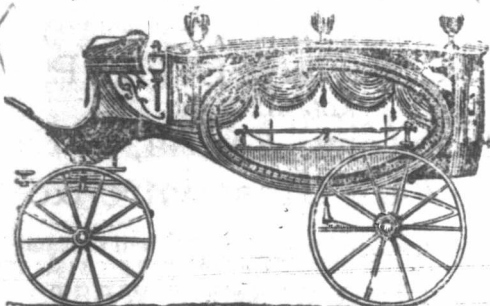
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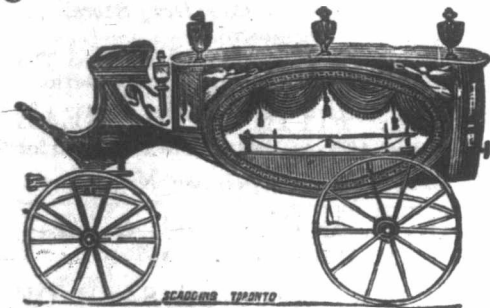
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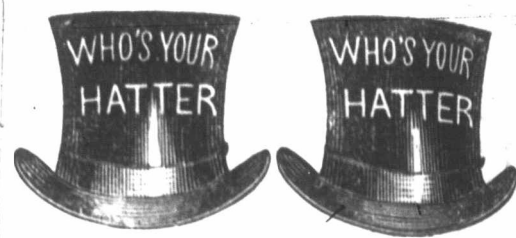
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# Dominion Churchman.

THURSDAY, APRIL 26, 1877.

## THE WEEK.

WE gave circulation not long ago to Colonel Gordon's confident expectations that the vast powers which the Khedive had entrusted to him would enable him to exterminate the slave trade on the Nile. His anticipations may seem to some to be too sanguine, considering the number of persons, official as well as private, that are interested in the traffic, and the extent to which the practice has become almost as second nature to those who have engaged in it from generation to generation. Recent reports, too, of the extent of the trade now carried on in Egyptian vessels from the Red Sea ports almost make one sceptical as to the power of any one man to stop such a gigantic evil. Nor must the uncertainty as to the complete *bona fides* of the Viceroy himself be left out of account. It is undoubtedly more from his desire to indefinitely enlarge his own borders and to obtain control of the trade of the region of the great Nyanzas than to any inherent love of humanity that he is now maintaining a large force of soldiers in Equatorial Africa. But still Colonel Gordon is not a blind enthusiast. He knows what he can accomplish, and the world knows by this time that he is even better than his word. He fully understands both the Khedive's character and the difficulties of his position; and so when he says he means to extinguish the trade on the Nile we are inclined to believe he will do so.

A year or two ago a strange Oriental potentate, the Sultan or Seyid of Zanzibar, visited Europe and was the lion of one London season. People wondered why the English Government made so much of so comparatively unimportant a personage, whose political influence was supposed to be so small. We see now, however, that the effect of the trip has been decidedly good on the Seyid's character. Much against his own inclination, and obviously against his own interests, he has been forced officially to discountenance the Slave Trade. Since his return to Zanzibar he has honestly endeavoured to carry out his treaty engagements, and those who know him well seem convinced that His Highness is personally resolved to put an end to the traffic if he can possibly do so.

The King of Dahomey—to jump across to the west coast of Africa—has been brought to reason by the blockade of his ports, and sues for peace, alleging, however, his inability to pay the fine of 500 barrels of oil which was imposed upon him. Latest despatches say that the English Government is willing to accept a smaller amount, its object, of course, being not to obtain the oil but to bring the sable potentate to reason and to make him feel in his pocket, as he has no conscience, that he must behave better for the future.

And now, to jump to the South of the Continent, the news is again encouraging as to the probability of the Transvaal Republic agreeing to the South African Confederation. President Burgers, who formerly opposed the idea, has now recommended its acceptance to the Volksraad, where, however, the influence of that section of the Boers, who are naturally very jealous of their independence, may defeat the proposal. At the other end of the line, too, the Cape Colony has not officially endorsed Lord Carnarvon's scheme, which, however, must sooner or later be carried out. As Englishmen we must all be interested in the vast continent with whose destinies England is, without any active will of her own, becoming more and more closely connected, as we confidently believe, for some good purpose. As Churchmen we must be particularly interested in South Africa, where the Church is manifesting such wonderful and encouraging evidences of its vitality and of the existence of the true missionary spirit.

The proceedings at Ottawa are of a somewhat unusual, if not a very edifying, character. Presumably we ought to give both sides credit for a desire to maintain the purity as well as the independence of Parliament, but sudden eagerness to discover instances in which members have received Government pay, and the issue of writs against the supposed delinquents for the recovery of sums of varying from two to six hundred thousand dollars for the infringement of the Act, looks very like pique, party rancour, and an angry application of the meanest of all arguments, the *tu quoque*. In the excitement of party strife, injustice is often done to individuals, and violence frequently offered to principles also. Still it will eventually be a gain if the line is more clearly drawn between the permissible and the unpermissible in this matter. It seems absurd to argue that the owner of a newspaper which publishes Government advertisements, is technically or morally a "contractor," though the object of the Act undoubtedly is to prevent members from receiving money in any form from the public purse. But let the question be decided. It is hard for a man to lose his seat for having unwittingly contravened an act of Parliament; but it is infinitely more objectionable for any one wilfully and willingly to contravene the spirit of the Act, or, by secrecy or manoeuvring, to evade its provisions.

The first Annual Report of the Church of England Institute has been sent to us from St. John. Our first feeling, on looking it over, is one of regret—almost, we are afraid, amounting to coveting—that such an organization does not exist in Toronto. We see by its pages that the clergy of all shades of thought—and the shades are still deep and various in New Brunswick—belong to the Institute, which numbers in all 317 members. It has its committee, its lectures, its reading room and library, and in fact, forms just that

centre for Churchmen to rally round, of which in some places we could mention, we feel so lamentably the deficiency. But putting aside our own selfish and perhaps desponding regrets, we heartily congratulate churchmen in St. John in having so far trampled over the petty prejudices which are so often a fatal hindrance to effectual co-operation. We are convinced that, if people will only come together, they can work together. We are not so very far apart after all. Our differences, like worries, are intensified by brooding over them. If we could but work together, we should all draw closer together. New Brunswick has had its period of ecclesiastical darkness—and pretty black it was too—but the light of charity, common sense, and comprehensive toleration has dawned upon it. It is, unfortunately, a light which travels slowly, but still we live in hopes that it may reach Canada West ere long.

As we write these words, the question of peace or war is not decided, at least war has not actually been declared; but we fear that it is almost absolutely certain that hostilities will have commenced before our next issue, perhaps before the present one, meets our readers' eyes. Despite the hopes which are expressed that the war may be localized, few dare believe that such will be the case. A conflagration on so large a scale that once gains headway is not very easily extinguished. What, it may be asked, is Russia going to war for? The Czar answers the question by declaring that he does so in the interests of humanity—an assertion that does as well, perhaps better, than any other. But it hardly is the whole truth. Russia wants to go to war—because she wants to. She has placed herself in such a position before the world, and towards the Turks that she cannot demobilize her army without her doing so being construed as a defeat. The last manifesto of the Sultan is certainly not calculated to soothe Russian susceptibilities. The two Governments have—to use a common phrase—"got to loggerheads," and unfortunately no one of the Great Powers has the means as well as the inclination to insist on each keeping the peace.

It is not at all certain that, should war break out, victory will at the first onset declare itself on the side of Russia. The Turkish Fleet, under Hobart Pasha, is certainly not to be despised, while the land forces are, at least, very different from the "buono Johnnies" who so ingloriously evacuated the position above Balaclava in October 1854. The Turk of to-day, if he can do anything, can fight when well led on, and leaders will not be wanting. In peace, he is usually so enervated, so corrupt, so demoralized, that underneath the debt that science and learning owe to Mahomedans, and judging of El Islam by what we know to-day of Stamboul, or Damascus, we are apt to forget the light that shone from Bagdad, Cairo, and



Cordova. And in war, Leech's pictures of the Turks in the Crimea have far outlived the recollection of the defence of Kalafat and Silistria. Let us not undervalue the Turkish resources. If the Porte can only supply food, ammunition and good officers, the Czar will find that it is no mere military promenade that will give him control of the passes of the Balkan and enable him to dictate another peace at Adrianople, or on the Bosphorus itself.

We read in the *London Morning Post* that "An Irish Bishop, Monsignor Conroy is about to be sent to Canada to get thoroughly informed of the real state of the difficulty between the Liberal and Ultramontane sections of the Roman Catholic clergy in the Dominion. The Liberals accuse the Ultramontanes of provoking intestine war, and, by their journals, preachings, and speeches, exciting the Protestants to uproot Catholicism from the diocese of Quebec. It is probable that the consecration of the new Archbishop of Halifax will take place during the visit of the Papal Emissary. Dr. Hannan will, we believe, prove to be a worthy successor of Archbishop Conolly.

The judgment of the Privy Council in the Ridsdale case has not yet been delivered, but the English papers give us the text of a Memorial to the Bench of Bishops, signed by several dignitaries and prominent clergymen, and which excites very different comments from different quarters. It is charged in the first place against the Memorialists that they do not condemn the excesses to which Mr. Tooth and the extreme Ritualists have resorted. But it requires very little acquaintance with English Churchmen to see, from the signatures attached to the document, that the object of its promoters was to gain a general representative adhesion to certain assertions, one of which is the undesirability of prosecutions for the sake of enforcing strict uniformity. In such a document it was neither necessary nor desirable to censure the sins either of commission or omission, to condemn the ritualists for what they do, or the other party for what they do not do. Both, we believe, are much to blame.

The importance, however, of the document lies in the proposition that "what is required is not the mere interpretation, however skilful, of existing law, but the living voice of the Church clearly laying down what the law shall be in the future." It is this claim for the restitution to the Church of her spiritual power that so mortally offends the *Times*, the *Pall Mall Gazette*, and in our own city, the *Globe*. The latter says "a State-endowed Church is simply a secular institution, to be managed like any other branch of the public service"; that is, the Premier for the time being is the temporary Pope, and Parliament the omnipotent curia by which faith and practice are alike to be defined and regulated, and, with that singular felicity which our contemporary possesses of making all its comments upon the Church in as brusque and offensive

language as possible, it continues, "The house dog must wear the collar, however much the skin may be chafed and the liberty interfered with." Verily we have much to be thankful for in that the Church in Canada, at least, is in no respect "a branch of the Civil Service." In England, too, the influence of such papers, great as it is on political subjects, is singularly small when they touch upon ecclesiastical topics. If the nation really is convinced that it is reasonable and desirable that the Church of England should eternally remain bound to unelastic and frequently unintelligible rubrics, canons and regulations, made three hundred years ago, and quarrelled over ever since, until it may please the Jews, infidels, and heretics of St. Stephen to impose new laws upon her, all we can say is that the severation of Church and State is necessary and desirable. But what does such a step involve? "Disestablishment," says an English High Church paper, "means the dissolution of order in the Church, and revolution in the State. It means the rending asunder the noblest Church polity the world has ever seen, and setting up a reign of schism. It means the extinction of Christianity in many parts of this land as completely as in the Seven Churches of Asia. It means the loss of souls by thousands, and the poisoning of the wells of education, and the giving over the masses to all uncleanness of living." We do not, however, believe that such a catastrophe will occur. Patience and watchfulness on the part of the clergy and laity, and a bold assertion by the Bishops of their own authority and of the Church's rights will probably carry us through the present crisis, and Convocation, modified so as to admit lay representation, will ere long be recognized as the Church's Parliament.

#### THE FOURTH SUNDAY AFTER EASTER.

THE good and perfect gift brought before us in the services of this Sunday may be viewed as a still further development of the fruits of the Resurrection; and which was to be bestowed upon the Church when the next great event of the Christian System should be brought to pass—the Ascension of Jesus Christ into Heaven. And in this way the connection between the Epistle and Gospel may be clearly seen. It might have appeared singular that it should have been deemed expedient for Him to go away who had been the Leader and Benefactor of His disciples and of those who had been willing to receive Him; but He discoursed upon the subject beforehand in such a way that they might be comforted with some foreshadowing of the grandeur and glory of the New Dispensation which was to be perfected after His resurrection and ascension, by the carrying on of His mediatorial kingdom through the ages of the progress of the Christian Church on earth, until He should come again to complete the Messianic scheme and to attain the consummation of all the works and events of His Providence and grace in the fulness of His kingdom and glory in the world without

end. In His discourses, the Lord at this time was preparing His people for understanding, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to the Heavenly world was a far greater gain to them, through His mystical presence, than His remaining upon earth could have been. This good and perfect gift, the gift which the spirit of Truth bestows upon the Church, and through the Church as a corporate body on all her individual members is consequently brought before us as we draw near to Ascension Day, as the true reason why all sorrow, because of her Lord's departure, should be banished from the Church. The Comforter will come to bestow the Gift of the Son of God engrafted upon human nature, and in that gift to bestow Light and Life, Truth and Salvation.

#### CHURCH TROUBES IN BELLEVILLE.

AT a time when there is a general yearning for "unity, peace and concord"; at a time when liberal minded men of all Schools in the Church at Home are earnestly considering by what mutual concessions they may extend as much as possible the common ground between them; when even the opposite parties in the Irish Church are by a natural process of subsidence growing more moderate, it is sad to see how the extreme sections on the one side and on the other become more rabid and impracticable as they see the circle of their sympathisers growing daily smaller and their influence waning. While the ideas of others expand under the genial rays of intelligence and charity, the minds of these bigots, like the pupil of the eye, grow more contracted in the midst of increased light, they become more and more infected with pettiness; they lay the greatest stress upon the most frivolous points and contend fiercely for what Canon Ryle on the one side, or Canon Liddon on the other would regard as "trifles light as air."

In Canada, distant as it is from the focus of the Ritualistic controversy, the centre of commotion and excitement, it might have been supposed that our people would compose themselves to take a cool and impartial view of the whole question and that in consequence, the most expansive and tolerant sentiments upon the subject would find a home in the bosom of our Church. But if we are away from the hurly-burly and heat we are at a distance also from the main sources of light and from the currents of opinion and thought by which our fellow-churchmen in England are being carried into a region possessing a clearer atmosphere and broader outlooks, and hence the narrowness and pettiness from which our brethren are escaping, are being perpetuated among ourselves and even intensified by reason of our comparative isolation.

No more forcible illustration of the state of feeling which is liable to prevail in a colonial community could be found than that which has for some time past given the churches in Belleville city an unenviable celebrity. For two whole years a Ritualistic controversy has been raging between two of the resident clergymen and factions in their congregations;



and what is the controversy all about? Eucharistic Vestments, Incense, Altar-lights, the Eastward position? No, not at all. Well, at least a Surpliced Choir, Processionals, Musical Services? No, nothing of the kind is used. It is simply and solely because the said clergymen have placed in chapels of ease which they built in their respective parishes Communion Tables with panelled fronts, instead of legs, and prayer desks which face to the side instead of towards the congregation. On account of these "innovations," as they term them, one of the clergymen was so persistently teased and obstructed in his work that, though he was supported by large majorities in his Vestry, he thought it best to resign his charge. The church is now closed and the congregation scattered. The other clergyman, Rector of St. Thomas' has likewise suffered the most grievous opposition and persecution from his fanatical opponents. His difficulties and sufferings have been greatly augmented by the destruction of his church by fire more than a year ago. Every attempt which the Rector and his supporters have since made to procure the rebuilding of the church has met with the most furious and determined resistance. Unfortunately the so-called people's warden sides with the obstructionists, and hitherto he has been able to secure them a majority at the Vestry meetings which have been held upon the question.

The last resolution issued by this section of the Vestry, was passed at the adjourned meeting held in the Town Hall upon the 16th inst. It is given in full in our report of the proceedings in another column. As will be seen it contains a list of conditions to which the Rector is required to set his hand and seal before these worthies will consent to the rebuilding of the Parish Church. As we propose to return to this subject next week and to make our comments upon this remarkable document, we will only add in parting that a worse specimen of arrogance and bigotry than it exhibits, it would be difficult to conceive.

#### THE ENGLISH BISHOPS AND THE PUBLIC WORSHIP ACT.

THE feeling appears to be increasingly strong among the members of the Episcopal Bench in the Mother country, that to say, the least that can be said about it, the Public Worship Act was one of the greatest mistakes, as a mere matter of policy, that has been made in reference to the English Church for a long time. The impression appears to be very extensively gaining ground that the Act is as suicidal and as likely to hasten disestablishment as the craftiest statesman could have desired. And this opinion obtains credence without the slightest reference to the merits or demerits of the practices it was intended to stamp out. The very appearance of persecution excites a vast amount of sympathy among an extensive class of English minds; and in this respect the imprisonment of a clergyman for "having persistently refused to pray in such a manner as the Courts thought best" has produced a depth of feeling greater than that with which the treatment of the Puritans in a former age has

been regarded: while the operation of such an Act actually invites disorder, opposition, and demoralization, whereas such calamities would never be thought of without its interference; and it gives its protection and its sanction to such disgraceful outrages as have called forth the strongest expressions of reprobation among all reverently disposed worshippers in England as well as in the sister church of the United States.

The Bishop of Manchester cannot be accused of the slightest tendency to which is commonly called ritualism; but he has lately expressed himself very strongly upon this subject. At the Consecration of a Church, he referred to a statement which had been made to the effect that the unity of the church had been lost; and he stated that, looking at the number of denominations in the country, the observation might be true; but in the Church of England, whatever minor differences there might be, the essential verities of the faith are held by all. He added that: "If they saw a devout congregation—he did not care whether the service was a ritualistic one or not—if they saw a devout congregation and no superstition in it, they had no right, and he himself had no desire, to dominate over its whims and fancies. He took his own temperament to be an average one, for he was neither ecstasically gloomy nor ecstasically excited by things of that kind; and when he found, devotion and saw that a congregation felt they were in the presence of God, was he to go and ask them what was the meaning of their belief in the Presence of Christ in the Sacrament?" His Lordship further went on to say: "If they were to bring the Public Worship Regulation Act—which might be necessary in extreme cases—to bear on all the congregations throughout the land, if they were to send spies to their churches and prosecute all where the rubrics were not rigidly observed, they would raise a spirit of destruction in the Church which might make it burst asunder. All he could say was, that he, for one, would sooner lay down his office to-morrow than assist in the spread of that spirit of persecution or prosecution. He had done all he could since he had become Bishop of the Diocese, to hold the scales fairly and evenly. He had sometimes been called a Ritualist and at others a Latitudinarian; but he was determined, God helping him, to try and promote a spirit of moderation and reasonableness."

Other English Bishops seem determined to keep the operation of the Act as much as possible out of their respective Dioceses. It is not always in their power to do so entirely, for although the rule is that the case is first brought before the Bishop of the Diocese who may proceed or not, as he thinks proper, yet when the Bishop is patron of the living, the prosecution or persecution does not come before him in the first instance, but before the Archbishop of Canterbury. It appears that the Bishop of London has declined to allow proceedings against St. Ethelburga's, Bishopsgate; and is reported to have said that he did not want to have any more outrages like those connected with Mr. Tooth's case. The Bishop

of Lichfield has resumed pastoral relations with Mr. Bodington, which he says he regrets were ever interrupted, and has expressed his unqualified disapproval of the renewed persecution to which that clergyman has been subjected. The Bishop of Salisbury has also said that as "representations" under the Public Worship Regulation Act in his Diocese must come to him, he would take care they did not go much further. It seems unfortunate as well as strange that their Lordships did not perceive from the first what mischief such an Act must produce.

Now that Lord Penzance has resigned his because his salary is only £1,000 sterling for deciding some two or three cases in a year, it is said that the Archbishop of Canterbury has come to the conclusion that it will be unadvisable for a successor to be appointed. If this is correct the whole thing falls to the ground. Nor is it wanting in significance that since Lord Limerick's return respecting Lord Penzance has been made, a strong revulsion of sentiment in reference to the new court, appears to have taken place in the minds of some who had been its warm supporters. Mr. J.G. Hubbard, for instance, had been writing in defence of the Public Worship Regulation Act, but now, after studying the "return" and after carefully examining the respective patents of Sir Robert Phillimore and Lord Penzance, says, "I therefore desire, upon the evidence of the Court of Arches' return, to qualify my letter by admitting that Lord Penzance's Court and office, as now constituted, differ widely from those of Sir Robert Phillimore and Dr. Lushington, and that his judgments, void apparently of spiritual authority must, with that defect be necessarily invalid."

#### DEAN STANLEY ON THE CHURCH.

WHEN so much is said and done in ecclesiastical circles, which to some minds has the appearance of adopting extreme measures, it may be well to pay some attention to the utterances of those occupying eminent positions, who cannot be suspected of the slightest tendency to partisanship in regard to the subjects in dispute. Among those belonging to this class, Dean Stanley may be viewed as one of the most remarkable; and that in several respects. On the 8th inst. he preached a sermon at the first of the evening services in Westminster Abbey. The building was thronged on the occasion. His text was taken from the Song of Miriam, in the Book of Exodus, the 1st verse of the hundred and fourteenth Psalm, and the thirty-second verse of the thirteenth chapter of the Acts of the Apostles. The passage in the Acts gave him occasion to observe that Christianity was not a religion of foreboding and despondency, but of glad tidings and of hope; and he averred that cheerfulness was never more justified than in looking at the condition of the Church and the State in England. He thought, that notwithstanding all the differences existing and working in the Church and outside her limits, there was no reason for despair. He said there were some who were always foreboding the destruction of the broad national character which had been its chief glory; but



he predicted that it would go on. He dwelt on the fact that some perplexing and difficult questions have arisen in our day, as has been the case in every previous age in which the Church has shown any activity at all. These questions are not settled in a moment, and the Dean urged his congregation not to believe the cowardly predictions which had been uttered regarding the destruction or decadence of the Church. The Church will last long after these pusillanimous cries have been forgotten.

It cannot be concealed that there are differences and dissensions, but there have always been such things ever since the first establishment of Christianity in the world, and there always will be, as long as there is any force of character or strength of will left among us. He thought that with regard to the State much important change had yet to be effected; but he believed that a great blow would be struck against the State if men of high principle and education were to leave the government of it in the hands of agitators. If such was the case, the sooner the Church, and literature, and science, and education were separated from the State the better. He thought the Legislature was more serious and thoughtful than ever. He believed the judges were not more corrupt, but were more high-minded than ever they had been, and that the public servants in England were less selfish than they had been two centuries ago, and the Legislature more patriotic than at any period of our history. The main point, however, of his sermon was intended to be to endeavour to defend the freedom of the Church, which he said was best secured, not by placing it under an ecclesiastical yoke, which neither we nor our fathers were able to bear, but under a rule of mutual forbearance.

#### THE ADDRESS TO THE ENGLISH BISHOPS.

An address to the Bishops of England has recently been signed by some of the most eminent churchmen there, which, judging from the consternation with which the *Times* newspaper comments upon it, as well as the excitement it has caused, must be regarded as a document of considerable importance, and which may on the one hand indicate a deeper feeling on the subject to which it refers than some may be disposed to admit, and on the other may point to results as little desired by the same respected individuals. There has also issued from the lay members of the Church an address to convocation, of a character somewhat similar, only that it dwells more especially upon a particular case and is signed with a more particular reference to the Public Worship Act. The address to the Bishops is characterized by the aforesaid *Times* as being "one of the most extraordinary addresses which, even in these days of such documents, have ever been seen." And the same journal goes on to say: "It is signed by names some of which command universal respect. The list of signatures is headed by that of the Dean of St. Paul's, and among the names which follow are those of the Dean of

York, two distinguished head masters of Eton, and several well known Deans, Canons, and Archdeacons. They belong, indeed, apparently, without exception, to the High Church party, but they represent on the whole, much of the learning and moderation of this party as distinguished from the mere fanaticism of the Ritualists."

The address sets forth that those who signed it are anxious that the existing relations between Church and State should be maintained inviolate, so that it is evident their primary object is not to seek disestablishment, however certainly, they may imagine such an event will take place, they nevertheless express the great anxiety and distress they feel "at the present position of affairs." On the one side they see coercive measures resorted to for enforcing uniformity, such as have been happily unknown in England for centuries; and on the other, a determination to endure any suffering rather than submit to the jurisdiction which, rightly or wrongly, is regarded as purely secular. They state also that they are much impressed with the unsatisfactory character of the authorities and arguments to which appeal is made in the controversies now distracting the Church. "For," they say, "that while the Church of England of to-day has the same right to decree rites or ceremonies, and possesses the same authority in controversies of faith, as the same church had at any previous period of her history, appeal is now made not to the living voice of the Church but to events and documents which have themselves always been matters of controversy. Believing, as we do, in the presence in the Church of her Divine Head, we are convinced that what is required is not the mere interpretation, however skilful, of existing law, but the living voice of the Church clearly laying down what the law shall be in the future. With this conviction upon our minds we beg to urge upon your consideration that, in our opinion, no power can be secured for the Church nor can her existing relations with the State be long continued, unless laws for the regulation of Divine Service, and for other spiritual matters of primary importance, are made by an authority which both clergy and laity would feel to be binding upon conscience; and we are equally satisfied that no authority will be considered thus binding which does not proceed from the Synods of the Church as well as from Parliament."

Notwithstanding the fact that the *Times* characterizes this very reasonable statement, with the very rational remedy proposed, as "reckless suggestions for the future," we are much mistaken if this temperately expressed document will not exercise an important influence upon the Church in the mother country.

#### WOOD'S BIBLE ANIMALS.

WE desire to call the attention of our readers to some articles on this very superior work to be found in the Correspondence department of this issue of the *DOMINION CHURCHMAN*. From these, it will be observed that the estimate we formed of this excellent production in our notice of it last week, is

abundantly corroborated by the testimony of those who occupy the highest positions among us, and by those who have devoted a long life in the study of this and kindred subjects. We trust that the letter we have given will be attentively read; and we especially request that reference will be made to those parts of the book which are especially alluded to. We repeat the expression of our hope that *Wood's Bible Animals* will find its way into the house of every churchman in the Dominion; and that speedily. The possession of such a book in a christian family will be an invaluable acquisition. While it will be found to contain important information for the most intelligent and the best instructed, it will also be seen to be an inexhaustible source of interest for the young members of the family to whom the character and habits of animals are always subjects of pleasant study.

#### CLERICAL GUIDE.

IN another column it will be observed that the publishers of the above work have yet some copies on hand for disposal. As we stated in our notice of the work some weeks since, it deserves the support and encouragement of all churchmen, and we feel that the editor should be sustained in the effort made to provide so "valuable a work of reference." It would be well for the newly elected delegates to Synod to possess themselves of a copy. And as for the clergy—every one of them—we can scarcely imagine such a thing as a clergyman feeling at all satisfied, or having the interest in the welfare of the Church he should have, unless he possesses one. The "Guide" is absolutely essential to a Canadian churchman; and is, as we have previously remarked, exceedingly well got up, very reliable, the only thing of the kind in existence in this country, and also the most successful attempt ever made to bring the entire organization of the Canadian Church before the people of the Dominion. It deserves every success; and we trust that our intelligent laity will at once avail themselves of the privilege it offers by an extensive support of so valuable a work.

#### Diocesan Intelligence.

(FROM OUR OWN CORRESPONDENT.)

##### FREDERICTON.

ST. JOHN.—The Bishop visited this city last week, and held confirmation services in three of the churches. On the 10th a class of fifty was confirmed in Trinity Church. In St. John's Church, on the 11th, twenty-eight candidates were presented, and on the 12th twenty-two were confirmed in St. Jude's, Carleton. Towards the end of Lent thirty received the "laying on of hands" in St. George's Church. Thus one hundred and thirty have been added to the Church in St. John, as the fruit of the *Lenten Revival*.

ALGOMA.—A girls' bazaar in aid of the Shingwauk Home for Indian boys has just been held in St. John, and realized the very satisfactory sum of \$120.

The children's contributions to the proposed Indian Girls' Home, through the columns of *Church Work*, now amount to \$31. It is very gratifying to know that this latter method of aiding the work in Algoma is to receive a new impetus by being taken up by the *DOMINION CHURCH-*



MAN, which is becoming deservedly popular amongst local members of the Church.

COMPLIMENTARY ADDRESS.—At a meeting of parishioners on the 14th instant, the Rev. G. G. Roberts, Rector of Fredericton, presented the following address to John W. Brayley, who is removing to Montreal:

To JOHN W. BRAYLEY, Esq.:

Dear Sir: We, the parishioners of Christ's Church, Fredericton, assembled on this Easter Monday for the purpose of electing churchwardens and vestrymen for the ensuing year, learn with extreme regret that we are about to be deprived of your valuable services as churchwarden, owing to your intention of removing from the Province.

As you have been a member of the vestry for upwards of twenty years, and for thirteen years of that time a churchwarden, we cannot allow you to retire from that position without giving expression to the regret we feel, and assuring you of our warm appreciation of the great interest you have always taken in promoting the welfare of this Church, and of the zeal, energy and faithfulness with which you have discharged the duties of your responsible office.

We earnestly hope that every success and blessing may attend you and all the members of your family in your new home.

Mr. Brayley made a very feeling reply to the address. He goes to Montreal on the first of May, and will become a member of the congregation of St. James's Church.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC.—The Music Hall was completely filled on the occasion of the anniversary meeting of the Church Society, on the 9th inst. Among those present were the Lord Bishop of Quebec; Rev. A. T. Twing, D.D., of New York; Principal Lobley, of Montreal; Rev. Charles Hamilton, Rev. Mr. Housman, Rev. Mr. Rawson, Rev. George Hamilton, Rev. Chetwood Hamilton, Rev. Mr. Fothergill, Rev. Mr. Stewart, and James Dunbar, Q.C., Esq. Prayers were said by the Rev. M. M. Fothergill, and extracts from the Report were read. The Lord Bishop expressed a hope that the portions read would cause a desire for further information, so that the work might be estimated, counsel might be taken, and further success obtained. His Lordship introduced the Rev. Principal Lobley, who related some interesting anecdotes, and in the course of his valuable remarks stated that he had recently read a letter from that earnest devoted man, the Bishop of Algoma, relating the hardships he undergoes in the prosecution of his Mission, and, said the Professor "there sprung up in my heart, as there did in the hearts of others who read the letter, a feeling of intense sympathy for him." He urged the necessity of Christian liberality, as being essential to the progress of the gospel in the world.

James Dunbar, Esq., Q. C., delivered an address, in the course of which he made some quotations from an address by a former Bishop of Montreal as to the objects of the Society; and also read extracts from the Report showing the extent of the Diocese, and what had been done in promoting its missions. He showed how much was owing to the Society for various Diocesan objects; and in reference to payments made to the Clergy he remarked: "See the miserable stipends which are paid to Missionaries! How many of us would like to do their work for the paltry sum of \$800, which is the most that any of them can obtain? Why, many of those who labor with their hands alone, get as much or more than this; and these Missionaries are expected to be learned men, and capable of instructing others. The laymen should see that the funds for this work are forthcoming, so that the Clergy might not be compelled to trouble themselves about it."

The Rev. Dr. A. T. Twing, of New York, then spoke. He said he owed an immense debt of gratitude to this Church. "Many years ago," said he, "I spent two winters in this diocese, at Brockville. At that time I had never heard the services of the Church of England. A missionary living in the neighborhood, came up to

the school-house one day, and kindly held a service. I was so impressed with it that I drove ten miles to attend a similar service. He gave me a prayer-book which I took home with me to the United States. In that identical prayer-book, at college, I read for the first time my responses. It seems to me, my Lord, that the church somewhere along her history has made a mistake. I cannot say when this mistake has been made, but it seems to me that here, and in the United States and everywhere, we are to-day suffering in consequence of that mistake; and that mistake is in putting away the work of supporting missions from the Gospel of Christ. Where there are five words in the New Testament that relate to the fundamental doctrines, there are ten that relate to the missionary work. The Anglican Communion will never be what God expects it to be until the Church becomes God's great missionary society upon earth. I am not here to offer any criticisms upon the doings of the church. We in the United States are too much indebted to this church to criticise her in this matter. Possibly we might think it better had God given this work into the hands of angels before they had fallen from their first estate. Without doubt they would have made excellent missionaries. They might have preached here to-day, to-morrow in Africa, and the day after in China. But this was not to be. If this work had been given into the hands of angels, what sort of disciples do you suppose we would have been? Selfish and never caring for others at all, but for ourselves. What is the verdict to-day in the best civilized countries of the world, concerning men who do not rise above themselves? They say he is a mean man. The man who does not enter into any enterprise in which he cannot see some benefit to be derived for himself, is a mean man. What sort of a disciple is he? Not such a disciple as Jesus loved. There are some parishes which can see no benefit in doing anything for any object, outside of their own parish, and what sort of a parish is that? A very mean parish. Just so of a diocese. Ah, dear brethren, we must come to this in our Christian education. Our prayers and efforts must go out as broadly as the love of Christ is reached, before we can become such disciples as Jesus loved. We are not our own, but bought by Christ, and we are his, Lord, Master, Saviour; what wilt thou have me to do? is all we have to say about it. \* \* \* We have nine noble men in our episcopate, and some of them spend four or five months in the year in the missionary field. They go into the villages of the west, into the mission field; they look after the sick and sorrowing, they endeavour to arouse the careless, they sleep in all sorts of houses, they are hard working men, and are laying a good strong foundation, which others may be called to build upon. We have not large funds in the United States, wherewith to pay our missionary bishops; and with one exception they were receiving more salary in their previous occupations than they do as missionary bishops. Besides our missionary bishops, we have at least two hundred other missionaries scattered over the country. Your diocese, as I am told, is 600 miles long and 400 miles wide. We have one State in the United States in which you might put several of these dioceses, and it would not be full then Texas, which is under one bishop, is larger than the whole of New England and several other States combined. In the west they report through their bishop that they are ready to do all they can do, and we help them, and soon they become self-sustaining parishes. We feel that our only hope as a people is in the extension of a church which spreads abroad a knowledge of Our Saviour.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—St. Luke's Church.—On the evening of the 5th instant one of the pleasantest events of the season came off, viz., the annual festival of St. Luke's Church Sunday-school. There was a very large attendance of parents and children. After tea was served a choice selection of music, dialogues, and recitations, was gone through, with beautiful views from Mr. Prowse's magic lantern. Prizes were then distributed to the children, and Mr. Dart, the superintendent was also the recipi-

ent of a very nice present, a dressing-case, presented to him on behalf of the children. The Rev. Mr. Rexford, rector, is to have six weeks' leave of absence on account of ill health.

St. Thomas' Church.—On the evening of the 7th instant a conversazione was held in connection with this Church. It was largely attended. Rev. R. Lindsay, rector, presided, and a very pleasant programme was carried out, in which the Misses Holmes, Wilson, and Ferris, and Messrs. Cummings, Drake, Reiffenstein, and Scott, took part.

Trinity Church.—It is said that Rev. Dr. Bancroft has resigned the rectorship of this Church, and is now residing in Brooklyn, N.Y.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

SOUTH MOUNTAIN.—Easter Services.—These were held in St. Peter's Church, on the First Sunday after Easter, being within the Octave of the Festival, and were more than usually impressive. The service commenced with the Easter hymn, "Jesus Christ is risen to-day," as a processional. This was followed by a baptism. The children of the Sunday-school then sang an Easter carol, after which the Incumbent requested those who had been impressed by the late "mission," and wished to be confirmed, or who had been confirmed and intended to become communicants, to come forward to receive their Baptismal Vows. About twenty-five young and middle-aged people came forward to the chancel step and took part. The hymn "Our Blessed Redeemer" having been sung, was followed by the Litany and the Ante-Communion service. The sermon was on I Cor. xv 20: "Now is Christ risen from the dead and become the first fruits of them that slept." The "Ter-Sanctus" and a hymn, "Bread of the world in mercy broken," both from the American Hymnal, were sung during the celebration of the Holy Communion. There were thirty-two communicants, many receiving for the first time. This is double the number which received last Easter. Two years ago there were only six or eight communicants in the parish. There are now nearly forty. *Laus Deo.*

BELLEVILLE.—The adjourned vestry meeting of St. Thomas' Church was held in the Town Hall in the afternoon of the 16th inst. The names of the gentlemen entitled to vote who were present, were not recorded, but they numbered about 30. The Rector and his friends, with an exception or two, were not present.

F. McAnany, Esq., took the chair. The minutes of the previous meeting were read and confirmed. The auditor's report followed, showing that in the general account the receipts were \$543.99, and the expenditure \$541.11, leaving a small balance. The report was received and adopted.

The following resolution upon the subject of rebuilding the church was then proposed by A. R. Dougall, and seconded by Dr. Hope.

"That in the opinion of this Vestry it is expedient to rebuild St. Thomas' Church, and that steps for that purpose be taken by this Vestry, on condition, and as soon as, and not before, the Rector of St. Thomas' Church shall signify in writing to this Vestry that he will hereafter use in St. Thomas' Church a fit and proper communion table, and not a box altar, and that he will not (except when standing and reading the proper service at the end of the table) turn his back to or sideways to the congregation when reading the services in St. Thomas' Church, but conduct the services as such were conducted in St. Thomas' Church before he took charge of the parish; and that no other innovations will be introduced by him in the services, furniture, or ornaments, either in the church to be rebuilt or where such services may be held *pro tempore*; and on condition that he will endeavour to work harmoniously with the churchwardens and congregation; and that the obnoxious articles in St. Thomas' Church where the congregation now worship, and St. Paul's Church be forthwith removed."

Dr. Hope, in seconding this remarkable resolution, in a characteristic speech stated that he had received letters from various persons through the



country sympathising with the views of his party, and expressing the deep interest they took in the contest now waging in Belleville. After one or two others had spoken, the resolution was put to the meeting, and those who voted for the unconditional rebuilding of the church being absent, the motion was carried *nem. con.*

The meeting adjourned *sine die*.

OTTAWA.—On Wednesday evening, 18th inst., a grand concert was given in Temperance Hall, Billings Bridge, in the Mission of Gloucester, in aid of the Building Fund of Trinity Church. The concert was in every way a decided success and reflects much credit on this young and growing congregation. On account of the limited capacity of the Hall many were unable to obtain accommodation. The Venerable Archdeacon of Ottawa occupied the chair and was supported by the incumbent Rev. T. W. Barry, B. D. and the wardens Messrs. J. B. Crowe and H. O. Wood. The rich programme was opened with an overture by the band of the *Institut Canadien* under the skilful leadership of M. D'auray. It was the first appearance of this orchestra in public and if their future efforts are as well sustained, they will soon be the most attractive band in Ottawa. The success of the entertainment is mainly due to Mr. Knight, who so ably presided at the piano, and whose popularity attracted large numbers from the city. The committee were most fortunate in securing the best amateur talent of the city of Ottawa. The place of entertainment was about two miles from the city on the bank of the Rideau River. Many took advantage of the fine evening to enjoy a drive to Ottawa's most beautiful suburb. The concert lasted two hours and judging from the hearty rounds of applause, the audience was delighted. After "God save the Queen" by the orchestra the singers with their friends were entertained at Maple Villa by Mr. J. B. Crowe, Senior Churchwarden, who kindly opened his hospitable doors for the occasion. The banquet reflected much credit upon the ladies of the committee, Mrs. Barry, Mrs. Billings, and Mrs. Wood. Maple Villa is situated on a high bluff overlooking one of the most beautiful views on the river. After the good things had been partaken of Mr. Barry and his wardens thanked the singers, the band of the *Institut Canadien*, and the Ven. Archdeacon Lauder for their attendance upon the occasion, and paid some very high compliments to the talent displayed.

#### TORONTO.

MEDONTE.—The adjourned vestry meeting of St. George's Church was held on the 16th inst. There was shown a balance on hand of \$18.18. The Wardens appointed were Messrs. James Robins and David Walker. Lay representatives at the Synod: Messrs. B. H. Dixon and Chas. Goss.—*Packet*.

ATHERLEY.—A vestry meeting was held in St. John's Church on the 11th inst.; Rev. J. H. Harris in the chair. Wardens appointed: Messrs. C. E. Hewitt and M. H. Revell. Mrs. H. Revell acknowledges the following contributions towards the repair of St. John's Church: Mrs. Creighton \$20; Mr. Creighton \$5; Mrs. Price \$5; Mr. Gibbs \$10; the Lord Bishop of Toronto \$5; Mrs. S. Heward \$5; Mr. Bethune \$5; Judge Burnham \$4.—*Packet*.

SYNOD OFFICE.—Collections, etc., received during the week ending April 21st, 1877:

MISSION FUND.—*July collection*—Shanty Bay, St. Mark's, \$1.85; School house 24 cents.

*January collection*—Shanty Bay, St. Mark's, \$1.00; Kelly's school house 43 cents.

*Parochial collections*—Tullamore, St. James', \$11.65; Dysart, balance, \$3.25; Duffin's Creek (Pickering) \$1.50; Honeywood (Mulmur West) \$4.00; Stayner and Creemore, on account, \$67.91; Omemece and Emily, on account, \$20.00; Shanty Bay \$27.32.

WIDOWS' AND ORPHANS' FUND.—*On account of Mrs. Hill*—Woodbridge \$4.00; Shanty Bay, St. Mark's, \$1.52; Kelley's school house 38 cents.

*October collection*—Honeywood (additional) \$2.00; Shanty Bay, St. Mark's, \$4.76; school house 58 cents.

DIVINITY STUDENTS' FUND.—*April collection*—Grace Church, Markham, \$6.39; Newmarket, \$6.00; Ashburnham \$3.05; Otonabee \$1.45; Shanty Bay, St. Mark's, (1876) 73 cents; school house 28 cents; Dysart, St. George's, \$3.68; Church of the Ascension 55c; Port Whitby \$1.50; Toronto, St. Matthias', \$2.70; Weston \$5.21; Honeywood (Mulmur West) \$1.00; Scarborough, Christ's, \$4.80; St. Paul's \$2.50; St. Jude's 75 cents.

ALGOMA FUND.—Clarkson Jones, Toronto, 2nd and last instalment of subscription, with interest, \$53.00; Honeywood (Mulmur West) \$1.00; Shanty Bay, St. Thomas', \$6.07; St. Mark's \$1.61; Kelley's school house 38 cents.

N. B.—Thursday, May 10th, being Ascension Day, the quarterly meetings of the Synod Standing Committees will be held on Tuesday and Wednesday of the following week.

#### PROCEEDINGS OF SYNOD COMMITTEES.

The regular quarterly meetings of the Standing Committees of the Synod of the Diocese of Toronto, were held at the Synod Office, on Thursday and Friday, the 8th and 9th February, 1877.

*Executive Committee*—*Present*—The Archdeacon of Peterborough, Chairman, The Archdeacon of York, Revs. W. Logan, S. Givins, A. J. Fidler, Dr. Lett, R. Shaaklin, and C. W. Paterson; Hon. G. W. Allan, Hon. Vice-Chancellor Blake, James Henderson, F. Farncomb, Capt. Stupart, W. T. O'Reilly, Dr. Snelling. (In the absence of the Secretary, on account of illness, Dr. Snelling acted as Secretary of the meeting.)

Letter was read from the Lord Bishop stating that he had appointed the Hon. G. W. Allan to fill the vacancy in the Committee, caused by the death of the Hon. John Hillyard Cameron.

Rev. Dr. Lett presented the report of the Sub-Committee appointed to consider the amendments to the Constitution, relating to the re-construction of the Standing Committees, which embodied the following recommendations:—

That the number of Committees be reduced from 10 with 125 members to 5 with 81 members.

That the number of meetings in the year be reduced from four to two, viz. in May and November.

By thus reducing the number of Committees and the times of meeting, it is calculated that the expense at present incurred will be reduced to about one-half.

The Report, having been considered, was adopted, for presentation to the Synod at its next meeting.

The Archdeacon of York presented the Report of the Sub-Committee appointed to make arrangements for the Diocesan Conference during the ensuing Session of Synod, which contained the following suggestions:—

That the following be subjects for discussion—one of which would probably occupy each of the three evenings on which the Conference would be held—viz:

1. The duty of the Church in respect of the social amusements of its members.

2. What are the legitimate modes of raising money for religious purposes?

3. What duties should be assigned to the lay members of the Church, especially to the young, in order to attach them closely to its Communion?

That the Clergy and Laity be invited to suggest subjects for discussion.

That a sub-committee be appointed to select, from the subjects above suggested and from those which may be suggested, those which shall appear to them most suitable, and also to make arrangements for the preparation of papers on such subjects by such Clergymen or Laymen as shall appear best qualified for the duty and shall consent to undertake it.

The Report was adopted.

*Clergy Commutation Trust Committee*—*Present*—Rev. Dr. Lett, Chairman. The Archdeacon of Peterborough, Revs. W. W. Bates, A. J. Broughall, W. R. Forster, C. W. Paterson, John Davidson, and H. C. Cooper. Hon. G. W. Allan,

Hon. Vice-Chancellor Blake, A. H. Campbell, Peter Paterson and Dr. Snelling. (Dr. Snelling acted as Secretary of the meeting.)

The Sub-Committee appointed to distribute the Commutation Fund surplus reported that the following clergymen had been placed on the pay-list, to date from Oct. 1, 1876, viz: Rev. A. J. Broughall for \$200 per annum, and the Revs. William Grant and R. H. Harris, each for \$400 per annum.

*Resolved*—That the Bishop be respectfully applied to for a complete list of the whole Clergy of the Diocese in their order of seniority, for the use of the Committee.

Letter was read from the Solicitors stating that the necessary steps were being taken to obtain payment of the policies on the life of the late Hon. J. H. Cameron.

*Land and Investment Committee*—*Present*—Rev. Canon Brent, Chairman, Revs. William Logan, W. H. Clarke; Judge Scott, and F. Farncomb.

No land transactions to be reported.

The Treasurer of the Township of Turnberry having applied to redeem some debentures of that Township, the Committee agreed to sell \$1000 at par.

*Mission Board*—*Present*—The Lord Bishop in the chair. The Archdeacons of York and Peterborough, Rural Deans Allan, Lett, Stewart, Givins, Osler, Cole and Cooper; Canon Morgan, Revs. I. Middleton and Septimus Jones. Major Bligh, Professor Wilson, A. R. Gordon, Hon. C. J. Douglas.

The Rev. Septimus Jones was requested to act as Secretary of the meeting.

The usual financial statement was laid before the meeting, for the quarter ending February 1st, 1877, showing a debit balance of \$11,064.85 subject to reduction by the amount due from the Diocese of Niagara \$3110.24 with interest from 1st May, 1875.

*Resolved*—That it is, in the opinion of this Board, a matter of the greatest importance that a special effort should be made forthwith to wipe out its indebtedness, and that for this purpose two or more gentlemen be appointed by the Lord Bishop to make personal application in the first instance to the churchmen of this city, and afterwards to those of the several towns in the Diocese; and that his Lordship the Bishop be requested to sanction and recommend this effort in a pastoral letter, to be read in the several churches of Toronto and of the other places in which the appeal shall be made, on the Sunday immediately preceding the making of such appeal.

Letters having been read from the Revs. L. H. Kirkby, (Batteaux), W. M. C. Clarke, (Alliston), and R. Rooney, (Cameron), respecting the state of their respective missions, the following resolutions were adopted:—

The Archdeacon and Rural Dean having visited during the past month the station of Singhampton, in the Mission of the Batteaux, and having reported to this Board that it is hopeless at present to endeavour to continue the services at this station, *Be it resolved*, that the Missionary be directed to discontinue the services hitherto held there, and that the two quarters' contribution due the Missionary be paid him, and that as the Missionary loses \$150, guaranteed by Singhampton, \$100 be added to his present grant.

*Resolved*—That the sum of \$25 be granted to the Rev. W. M. C. Clarke on the quarter's deficiency from Angus Station; that this is to be considered in full of his claim against this Board on this head.

*Resolved*—That the grant to the Mission of Cameron be increased to \$400 per annum, from the 1st April next until the expiration of the present bonds from the people of the Mission.

*Resolved*—That the sum of \$25 be appropriated to the Mission of Apsley for the use of the Rev. P. Harding, for services as Lay Reader to Oct. 1st prior to his ordination.

*Resolved*—That the Mission Board hereby tender their thanks to G. B. Kirkpatrick, Esq., for his great kindness in preparing for their use the valuable map which he has forwarded of the Diocese of Toronto, distinguishing the several Rural Deaneries, and instruct the Secretary-Treasurer to communicate this resolution to Mr. Kirkpatrick.



*Widows' and Orphans' Fund, and Theological Students' Fund Committee.*—Present. Rev. H. C. Cooper, Chairman. Revds. J. S. Baker, Canon Tremayne, and A. Baldwin. Hon. V. C. Blake, Capt. Blain, H. W. M. Murray, and T. A. Agar.

A statement having been presented shewing a large deficiency in the returns to the special appeal on account of the W. & O. Fund, it was decided to make a second appeal to those Parishes which have failed to make up their assessment.

Application having been made by Mr. Henry C. Avant for a divinity exhibition, the committee were unable to entertain it for want of funds.

*General Purposes Fund, Statistics and Assessment Committee.*—Present. Marcellus Crombie, Esq., Chairman. Revds. John Fletcher, Dr. O'Meara, S. J. Boddy, Thomas Hall, John Vicars; Dr. Hodgins, and Alderman Boswell.

A grant of \$50 from the Burnside Bequest was made in aid of the new Church at Alliston.

An application for a grant in aid of the new church at Harwood was not entertained, the title to the site not being vested in the proper church authorities.

A sub-committee was appointed to ascertain the terms of the Brunside Trust as administered by this Committee, and to submit a scheme for the guidance of the Committee in making grants from this fund.

A sub-committee having been appointed to estimate the probable expenses of the coming year (including balance of Synod expenses of previous years) and levy the necessary Synod assessment to meet those expenses, that sub-committee met on the 8th March and adopted the following resolution, viz:

That an assessment be made for the current year on the several parishes at the rate of one-half of the amount levied in 1875, as revised; adding, however, to such assessment a sum at the rate of \$1 per parish on those whose assessment amounts to \$2.50 and upwards, and at the rate of 75 cents additional on all of the other parishes, including all new parishes.

(NOTE.—The above addition was made to meet the assessment required this year on account of the Provincial Synod.)

*Sunday School, and Book and Tract Committee.*—Present.—The Archdeacon of York, Chairman. Revds. J. D. Cayley, C. R. Matthew, and George I. Taylor. John Gillespie, J. C. Morgan, and S. G. Wood.

The following grants were made:—Rev. W. R. Forster, for Creemore Sunday School, \$20 worth of Library Books, \$10 to be paid; Rev. J. H. Harris, for Sunday School, St. George's, Medonte, \$6 worth of Library Books; Rev. L. H. Kirkby, for Sunday School, Christ Church, Batteaux, \$4.50 worth of Bibles and Catechisms, and \$1.50 worth of Library Books.

*Audit Committee.*—Present.—Rev. William Grant, Chairman. Rev. W. M. C. Clarke, and Mr. Gamble.

The interim Report of the Auditors, and the balance sheet of the Clergy Trust Fund, were read and adopted.

*Printing Committee.*—Present.—Dr. Hodgins, Chairman. Revds. A. J. Broughall, C. C. Johnson, and T. Walker.

The usual accounts for printing were presented and passed.

It was ordered that the next number of the *Diocesan Gazette* contain the proposed Canon on Church Discipline, and an account of the proceedings of the Synod Committees.

*Special Committee on Canon for Enforcing Church Discipline.*—Present.—The Archdeacon of York, Chairman. Revds. Septimus Jones, Dr. Lett, H. C. Cooper, Dr. O'Meara, and J. Pearson; Hon. G. W. Allan, and Dr. Hodgins.

Dr. Hodgins reported, on behalf of the Sub-Committee appointed to submit a Bill to the Ontario House of Assembly to enable the Church Courts to administer oaths, that he was present before the Private Bills Committee of the Legislature, and it was there decided not to report the Bill to the House favourably, the Committee being opposed to the principle of the Bill.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—The officers of St. Georges' Church for the coming year are: Churchwardens,

Messrs George Elliot and Frederick Biscoe; Sislessmen, Messrs. C. F. Leonard, C. Acton Burrows, J. M. Bond, H. Murton, Jno. A. Wood A. A. Baker, J. Davey, F. Evatt, and S. S. Walth; Vestry Clerk, Arthur Murton.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—The adjourned vestry meeting of St. Paul's was held in Bishop Cronyn Hall on Monday evening the 16th inst., Rev. Canon Innes in the chair. There is generally a small attendance at these meetings; at this meeting, however, the attendance was large, notice having been given that the question of raising the pew rents would be considered, it being deemed necessary to expend a large sum in repairing the church.

The audited report of the churchwardens for the past year was approved of. The total receipts including a balance from the previous year of \$146.88, amounted to \$5586.84. Receipts were as follows:

Collections Ordinary, \$1,534.40; special, \$1,173.60; Offertory, \$120.00; pew rents, \$2,617.96; total, \$5,586. There remains a balance in bank of \$559.84.

The Financial Committee appointed at the prior meeting recommended—that all the pews in the body of the church be increased by 50 per cent. on their present rental. That the services of pew openers be dispensed with, and that volunteers be called for from amongst the gentlemen of the congregation in this respect. That no free pews be allowed in the body of the church with the exception of four, viz., two on the north side of the north aisle, and two on the south side of the south aisle, nearest the respective entrances. That in future any pewholder in arrear three years shall be notified to pay his rent immediately, and, failing to do so, the pew shall be relet.

An amendment to limit the increase of rental was negatived. A proposal to raise the funds required by voluntary subscription from the members of the church was not entertained, an increased rental being adjudged more equitable to all; the original recommendation was therefore adopted.

On the motion of Mr. Blackburn, seconded by Dr. Brown, the audited reports were received and adopted.

The church assets were stated to be \$76,000, and the liabilities \$10,249.13.

It is very gratifying to find the members of the vestry, while imposing on themselves an increased rental of 50 per cent., extending a helping hand to a weaker sister church. It was resolved that a collection be made morning and evening to assist the congregation of St. James, Westminster, to increase the stipend of the incumbent.

A grant of \$200 was made to the St. Paul's S. S. Library, being two years income, as the library needs increasing. There is annually a grant from the vestry to the Sunday School, recognizing the school as a parochial church institution.

It was resolved to recommend the churchwardens to increase the salary of Mr. Sippi, the organist, from \$200 to \$500 per annum.

British News.

ENGLAND.

HOWARD.—A member of the house of Norfolk has been made a cardinal by the Pope. He was formerly a cornet in the Second Life Guards.

ANCIENT MONUMENTS.—Sir John Lubbock's Bill for the preservation of ancient monuments, both Druidical and Roman, passed to the second reading in the House of Commons by a fair majority, and was referred to a committee. The preservation of those monuments, and the rights of property at the same time, seemed to be an object difficult of attainment.

MANCHESTER.—Alderman Nicoles has left most of his estate, amounting to £100,000, for the establishment of an hospital for education and industrial training of poor boys above the age of seven years.

A copy of Blake's *Jerusalem*, a book which has lately been much sought after, sold lately for £100. In 1854 a copy was sold for £4 16s. only.

SCOTCH FASTS.—The Scotch Presbyterians are beginning to find that their numerous fasts do not answer the purpose for which they are intended; that the fast days have become popular holidays characterized by dissipation; that the attendance in the churches on such days is exceedingly small; that business is unnecessarily interfered with by them; that they are not needed for the celebration of the communion, and have a bad influence rather than good as was the intention of their appointment; that religion and morality suffer by them, and that the sooner they are abolished it will be the better for the church and the country.

CAMBRIDGE.—The University of Cambridge is about to establish a mission in North India, to be supported by the University, and grants from the Society for the Propagation of the Gospel. The missionaries are to be graduates of the University. The object of the mission, in addition to evangelistic labour, is to afford the means of higher education for young native Christians and candidates for holy orders, to offer the advantages of a Christian home to students sent from the mission schools to the Government College, and through literary and other labours to endeavour to reach the more thoughtful heathen.

FOOT BALL.—Mr. Henry Holloway, aged twenty-six, a member of the Strand Foot Ball Club, was killed in a match with another club. The coroner's jury expressed an opinion that foot-ball, as played according to the Rugby Union rules, was extremely dangerous to the lives of the players, and ought to be discouraged by all schoolmasters and others concerned.

CONDITION OF THE CHURCH OF ENGLAND.

At a recent clerical meeting at Islington, Canon Miller introduced the second subject—namely, "A comparative estimate of the condition of the Church of England in 1827 and 1877 in respect of the religious condition of the Church, its spiritual life, and the balance of parties existing at the two periods." In opening the question Dr. Miller read the following passage from Mr. Marsden's *History of Christian Churches and Sects*:—

The High Church party at the beginning of the century possessed, with scarcely an exception, every post of emolument or honour. The Universities were entirely under their control. The theological character of the Church was moulded in their hands, and under their management the Church had remained in a state of lethargy. The faults of the party were two. Their preaching was moral and diadaetic rather than Evangelical. Nor, as a body, did they maintain the high sanctity of the ministerial character. They were worldly minded and eager of preferment, and consequently too obsequious to wealth and power. Yet they had great qualities. Many of the leaders were profoundly learned. During the reign of George III. they headed the scholarship of England, and, in many branches, its literature. There were shameful exceptions, which seemed to court publicity; but in general they were men of pure lives, and in their homes they maintained a standard of morals far above that which prevailed in general society. Social life after the two revolutions of America and France passed through various forms. The time had arrived when every class of subjects began to be discussed by every class of men. A new infidelity was abroad; superficial, daring, insolent, and democratical. As far as argument went, it was answered with a superfluity of evidence by Watson, Paley and Porteus. The new infidelity assailed the Church in her most apathetic state, and was beaten and disgraced. But the clergy did not follow up their triumph. The very men whom they had convinced of the truth of revelation yawned and fell asleep beneath their sermons. They grievously wanted activity and zeal and courage. Thus, constantly falling behind the age in which they lived, the old High Church party was wearing out when



the Tractarian movement, in 1833, breathed into them fresh life, and opened for them a new career.

Following upon this question Dr. Miller said: The High Churchmen and the Evangelicals make up the great majority of the English Church. The members of the Broad Church party are by no means inconsiderable, although relatively small. They include many of our men of thought and science, who can hardly be regarded as a Church party at all. Their influence is rather an intellectual than a spiritual power. But it is widely spread, although in very varied degrees of strength. Let the "High Church party" be fairly and widely interpreted. I use it as drawing a broad line of distinction between High Churchmen and Romanising ritualists. The great body of the High Churchmen are not ritualists in the sense which ritualism must bear to-day. That they disappoint us in too often failing to protest openly and boldly against ritualism—that, when it comes to a struggle, they often throw a shield over ritualists—I wish that we could deny. We cannot. But it would be not only inaccurate, it would be unjust, it would be untrue to identify High Churchmen with Romanisers. All Romanisers may be High Churchmen, but not all High Churchmen are Romanisers. In very many cases they deplore the extravagances and lawlessness of ritualists. I draw this distinction, because it is essential to my purpose. I am not careful to characterise or estimate the spiritual life of extreme ritualism. It is not the Church of England. We disown it. We care not to estimate such life. There may be energy and work; but the mischiefs are so grievous and so fatal that they outweigh incalculably any good effected. But to our High Church brethren it becomes us to do full justice. They hold some few fundamental principles on which we must widely differ from them, and these principles may seem to us to involve, logically and theologically, conclusions and consequences which they honestly repudiate. On some points, and these by no means unimportant, we are not so far apart as we think ourselves to be. These it is not now my duty to discuss. Has the High Church section of our clergy and laity, the great majority of our clergy, that is, and no inconsiderable number among our laity, advanced since 1827 in spiritual life? Surely there is not one among us—there breathes not an Evangelical—so blinded by the narrowness and bigotry of party as not to give thankfully and unhesitatingly an affirmative answer. For it is not because their spiritual life is developed under somewhat different phases from our own, and presents itself in a somewhat different aspect, and is fostered by a somewhat different process and discipline, and does not find utterance in our phraseology, that we are to deny its reality, or healthiness, or power. Proceeding to speak of the modern Evangelical party, Dr. Miller observed that their fathers would not disown them. Yet he could not speak with unmixed satisfaction of them if he must speak honestly. He said that there is a healthful, vigorous, spiritual life among us—warm love, earnest zeal, saintly men, saintly homes, faithful preaching, self-devoted labour, self-denying liberality—we unhesitatingly and humbly believe. That we have still a strong hold upon the masses of people of all ranks none surely will gainsay. And that our tone of spirituality is as high as it was fifty years ago, or among the worthies of the beginning of the century, that there is as broad a line between us and the world, that the great distinctive doctrines of the Gospel are as clearly and pungently preached or preached with as much unction as by those who went before us, I dare not assert; still less that there is rising up a generation of young men who will grasp the standard as firmly and unfurl it as manfully as those who have gone before them. There are bright exceptions on whom our eyes and hopes are fixed. But forgive me (if ignoring one name in the list) I bid you to run through our Church Missionary Report noting the names of those who have been honoured by preaching the anniversary sermon of that society, and ask whether we see around us the young men who will make up such another list of Evangelical preachers? In one respect the Evangelical clergy as a body have been placed at a disadvantage which yet they must not deplore. It is often said that, as a rule, they are not learned; that by far the greater part of those contributions to

theological literature which will be of lasting value have been from other sources. As a rule—not without its eminent exceptions, such as Dean Goode, Elliott, and our friend near me, Professor Birks—this is true. Why? Were they altogether idle and undistinguished at Oxford, Cambridge, or Dublin? Did they all leave their Alma Mater featherless, as well plucked dunces? Let our class list answer. But the larger number of them were placed—some of them early in clerical life—in vast parishes, or parishes sufficiently exacting to require their whole time and energies. I need but instance—there will be no invidiousness in this—M'Neille at Liverpool, Stowell at Manchester, Close at Cheltenham. These were no light country parishes, no quiet nooks of cloistered ease. Each and all of those whom I have named did something for the Church's literature, but far more for the Church's work. Their Master called them to be evangelists rather than authors. Referring to the great missionary associations, Dr. Miller mentioned that the income of the Society for the propagation of the gospel had risen in the fifty years from £19,305 to £125,294, and that of the Church Missionary Society from £36,972 to £175,835. Of the balance of parties he had not time to speak, but he said that was under God, and speaking of the Church as an Establishment, their great hope seemed to be in the alliance of High Churchmen and Evangelicals, so far as alliance might not involve the compromise of vital principles. Meanwhile (asked the doctor), what are our prospects as Evangelicals, and more especially in reference to candidates for the ministry? Notwithstanding cheering accounts given us, from time to time, from Oxford and Cambridge, I cannot say I think them bright. Very many of our young men have a twist: and a slight twist goes a long way. It is difficult—what rector or vicar does not know it?—despite the great and good service St. John's Divinity Hall is doing—to get Evangelical curates with backbones. There must, to some minds, be narrowness where there is but one way. Our latitudinarians of today would have charged St. Paul with narrow-mindedness when he said, "Though we or an angel from heaven preach any other Gospel . . . let him be accursed." "Neither is there salvation in any other, for there is no other name given under heaven whereby we must be saved." God grant us this narrowness to the end! But there is the narrowness of shibboleths, of making men offenders for a word, of branding, or at least suspecting, all who venture to claim liberty in things indifferent. For example, many of us know that the subject of Church music is a very serious practical difficulty. It is a fact (whether we like it or no) that very many of our people prefer a somewhat more florid service than we have hitherto given them. The young are actually driven away to ritualistic churches—I speak from good information—because in many Evangelical congregations the service is cold. No man can be more jealous than I am of the æsthetic element in worship. But we need great wisdom, much prayer for guidance, and a discerning consideration of the circumstances of our own case. We need firm faithfulness to know where to stop, and to stop there. And this is my point. We need brotherly charity, not to insinuate, nor to suspect that a brother is "getting High," and is not a safe man, because (however mistakenly in our judgment) he thinks it his duty to chant the Psalms rather than to drive young people away to hear them chanted in other churches, and withal to hear false doctrine. I have counted the cost of saying even thus much. But I will be honest.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—The solemn season of Lent has passed away, and Easter has shown forth upon churches decorated for the joyful festival with a profusion of flowers, which, whether wild flowers gathered from the woods, or more choice products of conservatories, have in most cases been arranged with consummate skill and taste which seem natural in this æsthetic age.

And it is pleasant now to look back upon the past season, and to think of the great evidence it has given of the spirituality and wondrous vitality which exist in the Church in this country. In all parts of the kingdom Lent has been well

observed, while in London one might have been in church all day long, so many and so frequent were the services held. What will be thought of the following as the programme of services at the parish Church of Kensington for the first four days of Holy Week?

7 a.m. Short service for busy people.  
7.15. Holy Communion.  
8.00. Morning Prayer.  
9.15. Children's Service.  
11.30. Holy Communion—on Wednesday, with Litany and address.  
5 p.m. Evening Prayer.  
5.45. Sermon.  
8.30. Short Service and sermon.

This is in a church which has peculiar advantages to be sure, the Vicar being assisted, if I mistake not, by five curates; nor must it be supposed that the whole of Lent was so active as the Holy Week, nevertheless the Church at large showed that Lent is not an effete institution, but that it, in common with the rest of the Christian seasons is most faithfully observed. One great representative Church is St. Paul's Cathedral. The noble and magnificent pile, standing in the midst of the busiest part of the great metropolis, is the church, not of a parish, but of the whole city. Five services are held in it every week day throughout the year, the first being the celebration of the Holy Communion at 8 a.m. The special novelty for Lent was a mid-day service, at which a sermon or address was delivered by some distinguished preacher, each preacher taking the service for one week. At some of these services a congregation assembled which would have been respectable even for a Sunday evening, nor did this prevent there being a very fair attendance at similar services held in other churches in the city at the same hour. The Dean of Norwich, Dr. Goulbourn, delivered a course of lectures in the Cathedral on Tuesday evenings, the subject being "The Personality of Satan," and the lecture being preceded by a hymn and collect, and followed by the latter part of the communion service, commencing with Psalm 51. Sermons were preached at the afternoon services on Wednesdays and Fridays. The congregation always assembled under the Dome in St. Paul's, and there is something elevating in the sight of so vast a multitude gathered together for worship, particularly when some eminent preacher occupies the pulpit, as on such occasions choir, transepts, nave and aisles, as well as "under the dome" are frequently crowded.

The services at Westminster Abbey, where choir and transepts alone are used, presented no peculiar features during Lent other than a course of sermons at the afternoon services during Holy Week. But the West End Churches in general were unusually active, and in addition to the case of the parish church of Kensington already referred to, mention might be made of the services at St. Peter's, Eaton Square, as presenting something unique. Thus on Sundays a course of sermons was preached by Bishops and other eminent clergymen at 4.30 p.m. Evening Prayer having been said at 3.30, the sermon was pre- faced simply by a hymn and a collect and followed by the latter part of the Litany as a special intercession of the Church of England in her present trials, while this service was again followed at 8.45 p. m. by a short penitential service. These few instances which might be multiplied to almost any extent will serve to show the manner in which Lent has been observed.

But there is one kind of service which is growing in popularity, and which must not be passed over without notice. Bach's *Passion Music* (St. Matthew) was introduced, or revived at a special service held in the nave of Westminster Abbey some years ago. Since then it has been rendered every year in St. Paul's on one evening during Holy Week, this year not proving an exception; and I believe that the rendering of it on Tuesday night last was exceedingly fine, and was fully appreciated by an immense audience; although St. Paul's is not the best place in the world for such services, the acoustic properties of the building being very bad. But the service was given in some other churches also, and notably in St. Anne's, Soho, where it was rendered every Friday night during Lent, admission only by ticket (without charge), this precaution being found neces-



Correspondence.

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

REVISION OF ST. MARK'S GOSPEL.

sary owing to the immense crowds who sought admission. After a short choral service the Passion according to St. John was sung as an anthem, and occupied somewhat over an hour. The Recitations were sung by a tenor and a bass, accompanied by the organ, the choruses being rendered by the choir with full orchestral accompaniment. The congregation remained seated except when a "choral" was sung, when rising to their feet they united their voices with those of the choir, the effect being exceedingly beautiful. The following are examples of the chorals, several of which were interspersed throughout the piece. "O wondrous Love, whose depths no heart has sounded,  
That brought Thee here by sin and grief surrounded,  
We live, the pleasures of this world enjoying;  
And Thou art dying."

and again:—

Within our inmost being,  
Thy cross and Name alone,  
'The light of all are seeing,'  
'Prevailing influence own.  
O breathe this comfort o'er us,  
When low in grief we lie,  
That Thou, Lord Jesus for us,  
Hast giv'n Thyself to die.

Some people venture to hope that these services will cause the oratorios to be generally used where they think they should be used, viz., in the services of the church; while others are doubtful as to the propriety of a service which seems to them to border a little on the theatrical. There was certainly little theatrical in the manner in which the Passion was rendered at St. Anne's, Soho, where I had the privilege of hearing it, the choir being vested in surplices, the singers always bowing reverently at the mention of the sacred name, and the congregation observing throughout a most devout and reverent demeanor. Seldom has the doleful story of the Passion of our blessed Lord been more reverently, more solemnly or more impressively presented than as I heard it sung to the music of John Sebastian Bach.

London, England, Easter Monday.

FOREIGN MISSIONARY NOTES.

**BABYLONIA.**—The Patriarch of Babylonia and the Chaldean Bishops, who so bitterly opposed the dogma of infallibility, have given in their submission.

**AUSTRALIA.**—The new Bishop of Melbourne received a very flattering welcome in his Diocese. He was conducted to the city by a special train in the Governor's state carriage. At the station the Governor's carriage was waiting, which conducted the Bishop and Mrs. Moorehouse to the Government House to be the guests of Sir George and Lady Bowen. The Bishop was almost immediately installed and entered actively on his duties, presiding at a meeting on behalf of the Melanesian Mission, being his first official act.

**GERMANY.**—The official statistics of the killed and wounded in the late Franco-German war has been published at Berlin. Officers killed and wounded 3,919; Soldiers 60,978.

**TURKEY.**—Letters from the Provinces inform us that the Christians are being everywhere molested, especially in Armenia. The Patriarch, finding remonstrance useless, has resigned. The promised reforms are not being carried out. The country is in a miserable state morally, politically and financially, the paper money being 100 per cent. below par. The Christians in Bosnia assert that their taxes are being collected the second time for the present year, and murders and outrages in that part of the country are on the increase.

**RUSSIA.**—Russia is reported to have a million of men in arms.

**INDIA.**—A large number is still on the relief works. The reduced rate of wages is not sufficient to sustain life. Rain has fallen in some districts, improving the condition of the growing crops, and on the whole brightening the prospect for the future.

Mr. Editor,—Having seen in the newspapers, some time ago, the statement that those learned Biblical scholars who are now engaged in revising our English translation of the Scriptures, have decided to leave out, as uncanonical, the last chapter of St. Mark's Gospel from the 16th verse, I have been consequently anxious to know the reason of such a decision; but that reason becomes still more obscure when I learn from last week's DOMINION CHURCHMAN, in your editorial article on St. Mark, that "the concluding verses of his Gospel as we now have them" are quoted by Irenaeus. Now, Irenaeus, Bishop of Lyons, flourished in the second half of the second century, and was the pupil of Polycarp the pupil of the Apostle John. Irenaeus is invariably regarded as "an ardent and sincere Christian, and a discreet and amiable man, possessing considerable learning and influence." Can it then be possible that a learned Christian bishop, living almost within the Apostolic age, and trained by a teacher who was himself taught by St. John, should nevertheless be so ignorant of the genuine Gospel of St. Mark as to quote words which were merely spurious, and most unwarrantable and presumptuous additions to that Gospel? Much less can it be conceived as possible that an honest and eminently pious author like Irenaeus, whose great aim in his famous work *Against Heresies*, was to defend the truth of Holy Scripture, and in which work he quotes, I presume, the verses in question, could be at once so wicked as himself to add to the Gospel of St. Mark, and so silly as to lay himself open to the charge of corrupting the word of God—a charge which those against whose heresies he wrote would undoubtedly have brought against him. Not having the writings of Irenaeus to consult, you, Mr. Editor, or any of your correspondents acquainted with the subject, would confer a favour not only on me, but also on others of your readers, by informing us how much of the last chapter of St. Mark is quoted by this ancient author, and whether there is truth in the report that the revisionists have decided to leave out the portion referred to. If such report be true, please inform us, if possible, why we are no longer to read, except as Apocryphal, the Gospel for Ascension Day.

Yours, &c., M.  
April 23rd, 1877.

"NEARER, MY GOD, TO THEE."

DEAR MR. EDITOR,—Passing along the streets of Toronto, last Friday, a funeral was wending its solemn way, a band of music preceded it, playing, as I have heard, under similar circumstances, the well-known and popular tune to the equally well-known and popular hymn, "Nearer, my God, to Thee, nearer to Thee."

The same train of thought was suggested to my mind, which the hymn has often suggested before, for, while I am well aware that it is not of much use to fly in the face of popular feeling, I cannot say that I admire the hymn. I have been long, professedly, a Disciple of Christ, and, however dull in learning from Him, and remiss in practising what I learn, I trust that I have, at least, while humbly sitting at the feet of Jesus received His teaching that no man can come to the Father, but through Him; and in all my aspirations for nearness to God, whether in present communion or in future glory, I feel the need of a constant recognition of Him, who is the Way, the Truth and the Life; and this I always miss from the above hymn. The mere natural, sentimental religiousness that talks or sings of nearness to God, without the sacrifice of the Saviour, may be poetic but it is not Christian. Would to God that we would all remember that our worship is Christian worship. Such a hymn would do for a Socinian congregation, and I have often wished that some one would supply the missing link. I am no poet: this I need not say: I do not aspire to be one; but my thoughts led me, during a short

ride home in the cars, to pencil the following, which I send to you, not with the slightest hope of its adoption, nor even wish for it, for I want something much better, but merely to suggest enquiry as to the character of the hymn itself, and, if any one of poetic talent sympathize with me, to elicit suitable addenda. I follow the arrangement of the lines in the S. P. C. K. Hymn Book:

Though sin has set me far, far from my God,  
Yet Mercy brings me near, through Christ my Lord,  
Through Him alone I'm brought  
Near, O my God, to Thee, yes; near to Thee.

LUCAS.

"WOOD'S BIBLE ANIMALS."

DEAR SIR,—Mr. Wood's works on Natural History are well known to me, and I feel that everything that comes from his pen is sure to be interesting. I am very glad that you have added to the volume Dr. McCosh's treatise on "Evolution," which is one of the most satisfactory answers to the scientific scepticism of the day.

A., Montreal.

[Most Rev. A. Oxenden, D.D., Lord Bishop and Metropolitan, 1869.]

DEAR SIR,—Wood's "Bible Animals" will be found a most valuable companion to the student of the Bible, elucidating important portions of the text, and confirming by strong collateral testimony the honesty and genuineness of its statements. I trust it will receive all the circulation it so well deserves.

A. N., Toronto.

[Right Rev. A. N. Bethune, D.D., D.C.L., Lord Bishop Diocese of Toronto, 1867.]

SIR,—Wood's "Bible Animals" will be a convenient stepping stone to the revised version of the Scriptures now in progress. Whenever that very important work shall be completed and put in general circulation, it will be found that, for one thing, the nomenclature of animals will therein be considerably changed, so as to be in harmony with the existing condition of Zoological knowledge. When Wycliffe lived, and Tyndal, and even the more pretentious era of James I., it was impossible but that several terms, descriptive of birds, beasts, fishes, reptiles, insects, and other animate objects should be used which modern research has discovered to be quite wrong. In the revised version, with which the next generation will be familiar, nothing probably will be seen of Cockatrices, Dragons, Coneys, Unicorns, Satyrs, Leviathans, Behemoths, and in some places the household words, Dog, Fox, Hornet, Eagle, will be explained by terms more accurate and truthful. The grounds for all such changes will be found in Mr. Wood's book, and its pages will be consulted with advantage by the educators of the popular mind of every class; and besides the instructive letter-press of the work, its numerous illustrations will repay a careful study. They are not mere copies of the objects represented, but beast, bird, reptile, fish, insect, is drawn with an expression, a grace, a feeling very remarkable. The hand of an observant, sympathetic artist is everywhere visible, as well as that of a skilful one; see especially "The Oxen bearing the Yoke," "The Lion and his Den," "Sheep and their Shepherd and Fold," "The Hind and her Young," "Elephants in a Forest," "Crocodile attacking a Horse." Notice the plumage of the Peacock, page 427; of the Hoopoe, page 398; of the Owl, page 376; of the Lemmergeier, page 354. The difficult figuring of birds in the air, on the wing, is boldly attempted and successfully done. See, for example, the Eagle, page 354; the Osprey, page 356; the typography, paper, binding, tooling, and gilding of the volume, leave nothing to be desired.

HENRY SCADDING, D.D.,

Rector of Holy Trinity Church and Canon of Toronto, 10 Trinity Square, Toronto.

DEAR SIR,—I am glad to be able to say that I have in my library five volumes of the Rev. J. G. Wood's works on natural history (among them that on "Bible Animals"), and that I am very familiar with them. I have found his work on "Bible Animals" exceedingly useful in my duties, affording much valuable instruction for all who wish to teach intelligently the word of God. The



book has certainly been got up very beautifully in every respect, making it a peculiarly acceptable present at any time for any one. The two articles, one on "Evolution" and one on "Bible Travel Research," I have no doubt are good, and the book as a whole is well worthy of public patronage.

WM. BOND, LL.D.,  
Dean of Montreal.

To the Editor of THE DOMINION CHURCHMAN.

MY DEAR SIR,—The Canon passed at a recent session of our Synod regulating the appropriation of the surplus Commutation Trust Fund surely does not answer the expectations of its framers.

It really would seem but reasonable that there should be every effort made to attain two main results.

I. To alleviate the condition of the greatest possible number of the clergy, and not to grant special privileges to a few and to leave the mass struggling hopelessly in pecuniary difficulties.

II. To relieve, as much as possible, the Mission Board of its responsibility, in order that it may cease to be any longer embarrassed, and also that it may be empowered to extend its operations into new fields.

Now, Mr. Editor, neither of these results are being attained under the present Canon.

As evidence that the first mentioned object is not being effected, I may mention that amongst—I do not know how many such applications—a Rector of a town of some 6000 inhabitants, possessing a good rectory, a wealthy congregation, beautiful church, and abundant pew rents, and also a Government pension, as retired chaplain, of \$400 or \$500 per annum, is, would you believe it, Mr. Editor, pushing his claim to a grant from the Commutation Trust Fund! Another Rector of a town of about 5000 people receiving over \$800 a year rectorial endowment, is also applying for a grant from this fund.

There are missionaries existing on \$500 or \$600 annual income, all told, looking anxiously for relief from this source, and when they expect help, they all at once find these new demands urged to take precedence of theirs. This is certainly taking all that the shadow of the law can be forced to cover. This is taking from him that hath not and giving to him that hath, with a vengeance. As to the second part, if rectors of large towns lay hands upon this fund, how on earth is the Mission Board to be placed on a more healthy footing?

The present Canon offers a premium positively for dishonesty. Under certain circumstances to pay nothing is to grasp commutation for the parish and then give their pastor a present, or not, just as the feeling prompts. Commending this subject to those concerned, and looking for an expression of opinion through the medium of "the CHURCHMAN." I am, yours truly,

A MISSIONARY.

#### PRIVATE JUDGMENT AND CHURCH AUTHORITY.

DEAR MR. EDITOR,—In the somewhat favourable review of my work on Private Judgment and Church Authority, kindly given in your paper of the 1st ultimo, you make one or two objections to the "Notes" it contains on "Priesthood and Absolution" on which, with your permission, I should like to offer a word or two of explanation.

You object to my assertion that "the spiritual sacrifices (of the Christian Church and Priesthood) acceptable to God by Jesus Christ are not propitiatory." You assert in reply to it, "All acceptable service rendered to God must be propitiatory, though it does not possess the slightest power to atone for sin or to furnish satisfaction to Divine Justice." We both mean exactly the same thing, though we differ in our use of terms. I intended to restrict the term "propitiatory" to your negative definition of it, and to that only, simply because I do not find the terms "propitiatory" or "propitiation" in the New Testament applicable to any other than the sacrifice of our Lord Himself. (Romans iii. 25, I St. John ii. 2, as used in original text.) The spiritual sacrifices of the clerical and lay priesthood are "acceptable to God by Jesus Christ," as our propitiation or propitiatory sacrifice, but I think that in the strictness of Scripture language they cannot themselves be

called "propitiatory." Like the term "Altar" (Hebrews xiii 10), they properly belong to our Lord alone, and the work He accomplished on our behalf. Our Church seems to me to have thought so too. We shall not find either "altar" or "propitiation" in our Prayer Book as applicable either to the Lord's Table or the spiritual communion or sacrifices there performed and celebrated, though you will find the word "priest."

I am quite aware that by a freedom of speech you may use the words "altar" and "propitiatory" inoffensively and innocently, just as you may speak of the five additional sacraments of the Roman Church as "sacraments" because of their sacramental character in some respects; but when you are endeavouring strictly to draw the line between what you think to be truth and error on any one particular subject, it is, I think, desirable to adhere to scriptural "terms" only, although you might allowably travel beyond them in treating subordinate parts of the same question. Such was my reason for distinguishing between "propitiatory" and "acceptable spiritual sacrifices," although quite aware that all such sacrifices are in a certain sense "propitiatory."

Your second objection is that I speak in my Notes "of private absolution after confession made by such persons being tolerated by the Church as 'defensible' but as being 'quite alien to her constitution.'" To this you reply, "How can it be alien to her constitution if she tolerates it as defensible?" What is defensible on the principles of her constitution cannot be alien to those principles.

I think as I alleged in my Notes that from the analogous case of the Jewish ceremonial law (a very big bone of contention in the early Christian Church), a practice alien to the constitution may yet be defensible on minor grounds. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle." Here was a practice alien to the constitution of Christianity and yet defensible on the tolerant principles of Christianity. The observance of the Jewish ceremonial law was allowed to those Christians who conscientiously thought it their duty to conform to it so long as they did not rely on it as necessary to justification (though that was a danger to which their observance of it was liable), and so long as they did not enforce it on the consciences of others. In their case the alien practice was defensible as an old custom originally of divine institution, though no longer binding. The practice itself was out of harmony with the spirit of Christianity and yet entitled to indulgence on exceptional grounds. The early Church was not sectarian but truly Catholic and comprehensive—anxious to include even at great and serious inconvenience to her system, as many as she reasonably could. Our own Church did the same at the Reformation in respect to the long-continued and deeply rooted practice of private confession and absolution, while discouraging it as a system as much as possible; hence she made it an exceptional practice, allowable where requested, but in no case binding on the conscience. She gave it the cold shoulder and made it a bed-ridden practice, but would on no account allow it to be up and dressed and about in its every day clothes.

In her second Prayer Book she withdrew her alien practice from her Communion office in favour of "absolution by the ministry of God's holy word," and strictly confined the formal and conditional absolution of the Priest to the Visitation office for the sick, the only office in the Book which contains it, and which by a still later Canon she made the only office in the Prayer Book at the discretion of the preaching clergy to use or not, as they felt inclined. Let the absolution then given stand intact as useful for the minds which desire it under those circumstances, but let it not be made the basis of establishing a confessional system utterly at variance with our ecclesiastical system as a system and more calculated to approximate it to the Romish rather than New Testament Christianity than any practice which can be named. The world may be safely challenged to produce from the New Testament a single instance of a private confession and

absolution even as an exceptional case, and still less as evidential of an ordinary custom.

My work has not been successful as to circulation, though very successful as a subject of review, and that from very opposite points of the Christian compass. I hope, therefore, it will sail smoothly after a time under such pilots as it has had the good fortune to take on board—*The Publishers' Circular, The Standard, The American Church Review, The Dominion Churchman, The Irish Ecclesiastical Gazette, The Lincolnshire Chronicle, The Church Bells, The Watchman, and The Wesleyan Methodist Magazine.* Some of these have spoken of the work in very high terms—all favourably the last the least favourably of any. Some of our Nonconformist friends find it impossible quite to forgive the Apostolical succession which the last chapter of the work temperately defends.

Believe me to be, Sir,

Your obedient servant,

W. M. SHAW.

Yealand Conyers Vicarage,  
Carnforth, 4th April, 1877.

#### THE CHURCHMAN'S HANDBOOK.

To the Editor of THE DOMINION CHURCHMAN

DEAR MR. EDITOR.—The undersigned beg to call the attention of the lay members of the Anglican Church to a handbook they have recently issued from the press, and of which, after filling all orders heretofore received, they have yet remaining some copies for sale. *The Clerical Guide and Churchman's Directory* (second edition) is published under the approbation of the Metropolitan and the Bishops of Ontario, Toronto, Fredericton, Huron, Algoma and Niagara, and is also subscribed for by a large majority of the clergy.

The following is a brief synopsis of the contents of the volume: Dioceses of Algoma, Athabasca, Fredericton, Huron, Montreal, Moosonee, Newfoundland, Niagara, Nova Scotia, Ontario, Quebec, Rupert's Land, Saskatchewan, Toronto—giving lists of Clergy, past and present. *Full Reports of Diocesan Synods, Delegates attending. A Calendar. Succession of Archbishops of Canterbury from Augustine to the present time. Succession of Anglo-Canadian Bishops from 1787 to 1875. The Canadian Episcopate, with biographical sketch of each Bishop. Provincial Synod, its Incorporation, Declaration and Canons, Order of Proceedings, Committees, etc., etc. A Necrology. Statistical Information of a valuable character. Information respecting English Convocations. A carefully prepared sketch of the Anglican Church in America, 1673 to 1848. A PARISH-GUIDE, containing for each Parish the names of churches, whether Free or Pew rented, Seating Capacity, if Consecrated, Number of Parishioners and Communicants, Frequency of Services and celebrations, Holy Communion. S. S. Attendance, etc.*

THE DOMINION CHURCHMAN thus refers to the work:

"This is a very much improved edition of a first-class work, of great value to the Church in this country. Nothing of the kind has ever succeeded before; nor, indeed, are we aware of anything half so complete having ever been previously attempted in Canada. It is, indeed, so valuable an addition to our very small stock of ecclesiastical literature, and contains so large a mass of information on all church matters, that we wonder we have been able to do without something of the kind so long. Besides the additions, which are too numerous to specify, we also notice many improvements; as the running titles, for instance, which will save a great deal of trouble. The work must have involved an immense amount of research, and could not have been got up in so complete a form without a great deal of expense, which, we venture to say, the proprietor will never be repaid. An exceedingly valuable addition is a complete report of the proceedings of all the Synods in the Dominion, which will be read with much interest. We heartily recommend the work, especially in its much enlarged and improved form; and would be glad to learn that it has found its way into the hands of every member of the Church."

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orders for the above work, price one dollar mailed to any address in Canada. The book is invaluable to any one desiring to become posted on the work and present strength of the Church in Canada, and more especially will it be useful to churchwardens and delegates to synods. Address, "The Publishers—*Clerical Guide*," P. O. Box 89, Ottawa, Ontario.

Family Reading.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

XV.

THE EIGHTH LETTER.

Here we are, again, in the midst of fresh excitements. We had been going on fairly well for some time, with nothing very new or strange to provoke criticism or alarm. Men were beginning to feel the force of character and depth of piety which all acknowledged and admired in our Vicar; and, though several things which were never known in the parish before have been one after another introduced, still, as they were not brought before people on Sundays, and did not interfere with any old usage of that day, some were hardly aware of them, and all felt that they concerned the Vicar himself more than any one else, as those who did not like them need not attend them.

I allude to Daily Prayer, which he commenced in Advent, and which, since Advent, he has continued at eight o'clock every morning, ringing the bell himself, that the old sexton, if not drawn by a higher motive, need not feel compelled by his office to come; and, for the same reason, opening and closing with his own hands the church doors every day. Very few attend, though they are many who might easily do so. I have been once or twice there myself, and was vexed to find the church looking so drear and empty. It is one of those desolate-looking buildings in which even a moderate congregation would appear scattered and thin.

One day, walking away with him after service, I remonstrated about his undertaking so apparently useless and heavy a burden. He smiled, and said he must demur to three of my expressions—"useless," "heavy," and "a burden." He never thought that prayer could be "useless." It might and would, he felt sure, bring down blessings on the parish, on those who came to pray, and on those who would not come to pray for themselves. He felt its blessing on his own soul every day he used it. "Heavy" was no right designation of that which made his heart light, nor "burden" the proper description of an enjoyment. He said this so simply and naturally, that I saw it was the feeling of his inmost soul laid bare. And then when I urged, as a fresh argument, the daily tie to the parish which it entailed, and how illness or business might, with him single-handed as he was, interfere, his answer was ready and unanswerable—that the rubric simply directed him to adopt such a course, "being at home and not otherwise reasonably hindered." So that if he were obliged to leave home, or through illness or serious business were kept from daily prayer, he was thereby freed from the obligation. All this seemed sensible and just. It was so practical and easy.

Then, again, Festival Services, with the Holy Communion celebrated on each occasion, have been introduced. They created more annoyance than the Daily Prayer, for the announcement of them in Church sounded strange in the ears of the people—who think saints'-days inseparably connected with saint-worship, and therefore superstitious and idolatrous. It was some time before they could see this in a proper light; now the more thoughtful among them (a small body, I fear) have learnt, both from the Vicar's sermons and personal explanation, that they are days on which we commemorate God's grace, as shown forth in His people, whose saintly lives or deaths are recorded in Scripture; for he taught them that none but saints mentioned in the Bible are commemorated in our Church.

This is now a little better understood and borne with; but still the slur of saint-worship clings to him, more or less, in the estimation of the people. However, as no one need come to the Service who

does not like it, they leave him to observe such days by himself. My wife and I, when at home, always go; and there is a sick girl and one poor old woman, who are never absent. These make up the whole congregation.

Still, he goes through the Service with as much solemnity and heartiness as if the church were full, and, instead of a sermon, says a few earnest words from the chancel steps, quickening our hearts to the higher service of the Holy Eucharist. I must confess that we like it, and our regular attendance has gone far to quiet apprehensions, and put down talk in the parish.

Well, after this, things were going on quietly until Quinquagesima Sunday, when he preached a sermon on Fasting which has created great disturbance. Somehow, Fasting is as much associated with popery as saints'-days or saint-worship. And though I thought the sermon plain and good, people would not understand it—I think it was more *would not*, than *could not*. Even those who are most moderate have felt as if it were impossible to receive this.

His text was from the Sermon on the Mount, "When ye fast;" and he taught us how our Lord spoke of "Alms," "Prayer," and "Fasting," all in the same breath and the same manner; not enjoining either, but assuming equally of all that they were acknowledged duties, and showing us not *that*, but *how*, they should be done.

This certainly went far to prove that our Lord looked upon them as Christian duties; and so unanswerable was the argument (at least, to my mind), that had he stopped there little or no harm would have been done. Had he left "Fasting" wrapped up in the mist in which it and several such subjects are hidden, and never attempted to explain what it meant, people would have borne with the harmless myth.

But the moment he tried to reduce it to practice, to show that it involved self-denial, and that it even went so far as to affect our food, then popish fasts, and all the old horror of good works—which they who do them least seem most to dread—came upon them, and they were very near having a parish meeting and an address to the Bishop on the subject.

With difficulty I kept them back from this; showing them that in the Book of Common Prayer "Days of Fasting or abstinence" are prescribed in the Calendar; namely, "The forty days of Lent, the Ember days, the Rogation days, and all the Fridays in the year except Christmas Day;" and that, though our Church gives us no defined rules for its observance, still the very word "fast" has a meaning which people cannot put aside, and which conveys to the mind something, at all events, very different from "feast;" while the Collect for the first Sunday in Lent breathes this significant prayer, "That we may use *such* abstinence, that, our flesh being subdued to the spirit, we may ever obey God's motions in righteousness and true holiness."

With this plain teaching of our Book of Common Prayer, I showed them they had no grounds for any complaint to the Bishop. That was only urged upon them which, as the law of the land, as well as the law of the Church, bishops, priests, deacons, and the very laity themselves were bound to obey.

However, with all my readiness to defend our Vicar when men assail him, a readiness often more zealous than effective, I require, in this matter of "Fasting," a good deal of enlightenment myself. It sounds so very un-English, and yet has apparently so much warranty in Scripture, and so much fitness in our own sense of what is right. All fast and no fast seems not the most natural condition of those from whom the Bridegroom has been taken away, and who have much both to fight against, and much to mourn.

XVI.

REPLY.

That fasting is as much in agreement with God's Word as it is with the plain rules of common-sense and the precedent of worldly practice, no one can deny. You have in your letter shown how Christ spoke of it in His Sermon on the Mount; and we know how, when asked why John's disciples fasted and His did not, He pointed to the period when the Bridegroom would be taken away

from them, saying, "Then shall they fast in those days."

Common-sense tells us that if we be sick we must fast for the health of the body, and if we be in trouble we cannot but fast through sorrow of soul; and the worldly wisdom of those who, in boat or foot race, or other athletic sport, seek for pre-eminence is to put themselves into training—which literally means to fast, or to abstain from certain things, which are in themselves lawful and harmless, but which, if taken freely, would peril success.

That man is thought to be a fool, who, when forbidden certain luxuries by his physician, has not the self-command which would enable him to obey, and thus save himself from illness.

That man's sorrow is not much respected as sincere whose appetite never fails; but who, in the midst of his groans and tears, turns regularly to the pleasures of the table, as in happier times. You will find the youth, whose habits now-a-days, I grieve to say, are in general too luxurious and self-pleasing—the youth upon whose strength and skill the honour of his school or college hangs in the coming race, as strict in his abstinence from all forbidden food or drink as if he were an anchorite in the Middle Ages. And we honour him for it.

But if a man for his soul's health fasts; or in his soul's sorrow for sin, cannot feast as usual; or that he may be the stronger to resist the Evil One in life's troubles, disciplines himself by the foregoing of certain lawful things—that is, fasts or abstains from certain meats or pleasures that he may get the mastery of his passions and lusts—that man is at once set down as a fool, a fanatic or a Papist.

Neither common-sense, or natural affection, nor Christian honour are attributed to him; he is simply in the world's estimation a weak and superstitious enthusiast, censured and sneered at.

And yet, must we not admit the strict analogy existing between those illustrations which I have drawn from the world's habits and ways, and our preparation for that spiritual conflict of our spiritual life, in which all should have a share, and have an interest? Must not the training of life go on from day to day in little lawful things? It is only in lawful things that we have an option of self-denial or self-indulgence. There is no option in unlawful things. If we would strengthen the will to resist some great sin, we must teach it the habit of restraint in little things.

He who cannot see a tempting luxury without putting forth his hand to take it, is fostering a habit which, one day or other, when it grows strong, may end in fornication or adultery. He cannot deny himself some rich beverage when he will, may find himself, long before life's close, the slave of the lust of the drunkard.

He who cannot give up some costly pleasure or turn away his eyes from craving after some desirable though lawful gain, may discover, when years have deepened his passions, that he has lost the power of resistance, and that to take what is not his own may become as much the natural habit of his age as to keep back what is God's was the habit of his youth's self-indulgence.

To fast simply means to discipline the soul not to forego food without an object, nor to such an extent as to weaken the natural powers of the body, and thereby give its wretched nervous system the upper hand of the imprisoned soul; but to deny ourselves luxuries of all kinds, too much food even of the commonest kind, and such pleasures and pursuits as tend to strengthen passion or make self-pleasing our law.

The schoolboy who gives up his sweetmeats and his wine for honour's sake, that his boat may win the race, is just the very model in my mind of what the mature Christian ought to be: one who, having large pleasures and freedom around him in this life, should remember that there is a life beyond; and that to gain its prizes he must be ready to give up, without a sigh, some present enjoyments, that he may be stronger for the struggle when it comes. This is fasting with a motive for the future, a training for future work.

There is another phase of fasting not to be forgotten, and hinted at already in the illustrations I have suggested, whose motive is drawn from the past—an involuntary fast. I mean fasting from sorrow for sin, fasting because one has no appe-



tite to feast, fasting as the broken-hearted will fast, because they cannot help it.

What honest-hearted man can deny that in the schoolboy we admire and love, and in the desolate mourner with whose self-consuming sorrow we sympathize, we find these two phases of the Christian fast: the tears that are the meat of the one day and night, through grief for the past; the self-discipline which is the joy of the other, night and day, through hope in the triumphs of the future.

Such is the principle of the duty: now let us try and reduce it to practice. Our Church has not done this. She has named the days on which it should be observed; in her Collect for the first Sunday in Lent she has taught that it should be such a denial of the body's lusts as would promote the soul's health; but she has said no more, and hence, no doubt, it is that the practice of observing the Church's fasts has fallen into desuetude. It is not for us to question her wisdom, though we may think we see evil following from this apparent neglect. Possibly it is our wisdom she would question, were we to enjoin fixed rules about that which she has left an open question.

In the Church of Rome we see evils following from strict rules as to the form of this duty. Men too often make a literal conformity with those rules the whole of the observance, not eating meat, but partaking of the most delicate fish, cooked in the most luxurious ways. There is no evidence of self-denial or self-restraint, save only in a few forbidden things, during their strictest fasting seasons. So that practically they and we have come to the same conclusion—they with their rules and we without them; they having come short of the reality with a form, we having suffered an equal loss without one.

In both communions honest-hearted, earnest men will not be content without doing for themselves that which no Church-rules only will ever ensure, and what no want of them will ever hinder.

They who hate sin will mourn over it, and be glad of the special days appointed for such humiliation. They who know how hard is the upward struggle, will feel that their self-discipline must be as real as is the conflict. The Romanist will not take the licence his Church gives when he knows that it does not involve any real self-denial, and is no evidence of heart-abasement; no more than the English Churchman will take his freedom from rule, and be content with it, when conscience tells him that the path to heaven leads along a rougher way.

Thus, in later years, in our own communion, men's minds having been turned to these subjects, a system has silently grown up, which, though enforced by no authority, comes with an inward sanction to the soul, which its manifestly truthful purpose insures it.

Men who are religious make their Fridays and their Lent different from other days and seasons. They make no ostentatious show of their observance, as if to be seen of men, but they do it between God and their own hearts. They abstain from dinner-parties, and places of public gaiety and amusement. They partake of sufficient, but simple fare. They let luxuries pass by them untouched. They follow the example of the prophet, and "eat no pleasant food." In their home arrangements they are frugal and quiet, at such times, getting rid of all needless expense, and letting that which is thus saved, not enrich themselves, but flow over into the empty cruise and barrel of the poor.

To prayer, to kind offices among the sick, or sorrowful, or destitute, they give themselves specially at such seasons, humbling their hearts by confession of their own unworthiness; and, in the contrast which others' sorrows bring to their joys, finding cause for even deeper humiliation.

The use and meaning of such lives are perfectly intelligible. They who lead them feel their healthfulness; they whose comforts are thus increased, learn, though in a lower way, their value. Such fast is not to propitiate, nor to convey to the minds of men the idea that God delights in the unmeaning self-inflicted pain of his creatures. But it is an act of sorrow for sins past; and of discipline to invigorate, to renovate, to strengthen for duties to come.

I remember once talking to a very honest-

minded Romanist on this subject, and putting before him this view of fasting, as sounder and more real than his own. To which, in a moment, his ready-Irish wit and tuneful brogue replied, "Ah, shure that's not fasting at all, at all, that's mortification-a-a-tion." The distinction thus made was a perfectly true one. His fast was no mortification, but that which I pressed upon him, as a true fast, could not fail to be so.

All true-hearted men, no matter in what section of Christ's Church they may be found, have, in some way or another, recognized the duty and blessing of a Christian fast. The Presbyterian has it as a part of his appointed system; and I remember long ago to have read with intense interest a tract written, if I mistake not, by the saintly Venn, descriptive of a very holy maid-servant in his home—upon the occasion of whose fall into sin, through violence of temper, he shut himself up the whole day in his room, and with fasting and prayer sought for God's forgiveness. How the mere "talk about fasting," which some High Churchmen indulge in, pales before this "fact of fasting" found in the hidden life of one who would no doubt now-a-days be called a very Low Churchman!

So please try and persuade your friends that if their Vicar never does anything worse than fast and pray, they need not be alarmed. Those real fasts, and quiet daily prayers, which they despise and shun, may be bringing the showers of grace from afar upon their thirsty parish. "The effectual fervent prayer of a righteous man availeth much." To have one praying, and afflicting his soul before God, on behalf of those who neither fast nor pray for themselves, is surely an inestimable blessing.

(To be continued.)

### Children's Department.

#### MY LITTLE HERO.

"Now we wish that we knew a hero,"  
 "Say the children pressing round;  
 "Will you tell us if such a wonder  
 In London streets can be found?"

I point from my study window  
 At a lad who is passing by—  
 "My darlings, there goes a hero,  
 You will know his oft-heard cry."

"'Tis only the 'paper boy,' father,  
 In his jacket so worn and old;  
 What can he do that is brave and true,  
 Selling papers out in the cold?"

Says Maudie, "I thought that a hero  
 Was a man with a handsome face;"  
 "And I pictured him all in velvet dressed,  
 With a sword," whispered little Grace.

"Mine is only a 'paper boy,' children,  
 His deeds all unnoticed, unknown;  
 Yet I think he is one of the heroes  
 God sees, and marks out for His own!"

"Out there he looks eager and cheerful  
 As he busily handles his wares;  
 No sign that his young heart is heavy  
 With the weight of unchildish cares.

"Home means to him a dingy room,  
 A father he shudders to see;  
 Alas for the worse than neglected sons  
 Who have such a father as he.

"And a mother who lies on a ragged bed,  
 So sick, and worn, and sad;  
 No friend has she but this one pale boy—  
 This poor little newspaper lad.

"So rough to others, and all unskilled,  
 Yet to her most tender and true;  
 Oft waking with patient cheerfulness  
 To soothe her the whole night through.

"He wastes no time on his own scant meals,  
 But goes forth with the morning sun,

Never a moment is wasted  
 Till his long day's work is done.

"Then home to the dreary attic  
 Where his mother lies lonely all day;  
 Unheeding the boys who would tempt him  
 To linger with them and play.

"Because she is helpless and lonely,  
 He is doing a hero's part;  
 For loving and self-denying  
 Are the tests of a noble heart."

### THE WAWANOSH HOME FOR INDIAN GIRLS.

DEAR CHILDREN.—We addressed you a letter last week in the DOMINION CHURCHMAN about the new Home for the Indian Girls in our new Missionary Diocese of Algoma, which is to be called the Wawanosh Home; and we are very glad to find that some of you have read our letter. We know you have read it because we have had some replies to it; and we hope to have a great many more. Perhaps some of those who read the letter last week have only just made up their minds what kind of a reply they would like to send us. If there should be any of you who have not read it, pray look up our issue of last week, turn to the children's department, and read the letter "On the Shingwauk Home," and then you will see what kind of reply we want to it. We want some contributions to assist in providing a Home for the Indians girls, who have souls to save as well as you have, and who want to be instructed in the way to Heaven, as well as in those duties of life on earth which will help to make them a blessing to the other Indians in the Diocese of Algoma. We have to acknowledge the receipt of some contributions, and we hope to receive some more every week for a long time to come.

#### CONTRIBUTIONS TO "WAWANOSH HOME," TUESDAY APRIL 24TH, 1877.

Clarkson Jones, Toronto.....	\$ 10 00
Harold, Ernest and Little Gertrude, Portage du Fort.....	2 00
Mabel, Toronto.....	25
Earned by Ethel and George, Brock- ville.....	50
Charles J. Catto, Toronto.....	55
Elis A. Catto, Toronto.....	50

Total receipts..... \$13 80

Contributions to the "Wawanosh Home" should be sent to the Editor DOMINION CHURCHMAN, Toronto.

—Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interests of human life. Go where a man may, home is the centre to which his heart turns. The thought of his home nerves his arm and lightens his toil. For that his heart yearns when he is afar off. There he garners up his best treasures. God has ordained for all men alike the highest earthly happiness in providing for all the sanctuary of home.

—Every man is an oracle either of truth or falsehood; he must speak either life or death. Indifferentism consists not with the order of the world. If a man set not his heart *determinately* to obtain God's truth, and then utter it, he is already possessed of a lying spirit, and therein he contradicts heaven, and helps to disorder earth by propagating falsehood.

—Like flakes of snow that fall unperceived upon the earth the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single action creates, however it may exhibit, a man's character.

—There are pauses amidst study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those seasons of repose the powers are gathering their strength for new efforts; as land which lies fallow, and recovers itself for tillage.

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Church Directory.

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

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

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

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

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

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

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

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

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

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

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., 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, 7.30, 10.30 & 12 a.m., & 3 & 7 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.

WANTED.

For St. Matthew's Church Quebec, a Precentor to teach a choir of men and boys, and to take charge of the Musical Services on Sundays and Festivals. Applicants to state salary required, and to furnish satisfactory references as to qualifications, &c. Address—REV. CHARLES HAMILTON, M.A.

WANTED—A CLERGYMAN IN

Priest's orders (unmarried) to take Parochial duty in the Diocese of Ontario for three months. For particulars apply to REV. CANON PRESTON, Cornwall, Ont.

WANTED.

Clergyman wanted as Locum Tenens, for four months. Address, Rev. H. POLLARD, St. John's Church, Ottawa.

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

To FRANK WOOTTEN, Esq.

Hamilton, April 27th, 1876.

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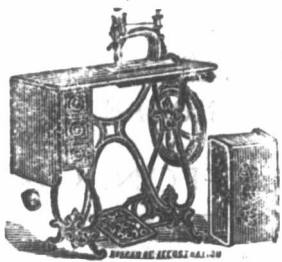
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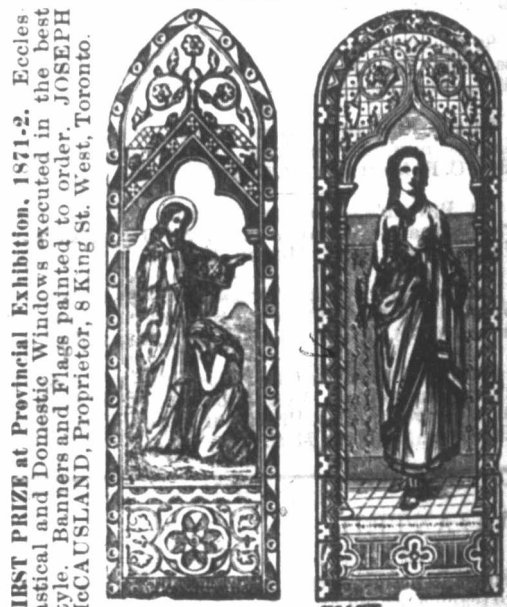
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