

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JUNE 13, 1878.

[No. 24.]

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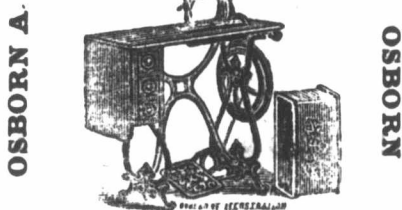
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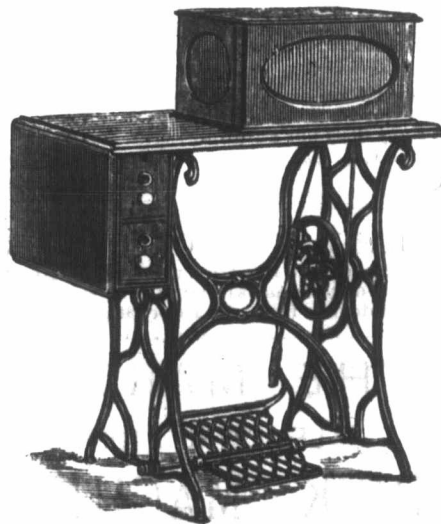
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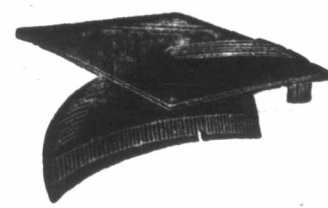
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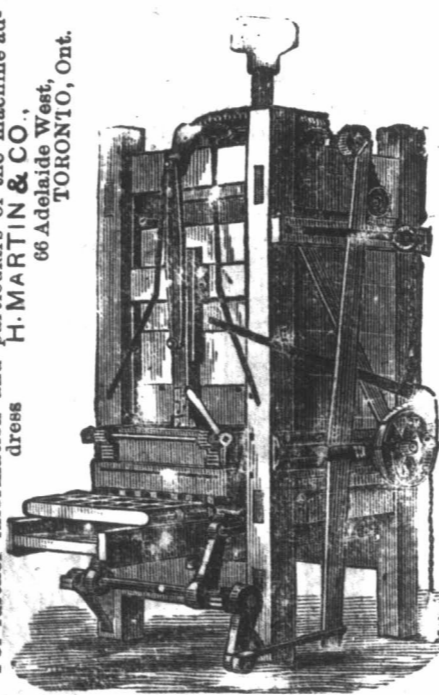
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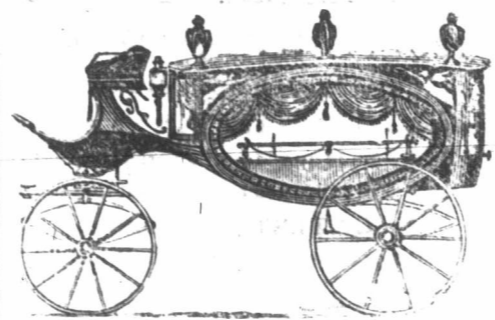
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THE WEEK.

EXCEEDINGLY valuable Assyrian discoveries are announced as having just been made. At a mound called Balayat, situated about fifteen miles east of Mossul, nine from Nimroud, and twenty from Khorsabad, most singular Assyrian relics have been found, consisting of two copper monuments, on which are represented by embossment, battle scenes, domestic amusements, and religious ceremonies. At the same mound was discovered a marble coffer in what appears to have been a small Assyrian temple, inside of which were found deposited two marble tablets covered with inscriptions, and at the back of the room, two other tablets were found in a dilapidated state, as it appears the temple has been destroyed by fire.

At Kouyunjik, the city of Niniveh, Mr. Rassam has found a round clay cylinder divided into ten compartments, built in a wall in the palace of Assur-Bani-Pal containing nearly thirteen hundred lines of very fine inscription. Mr. Rassam happened to find this valuable Assyrian historical record within five feet of the first chamber he discovered twenty-four years ago in the palace of Assur-Bani-Pal, representing the lion hunt, the sculptures of which are to be seen in the Assyrian collection in the British Museum, though other explorers had excavated about that spot on several occasions after him. It was quite accidentally that he came upon this very rare object, as the solid walls are not often touched by Assyrian investigators; but Mr. Rassam having lately found some Assyrian antiquities buried in different walls, he was determined to examine every nook and corner near the library of Assur-Bani-Pal. And at Nimroud Mr. Rassam has discovered what is believed to be the site of a great Assyrian Temple, which is supposed may belong to the same edifice that was discovered by Mr. Layard near the pyramid or tower. Numerous fragments of inscribed marble and clay tablets and pillars of different shapes and sizes, have been found scattered over the place. The enemy had evidently broken everything to pieces and the whole locality was left in utter ruin.

Information has been received from the Right Reverend Edw. Steere, Missionary Bishop at Zanzibar, that it has been seriously proposed to him to abandon their mission at Magila, and to dismiss the adults received by them as free slaves. He says the committee would not have made this proposal without due cause, and yet he thinks all will feel with him how impossible it is to abandon a rising Church, the late increase of which has been a subject of so much thankfulness. He also states that the adults are in a fair way to require soon no further help. The practical stoppage of the slave trade is making new obligations towards released slaves entirely unnecessary; so that that branch of expense

is annually diminishing. The Schools will soon resolve themselves into day schools for the children of christian parents, raised out of slavery and darkness. There are, he says, more than thirty children already at Mbweni, and others in the town and elsewhere, all born under their protection, who are looked upon as the seed of the Church in Zanzibar; and already a Christian population is beginning to form near the slave market church.

The Bishop adds that Magila and Masasi are the hope of that part of Africa, and that nothing but the utter exhaustion of their hopes and credit should persuade the Missionaries to abandon them. He therefore urges the utmost endeavors to keep the work up for this year at least, engaging to keep down the expenses to the lowest amount; and he further states the melancholy fact that, "*for fellow-workers we must rely on those who will require nothing in payment, or even, as some already with me have done, help us of their own!*"

Cleopatra's Needle will soon be standing on its site. A cradle has been constructed of American oak and pitch pine. This has been sunk at the Thames embankment by ballast, and the Needle will be floated on at high tide. When the obelisk is rolled up on the embankment, six hydraulic screws of one hundred tons' power and two of fifty tons will place the bulky monolith in an upright position.

Very little additional information has been received on the Eastern Question. The news on the subject has been so meagre for some time that public attention is easily turned in other directions. An announcement is made of the departure of most of the plenipotentiaries for Berlin. Austria is said to be secretly, that means quietly, arming; and some little feeling is understood to be growing up in Germany against the pretensions of Roumania on the subject of the retrocession of Bessarabia. A correspondent from Berlin states that it is said the first discussion of the Congress will be as to whether or not Greece shall be admitted or invited to take part in the discussion. The only points expected to cause grave difficulty are the war indemnity and the annexation of Antivari by Montenegro. The Grand Duke Nicholas is said to be disgusted with the pacific turn of affairs, and intends to retire to his estates.

A meeting of the three Emperors is expected after the recovery of the Emperor William.

A despatch from Constantinople states that great uneasiness prevails there. Osman Pasha has been appointed Marshal of the Palaces. He retains command of the army for the defence of Constantinople. Said Efendi, chief of the military household of the Sultan, has been appointed Minister of the Interior.

TRINITY SUNDAY.

ONE of the greatest of the mysteries of Revelation is now brought before us; and it is such a mystery as will never, in its nature and the mode of its subsistence, be brought within the limits of our understanding, either in this world or in that which is to come. On the term "mystery," we may remark, by the way, that in our language we use it, and it is used repeatedly in our Liturgy and in our Homilies in a somewhat different application from that in which the Greek word "*Musterion*" is generally found in the New Testament. There it often means something which was formerly hidden or secret but is now somewhat fully made known; but this cannot always be the meaning of the term, even in the New Testament, as in 1 Tim. 3: 16, "Great is the mystery of Godliness." For although St. Paul proceeds to point out several particulars in which what was formerly unknown is now revealed, yet it is but partially revealed, and perhaps even in the realms of light and truth it will never be fully made known. In our Prayer Book and in the Homilies, however, we are said to be "partakers" of what are still to us "holy mysteries:" they are "holy mysteries" even after we have received them; and so on. This agrees with our ordinary use of the term, which was not unknown in Greek Literature; for it was far from being universally applied to the "mysteries" which were taught to the "initiated" in connection with heathen celebrations—Canon Lightfoot to the contrary notwithstanding. Indeed, perhaps, in no passage in the New Testament is it intimated that what was formed a mystery, but is now revealed, has even yet been entirely made known; so that after all the New Testament use of the word differs not so very much from our own use of it.

Among Christians, however, there can be no question as to the correctness of the term "mystery," as we now use it, when applied to the Blessed Trinity in Unity. As a fact, this was formerly unknown to men; now it is revealed as a fact, and with a very little more added; and that little is given in order that its practical bearing upon our faith and conduct may be duly influenced by the revelation. In all other respects it is, and ever will be, one of those grand secrets which belong to God alone, and which can never be more than partially revealed to finite intelligences. High upon His Throne, the King Eternal, Immortal, Invisible, the August Being Who ever was, and is, and ever shall be, guards the sublime mystery of His existence so that none of His creatures can ever penetrate the veil that hides it from our view. "Am I a God?" said the King of Israel, when the Syrian monarch sent to him Naaman to be healed of his leprosy; and if we cannot attempt to rival acts of Divine Power without presuming to be gods, how can we, as finite creatures, be able to unravel the secrets connected with the being and oper-

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ations of Him Who exists of Himself, Who fills all space, and inhabits infinite duration, pouring forth from His feet the ages of successive duration, "none staying His hand, or saying to Him, What doest Thou?" It is only the man, who knows nothing at all, that pretends to know everything, and inflates himself with the idea that there are no mysteries anywhere; while he who has received the rudiments of knowledge soon learns that even the natural world is full of mysteries, that the growth of every plant and of every flower is a mystery incomprehensible; much more the nature and mode of existence of Him in reference to Whom our Poet has said:

"Dark with excessive bright Thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes."

The doctrine of the Trinity in Unity is the great mystery of the Universe, which is at once the most certain as a fact, and yet the most incomprehensible of all things—a truth enveloped in a flood of light and yet in an abyss of darkness. Absolutely inexplicable itself, it renders the mysteries of created existence comparatively simple, while itself remains, in nearly all its features, enshrouded in impenetrable obscurity. After disposing of a multitude of other difficulties, it remains, and throughout eternity it will remain, the greatest difficulty, the greatest mystery of all, in its own solitary, unapproachable grandeur.

A plurality of persons in the Godhead is uniformly supposed in the Old Testament Scriptures. The Unity of the Godhead is more clearly revealed in the New Testament. In the Old Testament, a plurality of Persons is referred to in nearly all parts of it and in a variety of ways, and the oneness of the Godhead is also alluded to; but the union of the Three Persons as one God is exhibited in the New Testament. Here, in the Gospel of the Son of God, here we see the Father, here we see the Son, and here we see the Holy Ghost; and as the invaluable Athanasian Creed has it, "The Father is God, the Son is God, the Holy Ghost is God; and yet they are not Three Gods but one God." Their equality is to be understood in respect of their nature; and an equality of nature prevents not an inequality in point of order and office; so that in the work of human salvation, the Spirit may be properly said to be sent by the Son from the Father, although as to the Divine Nature they are absolutely co-equal. Holy Scripture represents the Three Persons as engaged in council about the grand affair of human redemption. God has been pleased to make it his business that we should be saved. The Father, the Son, and the Holy Ghost are all employed, and every person has shared out to himself a distinct office in the management of that great transaction, and that with so stated an arrangement, that the manner of doing it is as wonderful and as worthy of profound admiration as the thing done. The Trinity is a sublime mystery in itself, and yet it may be a question whether God is not yet more wonderful in His love to man than in the way of his subsistence. We may learn from it something of the value of the soul of man. In the language of an old Divine: "We can quaff away a soul, swear

away a soul, and squander away eternity upon brutish and senseless gratifications of the flesh; but the omniscient, all-wise God has another judgment of souls; He looks upon them as worth His own taking pains upon.

. . . . The salvation of souls is never left to chance, nor to anything like contingency. All the persons of the Trinity are ready (as I may speak with reverence) to wait upon us in our way to Heaven; solicitous to secure us in our passage, and by all ways, methods, and encouragements, to comfort us in this world, and at length to waft us to a better."

THE TORONTO SYNOD.

THE Synod which closed its sittings in St. George's Schoolhouse, Toronto, on Friday evening last was not the least remarkable in the annals of that peculiarly constituted body; indeed we venture to say that, in some respects at least, its developments were more extraordinary than on any previous occasion.

The first thing which demands our notice is the Address of the Lord Bishop, which was remarkably vigorous and clear. If its principle recommendations were only carried out and acted upon, there can be no question that the unseemly differences and contentions existing in the diocese would soon become a thing of the past. And his Lordship took that aspect of the case which all, in their better moments, must admit to be the only practicable mode of conducting the work of the Church satisfactorily in this or any other diocese. *A house divided against itself cannot stand*; and to have two separate and antagonistic institutions in the same organized body must be detrimental to the welfare and progress of the whole. The thing cannot admit of two opinions; and whether or not there was any necessity for the establishment of a second, and professedly antagonistic Mission Board, was very clearly shown, in the course of the discussion, from the fact that nearly, if not quite all those clergymen who receive a grant from the rival Mission Board, did previously receive a grant from the regularly authorized Mission Board of the diocese! A plain proof that other motives than those arising from a desire to disseminate so-called evangelical principles must have been at work; and a plain proof also that the most extreme Low Church opinions never stood in the way of a Missionary or a parish desirous of receiving a grant from our proper Mission Board. Whether these motives arose from impatience of control and that desire to govern which animates some minds, or whether from a propensity to scatter and divide, which is found in other minds, we will not presume to say. The untoward and mischievous result of this carnal division and strife is evident to every man, whatever excuse may be assigned for them. The Bishop's remarks upon the whole subject, in his address, were remarkably well adapted to our present position, they were extremely appropriate as the parting words of affection and caution from his Lordship previous to his departure for Europe; and it is to be hoped that the en-

tire address will be extensively circulated through every parish in the diocese; that on his return, by Divine aid, after the lapse of a few months, he will find the greater part of his diocese "of one heart and of one soul, united in our holy bond of Truth and Peace, of Faith and Charity, and with one mind" prepared to exert our utmost energies under his Lordship's episcopal supervision to carry on the work of the Church in this part of the Lord's vineyard.

Another circumstance remarkable in the proceedings of the Synod was the amount of Theological discussion carried on. The Synod was not, it is true, constituted for this purpose, and it has no authority to decide controversies of that nature, or to try or depose clerks for errors in doctrine or practice, so that we somewhat regretted at first that subjects of such a nature should be introduced, as calculated to produce acrimony and afford occasion for the exercise of no small amount of the *odium theologicum*. But the full and explicit avowal of true Evangelical teaching before many to whom the doctrines of their own Church seemed to be perfectly new, appeared fully to compensate for any irregularity in the case.

Another noticeable feature, and a very evident one also, was the exhibition of an unaccountable ignorance among the leaders of those who delight in the name of 'party,' of the great principles which the Church inculcates, from the beginning to the end of her teaching, as well as of the fundamental principles of the glorious Reformation of the sixteenth and seventeenth centuries. The leading men of those two centuries had no wish, no intention to establish a new Church or to teach doctrines unknown to antiquity; and they appealed to the Bible as their authority in all matters of doctrine, and as uniformly did they appeal to such interpretation of Holy Scripture as had been laid down by the Early Fathers of the Christian Church. The object of the great men of those two centuries, as we find on every page of our Book of Common Prayer, was not to revolutionize but to reform the Church, not to construct a new one, but to purify the old; and while this was the principle on which they re-organized and re-compiled our devotional services, they were equally careful to preserve the ancient organization of the ecclesiastical body, by securing a direct lineal succession of Bishops from the Apostles. The preface to the Ordination Service shows how important the Church considers this succession to be; and those who teach otherwise are not directing their missiles at a party, but at the Church herself. Those among us, however, who assume the control of the Diocese, as is usually the case with such men, dogmatize with a positiveness in inverse proportion to their knowledge, and with a violence in direct proportion to the suspicions they seem to have entertained of their own correctness. Indeed, the Reformers and their writings were referred to in a manner as though even Cranmer himself would scarcely have dared utter a sentiment not in accordance with their crude notions, or without their consent, had they been living in his day.

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Much, then, as the discussion of theological subjects was out of place in so mixed an assembly as our Diocesan Synods, we can scarcely regard the controversial nature of the proceedings of our late Synod as entirely an evil. It showed very clearly in what direction our efforts should be made in order to supply the want of Scriptural and Church knowledge among us; and the idea was more than once suggested that, in future meetings of the Synod, some half dozen lectures on the Catechism and Book of Common Prayer would be of most eminent service—if, indeed, the teaching of those inimitable compilations, especially the former admirable manual of instruction, would be listened to by those who most need it.

The efforts made for peace and harmonious, united action in raising Church funds, augured well for the future as far as they were successful; and, upon the whole, we sincerely trust that the entire proceedings, taken as a whole, will be productive of much benefit to the Church in the Diocese of Toronto.

IN MEMORIAM.

THE following brief account of the late Rev. Adam Elliott, Missionary to the Six Nation Indians, will be read with much interest.

The deceased clergyman was 76 years of age, and had, for over forty years, been a faithful dispenser of the Word and Sacraments to the Indians upon the Reserves which lie along the southern bank of the Grand River, between Brantford and Caledonia.

The Revd. A. Elliott was first sent to establish a mission among the Indians upon Manitoulin Island, but owing to some change in the Government plans, was withdrawn from that locality and took up a similar work in 1837 on the banks of the Grand River. With the exception of Canon Nelles, of the Mohawk Church near Brantford, we believe the deceased had been longer in the work than any missionary to the Indians in Canada. There are several Indian families, whose parents Mr. Elliott has been God's honoured instrument in converting from the darkness of paganism, who bear testimony to his long and faithful services in the cause of His Master.

The funeral of this faithful servant of Christ to the Six Nation Indians on the Grand River Reserves, took place from his late residence, the Tuscarora Parsonage, on Thursday, the 6th instant. As ripe fruit gathered by the Lord of the Vineyard, and garnered in heavenly places, the loved missionary was borne to his resting place amid the tears of a vast concourse of Indians and white brethren, gathered, upon but short notice, to do honor to his memory.

At half-past one, the solemn cortege moved from the Parsonage in the following order: the clergy being in their robes.

- Clergy.
- Clergy. — Corpse — Clergy.
- Mourners.
- Indian Chiefs and Warriors.

Parishioners and friends—Indian and White.

The funeral procession moved on past the Tuscarora Church, where the deceased had ministered for 40 years, to the Church of the Holy Trinity, at Onondaga.

The body was met at the door of the Church by the Reverend Dr. Armstrong and two Indian Clergymen, Revs. A. Anthony and J. Barefoot.

Upon the coffin lay a beautiful white floral cross. The little edifice was filled with mourners—conspicuous among whom was large proportion of the children of the Forest. There were present also of the clergy, Very Rev. The Dean of Niagara, Rev. Mr. Padfield, (retired); Canon Nelles, (Mohawk Church); — Roberts, (Missionary to the Six Nations); Revs. Starr and Martin, (Diocese of Huron); and Revs. G. A. Bull, Wm. Belt, and C. E. Whitcombe, (Diocese of Niagara.) There were also present, as representative men of the Indians, Chief Johnson, Senr., Chief Johnson, of the Six Nations; John Buck (Chief of the Onondagas) David Hill, (Chief of the Senecas), Henry Clinch, (Chief of the Oneidas), David Thomas, (Chief of the Mowhawks), Alex. Smith, (Mohawk Chief and Interpreter at St. Paul's Church, Kaneunga), Peter Henry, (Mohawk Chief), Cornelius Moses, (Delaware Chief), Wm. Wadge, (Cayuga Chief), Isaac David, (First Warrior of the Six Nations), N. H. Burning, (Speaker of Six Nation Indian Council), G. H. M. Johnson, (Government Interpreter, and Interpreter in the Church for 40 years.)

Psalm xxxix was said by Rev. J. Barefoot, and the xc Psalm by Rev. — Roberts. The lesson was read by Rev. Wm. Belt, and a short address, founded on the beautiful text, "Our friend sleepeth," was delivered by Rev. Dr. Armstrong, Incumbent of Holy Trinity, Ononadaga. Mr. Scholfield, Superintendent of the Mohawk Institute for Indian children, officiated at the organ.

An incident, most affecting, especially to those who had never before been present at such a solemn service, was the singing of a funeral hymn by the Indians in the Mowhawk language. The hymn was No. 33 of Bickersteth's Hymnal Companion.

In English, "And must this body die."

In Mohawk, "Ke he youk se re keah."

The melancholy music, rising and falling in prolonged notes, of the deep bass tones and the sweet contraltos of the Indian voices, was most solemn, and struck the chord of sympathy in every heart so keenly that few could refrain from tears. As the last long-drawn tone, prolonged to a sweet though intensely melancholy wail, softly faded from the ear, the procession again moved down the aisle. A few seconds, and as if spontaneously, the Indians struck into another funeral dirge, and amid the solemn, sad and plaintive notes, the long cortege wound its way to the spot, prepared in the Holy ground, for the last earthly resting place of the loved clergyman and friend.

The order for the Burial of the Dead was read at the grave by Reverends Rural Dean

Bull and J. Starr; the solemn words of committal being said by the Dean of Niagara.

Slowly and sadly the large concourse dispersed to their homes, leaving, in his narrow home, in sure and certain hope of the Resurrection to Eternal life, the sower, under God, of many seeds of spiritual life among our Red brethren.

It is not out of place to record the beautiful appearance of the body of his deceased brother in Christ as it lay beneath the lovely floral cross, his funeral shroud, the surplice and stole of a priest of the Church of Christ.

FUTURE PUNISHMENT--THE DEATH OF CHRIST AS RELATED TO THE DEATH, THE CURSE OF SIN.

IT remains now to consider the teaching of Mr. White upon this subject, and although it involves one of the doctrinal issues arising out of "this Theodicy," as it is so connected with the meaning of the terms *Life* and *Death* as used in Holy Scripture in relation to Future Punishment, I have thought it well to consider the subject in this place. The difficulty which the old Divines have felt as to the nature of our Saviour's expiatory sufferings, or rather their relation to the curse denounced as Adam's sin, is met by Mr. White in a very unique, if not a very Scriptural way. The great Doctor John Owen, considered that the sufferings of Christ were identical in their nature with those due to sin under the Law, but not as to their extent; the dignity of His Person entering into the consideration in the award of Divine Justice. (Vol. X., page 448.) Baxter, in his aphorisms on Justification (p. 23) is quoted by Mr. White, as declaring his belief that Christ suffered "a pain and misery of the same sort and of equal weight with that threatened to Adam." The point of difference between these two great Divines appears to be this: Baxter considered that there was no commutation, because he imagined that the sufferings of *Eternity* were comprehended in the *Passion and Death* of Christ. How this could be I see not.

Owen's idea that the pains of Hell constituted the essence of His death, while eternity and the attendant circumstances were but two accidents, the dignity of His Person being accepted as an equivalent for such "accidents," seems more comprehensible. There is, however, (I conceive), a difficulty which we cannot elucidate. Mr. White cuts the knot of the difficulty with his philosophy, and tells us that "it was a blow falling on the Godhead itself." How Deity itself could suffer, (remember it is not the human nature in the Divine Person), though, I say, the Deity itself could suffer and at the same time inflict that suffering, I cannot understand, neither with respect to the essence of the Deity, nor with respect to His Tri-une Personality. Such teaching is utterly destructive of Scriptural Theism. We cannot well here eliminate the doctrine of the nature of God, or of the Saviour, from the specific doctrine under consideration, but I only notice the fact that Mr. White repudiates the doctrine of a vicar-

ious atonement, the innocent Jesus *willingly* suffering for guilty man, so he says that the Divine Attributes are here not in harmony, but in *conflict*. (p. 274-275.)

"However startling the statement, the finite will erring and rebelling is represented as setting in eternal opposition to each other the attributes of God, &c., &c." Yet with strange inconsistency he says also (p. 261), that "the man Christ Jesus endured the curse;" but he tells us that his *human nature died*, and the *Godhead suffered*. "The whole Godhead sacrifices itself in the agonies of a human death, that man though a sinner may live for ever." (p. 281.) He quotes Hooker as saying (but *where* he does not tell us) that "Man hath sinned and God hath suffered." So far, I have yet to learn that the "judicious Hooker" has supported so heterodox and unscriptural a statement. I quote the following as affording the fullest evidence of Mr. White's meaning concerning Christ's suffering, and that said suffering he supposes was in His *Divine* as distinguished from His *human nature*:

"It does not, however, appear to be anywhere stated that the indwelling of the Divinity changed the character of the curse of the Law, in the case of our Lord, from everlasting misery into literal death. It will, therefore, be sufficient to receive the simpler representation that, the 'man Christ Jesus' endured the curse. If it be asserted that it was the presence of the Godhead within, which dispensed with the infliction of endless pains through the substitution of an Infinite majesty for the infinitely extended misery of a finite being, we reply that, on the same principle, the Divine nature of Jesus might have imparted an infinite value to any one of the stripes which He bore, &c., &c."

"We thus derive support to our argument that the *death* threatened to Adam was literal dissolution."

"The fact that Christ bore *this* death, laid down His life as a man, shed His *blood* for our redemption, without suffering in hell beyond, is proof that *death* in the Bible signifies literal death, and that *life* signifies literal life." (p. 261.) (I do not here deal with the character of the argument.)

He says (p. 276), "There is but one way then, say these God-taught men, that sinners, death doomed, may obtain life eternal. No innocent creature must suffer, however willing. *God Himself must suffer*, in one exceptional sacrifice, if sinners are to be saved."

"It is not a blow falling on an innocent creature outside the Godhead. It is a blow falling from the sinful creature on the Godhead itself." (The italics are his.)

With relation to the death of Christ as our substitute, and so bearing for us the curse of sin, I have to remark in the first place, that there can be no analogy between His Person and *ours*. Secondly, that the suffering preceding the death of the body—the dissolution of the connection between body and soul, can form no fit analogy to what Scripture speaks of as the "death" of the soul: Of the former we have *some* knowledge; but of the latter we have *none*. Thus Mr. White's applica-

tion of the *abstract* doctrine concerning "death" as it applies to man, in the Bible, and "death" as related to the death of Christ, and endeavouring to demonstrate the *latter* to be expletive of the *former*, is utterly without logical force. More than this. If Mr. White cannot substantiate his premises as to the literal meaning of death, viewed in the *abstract*, as I think I have conclusively shown, it is yet more emphatically denied in the *concrete* matter here dealt with from the one simple fact of the character of His Person, who is the God-man.

I may also add that the argument of Dr. Angus in this connection, is still unrefuted, and Mr. White has yet to escape from the dilemma which he says (p. 121) that he has "unlocked." Dr. Angus is but arguing respecting the *abstract* idea of "life" and "death," and pointing to the fact that Mr. White and his friends hold destruction in connection with a long period of *suffering*. He says: "Either these ages of suffering are the destruction or they are not. If they are, then clearly destruction is consistent with continued life. If they are not the destruction, but precede it, then the destruction is not inflicted when Christ comes, as it is said to be, and the threatened destruction, which is always spoken of as a punishment, is a blessing and not a curse. It is either suffering, or a most welcome release. From one or other of these conclusions we see no escape." (Dr. Angus on F. Punishment, p. 25.) Dr. Angus' argument turns upon the radical idea of life and death, and is parallel with my own. Mr. White's application of the *abstract* doctrine to the death of *Christ* is at least *illogical*; it may truly, also, be said to be *irreverent*.

The analogy between bodily death and future punishment is actually begging the question, being the very point at issue. Neither can it be urged that as Future Punishment is spoken of as the "Second Death," it must therefore be similar in *character*; because it depends upon the judgment passed upon the *nature of the idea* associated with the fact as it applies to a *moral agent*, as well as to the fact *itself*. We say that mortal death is an evil, as it cuts off all *possibility* of temporal enjoyment; so that negatively it is an evil as related to corporal enjoyment. The same is the radical idea contained in the moral aspect of the same term as it applies to man's *moral relations* to the Deity: By sin he is cut off from God, and so from *happiness*. The great *distinction* from our point of view, between the first or present death of the body, and the future punishment of the wicked described as the "second death," lies in *this*, that it is both Negative, or Natural, and Positive or Penal Suffering.

The term Death, as descriptive of Future Punishment, does not *fully describe* all that punishment. I consider that the *natural* punishment of sin may well be looked upon as its most severe punishment, whether in this world or the world to come, and it consists in its own *necessary* character, and its natural and necessary results in respect to moral relation to the Deity. So of holiness,

its *chief reward* is of a similar kind. Place and circumstance are but *accidents*, not the *elements*. So I consider that in the *original* *curse*, this was the *cardinal* idea. The *Natural* death includes the Positive and Penal aspect of Future Punishment. Judas' character was his chief punishment, but it entailed also his going to "his own place." S.

THE SACRAMENTS.

THE following Extract from the Homily "Of Common Prayer and Sacraments," believed to have been written by Bp. Jewell, will be read with considerable interest, by many who have not a copy of the Homilies at hand.

[The 35th Article states that the Second Book of Homilies, as well as the first, "doth contain a godly and wholesome doctrine."]

"As for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such Sacrament as Baptism and the Communion are. And though the ordering of ministers hath his visible sign and promise; yet it lacks the promise of remission of sin, as all other Sacraments besides the two above-named do. Therefore neither it, nor any other Sacrament else, be such Sacraments as Baptism and the Communion are. But in a general acception, the name of a Sacrament may be attributed to anything, whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven Sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments, in the same signification that the two forenamed Sacraments are. And therefore St. Augustine, weighing the true signification and the exact meaning of the word, writing to Januarius, and also in the Third Book of Christian Doctrine, affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are the most few in number; and in both places maketh mention expressly of two, the Sacrament of Baptism, and the Supper of the Lord. And although there are retained by the order of the Church of England besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation for the Children, by examining them of their knowledge in the Articles of the faith, and

joining thereto the prayers of the Church for them, and likewise for the Visitation of the sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are; but either for Godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity, by the ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort and edification, of Christ's Church."

ERRATUM.—In our last issue, page 268, col. 2, lines from the bottom 15, &c., read: *Eiderai* and *Ginoskein* are specimens of the latter, also *Optesthai zoen*, and *Thawuton theorein* and *idein*, viz.: to see death, for "to die," and to see life, for "to live."

Diocesan Intelligence.

NOVA SCOTIA.

ACADIA MINES.—In addition to the acknowledgments in our last issue from the Rev. J. H. Axford, in answer to the appeal for Church Fund at Five Islands, of \$1 each from Mrs. J. D. H. Browne, Halifax, and the Rev. Harry L. Yewens, Elora, Ont., he also acknowledges, with thanks, S. M., Rectory 26 cents, and Jane Crowell \$1. All offerings are presented on the Lord's Table the first Sunday after receipt.

MONTREAL.

In the report of the Annual Meeting of the Church Home Association published some time ago in the DOMINION CHURCHMAN, it was stated that the Association had purchased a property which they were about converting into a "Home," to meet the unusual demand for shelter, &c. The new home, which is on University Street, was formerly opened on the 29th ult. The Very Rev. the Dean presided, and the following clergymen were present:—Rev. Canons Ellegood, Baldwin, Evans and Norman, and Revs. Messrs. Dumoulin, Lindsay, Daniel, Craig and Des Brisay, also several prominent laymen and a large number of ladies. It is proposed in the future to extend the privileges of the institution to young women from the country, in search of employment. It will also be open to convalescents from the Hospital who need a refuge till they recover their strength; gentlemen advanced in life, in adverse circumstances, and in need of a home; and to the aged and infirm poor of the Church of England.

The Diocesan Synod will assemble on Tuesday, the 18th inst, and will open its proceedings with Divine service in the Cathedral.

ONTARIO.

OTTAWA.—*St. John's*.—On Sunday evening, 2nd inst., the annual commemoration service in connection with the Protestant Unity Benefit Society was held at this church. The attendance was large, the edifice being crowded. The Unity Association numbers some two hundred members; but of these not one-fourth put in an appearance. These formed at their rooms, Rowe's Hall, and marched in a body to the church, taking reserved pews immediately in front of the sanctuary. The Rev. H. Pollard officiated, and preached an able sermon from Ez. iii. 2. One of the objects of the Society being the providing of a fund for the maintenance of the members in sickness, to assist in bearing the expense of funerals, and to help the widows and families of the deceased. The preacher took occasion in the course of his remarks, to protest against the prevalent extravagance at funerals, which fell so heavily on the bereaved, and yet could hardly be disputed at such a time. The hymns sung were appropriate to the occasion. After the service, the members of the society re-formed and marched back to their hall, whence they retired to their respective homes.

NEW EDINBURGH: *St. Bartholomew's*.—The congregation in a formal manner testified to Her Excellency the Countess of Dufferin, the grateful appreciation of the efforts made on their behalf and for the benefit of the parish church of which their Excellencies have been members since their residence at the capital. The expression of the feelings of the parishioners took the form of a farewell address, which was presented on their behalf yesterday morning at Rideau Hall. The address was presented to Her Excellency by a deputation composed of Rev. Mr. Hannington, Curate, Justice Ritchie, delegate to the Diocesan Synod, and Churchwardens Dr. Wilson and Mr. A. G. Peden. The following is the address:

To Her Excellency the Countess of Dufferin:—MAY IT PLEASE YOUR EXCELLENCY,—Before your departure from Ottawa, severs the connection so happily existing between yourself and the congregation of St. Bartholomew's, New Edinburgh, we desire, as its representatives, and speaking in its behalf, to convey to Your Excellency our most heartfelt thanks for the generous interest you have ever shown during your residence in Canada in its welfare.

And we desire especially to thank Your Excellency for the kindness that prompted, and the hearty good will and unwearied exertion which, spite of much personal inconvenience to yourself, carried to a more than successful conclusion, the recent bazaar in behalf of the parsonage fund.

We but give utterance to the unanimous feeling of the congregation when we assure your Excellency that we gratefully recognize the fact that we owe to your influence, used in our behalf, and to the exertions of yourself and members of your Excellency's family the happy position in which we find ourselves to-day, with a church and parsonage free from debt, and able to go forward with other good works, instead of remaining crippled and inert under a burthen which overweighed a small and not wealthy congregation.

And in conclusion, we pray you to believe that among the many grateful hearts made sad by your approaching departure from among us, none will feel more truly than ours the great debt of obligation under which they rest for unfailing kindness and consideration.

No more fervent prayers than ours will be offered up, that it may please Almighty God to bestow upon you, and those who are dear to you, every blessing, both temporal and eternal. J. T. Ontario, Incumbent; Edward Hannington, Curate; A. G. Peden, A. Wilson, Churchwardens; W. J. Ritchie, William Wilson, Delegates to the Diocesan Synod.

New Edinburgh, 5th June, 1878.

Her Excellency then made the following reply: GENTLEMEN,—I must thank you myself for your warm expressions of kindness towards me, and I assure you that it is with the most sincere regret that I have to say "Good-bye" to you.

It was a great pleasure to me to be associated with you in an endeavor to pay off the debt on the parsonage, and I only trust that every further effort you may make for the improvement of the church, and the good of the parish may meet with an equal success.

I shall never cease to take a deep interest in your welfare, and I shall always remember with gratitude and affection the happy years I have spent amongst you, and the ever increasing friendship and loving kindness which have surrounded my life in Canada.

HARRIOTT DUFFERIN.

June 5th, 1878.

TORONTO.

MEETING OF SYNOD.—The clergy and lay representatives of the Synod of the Diocese of Toronto met on the 4th inst. At ten o'clock in the morning the Synod attended divine service in St. James' Church. The sermon was preached by the Rev. Rural Dean Stewart, on Ezekiel 37: 9:—Then said He unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain that they may live." The Holy Communion was then administered to the members of the Synod by the Bishop, assisted by the Dean and clergy.

The members of the Synod re-assembled at half-past two at St. George's school house: the Lord Bishop presided. The attendance was unusually large.

After prayers, which were read by Very Rev. Dean Grasset, Rev. J. H. McCollum presented the report of the committee appointed to examine the certificates of the lay representatives. All the certificates were correct, except in the following instances: cases in which the chairman did not appear to certify that the representatives were duly qualified as communicants; and cases in which the certificate was correct, but the names did not appear on the official list, the assessment being wholly or partly unpaid. The report was referred to the Court on contested seats, which was composed as follows:—The Chancellor, Rev. Messrs. Sanson and Langtry, Messrs. G. M. Evans and S. G. Wood.

His Lordship appointed the following assessors:—Rev. Rural Dean Allen and Col. R. B. Denison.

BISHOP'S OPENING ADDRESS.

His Lordship read his address as follows:—*Reverend Brethren and Brethren of the Laity:*

I have summoned you for the discharge of your ordinary duties in Synod two weeks earlier than has for some years past been usual, that I might have the opportunity of attending the Lambeth Conference of Bishops, appointed to be held on the second day of July next, and to be continued during the four subsequent weeks. I trust that this earlier meeting of Synod will not be inconvenient to any of its members.

Not a year, I believe, has passed since I have had the honor of meeting you here in my Episcopal capacity, in which I have not been called upon to condole with you on the loss by death of some of our members. We have this year to lament the removal from us of three clergymen. The Rev. Henry C. Cooper, who died after a short illness last autumn, had been a laborer in this diocese for more than thirty-six years, spending thirty of these in the Parish of Mimico. He was a clear, practical thinker, with a mind well stored, and from his industry and punctuality, combined with these qualities, was a most useful member of Committees of Synod. He gave his special attention to the Widows' and Orphans' Fund, and his valuable services on its behalf will be long remembered and appreciated.

The ministerial career of the Rev. W. Harrison Tilley in this diocese was one of a few weeks only; he had hardly entered upon his work before he was stricken with the hand of death. His highly appreciated services in other dioceses, and his endearing character, gave rich promise of a life of usefulness here, but One wiser than we ordered it otherwise.

The Diocese and the Church at large have experienced a severe loss in the death of the Rev. Edmund H. Cole, late incumbent of Whitchy. He came to this country in 1869, after a long experience of parochial life in England, and with great adaptedness to ministerial work. He was full of zeal; of kind and genial temperament; everywhere acceptable, and wherever known he will be much missed and lamented.

During the past year occurred the death, at an advanced age, of the Hon. Chief Justice Draper, who had been for a few years a member of this Synod. My acquaintance with this distinguished man was formed nearly fifty-eight years ago, in our days of youth. He was a parishioner of mine for nearly three years at Cobourg, and I always found him a ready helper in any work in which his aid was needed. He was my Assistant Secretary in a branch of the Society for Promoting Christian Knowledge, which we formed there under the auspices of Bishop Stewart, of Quebec; and he was a zealous advocate for the maintenance of the property of the Church which had then begun to be assailed. Our intercourse, after his removal to this city, became of necessity infrequent; but our friendship, so early formed, continued unabated until the day of his death.

STATISTICS.

During the past year I held four ordinations. On the 1st of July last in St. John's Church, in this city, when three were ordained deacons, and one admitted to the priesthood. On the 14th of October last in St. Paul's Church, Lindsay, when

two were ordained deacons, and five admitted to the priesthood. On the 6th of January last in St. Peter's Church, Cobourg, when two were admitted to the priesthood. In All Saint's Church, Whitby, on the 17th of March last, when one was ordained priest.

During the past year two churches were consecrated—one on the day of its opening, for Divine service, viz., St. George's Church, Georgina, built by the family of the late Colonel Sibbald, and beautifully situated on the southern bank of Lake Simcoe.

Since the rising of Synod last year I have held Confirmations at eighty-eight places, involving journeys of many hundred miles. The whole numbers confirmed were 691 males and 880 females; in all 1,571. Too much importance cannot be attached to these occasions of confirmation. They are universally felt to be solemn, impressive and instructive; as implying the direct, personal enrolment of young persons into the Church, renewing the dedication made of them to God at their baptism, by a solemn dedication of themselves, in their own persons, to him. It is an interesting and attractive sight to those who are spectators of it; and usually large, and often crowded congregations, even on week-days, are gathered to witness it. It has drawn many from other religious bodies to become faithful members of the Church; and the clergy have found it their best opportunity for forming a close acquaintance with and acquiring an influence for good over the young of their congregations. If ever this ordinance of the Church was treated as merely a formality, or gone through heedlessly or indifferently it is not so now. Great pains are taken with the preparation for it, and a large proportion of those confirmed become, almost immediately, communicants.

THE LATE SPECIAL SYNOD.

I advert with some reluctance to the special meeting of Synod in February last, and its result. If this has been disappointing, I have less regrets on my own account than for the Church's sake. It is rarely that a candidate for the Episcopal office is brought forward with qualifications so high as the one who, at that Synod, received so large and appreciative a support; and the contemplation of his probable success was to me an inexpressible relief and encouragement, in view of my absence from the diocese for a considerable time, and in experience of failing strength. Prejudices are often causelessly awakened, and unreasonably entertained; and to these we may consider it owing that a gentleman of such eminent qualifications was not on that occasion elevated to the Episcopate. Of large acquirements, of great ability, of ripe experience, of Christian simplicity of character, and of great moderation, he would have adorned anywhere the office to which it was sought to raise him.

One who has had eleven years' experience of the cares and duties of the episcopal office, can be allowed to express with some assurance the extreme difficulty of finding one to occupy it, with the varied powers and faculties which qualify for its successful administration. If these must be largely of the heart as well as of the head, and if patience, courtesy and forbearance are found to be as essential as firmness and decision, the combination of the whole is rarely vouchsafed to any individual. The existing condition of things, with the complications and perplexities they introduce, adds a heavy weight to the responsibilities and anxieties of the Episcopal office. I need but allude, amongst these, to the manner of supporting the clergy, and the mode of appointing them.

In dilating, as some consider themselves privileged to do, upon the required accomplishments of the chief ministers of God's Church, there is usually imparted to them not a little of a sensational colouring. Their work and duties are often sketched after some fanciful standard, which, in the sober obligations of the office, it would be found impossible to realize. If bishops are expected to appear on every platform for the advocacy of church interests; if they are required to make at certain periods a sort of house to house visitation in the several parishes; if such recreative and pleasant tours are to be indulged, it must be with the slight or abandonment of that hard, and anxious, and persistent work of correspon-

dence which is so large a part of their duty. It must be to disregard and disappoint many a deputations, and many an individual who come to them for counsel and direction in the trials and entanglements which so often beset them.

SEE HOUSE.

An earnest, but not successful, attempt has lately been made to get into action the erection of an Episcopal residence in this city. I urged this as of great importance to the future interests of the Diocese; many appreciated the object; and numerous and willing workers offered their services to carry out the undertaking. The failure appears to have arisen merely from divergent opinions upon a suitable site. The difficulty, it appears to me, can only be overcome by resolute action on the part of the Synod, if they think—as I trust they do think—that it is a project of too much importance to be lightly relinquished. It is to myself personally a matter of indifference; for I have no expectation of ever occupying it. But it will be to those that come after me a matter of large importance. A fluctuating residence is inconvenient and unseemly; and an income that can hardly be deemed an adequate one, ought not to be so largely diminished as it would be by the cost of renting a house. I recommend as the action of the Synod, their delegation to the Executive Committee full power to accomplish this object; this committee to be empowered to adopt a site which would be central, convenient and suitable; to decide upon the plan of an appropriate residence; and to take all the necessary steps for obtaining the means for the purchase or building of such residence.

MISSION FUND.

Our Mission Fund debt which has swollen to alarming proportions, has now been reduced to less than \$4,000; but the pressing character of the obligations, and the necessity of reducing the indebtedness to a limit that promised a speedy extinction, had absorbed all incoming collections and unhappily delayed the payment of the quarter's stipend due on the first of April last to the clergy who are aided from that fund. Vigorous efforts have been put forth by energetic collectors, ladies as well as gentlemen, to remove all indebtedness, and insure such an amount of annual contributions as will liberally support our present missionary staff, and serve to increase their number.

I have more than once taken occasion, in this Synod, to express my regret that there is not an undivided support given to the mission fund of the diocese; and how unhappy and unseemly a circumstance it is that a separate organization should exist for collecting means by which our clergy, engaged in missionary work, should be supported. We cannot, of course, lose sight of the fact that the thoughts and convictions of Christian people within the Church of England do not all run in the same channel; and we know that there are not a few who will refuse any aid to the support of those who do not hold precisely the same doctrinal opinions as themselves.

Believing them to be conscientious in this, and knowing that there are several of our Missionary Clergy in this Diocese who hold what are termed "Evangelical Views," it was a natural suggestion that individuals or congregations, in handing in their offerings to the Mission Board, should be permitted to designate to the Board those missions on their list to which they desired their offerings to be applied.

Careful observation has made me more and more feel, that any separate organization for collecting and administering funds within the Diocese, must inevitably prove hostile to that organization which the Synod has sanctioned; must engender throughout the Diocese contentions and angry feelings, most contrary to Christian precept; and grievously embarrass and enfeeble us in a great work, in which we can look for the Divine blessing on united and harmonious endeavours. Especially must it be felt by right-minded members of the Church, that when our offerings are publicly made for Missionary objects, the House of God, and the solemn hour of worship, should not be made the time and place for marking, by divided contributions, our unhappy divisions.

If, as I am informed, this has also been done in respect of the Divinity Students' Fund, I feel it a

duty to repeat what I last year affirmed that I can recognize no Divinity Students' Fund but the one which the Synod of the Diocese has instituted; and that I can give no official countenance to any school created for the education of the ministry of the Church which owes its origin to individuals, or associations, acting as I feel in contravention to her interests. This is an impression of conscience; and I intend no wrong to any man in adopting and affirming it.

OUR UNHAPPY DIVISIONS.

With the conscientious Churchman there must often be a thoughtful recurrence to the spirit and words of our Lord's valedictory prayer, when He pleaded so earnestly for the unity of those that belonged to Him. Often, too, when he contemplates the divided, battling followers of that Lord, must he revert with sadness, and yet with yearning, to that period in the Church, when "the multitude of believers were of one heart and one soul." He must often, too, recur with sorrow, as well as exultation, to the time when it was a common saying, "See how these Christians love one another." If exultation flow from the conviction that such is the tendency of the faith we profess, the grief should be deep indeed, that, instead of that picture of serenity and concord, there is the presentation instead, of fierce strifes and hostile conflicts. The fact is humiliating, and it should be viewed by the combatants with shame and penitence; with an effort, too, to show this penitence a real one, by restoring the unity and love which they have allowed themselves widely to break. It is certainly not enough to contemplate, it may be with a sickness of heart, the present unseemly spectacle of division and strife; but to come, in the spirit of true and loyal Christians, to the duty of effacing it through a kindly tolerance of harmless disagreements, and a thorough union and harmony, on the broad basis of "Evangelical truth and Apostolic order," in works of brotherly love.

There are, doubtless, faults of temper and misrepresentation on either side; and certainly it must tend seriously to embitter the strife to be assailing—as is so persistently done—true and honest Churchmen, as having a leaning towards the Church of Rome, because they do not pronounce with exactness the Shibboleth of its fiercest opponents. How steady and persistent has been the effort to instil into the minds of our people, that all who are termed "High Churchmen," are tinctured with the errors of Popery, and are, in some subtle way, undermining the principles of the Reformation! Men of intelligence, of observation, of candour, with powers of true discrimination see at once the falseness and absurdity of such an accusation; still it gains currency, and affects many weak minds with the seriousness of a belief. They echo the cry that the Church is in danger, and without the possibility of giving a direct reason for the apprehension, the wretched cry is echoed, especially when opportunity is offered of making it practically available for the success of party and personal aims.

We have it, too, imputed to men who are essentially, though it may not be professedly, men of "Evangelical" opinions, that they are Sacramentalists, Sacerdotalists, Ritualists. These are, to many who hear them, unintelligible words. They are, however, of formidable sound; and, to the ignorant and credulous, they are something of terrible significance. But if "Sacramentalists" mean those who hold in solemn reverence, and devotedly use, the Sacraments of Christ's Church, they ought to comprehend an immense majority of those who profess themselves members of that Church. If they mean those who are supposed to rest for salvation upon the Sacraments alone, I for one, in a ministerial life of almost fifty-five years, have never met with one who affirmed such a belief. But I have known many who derived comfort and encouragement from the words of our Lord, that Baptism brings us into conjunction with the Three Persons of the blessed Trinity; with the Holy Ghost, as well as with the Father and the Son. This is felt to be a promise that, on being baptized and pledged to great duties, we are not thrown, naked and unaided, upon the world to battle with all its trials and temptations; but that we have the promise of the Holy Spirit to aid us in our spiritual conflicts. And to many

doubtless, this belief magnifies the sense of responsibility, making the baptized person to feel that, in sinning, he sins against the kindly strivings of the Holy Ghost; that he resists and grieves the Spirit of God.

And if this imputation is meant to reach those also, whose spiritual communion with our Lord Jesus Christ in His own appointed banquet is sought with frequency, as tending to revive and maintain the sense and appreciation of His vast sacrifice for the sins of the world, if it be done to acquire, more and more, the spiritual strengthening which it is believed is communicated to the faithful through that ordinance, then he will rejoice rather than be ashamed to be called a "Sacramentarian."

If any one be called a "Sacerdotalist," because he has a reverence for the priestly office, as comprehending those who have authority to administer the divinely appointed and refreshing sacraments, he does not feel that he is contravening, but obeying his Lord's will. And if he magnifies the office, because the transmission of that authority came from Christ to his apostles, and from them to all to whom it is imparted by their episcopal successors, he has satisfaction and thankfulness in the conviction that this is not a usurped authority, but one divinely communicated. He honours and accepts the Church's statement, expressed in the preface to the Ordination Service:—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' times there have been these Orders of Ministers in Christ's Church—bishops, priests and deacons. And to the intent that these orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful bishop, priest or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried and examined thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

We feel how this links us to the old historical Church of England, planted in our Fatherland in the Apostles' days; and how it links us with the Church which the Lord left in charge of those Apostles.

The Reformation in the sixteenth century, which we bless and are thankful for, was no check to the continuity of this link of connexion with the Church of the Apostles. For Reformation means not the breaking down and reconstruction of the entire fabric of the Church, but the removal of abuses and innovations that had been introduced. The Church was still a Scriptural and Apostolic institution, though it had been corrupted and defiled. Errors and superstitions did not destroy its form, nor change its model, nor touch the rock of its foundation. Our Reformers, then, did what duty and wisdom prompted. They cleared away the rubbish of superstition, they removed the incrustations of error, and they restored to a gladdened people the primitive holiness and completeness of the Church of God. The Bishops of the Church, roused from the trance and thralldom of a long night of error and defilement, stripped off their Episcopal robes,—if I may be excused the similitude,—not to trample them under foot, and reject them as unlawful things; but they made clean the garments which came to them in legitimate course, as the mantle from Elijah to Elisha; and they stood again in unsullied vestments before the altar of their God.

In this way we come back to the order, and fellowship, and doctrine of the Apostles. The change from the soundness of their principles had been violently and unauthorizably made by ambitious and despotic men; and the whole nation, as soon as possible,—as soon as a right and lawful direction was given to their efforts,—repudiated that change, and brought the Church back to its primitive condition; to what it was at its first planting in the land by Apostolic hands.

The word "Ritualist," as a term of reproach, cannot be said to be happily applied; for every member of the Church of England is a Ritualist, bound by a prescribed order of worship. But it is, doubtless, meant to be applied, as a designation of reproach, to those who have introduced and are using, unauthorizably exaggerated and unwarranted innovations upon that prescribed ritual. The introduction into this Dio-

cese of anything unauthorized and noxious in this respect is so extremely rare, that it certainly does not justify the war-cry that has been raised against it. There are unquestionably grounds for complaint and regret, for these excesses in Ritual in our mother-land; and the very careful citation and diffusion here of all the extravagancies which are practised there, keep men's eyes and ears continually on the watch for something that may indicate a similar perversity amongst ourselves. Our brethren in the Mother Country, chargeable with these innovations—much as we honor their earnest and self-denying labors, and much as they have reclaimed the moral desert in their own land—little know, perhaps, how extensively the injury has reached, produced by their extravagancies; how much, through these, the peace of the Church, far and wide, has been disturbed; how many even, abroad and at home, have been lost to the Church. May they learn wisdom from this; and, however pious, and good, and conscientious, allow themselves to feel that they are not necessarily right in the adoption of these novelties, and that they should, even at some self-sacrifice, give obedience to the counsels of those who are set over them in the Lord.

Not that there are wanting wilful and unreasonable men on the other side of the question. There are not a few who look upon with an evil eye, and regard with an unsparing censure, incidents of religious worship which are not only lawful, but becoming and impressive. The appropriate arrangements and seemly ornaments of a church; the devout and reverential, and yet hearty manner of conducting the worship of God, are often viewed with suspicion, and provoke an unrighteous opposition and clamour, because they did not exist in the cold lethargic, barren days of half a century ago. The exhibition of the cross, the painted window, the chaunting of portions of the service, the surplised choir, the rising at the solemn presentation of alms and offerings—these are things that awaken often a needless and hurtful opposition. More than this has been presented, unchallenged for centuries, in the cathedrals and collegiate and many parish churches of our mother land; and none can deny that they help to enkindle devotion, and keep us mindful of the holiness of the place we are in.

But I must now come to a conclusion, and express my hope and prayer that the deliberations of this Synod will be pursued with a Christian calmness and good-will. We must prepare ourselves for differences of opinion, but should resolve that these shall be maintained with a mutual respect and forbearance. Every member of a body like this is entitled to such consideration. And they who exercise it will be happier, more content, and more useful than if they indulge in angry recrimination or exhibit an overbearing intolerance.

I am, as I have already announced, about to take my leave of this Diocese for a time, but not for so long an absence as I had originally contemplated. I shall place the duties of my office, as far as these can be delegated, in charge of the Archdeacon of York, as my Commissary during my absence. On my return, if health and strength be vouchsafed, I shall renew my work amongst you; but I do not intend ever again to seek the aid of a Coadjutor. As was thoughtfully suggested at our late Synod, I can, when it should be required, obtain the aid of my brother Bishop of Algoma, one whom I have long known and highly valued. When I feel that the time has come when I should regard it as a duty to relinquish entirely the cares and responsibilities of my office, I shall place my resignation in the hands of the Synod.

And now, brethren, in proceeding to our practical work, I pray that God may so dispose and guide us that our present meeting may conduce to His glory, to the benefit of our fellow-men, and to our own peace and happiness.

The Archdeacon of York moved that the Rev. C. Mockridge be elected honorary Clerical Secretary. Carried.

Mr. C. J. Campbell moved that Mr. Huson Murray be re-elected Lay Secretary of this Synod. In moving the resolution, he expressed his opinion that Mr. Murray had faithfully and efficiently discharged the duties of his office during the past year.

Col. G. T. Denison nominated Dr. J. G. Hodgins.

Mr. Kivas Tully seconded the nomination. Mr. Clarkson Jones nominated Mr. C. J. Blomfield.

A long discussion ensued on the subject of the vote. The question being as to whether the vote ought to be taken before the lists were complete; there being an unusual number of objections to the return, and some Lay representatives being present as having been elected, but no returns having been made. A motion for adjournment was called for, but was declared by the Bishop to be out of order. A vote being taken, the numbers were, Mr. Murray, 86; Dr. Hodgins, 108.

A vote was unanimously passed according to the thanks of the Synod to Mr. Broughall, as a mark of their appreciation for his long, untiring, and assiduous services in the discharge of his duties as Clerical Secretary of the Synod.

W. P. Atkinson, Esq., was unanimously elected Secretary-Treasurer.

The reading of the minutes was dispensed with. Rev. W. S. Darling moved that Rev. Septimus Jones, Rev. J. M. Ballard, and Messrs S. G. Wood, and George M. Evans be scrutineers of the vote for the election of the Executive Committee. The motion carried.

The following reports were presented:—

Report of the Executive Committee; including the list of names recommended to serve on the Standing Committees (The Ven. Archdeacon Whitaker, M.A.)

Report of the Clergy Commutation Trust Committee (Wm. Ince.)

Report of the Endowment of See, Rectory Lands, and Land and Investment Committee (Rev. Canon Brent, M.A.)

Report of the Mission Board (The Lord Bishop.)

Report of the Widows and Orphans' Fund, and Theological Students' Fund Committee (The Rev. Canon Tremayne, M.A.)

Report of the General Purpose Fund, Statistics and Assessment Committee (Marcellus Crombie, M.A.)

Report of the Sunday School and Book and Tract Committee (The Ven. Archdeacon Whitaker, M.A.)

Report of the Audit Committee (Rev. George Nesbit, M.A.)

Report of the Special Committee on Canon for enforcing Church Discipline (The Ven. Archdeacon Whitaker M.A.)

Report of Special Committee on Sunday School Convention, Toronto (The Ven. Archdeacon Whitaker, M.A.)

Report of Special Committee to obtain co-operation of other Religious Bodies on the question of Religious Instruction in the Public Schools (The Ven. Archdeacon Whitaker, M.A.)

CLERGY COMMUTATION TRUST.

Mr. W. Ince moved the adoption of the report of the Clergy Commutation Trust Committee which read as follows:—

Schedule A. exhibits all the securities of the Trust, amounting to \$891,277.60, and producing an annual interest of \$23,078.41, as against a capital sum of \$388,489 last year, producing an income of \$22,878.83.

Schedule B. gives the names of the present annuitants on the fund.

Schedule C. presents an estimate of the receipts and of the probable charges on the fund for the coming year.

The claims against the estate of the late Hon. J. H. Cameron have been finally adjusted by the Master in Chancery, who has allowed them as follows:—

1st. Balance due on bond, \$26,368.22.

2nd. Balance due on account of securities taken over in 1870, \$3,369.37; and

3rd. On capital account \$23,274.78, making a total of \$48,512.27, with interest to be computed hereafter. The assets of the late Mr. Cameron's estate being but trifling compared with the claims against it, it is not probable that any considerable sum will ever be realized to the Trust from this source.

The suit against Messrs. Farmer & DeBlaquiere has been in progress during the past year, and the accounts are now being taken in the office

of the Master in Chancery, but the Committee are not at present able to give fuller information regarding the position of this debt, and they have therefore not taken any account of it in setting forth the assets of the Trust.

The Committee have to record the death, on the 10th of September last, of the Reverend H. C. Cooper, one of the original members of the Commuting Clergy, whereby an annuity of \$486.64 fell into the Fund. They were thereby enabled to place the following three clergymen on the Surplus Fund, viz.: the Rev. Richard Harrison, for \$400; and the Rev. Alexander Williams for \$164; and the Rev. W. E. Cooper for \$200. The Rev. Mr. Williams, after the receipt of his first quarterly allowance, withdrew his claim on the Fund, his congregation having increased his income to an amount sufficient to enable him to do so.

The Rev. Dr. O'Meara's application to participate in the surplus being still undisposed of (pending further information), and the Rev. John Carry having given notice of his intention to return to this Diocese on the 1st of July next, and claim the annuity of \$400 which has been withheld from him during the past year, the Committee have retained sufficient surplus income to meet the claim of the Rev. Mr. Carry, and to pay such amount (if any) as the Rev. Dr. O'Meara may be found entitled to receive.

It becomes the duty of the Committee to call the attention of the Synod to the fact that dissatisfaction exists in regard to the present mode of distributing the surplus funds of the Trust under the provisions of the new Canon adopted by the Synod in 1874, and confirmed in 1875.

Your Committee has been urged to prepare and recommend an amendment to that Canon, with a view to meeting the objections which have been raised. It has, however, been thought better to allow the member of the Committee, who has given special attention to the matter himself, to bring it before the Synod, when it is hoped that such an amendment will be made as shall render the Canon more generally satisfactory.

All of which is respectfully submitted.

WM. INCE, Chairman.

Synod Office, May 31st, 1878.

Rev. J. H. McCollum moved that the report, being unsatisfactory as failing to inform the Synod on the cause why the Rev. Richard Mitchell, late of York Mills, was still on the fund, contrary to section 5, page 286 of the canons, on the duty of the Clergy, in order that the Synod might be more fully informed on the matter.

Mr. Ince said Mr. Mitchell was one of the original commuters, and as such he did not think the Committee had any authority at all under any circumstances to deal with his case.

His Lordship said the case was very carefully considered by the Committee, and the Synod would not go back on that decision.

Rev. Mr. McCollum said Rev. Mr. Mitchell, who was in England in charge of a parish, was receiving the benefit of a fund, while others of the clergy who were labouring here could not get the benefits of the fund.

Rev. Rural Dean Givins said that Mr. Mitchell was one of the original commuters, and he was obliged to retire from this country owing to the climate being too severe for him. He did not think Mr. Mitchell had a charge in England.

The amendment was then withdrawn, and the report was allowed to stand.

WEDNESDAY.

Dr. Hodgins announced that the following gentlemen had been appointed members of the Executive by the Bishop:—Dean of Toronto, Archdeacon of York, Archdeacon of Peterboro, Rev. Alexander Sanson, Rev. W. T. Smithett, the Chancellor (S. B. Harman), the Registrar (R. Snelling), Clarke Gamble, Hon. G. W. Allan, A. H. Campbell.

Mr. W. Ince read the report of the Commutation Trust Committee presented the day before.

Mr. A. H. Campbell objected to Mr. Cooper's claim because he was engaged in teaching.

Dr. Hodgkin thought it would be ungracious to say that Mr. Cooper should lose his commutation money because he had entered on the work of Christian training and teaching. It was highly important that high Christian teaching of the

young should be encouraged, considering that the system of public education did not recognize the Bible as a necessary factor in education.

Rev. Mr. Darling thought that the Synod overlooked the fact that the School, although not connected with the Synod, was really a diocesan institution, and under the most distinct control and patronage of his Lordship. The clergy of the school were under the direction of the Synod, and were doing a noble Christian work—a work that, if it had been done in the past, would have rendered impossible the unseemly scenes that had occurred lately in the Synod. It was mainly for want of instruction that certain persons forgot themselves in this Synod. He could not understand how a clergyman's rights could be interfered with, simply because he was not under the direct control of the Synod itself.

Rev. C. J. S. Bethune, headmaster of the school, said that the whole point was, were the clerical masters of the school doing parochial work or not? The question then, what was parochial work? There was the performance of divine service in the Church, the visitation of the sick, the celebration of the marriage ceremony, the burial of the dead, and the catechizing and training of the young. All these things the school clergymen had been doing. It would have been unfortunate had no clergymen been connected with the school. Till the school became large the clerical masters of the school assisted Dr. O'Meara in his church ministrations, but after that time it became necessary to establish a chapel in connection with the school, and this, he believed, had been recognized as a parish in the Synod. One of the clerical masters was exempted from taxation in an appeal to the Port Hope Court of Revision, on the ground that he was doing *bona fide* parochial work.

The report was adopted.

Ven. Archdeacon Whitaker moved that the amendment to the Constitution regarding the reconstruction of Standing Committees be concurred in.

Mr. A. H. Campbell moved, "That the subject be referred to the Executive Committee, to report at the next meeting of Synod a reduction in the number of members of such committees, so that the total number of members of the Executive and Standing Committees shall not exceed 81; also such amendments to sec. 19 as are required to reduce the number of the Executive Committee, and to provide for the election to the same of one-third by the Bishop, one-third by the Bishop, one-third by the clergy, and one-third by the laity."

Rev. Septimus Jones seconded the motion.

Rev. Mr. Broughall would move in amendment that the following words be omitted from the motion, "and provide for election to the same of one-third by the Bishop; one-third by the clergy, and one-third by the laity;" and that the following words be added instead: "And that the honorary secretaries of the Synod be ex-officio members of the Committee."

The motion as amended was carried.

Mr. Harman read the report of the Court on contested seats, giving the decisions on several cases. One delegate was disfranchised owing to his having only communicated twice, others whose seats were in question were allowed to take their seats. It was with much pleasure, he said, that he made the announcement of the withdrawal of protests against a large number of seats. Gentlemen interested had met in the morning and with a kindly spirit towards one another had decided not to press objections.

From one o'clock till three, the balloting for the Executive Committee, went on.

At 3 o'clock Archdeacon Whitaker presented the report of the Executive committee, which stated:—In November last, at the suggestion of the Mission Board, and acting under the advice of the solicitors of the Synod as to the legality of the transaction, the Committee authorized the transfer to the Canadian Bank of Commerce, as collateral security for the payment of the sum overdrawn on the Mission Fund account, on the following debentures, viz, those held on account of the Mission Fund, and amounting to \$6,717.14, as set forth on page 66 of Journal of Synod for 1877. This transfer was accordingly made. In accordance with a resolution moved at the meeting

of Synod in June, 1877, by Mr. Clarkson Jones, seconded by the Hon. James Patton, and carried, the Executive Committee took the necessary steps to procure an Act to be passed by the Legislature of Ontario "amending the Act passed A.D. 1866, respecting the sale of rectory lands, and the Act of 1876 amending the same, and incorporating in said Act clauses similar to the Act passed in 39 Victoria, chapter 109, (statutes of 1876, page 372,) respecting sales of rectory lands in the diocese of Ontario, with a proviso in the same, enacting the amount to be paid to any future incumbent of the rectory of St. James', in the City of Toronto, out of all the moneys of said rectory from all sources, shall not be less than \$5,000 annually;" and they have to report they the said Act has passed the Legislature of Ontario. The Committee have further to report that a resolution moved at the meeting of the Synod in June 1877, by Alderman Boswell, and seconded by the Chancellor of the Diocese, respecting a change in the mode of electing lay delegates, was referred to them, and that they are not prepared to recommend any such change as that which the resolution proposed. We further report that a sub-Committee of the Executive Committee having been appointed to report "on the mode of providing for the collection of the revenues and assessments of the Synod," it was, on the presentation of the report of that sub-Committee, at the last meeting of the Executive Committee, resolved,— "That the report be adopted, and recommended in the report of this Committee to the Synod for its adoption."

The report of the sub-Committee is as follows: "Your Committee are of opinion that the sums of money voted annually by the Synod in aid of stipends to the clergy on the mission list, likewise that the supplementary supplies voted to the widows and orphans, should be assessed upon the parishes and missions of the Diocese, *pro rata*, under the provisions of clause 30 of the Constitution (page 68 of the Canons.) It will be observed that, under the Constitution, no representative shall be entitled to take his seat in the Synod until the assessment upon the parish shall have been paid. Under the existing system, the annual deficit is a chronic complaint, to relieve which your Committee have been unable to devise other or better remedy, in the absence of more reliable assurance of revenue than hitherto, the stipends of those clergymen and widows and orphans rest on a very doubtful basis." (Signed), D. E. Boulton, Convener.

In accordance with the resolution adopted by Synod in June, 1875, your Committee present as part of their report, the list of names set forth in Appendices A1, and A2, recommended by them to serve on the several standing committees for the ensuing year. GEORGE WHITAKER, Chairman.

In a discussion which took place, Col. Boulton said: There were something like eighteen or twenty parishes which paid nothing at all, and he ventured to say that it was those which paid nothing which gave the most trouble. There was a great many people who spoke on a great many subjects, and who would not put their hand in their pockets for a single cent, and it was a fact that out of the nineteen parishes here in the City of Toronto there were eleven which did not pay a single sixpence in the shape of a parochial collection throughout the year. At the same time there were many who would say, "We won't pay to the Mission Fund;" but they were found not paying to funds of any association at all, and therefore in his opinion the idea that the divisions in the Church were the cause of the deficiency fell to the ground. They did not pay anything, however, and he found that many of the wealthiest people in this Synod gave liberally to the support of another association, while the parishes they represented would not give one single sixpence to meet the engagements of the Synod. It was not that they could not give to the hated Mission Fund because it was managed by other people; it was that they would not give to any fund. The deanery of Haliburton alone contributed about half the amount that Toronto did. He had prepared a resolution based upon the report which he would move at the proper time, viz.:—"That this Synod shall for this and every succeeding year, order an assessment upon the several parishes and missions of the Diocese, to be rated *pro rata* by the General

Statistics and Assessment Committee for an amount sufficient to provide for the amounts voted annually to the missions as stipends for the clergy, also for the amount ordered to be paid to the widows and orphans, less the sum accruing to the several purposes from invested fund or other sources." He asked the Synod to assert the propriety of making a formal assessment under clause 30, page 68, of the constitution which prevented any defaulting parish from being represented at the Synod.

The resolution proposed elicited a long and animated discussion, in the course of which Rev. Mr. McCollum said:—He hoped the Synod would allow him to read a few lines by Bishop Horne, as bearing upon their position. "When I view," said Bishop Horne, "the innumerable unhappy differences among us, all of whom are equally oppressed with the cares and calamities of life, I often call to mind those beautiful and affecting words which Milton represents Adam as addressing to Eve, after they had wearied themselves with mutual complaints and accusations of each other:

"But rise, let us no more contend, nor blame
Each other, blamed eno' elsewhere; but strive
In offices of love, how we may lighten
Each other's burden in our share of love."

Hon. G. W. Allan was of the opinion that inside the Synod no account whatever should be taken of the Society to which any particular member belonged. The Synod met each member on equal terms, and he believed that so long as the feelings which had been shown to exist, continued, so long would anything like unity and harmonious Christian action be out of the question. He believed there was some little fairness and honesty of purpose among members of the Synod, and he was confident that Col. Boulton and those who acted with him in introducing the proposal to which objection was taken were not actuated with a desire to influence any one section of the Church, or in any way to prevent the return of any class of delegates to the Synod. (Hear, hear.) He was sorry to find that there were those present who were disposed to support only those clergymen who in every particular represented their views, and he held that if that was the general opinion the sooner the Mission Fund was done away with the better. He was one of those who from the beginning, had always declined to introduce party feeling into the Synod; he had supported no party ticket, and in voting had endeavored to secure on the committees an equal representation of both sides. He regretted to see that both sides prepared their lists of candidates and circulated their names on printed slips days before the Synod met, and expressed the opinion that in all probability there were not more than half a dozen purely independent votes given. With regard to the argument that the making of the payment of the assessment obligatory, which should not be the case, he might say that if the argument were logically carried out every assessment—assessments to which there might now be now no objections—should be abolished. In his opinion the Church should support all its objects as a united body, and if separate organizations were really necessary he was sorry to hear of it. He trusted that the Church was not in such a state that it could not support the different objects as provided for in the different funds under the charge of the Synod, and for these reasons would support the report.

Rev. Dr. Hodgkin was sorry to say he believed that the Church Association had gone beyond the platform of Evangelical Churchmen; had it confined itself to the maintenance of Evangelical doctrines he would have considered it his duty as an evangelical man to be a member of it. He, however, did not believe in narrowing the Church so that it should include only those adhering to certain phases of certain evangelical articles. He regretted that while members of the Church Association could be liberal towards the denominations, they failed to extend the same feeling towards members of their own Church.

Rev. Septimus Jones presented the report of the scrutineers appointed to examine the ballots for the election of members to serve on the Executive Committee. The following were the gentlemen who had received the highest number of votes:—Rev. W. Logan, Rev. J. A. Fidler, Rev. J. Pearson, Rev. J. H. Baker, Rev. J. H. McCollum, Mr. C. J. Campbell, Mr. J. Carter, Mr. Alex. Marling, Mr. Marcellus Crombie, and Dr. O'Reilly.

(To be Continued.)

SYNOD OFFICE.—Collections &c., received during the week ending June 8th, 1878.

MISSION FUND.—*Special Appeal*.—On account of collection in Toronto through offertory, St. Matthias, \$23.30; on account of collections in Toronto by Mrs. McCormick, \$13.00; on account of collections by Mrs. Broughall and Mrs. Barwick \$33.50; on account of collections by Mrs. Howard, Miss Cox and Miss Perram, \$50.00; on account of collections in Unionville, \$19.50; Markham, \$15.05; Scarborough, \$31.24, per Rev. I. Middleton; Bobeaygeon, additional, 50 cents; Fenelon Falls, additional, per Rev. Dr. Smithett, \$1.00; additional collections by Lady Macdonald and Mrs. McCaul, \$5.00; Elmes Henderson, balance of subscription, \$50.00, additional subscription, \$50.00; Anonymous, per J. and E. Henderson, \$100.00; Mrs. Lett, Collingwood, \$50.00. *Parochial Collections*.—St. Stephen's, Toronto, additional, \$25.00; Cavan, additional, \$1.00; North Orillia and Medonte, on account, \$8.93; Lindsay, balance, \$25.00; Bolton and Sandhill, on account, \$35.00.

WIDOWS AND ORPHANS' FUND.—*Annual Subscription*.—Rev. R. W. Hindes, \$5.00.

DIVINITY STUDENTS' FUND.—*April Collection*.—Collingwood, \$2.00; Pickering, 70 cents, Port Whitby, \$1.20; Alliston, \$1.56, West Essa, \$1, Fisher's, 37 cents; St. Mark's, East Oro, \$1.63, Kelly's School House, 53 cents; Atherley, 30 cents, Beaverton, 70 cents. *Indian Missions*.—Collected by Mrs. Hopkins, St. Luke's, Medonte, \$1.25.

BOOK AND TRACT FUND.—For Library Books, Sunday School, St. Paul's Manvers, \$10.00.

THE LORD BISHOP'S RECEPTION.—Previous to the departure of his Lordship for England to attend the assembly of the Pan-Anglican Synod, the ladies of the diocese arranged for a reception, which took place last evening in Convocation Hall Trinity College. There was a large attendance, the majority of ladies and gentlemen present appearing in full dress. The proceedings were of the most enjoyable character. The glee club in connection with Holy Trinity church sang several choruses, while Mr. and Miss Wright gave great pleasure in the songs of "Man the Life Boat" and "The Bridge." The Lord Bishop took his seat on the dais and Ven. Provost Whitaker on behalf of those present, expressed regret at the departure of his Lordship, but hoped that he would return to them with renewed health and vigour to assume again the duties of the responsible position which he held. His Lordship in a feeling reply said he was greatly pleased with this assurance of his people's respect and love, which he had always laboured to possess. It was with regret that he parted with them, if only for a brief season, but during his absence they could not be strangers to his memory, and with the help of Him who governs all, he hoped to return to them again and enjoy happiness in their midst. During the evening the ladies served refreshments in the shape of strawberries and cream, in a room adjoining the hall. The terrace and front of the college was illuminated with Chinese Lanterns. The proceedings of the evening were enlivened by the performance of excellent vocal music under the direction of Mr. John Carter.

KINMOUNT.—The Rev. John Burkitt has been appointed to this parish.

HURON.

(FROM OUR OWN CORRESPONDENT.)

STRATHROY.—*St. John's*.—We are pleased to hear that the lately appointed rector of this parish, Rev. Arundel Hill is already very much liked by the parishioners. He finds in the churchwardens and the church members generally valuable assistants. There is yet on the church and rectory the incubus of a heavy debt that is taxing all their energies. They will not, however, be discouraged. The congregation is steadily increasing, and the pews are all rented. Garden parties, and other assemblages have added some-

what to their finances. A very pleasant entertainment was given this week by the ladies of the congregation, in the Music Hall, and the net proceeds have been considerable. There was a large attendance, and the evening passed over delightfully, in the happy intercourse of friends and the enjoyment of the charms of music. The members of the church, the ladies especially we must say indefatigable in their service.

CHATHAM.—From the western as well as the northern parishes of the Diocese, we have the pleasure of meeting the continued growth and prosperity of the church. The Church of the Holy Trinity, North Chatham, was opened for Divine worship on the Sunday after Holy Trinity, by the Right Rev. the Bishop of Huron. The Very Rev. Dean Boomer, Revs. G. C. Mackenzie, M. Deacon, and F. Harding, assisted in the most interesting and solemn services. His lordship was the preacher at morning service, and before preaching he confirmed a class of twenty-four persons, chiefly adults, presented by the incumbent of the parish, Rev. F. Harding. Thenceforward confirmed partook of the Sacrament of the Holy Communion. In the afternoon, Rev. G. C. Mackenzie preached, and at evening service, Very Rev. Dean Boomer. The offertory of the day amounted to \$215.

At evening service in Christ Church, South Chatham, the Bishop confirmed fifty candidates presented by the Incumbent, Rev. J. P. Lewis. His Lordship preached to a very large congregation, a most impressive sermon.

DOVER.—*St. Thomas's*.—The same day the Lord Bishop held confirmation services, when a class of nine candidates were presented to him for the laying on of hands. Then there were eighty three members admitted by him that day to the full communion of the church.

LONDON.—*St. Paul's, Sunday after Ascension Day*.—Rev. Canon Junes, Rector of St. Paul's has performed the entire duty of the parish since the departure of Rev. J. Gemley, has secured the aid of an assistant minister for the present, though the appointment may be but temporary. Rev. Mr. Ballard, a scholar of Trinity College, Dublin, Priest of the diocese of Armagh assisted at the morning service and at the administration of the Holy Communion, and preached at evening service. Rev. Prof. H. W. Halpin, of Huron College preached at morning service an excellent sermon from the text, Acts 16: 14, 15.

OUR PARISH AND WHAT BECAME OF IT—ST. STEPHEN'S, MONTREAL.

CHAPTER VII.

Our parson had no doubt as to the course to which honour and duty should incline him, and hence he answered hesitating and made no capital out of the little word "no." The decision was not only right in itself but three years later, when the war of Confederation began, it turned out to be true. There is sometimes truth in paradox, and in the case under review there certainly was peace in self-denial and ultimately gain in loss.

In passing we may observe that there is a class—and an objectionable one too—in the spiritual order, which is nomadic and migratory in its habits. As a class among men they may be called clerical Arabs; and among birds, clerical cuckoos, whose delight is to lodge near "springing wells," and who have the faculty of sniffing auriferous treasure from afar. The members of this family generally fly to the highest place on the perch of expectancy to which they can possibly attain, and then, with eyes and ears, and mouth agape, look for pastures new, and listen for what is euphuistically termed "a call." Should the "call" represent volume and be properly emphasized, then the eager listener gathers up his plans, makes an unctuous farewell to a congregation he has been anxious to leave, and then swoops down on a nest that he had no hand in building, and not unfrequently spoils all which he has no aptitude for carrying on. It is the old story of the restless prophet who, influenced by the vanity of human wishes, believes that his true work is to be found

anywhere than in the place where he has been appointed to stay.

Our parson was neither an Arab nor a cuckoo. On the contrary, he always showed the strongest desire to continue his clerical life where he had commenced it, viz. : in the city and diocese of Montreal. Moreover, his work, like all patient, continuous, persevering work, had already borne fruit, and his laudable wish was that it should bear more fruit. The duty of parish building had taken possession of his mind, and there was room enough in the place where his lot was cast for patiently carrying on further operations.

And the opportunity was drawing near when a new departure could be made with advantage alike to the church and to him. Montreal began, and with quickening strides, to grow westward. The fields of which I have spoken were already mapped into building lots, and houses, like exhalations, arose rapidly on them. The time therefore seemed to have come when our parson could without impropriety put in a petition for a remembrance on the ground that "God's acre" should always be found where men's dwellings are placed. Happily Mr. and Mrs. Phillips and others, to whom the fields mainly belonged, had acquired a taste for acts of Christian benevolence. Mr. and Mrs. Phillips in particular had watched the growth of St. Stephen's parsonage with almost affectionate interest. It was a fair emanation springing alike from their consciences and their estate, to which their hearts and purse had made willing contributions. Their "scattering" had not been unattended with increase, for good deeds are not only held in remembrance above, but they are beauty laden to those who practise them below. Having experienced some of those blessings that wait upon "cheerful givers" Mr. and Mrs. Charles Phillips were just in the mood to turn a willing ear and to open a willing hand to a further appeal for sympathy and help.

As in 1854 Mr. Ellegood began his work among the laborers and mechanics who had arrived to build the Victoria Bridge, so in 1863 he made his plans for building the church of St. James the Apostle among the educated and well-to-do classes. He took early counsel with several warm-hearted friends who had not only proved judicious advisers, but had shown their zeal and love for God's Church. A liberal parcel of ground on the Phillips property was at once given on St. Catherine street, which almost immediately was augmented by a further gift from the heirs of the Mackay estate. Mr. Phillips added a donation of £4,000 in cash, while his wife, Mrs. Charles Phillips, built at her own cost the tower and spire as a monument to the memory of a dearly loved mother who had passed away, but whose memory was very precious to her. The tower at present is like a mouth without a tongue; it cannot articulate the reason why it was built, but it is conjectured that the time is not distant when a peal of eight bells will reverberate in the commercial capital of Canada, the morning and evening music of the Mother Church in England. With such noble contributions to start with, it was not difficult for Mr. Ellegood to continue an excellent work. The example was contagious and much help came in, and it arrived, so to speak, enclosed in wrappers of cheerfulness and good will from unlooked for quarters. The building that was eventually put up was substantial but plain. All adornment was postponed, for it was the earnest aim of our parson to avoid any hampering debt, that is any debt that would occasion anxiety or withdraw his attention from what is generally regarded as true ministerial work. It may be noted here that the debt after the church was built was \$6,000, and this was eventually paid, as every one believed it would be on the death of her husband, by his widow. Thus did Mrs. Charles Phillips add one more to her many acts of benevolence and Christian good will. School rooms were subsequently built and paid for. A rectory house has since then been added, on which some debt remains, which probably will be cleared off at an early vestry meeting. When that is done the church will no doubt be enlarged, as there is much need of more room. The interior of the church, which was very plain in design, has been made beautiful by costly gifts. The chancel window of stained glass is an offering to the memory of the late Prince Consort. Indeed the ma-

ajority of the windows in the church are memorial gifts and preserve names very gracious to some. Thus through the medium of prismatic colors the light within the building is tinted, softened and glorified. Hard by the communion rails is a superb organ, which is unique in its way, for it is a double one, whose richly colored pipes brighten both sides of the chancel. The communion service, which is of great beauty and value, was the gift of an individual. The reredos of quaint Mosaic work was the gift of two ladies placed there by them in honor of one whose memory was dear to them and to the diocese. The marble pulpit with its carved angel supporters was the gift of one who deeply admired and wished to preserve in Canada some credence of outward regard for the memory of the late Bishop Wilberforce. The Holy Bible and Church books were the gift of the late Metropolitan. The brazen eagle, the symbol of St. John, on whose wings the great Bible rests, was also given by one Devonshire man to preserve the memory of another Devonshire man, for the eagle was placed where it stands by Mr. Gilbert Scott, as an offering to the memory of the late Mr. William Workman, who greatly wished that the church walls should be beautified with pictures, interspersed with objects of sacred art. The pictures that hang on the school house walls and the carpet that covers the school house floor were also gifts. Lastly, but not in the order of time, was the gift by a lady, who had given so much, but wished to preserve order and decency in divine worship, of thirty-six surplices for the use of the choir men and boys who give their gratuitous services in promoting the worship of Almighty God.

The Church of St. James the Apostle was opened on the 1st of May, 1864. Canon Ellegood was requested, and very properly, by the late Bishop of Montreal, to take charge of the new parish of which he continues to be the Rector. Acting on the principle of establishing mission stations and of using the laity to assist him in carrying on the duty, he continues the work of parish building. One station was chosen at Cote St. Paul, and another has been established in Canning Street. The station at the former mission has now grown into a substantial brick church, named the Church of the Redeemer, which was opened for public worship on the 14th of January last.

(To be continued.)

Correspondence.

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

We are not responsible for opinions expressed by correspondents.

REMINISCENCES.

MR. EDITOR.—As you some time ago intimated to the readers of the CHURCHMAN, that an account of anything pertaining to the Church work in our rural parishes, would be gladly received, I take this opportunity of sending to you the result of my observations during a recent visit to an inland parish.

"Breathes there a man," etc. One cannot but fully appreciate the sentiment contained in the words of the bard, which loses not one iota of its force from the frequency of its application; and yet it may be that, inspired with a keen love of home, and that pertains to our native land, we may be enshrining what which we know not, and which "having not seen we love."

I must confess that this was in a certain degree my own case, when I left Halifax a few weeks ago to visit a part of the country, heretofore unknown to me. Having driven over the distance separating the capital from Chester, the first day or the one following, I took passage by the coach, which goes semi-weekly, via New Ross en route for Kentville.

I was much impressed with the beauty of the drive as far as Chester Basin, and could well im-

agine that on a bright summer's morning the beautiful sheet of water, with its numerous islets, must be suggestive of many a pleasing train of thought. The Basin, however, we soon lost sight of, and plunged into the depths of the forest. In fact, it was a continuation of plunges, both as regards the horse and vehicle. One moment we were elevated to the top of some huge boulder, while at the next we dropped gently into a trench excavated by the cart-wheels of the industrious and hardy settlers, who, in plying their daily vocation, pass and repass to Chester.

Here were, I was informed (not being able to view the situation from a political stand-point) evidences of the fostering care of the late lamented Reform Government, whose lavish expenditure, (but not on roads though perhaps "Brydges") has produced this raised style of road made no doubt to vary the monotony of the drive.

After traveling some twenty miles we reached the settlement called New Ross. Have heard this place spoken of frequently, both by persons who had visited it and also through the columns of the late *Church Chronicle*. I felt some curiosity with respect to it, which was not one whit abated when I obtained my first glimpse of it and saw, as the driver informed me "the settlement." Stopping for an hour at Capt. Windsor's, where I was hospitably entertained, I proceeded in company with the Rector, a kind hearted and indefatigable priest, to visit the church, which promises to be the most beautiful gothic structure to be found in any of our rural parishes, and which has through the exertions of the priest, his people, as they should, co-operating with him, been lately erected. It is finished interiorly, with open roof; the walls, which are to be plastered, being yet unfinished. It is also wanting in windows, as yet, although made use of temporarily by the congregation. On the belfry a beautiful ornamental cross denotes that it is intended as a temple of the "Most High God," and teaching the congregation of truly catholic worshippers. I had the pleasure of seeing assembled within its walls on Sunday, that not by wandering like the dove away from the ark, not by toiling fruitlessly in vineyards of man's planting, even when of the respectable antiquity of 200 or even 300 years, but by earnestly contending for the "faith one for all delivered unto the saints," and by "asking for the old paths and walking therein," they should find rest for their souls. *In hoc signo spes mea.* Very bad wandering sheep are found here, but an earnest band of zealous and devoted churchmen, seemingly not actuated by the petty strifes and discords, which mar the harmony of many congregations. Working for their Church out of love for their Lord, using hospitality from disinterested kindness; following their Shepherd, and obeying His voice. It was a relief, amid the delightful scenery of that rural spot, to have in my mind, not an ideal, but a real picture, of what the Church should be.

One thing which struck me, was the absence of that modern element, which has in some places been engrafted on our system, viz. : *Lay Popery*. My mind recurred in contrast to Bishop Cleveland Cox's picture of the old lady in her armchair, her face beaming with kindly good nature, as she dogmatically remarked: "It would not make any difference what we were, so long as we all got to Heaven at last," and decreeing that all who differed from her were in a "parlous state." Here, Catholic truths, and Catholic practices, as the exponent of those truths, shew that the labours of the energetic and devout priest, have not been in vain. And yet, much remains to be accomplished; the church must be completed for use during the coming winter, and the people, I am informed, have been taxed to their utmost capacity. One source of aid the church has been deprived of, the Lay Reader, Mr. Prat, an English gentleman, who, ten years ago, came to New Ross, was, some months ago, with his family, rendered temporarily homeless by the accidental burning of their house, which had been kindly offered and used for holding services in. Here, then, is an opportunity for the exercise of that Christian beneficence which our holy religion so plainly teaches. With an unfinished rectory, an incomplete church, and one of his principal parishioners feeling the effects of the severe loss so recently sustained, notwithstanding the efforts of his people, prominent amongst whom is Mr. Ross and

his family, I could sympathise with the priest, in his hope that the abundance of money might prove, on his proposed collecting tour, a supply for his wants.

I could not help feeling, however, that although there are some and many noble exceptions, yet the oft-repeated tale of priests practising the most rigid self-denial, in order to build churches for their people, the exertions and the self-sacrifice manifested by many poor congregations to support their priests and provide for their church, would fall as an idle tale on the ears of the majority, who use the means God has blessed, or rather cursed them with, in order to pamper and gratify their own selfish wishes and appetites, enshrining the great universal God self, and lifting to His niche on the altar of their own niggard souls. I could, therefore, sympathise with the rector in his efforts in collecting money for churches, although I could not discourage him by giving him the experience of a brother.

SECUNDUS.

Halifax, May 31st, 1878.

THE BRISTOL CATECHISM.

DEAR SIR,—Were party names, High, Low &c., the signs of differences of opinion only, I remembering our christian liberty, would never have found fault with them; but knowing alas! too well, that the deadly poison of infidelism lurks under the fair name "Evangelical," I now venture with your permission, to call attention to the teaching of the "Evangelical" school of thought on Baptism, Regeneration, and the Church.

The "Evangelical" explanation of the Church Catechism published originally in Bristol, Eng., by a Church of England tract society, whence termed the Bristol Catechism; is reprinted by Rowsell & Hutchison, Toronto, and by another publisher in London, Ont. It is classed among the books of instruction for Church Sunday Schools, and has reached its eighth Canadian edition!

The Bristol catechism teaches the little ones of Christ Church in the words of the Church Catechism, that they were made in baptism the children of God—children of Grace; and then in its explanatory questions and answers (pages 5 and 6, 49 and 50) teaches them with unblushing effrontery, that in baptism infants receive the sign only. The audacity of first teaching the truth, namely, that he was made God's child in baptism, and then, in the very same lessons, teaching him that he was not made God's child in baptism (for water alone cannot do so,) has no parallel save in the discourse in Eden.

Our Lord Himself says being born again means being "born of water and of the spirit," but the Bristol Catechism contradicts the blessed Master's explanation of being born from above, and in pages 22 and 23, substitutes its own explanation of the new birth. It makes regeneration and renewal one and the same, though St. Paul in saying to Titus that we are saved "by the washing of regeneration and renewing of the Holy Ghost," expressly declares that they are both distinct—the one being the spiritual birth, the other the spiritual growth, the christian life.

There is no part of Christ's teaching plainer or more frequently dwelt on by Him, than that in Him—the Vine—the Kingdom of Heaven on earth—the Church of God, there are both good and bad members, and will be till the day of judgment. The good and the bad fishes in the Net, the good and the bad members in the Body, the good and the bad branches in the vine, "every branch in me that beareth not fruit, &c" unmistakably declare the fact. But the Bristol Catechism teaches, pages 23 and 24, in direct opposition to our blessed Lord, that there are no bad members in His Church on earth. One awful consequence of this false doctrine is, that, as God alone knows the heart, we never can be certain who are Christ's ministers; consequently we are uncertain of being made God's children in Baptism, and uncertain of receiving the Body and Blood of Christ in the Lord's Supper. Were the false teaching of the "Evangelical" school of thought true, the Sacraments would be only signs and memorials—knowing and hearing the Church would be impossibilities.

How often is the question asked, "Why do

clergymen who teach contrary to the doctrine of the Church of England remain in that Church, and why are they allowed to remain? Is it any wonder that "many amongst us are sickly and many sleep"?

I sincerely hope and fervently pray that the loyal Bishops, Clergy and Laity in Canada will take immediate action, and, remembering the Apostolic injunction to contend earnestly for the faith once delivered to the saints, never cease their exertions in mercy to Christ's babes, till they have expunged from the list of books of instruction for Church Sunday Schools, this Bristol Catechism, which teaches contrary to the Catechism, the Baptismal Service, and the 39 articles of the Church of England—contrary to the Creed of the Holy Catholic Church—and contrary to the Sacred Word of God.

A. SLEMMONT.

ACKNOWLEDGMENT FROM ALGOMA.

DEAR SIR,—Allow me space please, to acknowledge the receipt by mail of 1 volume Good Words, 1866; 2 volumes Sunday at Home, 1866-70; 1 volume Sunday Magazine, 1874, and also at the same time, from England, 12 copies "Dawn of Day" (S. P. C. K.) These, in addition to a goodly number of Church papers, are sent from unknown donors; and the DOMINION CHURCHMAN having been the channel of making my wants known, seems to me to be the best one for letting the givers know their gifts are received with thanks. I remain, yours &c.,

WILLIAM CROMPTON,
Traveling Clergyman, Diocese of Algoma.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XLIII.—THE EARL'S HEIRESS.

The Harvest Home went off unusually well. When it was known that Sir George Walpole was a friend of the Master's, he was loudly cheered, and made a long speech in return, translated into Welsh by Caradoc. He had picked up a few Welsh words, which he used with effect, although he pronounced them villainously, and his kindly listeners applauded with genuine politeness. He joined in the games that succeeded the feast; and made himself so much at home, with young and old, that the peasants could only wish that the earl was such a one as the baronet. David Pennant had in part recovered his spirits; and when Big Ben rose to express the general hope that so long as Brynhafod stood the Pennants should stand and dwell therein, he seconded it, but added that the blow which had fallen upon the earl had been a warning to him not to set his heart on this world. He now trusted that if it was his lot to seek a new home he should do so in faith. When old Mr. Pennant, according to his time-honoured custom, concluded the evening by giving out a harvest hymn, and Daisy led it, feelings of gratitude and resignation to the divine will were uppermost.

Early the following morning Daisy went alone to the castle. It seemed strange to her to be ushered into Lady Mona's old rooms, and to see her reclining, as usual on a sofa. Miss Manent was with her, and, but for the morning dress, both looked much as in former days, only Miss Manent's face was brighter, her ladyship's a shade sadder. The latter shook hands with Daisy, and seemed pleased to see her again. She began to speak on indifferent subjects, and Daisy wondered at her calmness, remembering their parting, and her mother's and brother's subsequent death. By degrees, however, she turned the conversation to her brother, and asked Daisy with a shudder, to give her an account of what she had witnessed. It was, in fact, for this that she had sent for her. Daisy could never think of the drowned lord without terror, and the request brought the nervous tension back to her eyes, which Caradoc had remarked. She complied with it nevertheless, and related as calmly as she could, what she had seen on the beach. Lady Mona was evidently affected though she made a great effort at composure. Then her ladyship inquired concerning Daisy's interview with her father, and why it had taken place. This was more difficult to tell, and Daisy

glanced at Miss Manent, who discreetly left the room. Then she confined herself to the episode of the Bible she had given Lord Penruddock, and the earl's desire to know who had written her name in it. She did not allude to their previous tumultuous encounters, nor to Lord Penruddock's attachment to herself. When she had ended, Lady Mona inquired to what influence she owed her summons to the castle? Daisy replied, that seeing the earl bowed down with sorrow, she had ventured to speak her ladyship's name.

"What did the earl say?" asked Lady Mona.

"Let her come!" replied Daisy timidly.

"And now he will not see me," said Lady Mona.

"His lordship is in the slough of despond, and perhaps if your ladyship went to him uncalled you might gently draw him out," said Daisy, simply.

"He is not to be helped unasked," returned Lady Mona; "and you know I have offended him. Still, I am his heiress and he must consider me!"

Daisy now understood what Caradoc had meant by Lady Mona's selfishness, but she neither understood nor liked the tone of her last words. She replied, however, quite naturally, "I think he would love you if you were kind and gentle with him."

Lady Mona glanced at Daisy, but the girl's look and thoughts were far away with the sinful solitary earl. A long silence ensued, during which Lady Mona continued to look at Daisy, in whose eyes she saw a tear. Her own softened, for she remembered that the earl had disliked Daisy from the very day she had been cast upon the beach, and yet the foundling wept for him.

"Do you recollect your first visit to the castle, Daisy?" she asked abruptly.

"I think not, my lady," replied Daisy, rousing from her reverie.

"I do; but I am older than you. You lost a locket. Let us ask Miss Manent about it."

As Lady Mona rose to recall Miss Manent her face flushed and her manner changed. Something had suddenly troubled her, apart, seemingly, from personal grief, for she asked Miss Manent hurriedly the particulars of Daisy's first visit to the castle. Miss Manent detailed them. Every minute circumstance was stamped upon her memory, since that day had been the one of her introduction to Brynhafod, and her dawn of love for Mr. Tudor. She said that she had herself searched every corner of the rooms for the missing locket, but in vain.

"Was any one suspected of stealing it?" asked Lady Mona.

"Oh no, Lady Mona!" replied Miss Manent, horrified at the idea.

"Was anything else saved that would prove your parentage?" asked Lady Mona.

"Only my battered doll," replied Daisy, smiling. "and she would be a poor referee. But I am not likely to need one, for they seem to think my real parents were drowned, and—" here a vision of Lady Mona's father checked her further speech—for had he not been the instrument of their destruction?

"I will have a search now that the castle is at my command," said Lady Mona, half proudly, half hurriedly, "I should like to return to you the favour you have so strangely done me; though I cannot yet understand how you prevailed on Lord Craigavon to permit my return."

The words "the castle at my command" struck both Miss Manent and Daisy as peculiar, knowing, as they did, that no one had ever given a command there but the earl. Nevertheless, strange as it may seem, Lady Mona was suddenly its mistress. Mr. Tudor gladly resigned to her his assumed authority, and the earl gave no sign of interest in any outward thing. Doors were unlocked, people came and went, and the gloomy place seemed to have found a new spring of life. But everyone said that his lordship would require a strict reckoning when he once more came forth from his tower.

Lady Mona's object was, however, to maintain the power with which she found herself unexpectedly endowed, and to ensure her husband's presence at the castle. This might be achieved if the earl continued his present life; and she speculated on the possibility of Captain Everard and herself reigning with her father abdicated. They had been sufficiently happy during their short term of married life; and, but for the death of the

countess, Lady Mona would have had little to complain of. Although she did not attribute her mother's death to her own elopement, she had yet mourned for her sincerely. Indeed, it was scarcely attributable to that event, though doubtless accelerated by it, for the countess had held to life at best by a very frail thread.

When Lady Mona found that she could gain no further information from Daisy she turned her attention to Miss Manent, for she had not lost the insatiable curiosity of her girlhood. She inquired concerning Miss Manent's interview with the earl after her flight, and assured Miss Manent that Lady Thomas had as good as promised to engage her as governess, and that she was grieved to find that she had not fulfilled her engagement. This was not, however, true, since only a provisional promise had been given.

"It was all for the best, dear Lady Mona," said gentle Miss Manent; "had I gone to Plas I should not have spent that happy time at Brynhafod, and not have made the kind new friends I have found at Llanpeter Rectory. I am quite at home there, and my pupils, I think, really love me."

"And some one else also I hear," returned Lady Mona, half sarcastically. "When is the wedding to take place?"

"That seems to depend upon the earl," replied Miss Manent, blushing.

"Then you will die an old maid, for his lordship disapproves of matrimony. Daisy and I have experienced that," said Lady Mona, casting a searching glance at Daisy, then changing her tone as she recollected her dead brother. "But I am married, and perhaps you may be in the course of years. And what of you, Daisy? Morris says that old Sir George Walpole has located himself at your farm on your account. As mis-alliances are preferred by certain men, the old nabob may fancy you. If I can find your locket, you can show it to him, and he may think you were born for a lady."

"Your ladyship forgets who and what I am, and why you sent for me!" said Daisy, with dignity; "perhaps, if you have no further need of me I may go."

"A few words more, Daisy," said Lady Mona, more seriously; "I do not forget our parting at the rock gate, nor the comfort you were to me when I had no other. I hope you will settle at the farm, so that I may be of use to you by-and-by, when I am established here. I am glad you did not accompany me to London, for I did not really want a companion or maid. Will you tell Sir George Walpole that I will make arrangements for his coming here whenever he likes, and say I shall be glad to see him soon. I wish your harpist foster-brother would come and play beneath the earl's windows. He loves music, and it might soothe him and bring him from his solitude, for indeed I dare not approach him. If Michael Penant would take his harp to Ton Bay, beneath the tower, he would be heard and not seen by his lordship, who would think him some wandering harper, and would not be annoyed. Blind Owen is too old for the task."

"Blind Owen is dead, my lady," said Daisy, sadly; "father offered him a home, but he did not need it; he was found dead with his arms encircling his harp. He must have fallen asleep while playing. Was it not a happy end?"

"To play your own requiem!" sighed Lady Mona, startled. "Suppose the earl should be found so? Daisy, I will go to him. Can you help me?"

"I will pray for you and him, my lady; pray also, and the Lord will be your guide."

So saying, Daisy quietly rose to take leave; and Lady Mona said, hurriedly, "Send your foster-brother the harpist, to the bay. Let it be this afternoon, if possible."

(To be continued.)

A DISHONEST AGE.

Among the characteristics of the times we are living in there is one not much mentioned by the many popular speakers who seem to think the men they speak to are to be benefited chiefly by being assured how much wiser and better and more 'progressive' they are than any of their fathers were—who suppose the age is to be in-

structed by being flattered, and that the country needs to be glorified rather than to be purified, which was certainly not the way of the old prophets. The characteristic I mean is dishonesty. I am not discrediting any of the actual modern merits—intelligence, enterprise, invention, philanthropy. Grant all these, in large degree. Nevertheless, they do not bring with them honesty in proportion. Falsehood and fraud flourish along with them, in spite of them, and in some cases by the help of them. From the vulgar sediment of society up to its highest summits there spreads a tremendous force of selfish materialism—call it sharpness, or call it crime—by which men reach after and snatch and call their own, for use or for show, or for hoarding, what is not belong to them. It is stolen property, only stolen ingeniously and indirectly, and in such ways that the old forms of law, which undertook to punish outright robbery, fail to overtake them. Not in a few rare spots but in every spot where two or three hundred people live together, a part of these people consume, or lay up or waste what belongs to other people, and what they have managed to get by some species of deception. What natural production of the earth is there, meant for the sustenance or comfort of man, that is not adulterated by some degrading mixture or shortened in the measure? Do not the devices of Anglo-Saxon traffic repeat, in faithful exactness, the devices of the Jew, denounced by the prophet, making the ephah of the seller small and the shekel of the buyer large; selling the refuse for wheat, and falsifying the balance by deceit? What line of mechanical work is there where the base material, or the shabby construction, or the overcharge, disgraces not the handicraft? What branch of commerce without delusive labels, its broken promises, its advertising fictions, its postponed payments, its calculated bankruptcies, its hollow contracts? Men who will not suffer their respectability to be challenged look one another in the face, and with a mutual jugglery of knavish tricks conspire to grow rich by villany. The brilliant audacities of the great commercial centres have their lame and creeping copies hardly less cruel or calamitous, back in the little rural villages, in sight of graveyards where sleep the askes of clean-handed ancestors, living and dying, in their day, in the faith of a God who has righteousness and judgement for the habitation of His throne. Outside the Church are financial Ahab's and social Jezebels. Inside are Ananias and Sapphira, tacitly agreeing together to lie to the Holy Ghost, pretending to give to God, for missions or Bible societies, a hush-money fragment of what they had seized from their fellow-men. Too often there is no Peter with the courage to search out their sin—'Tell me whether you sold the land for so much.' The grand difficulty with our popular piety is that it is still trying to find a way, in this nineteenth century of the Gospel, of serving two gods together.—*Bishop Huntington.*

Children's Department.

THE FISHERMAN'S BOY.

When the present Duke of Edinburgh was twelve years of age, and then called Prince Alfred, the Queen and Prince Alfred were spending the Autumn months at Balmoral. The young prince slipped his attendants and wandered some distance away. Finding himself tired, he wished to return home, but had quite forgotten which way he came and looked hither and thither for some outline of Balmoral. At length he saw a boy about his own age coming along with a basket of cockles on his head.

"Hallo, boy!" cried the prince; but the lad went on without any response. "Come here I want you!" said Prince Alfred; but still the boy walked on. The young prince then ran with all speed, and overtook the lad with the cockles, and said, "Now, I want you to tell me the way to the castle."

"I dinna ken," said the boy.

"If you don't tell me shouted the prince, "I will knock the basket off your head."

"Na, ye winna," was the defiant reply.

"Won't I," said the prince; and the next instant the basket was rolling on the sand, the cockles tumbling about in all directions.

The boy's temper was roused, and he rushed up to the prince with his clenched hand; there was a tussle for a few seconds, but the boy soon conquered, and the prince ran away, followed by his assailant. One of the royal attendants who had gone in search of the young prince witnessed the assault, and coming quickly to the rescue, took the poor boy into custody, marching him to the castle, and telling him on the way the enormity of his offence, he having dared to strike a prince of the royal family.

"I did na ken wha the gentleman was, but he spilt a' my cockles," said the boy sobbing.

The young prince thought over the affair, and told the attendant that he was more to blame than the lad, and he had better let him go; but the attendant thought otherwise, and marched his prisoner on, and the rumor ran round the castle that Prince Alfred had been seriously assaulted; but that royal youth, with wise resolve, went to the Queen and told her what had happened, and that the boy was not in fault.

The poor little prisoner was taken to an ante-room in the castle, where, trembling all over, he awaited his sentence. Presently a reverend gentleman made his appearance; he was one of the Queen's chaplains; and in a gentle, encouraging tone, he asked the boy his name, where he lived, his occupation, and all the circumstances relating to the encounter; and to the surprise of the attendants he ordered the boy, by the wish of Her Majesty, to be taken into a comfortable room and given something to eat.

In about half an hour afterwards the same reverend gentleman returned and told the little boy that the Queen was satisfied he had done no wrong; that Her Majesty deemed it the duty of her subjects to protect themselves whenever they were oppressed; she had taken into consideration the value of the cockles and the time lost, and had sent him five shillings as compensation.

The prisoner was then released to pick up his basket and cockles, and ran home a rich and happy boy; but his good fortune did not end here, for the Queen sent to enquire about his family, and found that his mother was a poor fisherman's widow living in great poverty, and the fortunate boy was sent to school, and afterwards apprenticed to a trade by Her Majesty's bounty.

An insurrection broke out in a distant part of a great emperor's domain. The ministers who laid the case before his majesty received this for a reply.

"Let them be destroyed immediately."

They waited for orders to equip an army and send it forth to crush the offenders. But the emperor had found the "more excellent way."

"How," he said, "can I better destroy my enemies than by turning them into friends?"

"All things whatsoever ye would that men should do to you, do ye even so to them."

MARRIAGES.

On the 16th inst., by the Rev. H. Stamer, Rector of Hubbard's Cove, Charles Coolen, of Foxpoint, to Augusta Armstrong, of Windsor Road, Co. Lunenburg, Nova Scotia.

On the 29th inst., at St. Luke's Church, Hubbard's Cove, by the Rev. the Rector, Francis Hiltz to Fanny Corkum, both of Marriet's Cove, Co. Lunenburg.

At the same place and date, and by the same, Amos Hiltz to Elizabeth DeMill, both of New Ross, Co. Lunenburg.

DEATHS.

At Castlemore, Co. of Peel, Ontario, John Bland, aged 86. He was born in Yorkshire, England. *York Herald*, please copy.

At Whitby, on the night of the 16th May, the Rev. Edmund Hearle Cole, Incumbent of All Saints' Church, Whitby, after a long and lingering illness borne with great faith in Christ, in the 57th year of his age, deeply lamented by his sorrowing widow and children.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, 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 Given, 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, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cavley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector, kindly assisted by the Rev. Prof. Maddock, M.A.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

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

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

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

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It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

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

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

My DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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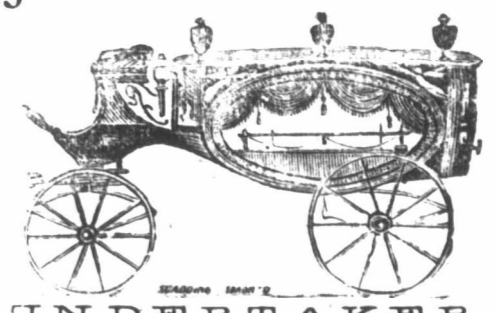
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