

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, APRIL 11, 1878.

[No. 15.]

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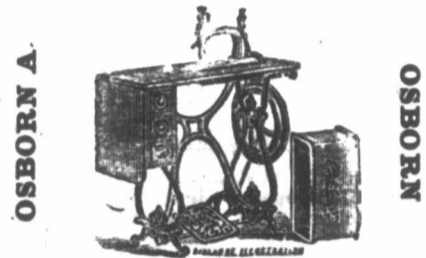
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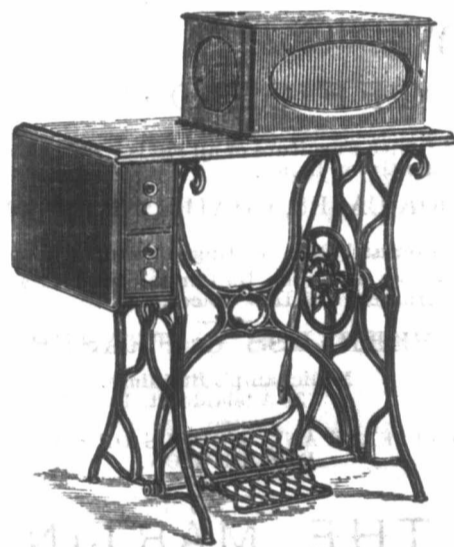
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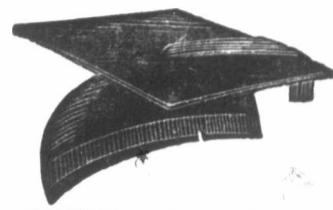


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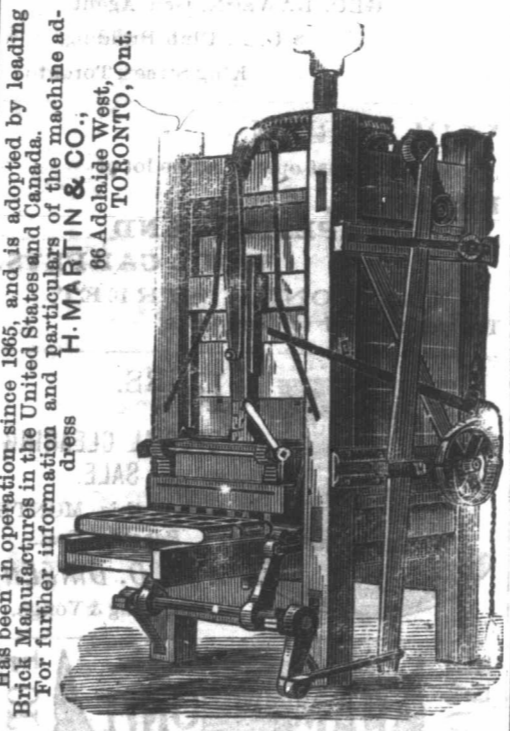
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# Dominion Churchman.

THURSDAY, APRIL 11, 1878.

## THE WEEK.

THE Treaty concocted by the Russians appears to have given as little satisfaction to the Christian population of Turkey as to any one. Great displeasure is manifested in every direction at the arrangements the Treaty proposes to make as to the respective territories and positions proposed to be assigned to each by its "Russian protector." Even Bulgaria seems distrustful as to the large slice of the spoil awarded to her being intended to make her really independent. Bosnia and Hertzegovina are dissatisfied at being left to the tender mercies of their old masters, with a right of way for the latter to come in when they pleased. It is believed that, with the exception of Montenegro, which has always maintained a real independence in spite of all the forces of the Ottoman Empire in its palmiest days, no one in European Turkey is any better pleased with the Russian arrangement than are the Turks whom the Treaty proposes to drive out. The Christian populations of Turkey were willing enough, some of them, to join the Russian invaders in order to throw off the yoke of Turkish savagery; but it has been evident all along that they would have great objection to be placed under the iron heel of the semi-barbarism of Russia. The government of the Czar must have known very little of the nationalities it is proposing practically to appropriate, if it is imagined that the gratitude it might be expected to win by driving off the Turks would be shown by those nationalities slipping their necks out of one noose only to enter another with equal alacrity. It is now however patent to all Europe that Russia is unable to preserve the "gratitude" she supposes she has won. Count Andrassy appears to have wakened up to the fact, which has for a long time been self evident to many others, that the difficulties of the Eastern question are so enormous, that only the united efforts of Europe can settle them, and that it is impossible for Russia alone to do so. Indeed more than a generation has passed away since it has been clearly apparent that the Christian populations of Turkey ought to have been placed under European surveillance, irrespective of any other considerations whatever. So far as England is concerned, whatever "British interests" may appear to require, she has two duties in regard to this question. The first is to prevent as far as possible any repetition of Turkish atrocities; and the other, which is to see to it that Roumania, Servia, and Bulgaria do not become a second Poland. In her efforts to prevent both and each of these calamities, every friend to humanity must wish her God-speed. As for "British interests" we see none immediately connected with the question, except with those who have invested in Turkish bonds; and it may be relied on as a certain fact that they are irrecoverably lost.

The distress in China appears to be on the increase rather than otherwise. Not the slightest indication of any amelioration has presented itself. In a recent number of the *Celestial Empire* a letter appears, stating that in the province of Shansi the distress is terrible and absolutely beyond description. The writer also says that cannibalism is quite a common occurrence there. He saw numbers of the people lying by the roadside dying and dead. In some of the famine-stricken districts food may be purchased with money, and if this could be supplied relief might be obtained in such districts for the starving inhabitants. The distributors of the funds raised in Europe and America are missionaries, who either reside in the neighborhood or have gone there for the purpose of doing what they can to relieve the distress. Another gentleman states that in the four provinces of Honan, Shensi, Chihli, and Shansi, there are nine millions registered as directly affected by it—more than double the population of the Dominion of Canada. Season after season has followed without rain, until what was once one of the most populous and fertile districts of China, has become a huge wilderness, whose gaunt inhabitants, in their extremity, have gathered every green leaf and every blade of grass, have stripped the bark from the fruit trees, or mixing stalks and straw thatch from their roofs with yellow earth, are endeavoring by these means to prolong their miserable lives. He corroborates the statement previously made that it is an actual fact, horrible as it may be, that parents are known to boil and devour their own offspring, or to sell them alive in the market place as articles of food. The Secretary of the Famine Relief Fund says that the famine is so severe and ranges over so vast an extent of country that thousands are dying daily from sheer starvation; that there are immense districts and numbers of people where the cry of famine is heard, and among whom no aid whatever is dispensed. The cities, towns and villages are, in multitudes of instances, being devastated by the calamity, and the roads are said to be literally black with fugitives, many of whom, unable to travel further, lay themselves down to die, and their bones bleach the ground. He says the sale of women and children for a mere pittance is a common occurrence, and human flesh is ordinarily sold as a necessity of existence. These harrowing details are corroborated by a number of other witnesses; and appeals are made to the whole civilized world to come forward and stay the horrors of so terrible a calamity. The famine is likely to continue for some time; and the efforts that may be made to relieve it will in all probability aid materially the steps that will be taken to plant the Church of Christ among that remarkable people.

The natives of Hindostan who have been educated in the English Colleges, like the Irish priests trained at Maynooth at the ex-

pense of the British Government, have long been remarkable for their antipathy to the Government of Great Britain. This disposition has shown itself in India by scurrilous and treasonable articles appearing from time to time in the native journals. The freedom of the press there, is however, to be so far restricted that a stop is to be put to the publication of articles calculated to excite sedition among the people; and a bill has been passed by the Council of the Governor General for that purpose. It provides that when it shall be necessary, the magistrate or commissioner of police may, with the sanction of the local government, require the publisher of vernacular papers to execute a bond, undertaking not to allow the future publication of objectionable matter; or instead of the bond, the publisher may enter into a written engagement to submit the proof sheets of his articles to an authorized officer. Seditious and libellous writing has greatly increased, and has lately counselled open resistance to the Government by commenting on the supposed weakness of England. The operation of the bill is confined to the vernacular papers, they alone appealing to the ignorant classes. It is not needed for the papers published in English either by Englishmen or natives, as these are read only by the educated classes, and are chiefly local in character. Entire confidence is expressed in the loyalty of the great body of the people; but it is considered unwise to permit seditious writing to excite hatred and distrust against the Government among the ignorant and uncultured masses.

In closing his speech on the subject of the Bill for regulating the vernacular native Indian press, Lord Lytton said: I am unwilling to hamper the diffusion of honest thought; but I recognize in the present circumstances of this country, and in the present condition of the populations committed to our charge, the clear and obvious duty of checking the propagation of sedition, and preventing ignorant, foolish and irresponsible persons from recklessly destroying the noble edifice which still generously shelters its vile detractors. That edifice has been slowly reared by the genius of British statesmanship, utilizing the achievements of British valor. It was founded by English enterprise and cemented by English blood, and is adorned with the brightest memorials of English character. The preservation of this great Imperial heirloom is the first and highest duty of those to whose charge the inheritance is entrusted—a duty owed to the memory of our fathers, as well as to the interest of our children, to the honor of our Sovereign no less than to the welfare of all her subjects in India.

The accounts for 1876-77 show the Indian revenue to have been £56,022,277 sterling, and the ordinary expenditure £58,205,055 sterling. The loss entailed by the famine was £3,450,000 sterling, and £3,808,288 was expended in public works.

In consequence of the large number expected in England of Colonial and Missionary Bishops, and Bishops of the Church of the United States, the Society for the Propagation of the Gospel has determined to postpone the celebration of its one hundred and seventy-seventh anniversary to the last week in June. On the occasion of its assembling, arrangements have been made for Holy Communion and Sermon in St. Paul's Cathedral; a *Conversazione* in the evening; a Missionary Conference in St. James's Hall, under the Presidency of the Archbishop of Canterbury; and a Sermon in Westminster Abbey. We doubt not a new impetus will be given to the Society's operations by the discussions expected to take place at the approaching meeting.

The Triennial Festival for Foreign Missions is to be held in the Cathedral at Lichfield on the 27th of June; and the Bishop has addressed a letter to the Bishops expected to attend the Conference, offering to them and to their travelling companions a spiritual welcome in their holy and beautiful house, and also brotherly hospitality in their homes, from Monday, June 24th, to Monday, July 1st, inclusive, on their way from Liverpool to the Lambeth Conference, appointed by the Lord Archbishop of Canterbury to be opened on Tuesday, July 2nd.

Arrangements are being made in London to provide private accommodation for the Colonial and United States Bishops who may arrive there.

It is expected that about thirty Bishops of the U. States Episcopal Church will be present. A meeting has been held at the house of Mr. J. G. Talbot, M.P., and a Hospitality Committee was formed for the purpose of ascertaining what Churchmen would be willing to entertain U. States Bishops, and how many of them would desire to avail themselves of such hospitality. The Warden of St. Augustine's College, Canterbury, has invited all the American Episcopate to be present at the Missionary College on the annual festival on St. Peter's Day. The conference, as formerly announced, is to meet at Lambeth Palace on the 2nd of July, and to remain in session four weeks. The subjects for discussion are: (1) The best mode of maintaining union among the various churches of the Anglican Communion; (2) Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable; (3) the relation to each other of missionary bishops and of missionaries in various branches of the Anglican Communion acting in the same country; (4) The position of Anglican chaplains and chaplaincies on the Continent of Europe; (5) Modern forms of infidelity, and the best means of dealing with them; and (6) The condition, progress, and needs of the various Churches of the Anglican Communion. The first week will be devoted to the general discussion of these questions, during the second and third weeks they will be considered in committee, and the fourth week will be given to final discussions in conference and to the close of the meeting.

At the time we write a considerable im-

provement has taken place with regard to the telegrams received on the eastern question. Indeed for the last two or three days it must have been evident even to those who have all along told us that war between England and Russia is inevitable, that their prognostications are very likely doomed to be falsified. While the Russians have neither entered Constantinople nor actually declared war, we still hope for peace. The greater and more decided the preparations England makes for war, so much the more likely will it be that peace will be secured. As we have always contended Russia will be sure to back down if Britain will let her know at what point she is determined to interfere, and that in sufficient time to prevent Russia from losing the last shred of her honor. We are now informed that she is requesting Germany to mediate with England in reference to the question at issue; and that she is disposed to submit the whole treaty to a Congress. We have no doubt she would do this rather than enter upon a war with England. The Czar might smile at the idea of fifteen hundred English marines being sent to Malta in prospect of a war, but he would certainly quail if he saw that Britain was determined to put forth all her power. The Russian press, as might be expected, preserves the same boastful attitude as at first—at least a considerable portion of it. The *Agence Russe* maintains a quieter tone, denies that Russia threatened to oppose the discussion of the Bessarabian question by a Congress, and states that the latest news encourages the belief of a possibility of a resumption of the Congress. The Austrian Cabinet is supposed to be acting in behalf and at the request of Russia, on the suggestion of Berlin, in desiring that England should specify in detail the modifications she is willing to make in the treaties of 1856 and 1871, so that Russia can judge whether a common ground is attainable. Austria proposes the following compromise:—First, Russia to seek territorial compensation in Asia Minor. Second, to divide European Turkey into three parts, namely, northern, western, and southern, each part to be granted autonomy and administrative reforms; the northern section, Bulgaria, north of the Balkans, to be under the patronage of Russia; the western section, Bosnia, Herzegovina and Albania, under the patronage of Austria; the southern section, including Thessaly, Epirus, and Roumelia, under Greek autonomy and under the special patronage of England—all the European Powers to guarantee this autonomy. Third, the *status quo ante bellum* to be maintained on the question of the Straits and the Danube. It is thought that Lord Salisbury will accept this scheme, with a reservation of a neutral zone between the Russian and English frontiers in Asia under guarantee of the Powers.

#### THE SUNDAY NEXT BEFORE EASTER.

THE awe-inspiring events of Holy Week are preceded by a manifestation of Messiah in His Kingly character on this the Sunday of Palms. And perhaps we do not

sufficiently recognize the important character of this manifestation in its relation to Messiah's course on earth. It is somewhat surprising that the Church has not dwelt a little more fully upon this triumphal march of the King of Zion into His beloved city of Jerusalem. The Divine ritual of Sinai as we find it in the Mosaic record, and the ritual of the New Jerusalem, as it is portrayed by the Beloved Disciple in the Apocalypse, both of them make use of the branches of the palm tree as indications or expressions of joy and triumph. God commanded the Israelites, "Ye shall take you, on the first day, the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days." Lev. 23: 40. And in the Book of Revelation, St. John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands." Rev. 7: 9.

On this the Sunday of Palms, it cannot be admitted that curiosity was the sole, or the chief motive actuating the crowds who swelled the grand procession which rolled over Mount Olivet and entered the Holy city, accompanying, with great rejoicing and a magnificent pageantry, the Son of David, the King of the Jews, until he entered the Temple consecrated to the worship of His Father, and which, then, after a week of most blessed privileges, was to be forsaken by its God. Crowds of pilgrims were arriving in their caravans, day by day, from Galilee, as well as from all parts of the known world. Reports of the miracles of Christ and of His heavenly teaching would spread among the multitudes as they arrived. Wonderful tales would no doubt be circulated far and wide, as indeed is always the case with either eminent or notorious characters. Every inhabitant of Syria who took any interest in the questions of the day would by this time have heard a great deal of the Galilean Prophet. Nor was Jesus unknown in Jerusalem itself. On the preceding feast of Tabernacles he had worked a miracle on a man born blind which had been the subject of a special investigation by the Sanhedrin, and the inquiry had failed to shake the evidence of the person who had been its subject. He had paid but a short visit to Galilee, when in less than three months He again appeared in Jerusalem at the feast of the dedication of the Temple, when an attempt was made on His life for His assumption of the Divine character; and since that time an event had occurred which aroused the feelings of the city to its highest pitch. Less than three-quarters of an hour's walk from the city gate, and only just beyond the summit of the Mount of Olives, He had brought alive from the unconsciousness of the tomb the body of Lazarus, a member of a well-known family, whom Jesus loved. This miracle had excited a large amount of attention, and a great deal of hostility from the ruling class; and when, six days before the Passover, Jesus was entertained at the house of Simon the leper, St. John says that a large

number of the Jews came out of the city to see Lazarus, who was present at the entertainment. Their visit seems to have been partly one of congratulation at the return of one who had been not to a distant country, but who had actually departed this life. The fullest weight may, however, be given to all these considerations, but they fail to neutralize the fact that a vast multitude, in the gladness of their heart, paid to Christ an adulation and a homage which they felt belonged to none beside. They sang their loud Hosannah till the city and the Temple rang again with the melody of their ascriptions of praise and honor; and the march which they evidently intended to be a triumphal one was such as exactly suited the progress of a conquering potentate into the capital city of his dominions.

The event of the day had the closest relationship to the great event of the week—the eclipse of nature from the suffering of Nature's God Incarnate; and as so considered it may be regarded as the authoritative entrance into His imperial city of Him who had a right to all the majesty and glory of the universe; and on His triumphal entrance there He showed that He had come to claim those awful and mysterious rites which formed not only the stepping stone to bliss immortal, but also the essential preparation for all honor and glory from creation; and which should give Him in His human nature the privilege, the authority and the power, to ascend the Throne of the Universe, to rule the nations with a rod of iron and to reign till He had put all enemies under His feet.

#### GOOD FRIDAY,

THE Great Day of Atonement, the Christian's Day of Expiation, in which he most of all glories, next after the Day of Triumph, the Day of Resurrection. We can never lay aside the corner stone of the Christian system without sapping its very foundation. That the Father permitted Him, in the expressive words of Isaiah, to be led from tyranny and from judgment, that He laid on Him the iniquity of us all, that He put Him to grief, that He Himself was bruised for our iniquities, that the chastisement of our peace was upon Him, and that by His stripes we are healed, is written as in a sunbeam, and as with an iron pen and lead in the rock for ever, on every page of Holy Scripture and in every line of the Church's teaching. It was witnessed by the prophets of the Old Testament Scriptures, it was prefigured by the sacrifices and the entire Ritual of the Tabernacle and the Temple, it was certified by Himself, was testified by the Apostles and founders of His religious system; and the early Fathers of the Church uniformly claimed that He died "the just for the unjust, to bring us to God." How indeed would His resurrection have been a subject of glorying to us if He had not died for our sins? and what would His Divinity have availed on our behalf, connected although it might have been with His sublime teaching and accompanied with the appointment of sacraments, unless that teaching and those sacraments had formed parts of a sys-

tem of which His own vicarious suffering on our behalf should be the principal feature? Without this, the Gospel would have been shorn of all its consolation, shorn indeed of all its potency as a guide to salvation for the guilty; and all the *evangelical* talk in the world would have been so much empty babble. If there is any good news for man it must be in the fact that "the eternal God laid the sins of the human race upon the noblest, purest, most spotless and beneficent Being that ever took the form of man," Himself voluntarily submitting to the burden.

We rejoice then in the fact that while He saved others, Himself he could not, would not save. He who could take from death his prey, and from the grave its tenantry, Who could command legions of angels strong and mighty, could pass through doors and walls, could walk on the billows of the unruly deep, could beckon to the winds and they would obey, could rescue men from the fury of the waves, yet He could not come down from the cross, could not arrest the machinery and instruments of death in their work upon His own sacred Person. He could not do this on account of the nature of the work He had undertaken. He determined to save others, though He had to bear the wrath of the Almighty Father, to endure the curse and to die upon the cross. It was found that the blood of bulls and of goats could not take away sin; that unless it was the blood of the Son of God, made the Son of Man, in the likeness of our humanity, it could not take away sin. In no other way could the sinner be saved than by a substitute bearing the sinner's punishment; and hence it came to pass that He received the sinner in His arms, met the fiery wrath of the sinner's God and passed him to Paradise, while He Himself sunk in the midst of its flames. He wrapped the guilty in His bosom, encountered the threatenings and the curses of the law, and carried him to bliss, while He Himself was sacrificed in the furious struggle.

The Lord Jesus Christ had but one alternative, either to leave men to perish in their sins, Himself abiding in the glory and bliss of heaven; or to rescue sinners from their misery, condemnation and unhappy doom, Himself undergoing the sinner's punishment, exchanging the mansions of heaven for the miseries of earth, the praises of cherubim for the execrations of Jew and Gentile, the joy and bliss of the throne of God for the mysterious hiding of the Father's countenance. Sinful men must eternally die, or the Son of God made man must infinitely suffer. And while all creation stood aghast at the dread alternative, never before did melody steal upon the ear of the listening universe, or a thrill of deeper rapture pass over creation than when a voice came forth from the throne of the Lamb and from the midst of its living streams, saying, "Lo, I come! in the volume of the Book it is written of Me, I delight to do Thy will, O my God."

#### THE RECENT TORONTO SYNOD.

AN article appeared in the *Toronto Mail*, of the 5th instant, which we ought not

entirely to pass over unnoticed, as it was evidently written without a knowledge of the facts of the case, and is calculated to cause misapprehension in some minds. It appears, in the first instance, exceedingly strange now that the Church in Canada is believed to be disestablished, that a political paper should endeavour to interfere in matters which belong to the Church alone, should take one side in a purely ecclesiastical question, and then abuse the other, for what its own friends have been doing. We pass over with a bare notice the entirely unnecessary effort to increase dissension in the Church instead of endeavoring to allay it; as, likewise, the contradictory statements in the article—in one paragraph declaring that "This question" (of electing a Coadjutor Bishop) "is not dropped;" and in the next paragraph going on to affirm: "We are revealing a scarcely veiled secret when we tell them that probably the early resignation of Bishop Bethune," &c., &c. The writer ought to have known, before he began to write upon the subject, that if the Bishop should resign, there can be no Coadjutor. Nor can we understand what can be meant by the assertion that "no discussion was permitted on the merits of the question." We certainly had the impression that there was a pretty free and full discussion of the merits of the question on the Tuesday evening, when a large majority of clergy and laity both declared the desirableness of a Coadjutor Bishop.

The following sentence contains several mistakes as to fact: "In the late special meeting of the Synod, called for the purpose of electing a coadjutor bishop, the wires were pulled by a small and not over skilful clique in the interest of a particular candidate, whom it was sought to force on the diocese by the dead weight of a party and clerical majority." The gentleman who penned this sentence cannot have examined the ballots, or he would not have omitted to notice the fact that the majority was a *lay majority* as well as a clerical one. And, moreover, if the wires had been pulled in the interest of the "candidate" alluded to "by the small and not over skilful clique," nothing is more certain than that he would have been elected according to the canon. The facts of the case show that the "tactics" of those whom the *Mail* admits were "the minority" were of a peculiar character, and were open to all the objections that can be offered against "lobbying and caucusing and other tricks which would disgrace a mundane legislature." Those who made use of them, if they think such manoeuvres Christian and honorable, are welcome to all the advantages they conferred. The "tricks" were these:—First, in privately recommending the Bishop to call the Synod together for the purpose of electing a Coadjutor, when he himself had no previous intention of doing so. Second, at committee meetings and afterwards, recommending the election to take place in the church, as it would all be over in a few minutes, and as there would be no opposition. Then, in expressing a wish that there should be no balloting at all, but that the election should be made by acclamation. (All this was done by prominent men connected

with those who glory in the name of "party.") Then, by those same men publicly voting against the appointment of a Coadjutor—though a considerable majority of both clergy and laity decided in favor of having one. And, lastly, in prevailing on a certain number of clergymen to make a mockery of their prayers and to falsify their engagements, by abstaining from voting (two of them using blank ballots)—so that a two-thirds majority would be needed.

#### BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

§ 4. *Views of the Church of England on the rite, and (2) the continuity of its administration in it.* (1). The views of the Church are continued in the Confirmation Service, the 25th Article, the Homilies, and the Canons; "We make our humble supplications unto Thee for these Thy servants, upon whom, (after the example of Thy holy apostles), we have now laid our hands to certify (by this sign) of Thy favour and goodness towards them." "These five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in scripture; but yet have not like nature with Baptism, and the Lord's Supper, for they have not any visible sign or ceremony ordained by God." "And although these 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 of children by examining them of their knowledge in the articles of their 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 publication 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." "Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian religion, praying over them, and blessing them; which we commonly call confirmation, and that this holy action hath been accustomed in the Church in former ages to be performed in the Bishop's visitations every third year, we will and appoint that every Bishop or his Suffragans, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently."

From these extracts we learn that, while the Church does not consider confirmation a Sacrament, she esteems it "a solemn, ancient, and laudable custom," "a holy action," drawn from "the example of the holy Apostles," designed "for the instruction, comfort, and edification of Christ's Church," and capable of certifying God's people of his "favour and goodness towards them."

2. *Its continuous administration in the Church of England.* From the ravages of the barbarians who overran Britain on the withdrawal of the Roman armies, and the long establishment of paganism in its most favoured positions, all documentary records of the Church of that country, previous to the restoration of Christianity, perished, and such information as we have of that Church is obtained from other quarters. We read of her Bishops attending foreign councils, but the ordinary routine of her regular services was not thought of sufficient importance to be placed on record by foreign writers. I shall, therefore, commence our historical sketch of the practice of Confirmation in England at a period shortly after the mission of Augustine to that country, and while the evangelization of the heathen Saxons was still in progress. CUTHBERT, A.D. 650. "He preached the word of God for two days to the crowds that flocked to hear him, and ministered to those who were lately regenerated in Christ the grace of the Holy Spirit by the imposition of his hands." BEDE, A.D. 730. "It should be observed that Philip, who evangelized Samaria, was one of the seven; for if he had been an Apostle, he could also lay hands upon them that they might receive the Holy Ghost, for this is the right of the Bishops alone; for it is permitted to presbyters to anoint the baptized with Chrism, when they administer baptism in the absence or the presence of the Bishop, but that Chrism shall have been consecrated by the Bishop, but they are not allowed to sign the forehead with the same oil, for this belongs to the Bishops alone, when they convey the Holy Spirit to the baptized." EGBERT, ARCHBISHOP OF YORK, A.D. 750. "O God, who didst give to Thy Apostles Thy Holy Spirit, and didst will that by them and their successors that Spirit should be delivered to the rest of the faithful; graciously behold the service of our Bishop, and grant to the hearts of those whose forehead we have this day anointed, and have confirmed with the sign of the cross that the Holy Spirit coming down may graciously complete a temple to his glory by dwelling therein through Jesus Christ our Lord, Amen." "Pour out, we beseech thee, O Lord, upon these thy servants Thy heavenly blessing, to whom by us Thou hast willed to impart thy glorious, Holy Sevenfold Spirit, and to bestow upon them abundantly the grace and gifts of the Holy Spirit, that whosoever are born again of water and the Holy Spirit may be defended by Thy protection."—SYNOD OF SARUM (Salisbury), A.D. 1217. "Let priests frequently admonish the people with regard to the confirmation of their children . . . if a child, through the neglect or carelessness of his

parents, has not been confirmed within five years, let both father and mother be suspended from entering inside the church until the child shall be confirmed. With a similar penalty let the priest be punished through whose negligence this has taken place." CONSTITUTION OF WORCESTER, A.D. 1240.—"Because to the baptized neophyte, that is, the new soldier of Christ, there arise multitudinous conflicts against the prince of darkness, of whom we read in Job that there is no power on earth which can be compared with him, the sacrament of confirmation is necessary, which the Church has decreed should be given to the faithful, for the increase of their strength." SYNOD OF EXETER, A.D. 1287.—"We decree that infants receive the sacrament of confirmation within three years of their birth, of their own bishop, or one from another diocese can had." NECESSARY DOCTRINE AND ERUDITION FOR ANY CHRISTIAN MAN, A.D. 1545.—"The holy fathers of the primitive Church, taking occasion and founding themselves upon the said acts and deeds of the apostles . . . did use and observe (as it hath been hitherto by succession of ages continued) that all Christian people should, after their baptism, be presented to their bishops, to the intent that by their prayers and imposition of their hands upon them, and consigning them with the holy chrism, they should be confirmed." NICHOLAS SANDERS, A.D. 1554.—"The sacrament of confirmation is more honoured and observed in England than in any other nation. By a most ancient traditional custom, parents and sponsors are bound to present their little ones to be confirmed by that bishop, who shall first come within seven miles of their residence. And it is by the united consent of all the bishops, that this custom of administering the sacrament prevails, in case any accidental circumstance calls a bishop into another's diocese: . . . It is considered irreligious, and casts a stigma upon a child, to say nothing of its being punishable by law, if any passes the age of seven years without receiving the sacred chrism consecrated by the bishop." BISHOP HALL, A.D. 1649.—"It cannot be spoken with what fervour and violence of desire that people were wont to use for this sacred ceremony. What fairlike confluence have we seen of those zealous ambients. . . . Yea, so hath the people been formerly devoted to this religious institution that the want of it was one of the causes of their insurrection in the days of Edward the Sixth; falling out as then by reason of the absence or willing forbearance of Miles Coverdale, their elected bishop."

(To be Continued.)

#### CHURCH SCHOOL.

We beg to call attention to the advertisement of the Misses Gilbert's school, which appears in the present issue of the DOMINION CHURCHMAN. This Church School is beautifully situated in the town of Brampton, about an hour's ride by the Grand Trunk, west of Toronto. It has been in successful operation for several years, and is deservedly meeting with a large share of public favour. In addition to the most conscientious teaching, such kindness and consideration are extended to the pupils as to make them feel at home at once. We speak from a personal knowledge of Mrs.

and the Misses Gilbert, extending over a period of fifteen years. We have visited the school on several occasions, and on each occasion it appeared to us to be one of the happiest homes we had ever been privileged to look at. We strongly feel that it would be difficult to say too much in praise of this admirably conducted institution.

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

BY AN OLD PARISHIONER.

Chapter I.

There appeared in the *Montreal Gazette* of Monday the 14th January last, a short description of the services of the previous day on the occurrence of the opening of a new church at Cote St. Paul, in the vicinity of Montreal, together with an interesting notice of the history and progress of church work within what had been the parish of St. Stephen's.

The paragraph set me thinking, and as an old parishioner, as well as an old friend of the first Incumbent of St. Stephens, I thought I could add some particulars, that might prove interesting to laymen, as well as encouraging to the class of earnest, conscientious parsons who do not care to "run before the Lord" who have no taste for cultivating noises, and who like Goldsmith's Vicar, "neither change nor seek to change their place." Other localities, could they find a tongue, would tell similar, or better stories, and I think it might prove very helpful to many a churchman, were the stray facts of parish history in Canada gathered together and published in a simple form for the benefit of all who take any interest in such subjects.

By way of example let me cite the church and parish of St. Stephen's, Montreal. Thirty years ago Griffintown was rather a suburb and a very dirty one, than a part of Montreal. It was a place of large manufactories and small dwellings, the latter being generally occupied by poor or destitute people. The population was chiefly Irish, a mixture, and it may be added, a very violent one, of Roman Catholics and Orange Protestants—an irascible lot, who had brought their enmities with their other possessions from the old world to the new. The locality had thus acquired an ill-repute, and was generally avoided by peaceably disposed persons. It was, however, in this neighbourhood that the poor pensioners of the English Parish Church for the most part lived. Lodgings were to be had at cheap rates, and as misery likes company, there were at least two reasons why half destitute people chose the unlovely suburb of Griffintown as the place of their abode.

Dean Bethune was at that time Rector of Montreal. He was a considerate, as well as a charitable man. Naturally he desired that the recipients of the alms of the church, should attend the teachings of the church. But the way was long from the places where they lived to Notre Dame Street where the Parish Church was situated, and thus poor ill-clad, and perhaps infirm persons, easily excused themselves for staying at home on Sundays. Hence arose the idea of building in the centre of Griffintown what, in the first instance, might have been regarded as a Chapel of ease to the Parish Church, and to be served by the clergy of that Church. The plan found favour with a good many people. The late Mr. John Crooks, and Judge McCord gave parcels of land which were to be used for Church purposes. On the land given by the former the Church was built, while that given by the latter was subsequently turned to valuable account. Money was also given and the promoters were sufficiently encouraged to go on with the work. About that time the seat of Government was moved from Kingston to Montreal, and the Governor-General, Lord Metcalfe, was asked to lay the foundation stone of the new church, thereafter to be named St. Ann's. With his usual kindness His Excellency consented to do so, and no doubt added a large benevolence, for besides a long purse he had a generous heart as well as an open hand. The building was of the "Ebenezer" type, large, commodious and ugly. It was never finished, the galleries were without seats, the wood work was

without paint, and there were neither vestry, for the little dressing closet at the entrance could scarcely be so named, nor school rooms. The furnishings were very limited; there was no organ and no choir books; the sacred vessels were of inferior metal. In fact the seal of poverty was broadly set everywhere. Everthing about the place was as bare as indigence, and as hard as the uncushioned boards on which the worshippers sat. But worse than all, the question of ways and means had been indifferently studied, and consequently when the building was barely in a condition to be used, there was a hampering unpaid debt of, I think, five or six thousand dollars. Thus the outlook was gloomy enough, for with the exception of some half dozen families, the congregation was composed chiefly of mechanics and persons whose employment was irregular and uncertain. Consequently, the money gathered from all sources did not suffice to pay the interest of the debt, while the charge for current expenses was defrayed by the special contributions of a few right minded persons, many of whom were not parishioners. At the start, the office of incumbent was, so to speak, put into commission; the commissioners included the clergy of Christ Church, viz: Dr. Bethune, Dr. Adamson and Dr. Falloon, who were zealously assisted by Mr. Robertson, the Chaplain of the Forces, and occasionally by Mr. Abbot and Mr. Ramsay, when those gentlemen could detach themselves from other clerical duties. This plan was carried out, for some time, but not being found satisfactory, the duty devolved eventually wholly on Dr. Falloon. Thus, the late Rev. Dr. Falloon was actually, though sarcastically, the first incumbent of the living, if that could be called a living which really was "a starving." Dr. Falloon was a remarkable man, and is remembered with much affection. He had previously been a minister of the Methodist persuasion, but being also a man of education with a disposition to "prove all things," he searched diligently into Holy Scripture, primitive theology, and ecclesiastical history, and learned to his dismay that he was an unaccredited teacher, whom no one having authority had sent. The discovery was intolerable to him, whereupon he sought for and obtained the orders that Wesley had adorned, and became a deacon of the Church in which Wesley had died a priest. By way of illustrating his earnestness, and letting his light shine before men, he published in a popular form a very good history of the Church. He was, I believe attached to the Cathedral staff, but his chief care at that time was the district in which St. Ann's Church was situated. Being an Irishman, an Orangeman, and an extemporaneous preacher, he was very acceptable to the people to whom he ministered. But as the Doctor did not find it convenient to prolong an engagement of "all work and no pay" to an indefinite period, he relinquished his "starving" at the end of about two years, and went elsewhere. We may easily conjecture that applicants for the vacated "starving" were not very numerous. But the good Dean Bethune, of Montreal, like his teacher the late Bishop of Toronto, was little inclined to give up, and so for a while he again, as at the start, put the parish work of Griffintown into commission, the commissioners being the same as before mentioned, and though some of those gentlemen were well advanced in life, they succeeded, during the short time that the necessity for doing so existed, in giving two services on each Sunday to the small, languid, and disheartened congregation of St. Ann's. However, such as it was, it was thus lovingly kept together and pleasantly lured with the light of hope. But the arrangement was not of a nature to last, so Dean Bethune determined to obtain the services of a young man, as a second assistant minister of the parish church, probably with a special view of looking after the Chapel of Ease in Griffintown. A sketch of this kind would lose much of its interest were the names of the private workers omitted or overlooked, and yet there is danger of giving a prominence to individuals which, though unquestionably then due, might prove the reverse of satisfactory, especially to that interesting class whose whole wish is to "study quiet" and to be let alone. However, such persons may not always be allowed to have their way, and, moreover, in describing an historical movement, it is necessary to make direct al-

lusion, not only to the authors, but to the instruments by which such movement has been carried on.

(To be continued.)

BOOK REVIEW.

NEWFOUNDLAND AS IT WAS AND AS IT IS. By the Rev. Peillip Tocque, A. M., author of "Wandering Thoughts," "A peep at Uncle Sam's farm," "The Mighty Deep, &c., &c. Toronto: John B. Magurn. 1878.

A very interesting and full account of important island—as little known or talked about (except when its fisheries or its fogs are alluded to) as it is no doubt destined to play a prominent part in the future history of this continent.

Mr. Tocque does not give us a detailed account of the discovery of America, as is usually the case with those who dilate on subjects like the present. He confines himself strictly to what concerns the island itself, unless he happens to institute a comparison between Newfoundland and other parts of America. His book contains a large amount of statistical information, as a work professing to tell us what Newfoundland was and also what it now is, must necessarily do. But these statistical details are brought forward in a very interesting manner; and indeed we are rather inclined to think that those who take the trouble to open the book—and we doubt not, there will be many of them—will scarcely lay it aside entirely until they have made themselves acquainted with the greatest part of its contents.

The agricultural capabilities of the island, strange to say, have never been made use of. In the words of Sir Richard Bonnycastle: "Its capabilities have never been truly appreciated: they interfered with the certain gains derivable from the Bank fisheries; a false policy prevented the settlement of the fairest half of the island, superior to parts of the opposite continent; and this has continued until nearly the present moment, because Great Britain was unnecessarily generous to the conquered French, and because it was originally the open and undisguised policy of a few rich merchants to keep the trade limited to the Bank fishery, thereby ensuring wealth to them at home, and to those they employed in the island as their chief factors."

Sir Richard also says: "The climate is less severe on the western side of Newfoundland, the land more rich, in consequence of limestone prevailing there; and it is more known to be quite as capable of cultivation as Nova Scotia, Cape Breton, or Prince Edward Island." Our author also adds that the winters of this colony, are not by many degrees so cold as in the neighboring provinces, or the Northern States, and the climate is not so changeable. A great deal of misapprehension exists as to the foggy nature of the atmosphere of Newfoundland. There is generally more fog in New Brunswick, than in that island; the fog is most extensive around the Banks, and on the eastern and southern shores of the coast; while inland and on the western coast there is as little fog as in most other countries. The scenery is described in glowing terms as being in some parts of the island truly magnificent. Indeed, there is scarcely a country in the world, the surface of which bears so many and such decided marks of volcanic agency. The varieties of scenery and the grandness and magnificent of nature, are consequently almost unrivalled, and are such as the landscape painter would revel in for a lifetime. It is said there is no part of America to compare with this spot in these respects. The climate is also stated to be the healthiest in the world. No fever of any kind is ever seen there, and consumption is almost unknown.

We are glad to find that the Church in the island is progressing so favorably. The Diocese comprises the islands of Newfoundland and Bermuda, with parts of Labrador. Newfoundland with Labrador has a population of 158,717, of whom 54,718 are members of the Church of England, and five thousand communicants. Bermuda has a population of 11,461, of whom 9,477 are members of the Church of England, and about 1,500 communicants. There are in Newfoundland and Labrador 52 missions; 37 being aided by grants from the S. P. G. Eleven are unpro-

vided with parsonage houses. Seven missions formally aided by the Society are now self-supporting.

We should have liked to make some considerable extracts from the exceedingly valuable book before us, but it must be read entire; and we cordially recommend it to such of our readers who wish to know anything about Newfoundland, as it was or as it is.

## Diocesan Intelligence.

### NOVA SCOTIA.

(From our OWN CORRESPONDENT.)

HALIFAX.—On the second Sunday in Lent, March 17, the Lord Bishop of Nova Scotia held an Ordination in St. Paul's Church, when the Rev. G. O. Troop, B.A., of King's College, Curate of St. Paul's, and the Rev. S. Gibbons, of King's College, Missionary at Baddeck, Cape Breton, were ordained to the Priesthood. H. How, Esq., B.A., and C. P. Churchward, Esq., both of King's College, were admitted to the Diaconate. Mr. How is to be stationed at Newport, near Windsor, and Mr. Churchward has been licensed as assistant Curate at Mahone Bay.

The funeral of the late General Sir William O'Grady Haly, Commander in Chief of Her Majesty's troops in Canada, was probably the most imposing that has been witnessed in Halifax since the burial of General and Governor Sir John Harvey, about twenty-four years ago. General Haly was a thorough soldier, and as his lately published record proves, had distinguished himself in many of the hardest battles which the British army fought in his time.

The deceased both as a representative of Her Majesty, and for his personal good qualities, was held in high respect in this community, as was evidenced by the attendance of our national societies and many citizens at the funeral. His Excellency the Governor-General, who was unable to be present, had a representative in the person of Lieut.-Col. Milsom. The Lieut.-Governor, the R. C. Archbishop of Halifax, the Bishop of Nova Scotia, both branches of the Legislature, the Judges and many leading citizens, besides the national societies, the volunteers and the regular troops, united in paying the last tribute of respect to the deceased.

The Lord Bishop, Rev. Mr. Morrison, Rev. Mr. Abbott, Ven. Archdeacon Gilpin, Rev. Mr. Sills, and Rev. Mr. Brown officiated. The choir, composed entirely of male voices, sang very effectively, Mr. Porter, organist of St. Paul's, presiding at the organ. After the choir had chanted the 90th psalm, His Lordship read the 15th chapter of the 2nd Corinthians—the choir sang the hymn:

My God, and Father, while I stray,  
Far from my home on life's rough way,  
Oh, teach me from my heart to say,  
Thy will be done.

A brief silent prayer followed—

The final portion of the service was read by the Senior Chaplain and the benediction pronounced by the Lord Bishop.

The late Sir William O'Grady Haly was Colonel of the 47th Lancashire. He served in the Eastern Campaign of 1854-55. In the battle of Alma his charger was killed under him, and at Inkerman he received four bayonet wounds. He took part in the battle of Balak'ava, the siege and fall of Sebastopol, and the sortie on the 26th of October. He held a medal with four clasps, C.B., was an officer in the legion of Honor, 3rd class of the Medjidie, and held a Turkish Medal. He joined the army on June 17th, 1828, was promoted to Lieutenant, 19th of July, 1831; to Captain 25th of April, 1834; to Major 10th of May, 1846; to Lieutenant-Colonel 27th Dec., 1850; to Colonel 28th Nov., 1854; to Major-General, 12th of Jan., 1869; to Lieutenant-General 26th of May, 1873; to General 1st October, 1877. He was appointed Colonel of the 47th foot on the 2nd Nov., 1875, and held that position besides the rank of General, at the time of his death.

HALIFAX.—On Thursday evening, March 28th, by some means, two clergymen in the city were friendly contestants in the lecture arena. Mr.

Townend, (the senior chaplain H. M. Forces) in the Association Hall, had for his subject "Recollections of a Lancashire Parish" while in the rooms of the "Church Institute" Mr. Grindon (St. Mark's) was advertised to lecture on "Church History in the reign of Queen Mary."

Would it not be better to arrange so that the same audience might be enlightened on both these very interesting subjects?

The Garrison Church was crowded to hear the Rev. Mr. Townend preach on "Popular Preaching," the subject announced. The Rev. gentleman concluded his discourse with a touching allusion to the late General Haly, to whose memory he paid a glowing and eloquent tribute. His services to his Queen and country were touched upon—his ardent love for the cloth he wore, and his punctilious regard for its honor. The General died as he wished to die, if not on the battle field, yet while still in the service of his Queen—still swaying, in peaceful authority, the sword which he had used as a leader in war. He had made a name for himself, not on the shifting sands, but in the undying annals of his country; and his memory would ever remain green in the hearts of not only those who knew him, but of all who honored bravery and admired worth. The preacher feelingly alluded to the active interest the General had taken in the affairs of the Garrison Church—an interest which contrasted strongly with the indifference exhibited by some to the religious welfare of the troops. His honors, nobly won, he had worn with becoming modesty, feeling only the pardonable pride which the possession of such honors would awaken in the heart of any man. His demeanor in private life was kind and gentle; those who were in a position to know, said that they never heard an angry word from him, or a hasty expression that was not immediately recalled. Mr. Townend concluded with an eloquent appeal to his hearers, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." During the evening the choir sang the hymn commencing,

"A few more years shall roll,  
A few more seasons come,  
And we shall be with those that rest,  
Asleep within the tomb."

### MONTREAL.

(From our OWN CORRESPONDENT.)

SOUTH STUCKELY.—On Sunday, the 31st ult., at morning service, His Lordship the Metropolitan held confirmation service in St. Matthews Church. Sixteen candidates were presented by the Incumbent and confirmed—ten males and six females. Six of the males were heads of families; seven of the number were French converts from Romanism. Two of the male candidates were baptized by the Bishop, assisted by the Incumbent previous to their being presented for confirmation. This is the second confirmation held in this mission within a year, making in all the number confirmed in less than a year twenty-nine, and the number that received adult baptism in the same time, nine. His Lordship preached an excellent and striking sermon from Psalm lx. 4.

CLARENCEVILLE.—The late missionary meetings held in the churches of St. George and St. Thomas were, in every respect, a great success. After the appointed prayers and a hymn, the rector, Canon DuVernet, made a few appropriate remarks as to the object of the assembly, and was followed by the Rev. W. L. Mills, of St. Johns, who spoke of the different sources from which the Mission Fund was made up, and proved by many forcible and scriptural arguments and examples that giving was as much a part of a Christian's devotion as prayer. The next speaker, the Rev. R. W. Webster, of Bedford, drew a beautiful portrait of the true missionary, and was listened to with marked attention. The last speaker, the Rev. Canon Evans, of Montreal, spoke in very earnest and eloquent tones of the wants and requirements of the church in the diocese, and explained that the present financial condition of the Mission Fund arose from the Executive Committee endeavoring to answer the numerous and urgent appeals for opening up new missions. The meeting at St. Thomas, though not quite so well attended, was,

pecuniarily, more successful. Besides the Revs. Messrs. Evans and Mills, there were present the Rev. Mr. Hoskins, of St. Albans, and Mr. Lewis, of Sabrevois. Mr. Hoskins gave a most interesting account of the planting and progress of the Episcopal Church in the United States, and of his labors in Montana and Salt Lake City. Mr. Lewis gave a brief history of the Sabrevois, and other French missions in Canada. The collections of the two churches were as follows; St. George's, \$15; St. Thomas, \$17, making a total of \$32, the largest amount ever made in these parishes on similar occasions.

WATERLOO.—On the evening of the 31st ult., at evening service, His Lordship the Metropolitan held confirmation in St. Luke's Church. Ten candidates were presented by Archdeacon Lindsay and confirmed—four males and six females. This was the second confirmation held in this parish also within a year.

WEST SHEFFORD.—The Rev. H. W. Nye, formerly of Iron Hill, has been appointed to this parish. He has entered upon his new charge.

IRON HILL.—Rev. Mr. Booth, lately ordained to the diaconate, has been posted at this place.

MONTREAL.—On Sunday evening last, notwithstanding the unfavourable state of the weather, quite a large congregation assembled in Trinity Church, to witness the administering of the rite of confirmation. Twenty six young persons received the laying on of hands from His Lordship the Metropolitan, who addressed the candidates before administering the rite, in a solemn and impressive manner.

The Rev. Canon Baldwin has made arrangements for holding mission services every evening this week in Christ Church Cathedral, of which church he is rector.

A meeting of clergymen and lay members of the Church of England of this city, was held on Monday, to take steps towards drafting a suitable address, to be presented to the Most Rev. the Metropolitan, on the occasion of his leaving Canada.

### ONTARIO.

(From our OWN CORRESPONDENT.)

PERTH.—A concert was lately given in the Town Hall here, in aid of the Sunday School library of St. James' Church. The musical part of the programme, which was well rendered by local amateurs, was supplemented by a lecture on Total Abstinence, by the Rev. John May, M. A., Inspector of Schools for the County of Carleton, and late Curate of Christ Church, Ottawa. Mr. May is a very effective speaker. He does not deal in wholesale abuse of Tavern keepers, whose business he considers a necessary and legitimate one. Neither does he denounce moderate drinkers, although statistics go to show that one out of fifteen usually becomes a drunkard, nor does he for a moment abandon the connection that moderation in all things, is the highest line in every community of Christians. But, he argues, that in adopting total abstinence, we are adapting ourselves to circumstances that are wholly exceptional, and which consequently call for exceptional remedies. And is there not a cause when there are hundreds whose only chance of rescue from the soul and body destroying vice of intemperance lies in this course? At the close the rector, the Rev. B. L. Stephenson, stated, that at Mr. May's lecture in Perth, in December last, 108 persons had signed the total abstinence pledge, that since at the Rectory, he (Mr. Stephenson) had administered the pledge to 27, and that three more had enrolled themselves that evening, making, in 4 months, a total of 138 persons, comprising persons of all sorts and conditions in town. That after a trial of four months but a few had fallen away, and the testimony of the majority is, that as a consequence of total abstinence from intoxicating liquors they have been financially much benefited, besides being clearer of brains, stronger of limb, more vigorous in health, and more calm in happiness. In the parish of Almonte and Clay-



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ton, which Mr. May visited in February last on the invitation of the Incumbent, the Rev. F. L. Stephenson, 374 persons signed the pledge. During the past winter Mr. May has visited and held meetings in Franktown, Pakenham, Arnprior, Kemptville, Ashton, Huntley, Metcalf and Munster, and by his successful advocacy of the cause nearly 1,200 persons have been induced to become total abstainers.

LANARK.—This mission, containing a Church of England population numbering over 3,000 members, has been vacant for the past nine months. It has a grant from the Diocesan Mission Fund of \$300 per annum. A faithful presbyter would find here congenial work and a sufficient maintenance.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending April 6th 1878.

MISSION FUND.—Parochial Collections.—Barrie, \$90.00; Brampton on account, \$51.78; St. Luke's Toronto, additional \$44.00; Newmarket, \$56.40; Port Hope, on account, \$20.00; Fisher's School House, (Alliston), on account, \$8.00; West Dysart, additional, \$2.25; St. Paul's, Bethany, on account, \$25.00; North Essa, on account, \$29.00; St. Paul's Toronto, \$26.00; Thornhill, \$89.85; West Mono, additional, \$1.10; Bradford, \$41.10; Middletown, \$17.70; Coulson's Corners, \$55.85; St. John's, Port Hope, on account, \$7.00; Hastings, \$12.32; Norwood and Westwood, on account 913.00; Grafton, additional, \$5.00. Special appeal.—Beverley Jones, balance of subscription, \$50.00. Missionary Meetings.—Newmarket \$11.75; St. Pauls, Bethany \$3.00; St. Mary's \$2.00. January Collection.—Newmarket \$12.00; St. Peter's, Toronto, \$5.66; St. John's, Port Hope \$2.00. Subscriptions.—Rev. C. J. S. Bethune, \$20.00; Rev. W. C. Allen, \$10.00.

WIDOWS AND ORPHAN'S FUND.—October Collection.—Barrie, additional, \$12; Cannington, on account, \$2.00. Annual Subscription.—Rev. Canon Morgan, \$5.00; Rev. C. J. S. Bethune \$5.00; Rev. J. McCleary, \$5.00. For the Widows and Orphans of two deceased Clergymen.—St. Peter's, Toronto, \$55.77; Credit, St. Peter's \$9.87; St. John's, \$1.30; Trinity Church, \$1.25.

Confirmations.—The Bishop of Toronto will D. V. hold confirmations during the months of April and May next, as follows:

Table listing confirmation dates and times for various parishes: Port Hope, St. John's, Sunday, April 14...11 a.m.; Trin. Coll. School, Sunday... 14... 4 p.m.; St. Mark's, Wednes- day... 17... 7 1/2 p.m.; Cobourg, Sunday... 21... 7 p.m.; Grafton, Monday... 22... 4 p.m.; Colborne, Tuesday... 23... 11 a.m.; Brighton, " 23... 7 1/2 p.m.; Toronto, St. Peter's, Sunday... 28... 11 a.m.; Trinity, Sunday... 28... 7 p.m.; Carleton, Sunday... May 5... 11 a.m.; St. Ann's, Brockton, Sunday... 5... 7 p.m.; Oshawa, Sunday... 12... 11 a.m.; Bowmanville, Sunday... 12... 7 p.m.; Newcastle, Monday... 13... 7 1/2 p.m.; Perrytown, Tuesday... 14... 11 a.m.; Baillieboro', " 14... 4 p.m.; Cavan, St. John's, Wednesday " 15... 11 a.m.; Millbrook, " 15... 7 1/2 p.m.; Norwood, Thursday... 16... 7 1/2 p.m.; Peterboro', Friday... 17... 7 1/2 p.m.; Toronto, All Saints, Sunday... 19... 11 a.m.; St. Bartholomew's, Sunday... 19... 7 p.m.; Cartwright, " 26... 10 1/2 a.m.; Port Perry, " 26... 7 p.m.; Lindsay, Monday... 27... 7 1/2 p.m.; Onemee, Tuesday... 28... 7 1/2 p.m.; Manvers, Wednesday... 29... 11 a.m.; Toronto, St. George's, Thurs- day, (Ascension)... 30... 11 a.m.; St. John's, Thursday (Ascension)... 30... 7 1/2 p.m.; Holy Trinity, Friday... 31... 4 p.m.; St. Paul's, Sunday, June 2... 11 a.m.; Church of Redeemer, Sunday... 2... 7 p.m.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—The members of the 13th Battalion Volunteers attended at All Saint's Church last Sunday morning; the matter was kept so quiet that very few knew what church the battalion would attend until the assembling at the drill shed. The splendid bands played to and from church, the muster was good, and the manner in which the whole affair was conducted, reflects great credit upon Lieut.-Col. Irving and other officers; the services were conducted by the Rev. C. E. Thompson, who preached an excellent sermon, which was listened to with the closest attention. The attendance at the church was very large.

The Rev. Mr. Cook officiates at the Church of Ascension until the Rev. Carmichael assumes the rectorship, which will be in a short time.

The Confirmation at St. Mark's was well attended: it is expected that the Bishop of the diocese will confirm a number all All Saint's Church, on the last Sunday in this month.

HAMILTON.—A meeting of the Executive Committee was held at the Synod Office, on Thursday, 28th March. Present—The Very Rev. the Dean of Niagara, Rev. Canons Read and Roberts, Revs. D. I. F. Macleod, J. Gribble, and E. J. Fessenden, and Messrs. F. W. Gates, and F. Lampman.

The following resolutions were adopted: 1. That the year referred to in the report of the Apportionment Committee be from the 1st April, 1877, to the 31st March 1878, and that all offertory collections and donations made during that period on account of the several funds be applied in payment of the apportionments respectively. 2. That the balance remaining at the credit of the St. John Fire Relief Fund be sent to the Lord Bishop of Fredericton. 3. That the charge for expenses of management of the Rectory Lands and Parochial Endowment Funds for the past year be at the rate of three per cent. 4. That the expenses of management of all the other funds of the Synod be paid in the same proportion for the current year as regulated the payment for the previous year. 5. That the amount at the credit of the Sustentation Fund current account be appropriated to the Mission Fund of the Diocese. 6. That the assessment for expenses of the annual meeting of the Synod be the same as last year, with the following exceptions: Ancaster and Dundas, \$13; Beverley and West Flamboro', \$4; Clifton and Queenston, \$6; Hamilton, St. Marks, \$5; Hamilton, All Saints, \$5; Merriton, Homer and Grantham, \$5; Walpole (South), \$3.90.

The Secretary was instructed to issue a circular, requiring all Notices and Reports for the meeting of Synod to be sent into the Synod office before the 20th of April.

The annual meeting of the Synod will take place on the 21st of May, and following days.

A meeting of the Mission Board was held at the Synod office, on Monday 1st of April. Present: The Lord Bishop, The Ven. Archdeacon McMurray, Rev. Rural Deans Osler and Bull, Rev. C. E. Thomson, W. Belt, and W. J. Mackenzie, and Messrs. Rixon, Meakins, B. R. Nellis, and W. Y. Pettit.

The following resolutions were adopted: 1. That the Mission Board taking into consideration its large indebtedness and the interest to be paid for money borrowed, and the necessity there is for meeting its liabilities without continually increasing the debt; and feeling that most of the parishes of the Diocese have not as yet responded as they should have done to the many appeals made to them, and having taken into consideration the condition and capabilities of the several Missions, feel obliged, though with much reluctance, to make the following reduction, viz:—Georgetown; Fergus and Alma; Mount Forest and North Arthur; Port Colborne and Marshville; Minto; Wellington Travelling Mission; Walpole (south); Lowville, Nassagaweya and Carlisle; Rothsay and Huston; and Palmerston \$50 each, to take effect from this date; and Dunville, Port Maitland and South Cayuga \$100, to take effect from October 1st. And that this Mission Board trusts that the various Missions in which reductions have been

made will not allow their Missionary to suffer from these reductions, but will themselves make up the sums which the Mission Board has felt obliged to withdraw. 2. That the Rev. Rural Dean Bull be requested to write to the Churchwardens of Danville, Port Maitland and South Cayuga to assent to the immediate withdrawal of of the whole grant made to them, and thus have the honor of voluntarily becoming a self-sustaining parish. 3. That the Board having heard read the letter of the Rev. C. E. Whitcombe, feels constrained in view of the numerous reductions rendered absolutely necessary this day by the condition of the Fund, to state to Mr. Whitcombe that they deeply regret their inability to comply with his request for a reconsideration of the reduction made in his Mission in January last. 4. That the amount granted for mission work to Barton and Glandford be paid to that parish without condition so long as his Lordship the Bishop may deem it advisable. 5. That his Lordship the Bishop be requested to prepare the usual annual Report of the Mission Board of this Diocese.

A meeting of the Apportionment Committee was held at the Synod Office, 1st April, 1878. Present: The Very Rev. the Dean of Niagara in the chair; the Ven. Archdeacon McMurray, the Rev. Rural Dean Holland, the Rev. D. I. F. Macleod, and Messrs. Hy. McLaren, T. Rixon, and W. Y. Pettit.

The following resolution was adopted: 1. That the results of last year's apportionment not having been as yet ascertained, the Committee recommend that, except in the cases of parishes or missions mentioned below, in which a readjustment of boundaries has taken place, the same apportionment be adopted for the coming year. 2. That in the case of the parishes or missions hereinafter enumerated the apportionment be as follows: Dundas, \$200; Clifton and Queenston, \$150; Hamilton, All Saints, \$100; St. Mark's, \$100; Walpole South and Hagersville, \$150; Merriton, Homer, and Grantham, \$150; Beverley and W. Flamboro' \$100.

HURON.

WOODSTOCK.—We are reminded that the church in Woodstock has not fallen off in works of zeal and love. The work on the new St. Paul's Church that had been suspended during the winter is to be resumed on Monday April the 7th, and will, it is hoped be nearly completed by fall. The Ven. Archdeacon Sweatman, is amassing the means for the purchase of a suitable organ, and it is proposed to give during Easter week a series of exhibitions of art, in aid of this object. We hope the Rector of the parish, Rev. Canon Bettridge, though for some years incapacitated by the burden of his many years from taking any active part in the ministrations of the church will live to see the new church completed, and what is better, consecrated.

LONDON.—The Rev. J. Gemley, and Mrs. Gemley, are to leave London in Passion week and sail for England in the S. S. Egypt, on the 20th inst. Mr. Gemley's departure is very much regretted not only by the parishioners of St. Paul's but also by very many friends throughout the city. Who will be his successor is yet unknown.

GOSHEN LINE.—St. Luke's.—The widely scattered church families of the more lately settled missions of this diocese, feel keenly the disadvantages of their state of isolation. Placed at wide intervals in bush and clearings, they are almost wholly strangers to each other. Of different nationalities, and often of different ranks of society in their old homes, the only connecting link is betimes their communion with the old church, the same in many lands. It is only this one faith ameliorates old habits and prejudices. In the Church they are one, members of one family, children of One Father, partakers of one Holy Communion. This state of isolation makes them long for a more intimate acquaintance, and hence their social meetings where they may hold pleasant converse. We are reminded of this by a very pleasant meeting in connection with St. Luke's,

Goshen Line, in Huron county. Notwithstanding the bad state of the roads (a general cause of complaint at the breaking up of the winter) the house was crowded. The Rev. T. Watson, Incumbent was present, and added no little to the pleasure of the evening. The choir of Trinity Church, Bayfield, under the guidance of Miss Hacke, sang several anthems and sacred pieces. The supper was excellent, reflecting great credit on the fair providers, and was done ample justice to by the guests.

This mission, Bayfield, has its unwritten history of mission life with its early struggles, its incidents of trials and heroic endurance. The first Church Missionary of Bayfield, Rev. Mr. Campbell having for some time occupied the field alone, fell asleep in the midst of his labours—Alone, but he had some among those who welcomed his ministry in the wilderness, who held up his hands. An English colonist, son of an English clergyman who hailed the advent of the missionary with a pleasure known only to those similarly situated, especially aided in establishing the church in the clearings. This mission was for some time occupied by Rev. Evans Davis, now of St. James's Westminister. It comprises the churches of Trinity Bayfield, St. James's, Goderich Township, St. Luke's, Goshen, and St. John Varna.

**THE LATE LIEUT.-COLONEL J. C. W. DALY.**—The funeral of the late Col. Daly took place at Stratford on Thursday the 4th instant, and was attended by an immense concourse of people, all desirous of testifying their respect and esteem for him who had through a long life been a benefactor to the country. The funeral service was performed by Rev. J. P. Curran of St. James. The Lieut.-Col. was one of the pioneers of Ontario having come to Hamilton when that place was a mere hamlet in the bush and swamp. He was the first postmaster of Stratford village, and first mayor of Stratford town. He was a member of of the first district council of the united counties of Huron and Perth. He well sustained the character of Irish Churchman, truly loyal to the monarchy of Great Britain in the most perilous times, and faithful in his adherence to the Church. In Canada's troublous times, he took an interest in the militia of the country, holding a commission as Lieut.-Colonel. After an active and useful life of 82 years, sleeps in peace in the cemetery of that town where he had been so deservedly respected.

#### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

On Wednesday, April 3rd last, a log church was raised at Aspden in the township of Stisted. This church is the spontaneous effort of the Churchmen of the neighborhood. At a meeting previously held it was pitiful to hear first one settler and then another express the pain of heart which all felt in there not being any opportunity for them to meet and worship God after the manner of their fathers. The Rev. W. Crompton, travelling clergyman, kindly attended the meeting and explained to those assembled, not only how difficult it was to raise the necessary funds for Church purposes, but also how precarious were the means already promised. The settlers said they would ask for no help except the grant of the S. P. C. K., but would gladly do all that was necessary, if they might but have a service now and then. Seeing their earnestness, and wishing to meet them if possible, Mr. C. promised them a service on Sunday, April 14th, and that he would endeavor to give them one monthly. This will make ten stations under the supervision of the Travelling Missionary. The journeyings caused by attending to and visiting so large a number of stations, necessarily keeps the rev. gentleman away from his own home, and we believe it is a fact, that he has rarely slept in the same bed for weeks. Man and horse must fail under this constant pressure and calls of work. God grant that our people may be roused so that other laborers may be sent in to this neglected district.

Many thanks are expressed by the Rev. W. Crompton to those kind people who send him copies of the DOMINION CHURCHMAN, which he finds very useful in his ministerial work. If some would

also forward a small contribution for the Diocesan Fund it would add very materially to the benefit conferred.

#### British News.

The Rev. A. H. Weeks, rector of Queensbury, diocese of Fredericton asks to be allowed to express his thanks to an unknown subscriber who has kindly sent him the *Guardian* for some time past. "It is a kindness appreciated in my isolated mission on the River St. John."

The Archbishop of Canterbury has appointed the Rev. Henry Bailey, D.D., who has been for many years Warden of St. Augustine's Missionary College, Canterbury, to the vicarage of West Tarring in the diocese of Chichester.

A lectureship on the Theory, Development and History of religion has been established by the Hibbert trustees. The first series of lectures will be delivered by Prof. Max. Muller, M.A., at the Chapter House, Westminster Abby at five o'clock in the afternoon on the last Thursday in April, the five Thursdays in May, and the first Thursday in June. The subject of the lecture will be the Origin and Growth of Religion, as illustrated by the religions of India.

The preparations for the erection of Cleopatra's needle on the Adelphi steps are being pushed forward and visitors will in future not be allowed to walk and stand upon the obelisk for fear of damage to the inscriptions. The South Kensington Museum proposes to take a cast of the obelisk as soon as it can conveniently be done after its removal to its site and before its elevation.

It is rumoured that the Royal Geographical Society is soon to send out a new expedition for the exploration of Africa. The region between Mornhasa and Mount Kenia and Victoria Nyanaza is mentioned as the probable field of this expedition.

On Friday March 15th the Dominion line steamer, Dominion, landed 150 head of fine Canadian cattle and 432 sheep at Liverpool in splendid condition. It is expected that the trade in Canadian live stock will assume very important dimensions this season.

The *Times* of March 20th, publishes a protest addressed by Roumania to the Powers, against the demand that she should abandon the strip of Bessarabia, which was given to her after the Crimean war and that she should take in exchange the Dobrudja.

In connection with the signature of the treaty at San Stefano the Vienna Politische correspondence says that when Stafet Pasha had to affix his signature he broke out into convulsive sobs and it took some time to calm him. General Ignatieff said on the occasion, You see I have always told you that England would leave you in the lurch, the English do not know how to keep their word; every thing has happened precisely as I foretold.

The Irish Episcopal Church has been benefited financially by disestablishment. Last year the contributions to the Sustentation Fund were increased by \$55,000, and more than \$8,000,000 have been received for the fund since 1870.

The *Bombay Gazette* says that some of the titles which we are accustomed to see applied to the superior clergy of the English Church Baboo Keshub Chandra Sen, is addressed, "Most reverend sir," and "the Very Rev." in a recent memorial.

#### WESLEY'S BIRTH-PLACE.

The Rev. John Carry, now in England and soon we learn to return to Toronto, lately made a "pilgrimage" to Epworth, the birthplace of the Wesleys. A friend has kindly furnished us with an account of the visit, extracted from a private letter. We think our readers will find it interesting:—

On Thursday, 24th January, I made two interesting visits, which you might like to hear about. After long promising, my friend Dunwell and I at last started on our *pilgrimage* to Epworth, as I called it. I had told him I should rely on him to look after our devotions when there. Well, we went by rail to Doncaster, and on the Doncaster and Gainsboro' line, at Haxey, two stations from Doncaster, we got out and took the omnibus to Epworth, five miles distant. Fortunately the day was fine, though not bright. The country is a dead flat; but as we approached Epworth we saw that it is situated on a long gentle ridge, that rises rather suddenly, and runs nearly east and west. The village lying on the slope was distinctly exposed, and looked picturesque. The church is not far from the top of the ridge, and right from the churchyard, in a south-west direction, the village stretches away on the slope. West of the church, the only object that at all catches the eye on the ridge is a windmill. Five such I counted between Epworth and Haxey. We first of all made our way to the church, which is approached from the street by a very pretty avenue some hundreds of yards long, about 30 feet wide, neatly flagged in the middle for about ten feet. On the right hand side as you ascend, for the acclivity though easy is considerable, are the remains in places of an old brick wall, in other places a later stone wall, and a row of trees I should take to be sixty years old. On the left is an unclipped and lofty hedge. The whole avenue was scrupulously neat and orderly, and this approach itself gave one a most agreeable impression. The church is a truly venerable structure, and the first glimpse of it near at hand excited more than a common interest. The chancel is modern—perhaps a hundred years old, well built, roomy, and respectable. But the body of the church has suffered much from the tooth of time. The mullions and stone-work of the windows have largely mouldered away, and would speedily perish utterly were it not for the cement with which they are now covered, and by which alone they endure. The outlines of the work are very irregular, following the indentations of the time-worn stone. The walls are plainly well cared for, being everywhere patched with a sort of hard concrete plaster; so that they present the appearance of a very poor man's oft and carefully-mended coat. I thought it would satisfy the aspirations of those aesthetic artists of the present day who desire to keep our old buildings from "restoration," repairing them just enough to keep the original fabric as long as possible in existence. Then the south side was buttressed by two huge masses of brick, in the form of a regular triangle  $\Delta$ , topped with flags. They might well be a couple of hundred years old. The porch must have been handsome once, but few worse specimens of the wear and tear of age can be seen. The outer iron gate is new and good, and speaks at the entrance for the pious concern of the church's guardians. The wooden door is a very picture of antiquity. On entering we received a very pleasing impression. The church was seated some 20 years ago with open pews, and the floor is solidly tiled. There are nave, two aisles, and clorestory. The pillars and arches are freed from the vile plaster of the barbaric period, and are in fair preservation. They exhibit the earliest English style. The tower is lofty, but a later erection, and has intruded considerably on the west end, as an arch is half blocked by it, whose stones shew great decay. The Font is old and decently kept. There is no stained glass in the church, but I was glad to hear it was proposed to procure a handsome east window for the chancel. Meantime the awful expanse of glass there is somewhat veiled by a blue screen, in the fashion of a pointed arch, from the apex to the bottom of each side. The only ancient pieces of furniture visible were two oak chairs, of a rich dark brown with age. One was elaborately carved, and clearly went back ages before the name of Wesley emerged. The altar was oaken, new, massive. The rails were metal and modern. The bareness of the east wall was relieved by a dorsal of simple but effective workmanship, which with other decent furniture is due to the Rector's daughters. We looked round in vain for some mention of the distinguished name connected with this church, and regretfully found none. The church would comfortably seat six hundred. We next explored the church-yard. It is almost crowded

with grass and stones. Nothing could be in better order—a very model of decency. Here, however, near a side door in the south side of the chancel, we found the horizontal elevated slab beneath which rests all that is mortal of Samuel Wesley. The inscription records his steadfast faith in the Trinity and Incarnation—thus witnessing a good confession at a time when cold Socinianism threatened the religious life of England. In a corner of this stone are a couple of flaws, about a foot apart, each consisting of several small holes, as if roughly picked out with a pointed iron. Popular tradition (among the Wesleys) piously and steadfastly affirms that these were miraculously formed by the heels of John Wesley's boots, as he once addressed the Epworth people from this stone when refused permission to preach in the church. The view from the church yard is really fine, commanding a vast stretch of rich country. We left the church much pleased to learn what I am sure John Wesley would be glad, perhaps is glad to know, that the services are well attended. We next walked to the Parsonage. Some of the building occupied by Samuel Wesley remains, but the house as a whole is a later erection, and much of it is now thickly covered with ivy—and happily, for it is an unsightly red-brick, two-story, square house. The Rector is an old man, and we deemed it a bootless curiosity to press into the *adyta* of a domestic dwelling. We wandered about the quaint village, which has probably a population of from 1,200 to 2,000. It is the farthest remove possible from the American or Canadian rectangular pattern. It twists and curves puzzlingly for so small a place, so as often to compel you to look to your bearings. The buildings are good, the shops brighter than in most country places, and all is the perfection of sanitary cleanliness. There is a "square" or market-place, whose figure is not to be mathematically described. We learned that there are four different sects of Methodists in the place, though we observed but two of their places of worship. The Wesleyan was opened by Dr. Adam Clark in 1821 or 1824, I cannot remember which. It is a sort of square two-story erection, most hideously ugly, with no possible likeness to a modern place of worship; but it is evidently in good repair. The Primitive house is almost equally unæsthetic. The inn where we put up for a while carries one back a long way. It would have an ideal character for a transatlantic visitor—with its very low ceiling, its ramified passages, and the abundance of timber that everywhere struck the eye. But the bar-room, into which I wandered for the fire, was modern enough, and as attractive as its admirers could desire. Having procured at a little stationer's shop photographs of the chief objects of interest, and learned that "distinguished Americans frequently visited the place," we took our departure. But as we had still a good part of the afternoon before us, my friend proposed that we should visit *Conisboro Castle*, a fine old Norman keep, celebrated in *Ivanhoe*. It was so long since I had read *Ivanhoe*, I really had wholly forgotten. From Doncaster we reached it in twenty minutes; and that brief ride in a direction different from our morning trip took us into another world. Here we were, almost in a leap, out of flats and fens, and in a highly romantic spot. We ran up a glen, whose considerable waters were utilised for navigation, and whose lofty barrier sides were variegated with wood, and here and there jagged with quarries, the older ones now kindly covered with luxuriant growth of greenery. On a prominent knoll, whose elevation had been clearly aided by art, stood the castle, with certainly a frowning and defiant look. At its base on one side lies the little hamlet, in no fear of feudal barons, and through which goes the road to the castle with a look still of ancient war in its walls and its approaches to the Keep. The castle occupies the vertex of the mound, which slopes down rapidly to an enormous fosse or ditch, whose outer bank must have been very high and tolerably steep even when the ditch was duly replenished with water, and perilous must have been its crossing in the face of an enemy. Both banks now, from the bottom of the ditch, are dotted with trees of large growth. The Keep is exactly circular, built of well-chiselled stone, but separated by thicker layers of mortar or cement than I had ever seen before. It is buttressed by six tremendous

masses of masonry, each nine feet wide, of the same elegant workmanship, the lower story not being perpendicular, but inclining at an angle of 45 degrees, for about 12 or 15 feet. The walls seem as if they could stand forever. The interior is all gone, save a fragment of the stone flooring, a foot wide, on which you take your perilous way aided by an iron rail lately attached to the wall. The stone staircase is perfect, though the steps are much worn. The whole centre of the castle would in each story but furnish a simple spacious apartment, whose huge fire-place and mantel-piece are still in good preservation, and admirable in style. But small provision, I ween, was found or meant for ladies fair in that place of strength. The thick walls and enormous buttresses furnished bed-rooms, or boudoirs, or recesses fitted for very small numbers. The chapel is formed out of one of those, and is as elegant and beautiful as it is small. The groining and carving are lovely. A little circular window which lights it, is externally most beautifully decorated with unusual mouldings. It was well that there was one softening influence in such a place. The *donjon* is deep, and occupies the whole circumference of the Keep. In the midst of it is a deep well, now dry. The walls surrounding the court of the Keep were of great strength, some 12 feet thick, and most firmly compacted. The minor buildings are nearly obliterated. The view from the Keep is extensive and repays one's climb most amply. Altogether we spent a pleasant day—from 8 in the morning until 7 in the evening; and if my friend is not mistaken about *Ivanhoe*, I shall read some portions of it again with more interest than before.

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

#### PARTY NAMES.

DEAR SIR,—While we must have in the Church differing parties, or schools of thought and opinion (our *faith* is really *one*), party names are simply unavoidable; and of such names, it does appear to me that none are so little offensive and appropriate as "high" and "low" and "broad." It surely is something gained that we have almost, if not quite, got rid of such appellations as "Simonite," "Puseyite," "Tractarian," and others, long used with derisive bitterness on either side. Had we not better consign, as speedily as possible, to like oblivion "Orthodox" and "Evangelical," "Sacerdotalist" and "Puritan," and, as a party name, even "Catholic?" "What High or Broad Churchman is there who does not consider himself evangelical? or what Low Churchman will admit that he is not orthodox? And, as for "Catholic," what an absurd anomaly it is to make it a party name at all. The case is altogether different with the terms high, and low, and broad. Even their use may be a conventional one; but once accepted even thus, they describe somewhat accurately, or at least approximately, our different views of the Church, the Sacraments, the Priesthood, &c., and are almost absolutely without offence. One other appellation, *i. e.* "Ritualist," is so intensely conventional, in its present application, that it cannot possibly hold its ground long. But until the Public Worship of God comes to be better understood and more reverently regarded, we cannot hope for the disuse of this nickname.

The following anecdote, illustrating the burlesque side of this matter of names, was told me by the clergyman whom it concerns:—Travelling in a railway-car, a rustic parishioner took his seat beside the parson, and, with much apology, begged to be allowed to ask him a question. Leave being granted, he queries, with much solemnity, "Pray, sir, are you a 'Prot.' or a 'Cat.?' " Answer, "A Cat." The dismay of the questioner may be quite as easily imagined as described.

Yours truly,

LAYMAN (HIGH).

### THE HIERARCHY.

DEAR SIR:—The re-establishment of the Roman Catholic Hierarchy in Scotland is giving much uneasiness to the different forms of Presbyterianism abounding in that country. The establishment is protesting, and threatening to bring her penal laws into operation. The Vatican has been encouraged to this bold step by the rapid increase of popery in North Britain, for there is no part of the world where it flourishes more luxuriantly than in Presbyterian Scotland. In Glasgow alone there are between forty and fifty Roman Catholic clergy, and more Roman Catholics than there are in Dublin. During thirteen years, between 1860 and 1873, the Roman Catholic clergy in Scotland increased from 158 to 215, and since then the increase has been still more rapid. From 1860 to the present time, the clergy of the Episcopal Church in Scotland have increased from 154 to 220. Whilst this is the case, all the bodies of Presbyterians are pretty much as they were. It is true that, in 1843, the number of the congregations was doubled, but it was not by an increase of numbers, but by dividing the then existing establishment into two—another reason for the present action of the Pope.

If the Sees of Scotland had been legally filled with her ancient and Apostolic Episcopacy, which it has been the delight of Presbyterians to trample in the dust, the present trouble could not have happened to them. Presbyterianism will, therefore, have to look upon its present misfortune as its legitimate reward for having done so much to destroy the only form of church government that can effectually resist the inroads of popery.

It has all along been the intention and the aim of Presbyterianism to obliterate, if possible, from the page of history the very names of the Scottish Sees. Some twenty years ago, the Bishops of the Episcopal Church presented a petition to the town council of Edinburgh. That body refused to receive the petition, although they declared themselves ready and willing to grant the prayer of it, because they signed it as the Bishops of their several Dioceses. It was argued on that occasion that there were no dioceses and no bishops in Scotland. The penal laws, enacted for the purpose, whilst they disgraced the statute-book, were very effective against the Episcopal Church. It remains to be seen what effect the laws now in being against the existence of popery in Scotland may have when brought into operation against the newly established hierarchy.

W. D. L.  
March 30th, 1878.

SIR,—I beg to draw your readers attention to the following which I take from this week's *Scottish Canadian*: "In the course of an able address recently delivered in Glasgow, Dr. Hately Waddell discussed in a somewhat pleasant vein the aspects of many of the engrossing church questions of the day. When he saw what was going on in the churches he did not wonder that there was so much talk about a reaction, even in Protestant Scotland, from the faith of our forefathers to the faith of their forefathers in what was called the infallible Church of Rome. What surprised him was that it had not taken place much sooner. There could be no doubt that the traditional astuteness of those who directed the affairs of the Romish Church was shown most clearly in fixing upon the present moment for the threatened establishment in Scotland of a Romish hierarchy—a moment at which, judging from outward appearances and every day reports, the Presbyterian Protestants of Scotland seemed to have neither a fixed creed nor a clearly understood Christianity." The Diotrephesian sect which has arisen amongst us will do well to inwardly digest these remarks of Dr. Waddell, they will learn therefrom what is notorious enough to all who look at facts without the distorting glasses of a preconceived theory, that the perversions to Rome of late years have not been caused by ritualism nor any other "ism," but that they and ritualism as well are part of a movement towards Church unity which has been recently and yet is exercising great force throughout Christendom.

A careful study of the phenomena of that movement will bring this conviction, that Rome has no friends in our Church so effective in working out her purpose as those who magnify certain

aspects of doctrine, say for instance, "justification by faith," in the Lutheran sense, so as to hide, by overshadowing, other truths, or equally true and important aspects of the same truth. The charm of unity has an irresistible charm for certain minds, strife is revolting to them, and the peace reigning in a church like the Romish has such a fascination that doctrines are accepted for the sake of peace rather than for the sake of their truth. Division breeders help Rome more than ought besides, and mere sciolists in theology incur most serious responsibility by fomenting discord for the sake of airing their crude opinions, however sincere.

A LAYMAN.

## "THE EASTER VESTRIES."

SIR:—The editor of the *Mail* in his issue today, once more favours us with his views on matters connected with the Church of England, and is good enough to volunteer advice to the lay members of our communion as to their duties at the approaching "Easter Vestries." The article is what the Yankees term "rather mixed," although the *animus* is evident. "Mixed," I say, because the editor commences by assuming that its "readers need no assurance that the *Mail* identifies itself with no clerical party," and then proceeds to urge those readers "to bear in mind that the eyes of their fellow citizens are upon them; and that they will deserve and receive universal contempt if they are too careless to rise to the responsibilities, and to take an earnest and intelligent share in the duties of self-government." Now, what is the meaning of this latter paragraph? The whole scope of the article indicates clearly that it means simply this, that the lay members of vestries "will deserve and receive universal contempt if"—they don't send associationists to represent them at the forthcoming Synod. Then again the editor speaks about the "small and not over-skilful clique," who "pulled the wires" at the late special meeting of the Synod, "in the interests of a particular candidate whom it was sought to force on the diocese by the dead weight of a party and clerical majority." A clerical majority! Why, sir, what is the fact with respect to this part of the subject? The "particular candidate" had a majority of the lay votes at the second, third, fourth, fifth, and sixth and last ballots; and if his supporters had only remained in the cathedral in full force up to the adjournment at midnight on the second day, the 13th of February, he would have been, as he ought to have been, the Coadjutor-Bishop at the present moment. The *Mail*, too, is disingenuous in stating that "no provision was made for the payment of the proposed Coadjutor," because the Bishop announced his intention—an intention I cannot but think it would have been better to have made known in his opening address—of devoting his own episcopal income to that purpose immediately on his return from Europe. The *Mail* congratulates itself on the fact that the failure to elect the "particular candidate" was "frustrated by the resolution and patient tactics of the minority." Yes, the minority,—not the "small clique"—were so "resolute" and so "patient" that when summoned to the ballot-box to cast their votes they "resolutely" and "patiently" kept their seats. A more partisan article emanating from a paper ostentatiously professing to belong to "no clerical party" was never framed and published. I beg to add that I have no connection whatever with Trinity College, being a graduate of Cambridge.

Peterboro', April 5, 1878.

## CHURCH, POLITICS, AND NEWSPAPERS.

SIR,—The time has arrived for churchmen to decide definitely between their church principles and party politics. It used to be an axiom of public opinion that every Churchman was a Conservative; but when the organ of the Conservative party—the *Mail*—goes out of its way in striking contrast with the conspicuous firmness of the *Globe*, to malign and injure the Church, as has been done persistently of late, it is time for Churchmen to reconsider their political position. Numbers have, individually, severed their connection with the Conservative party already on this very score; let their example be followed by

Churchmen in general and then such men as the editor of the *Mail* will understand that the Church of England is no longer to be trifled with, any more than other religious bodies. These writers, counting on a supposed division of sentiment in the Church, seem deliberately to have selected for their patrons that factious minority of the Church whose power consists just now in money. While, however, money and rich friends may be very convenient for a newspaper leading a very precarious existence; when it comes to a question of votes in an election, 100 poor men's votes are worth ten times as much 10 votes from rich men. The leaders of the Conservative party may now find this out to their cost. Let the large majority of Churchmen who are ignored and maligned on account of their comparative poverty, stand shoulder to shoulder FOR THE CHURCH against the *Mail* and its promoters, and we can afford to let the monied few act as they please: the Church as a Church will be practically united on this issue. We shall then cease to hear this lying claptrap about "clerical domination" until those who use it are taught they cannot do so with impunity, or hoodwink the public into forgetting that 100 out of 120 clergy are supported and have been increasingly backed for years by a considerable majority of the laity—not an insignificant minority as has been represented.

As if to add insult to injury 'an editorial in the *Mail*' of 5th inst., says, "the wires were pulled (on the recent election Synod) by a small and not over-skilful clique in the interest of a particular candidate, whom it was sought to force on the diocese by the dead weight of a party and clerical majority." Let us, each one of us, clerical and lay, see to it that in future we shall not be described either as "small" or "unskilful." The fact of the matter, as every one knows, is that there was no 'party' but one in the last Synod, viz.: the party of the Church Association. The others consisting of 100 clergy and a majority of laity, had formed no party, and this is the reason why their action has been described as "unskilful." Had they united into a party, like the Associationists—had they organized into a solid phalanx as they might and should have done—even the *Mail* would not have been able to blind himself to the fact that as this side was 'the Church' and the other side 'the clique.' While there were some, not a few, in favor of Archdeacon Whitaker, they had notoriously made no attempt to rally a party, but allowed the affair to proceed—as seemed to them best—on its merits. The result was, by the force of attraction not by that of organization, an increase of the vote for that gentleman to the required ratio of the Synod. Had this majority, clerical and lay, been organized at all, even 'unskilfully' the result would have been assured. No doubt we have learned by our experience this lesson: neither to go unorganized any longer, nor to suffer our predilection for a political party or newspaper to injure any longer the interests of the Church.

Yours, R. H.

## APPEAL FROM ALGOMA.

DEAR SIR:—I came home late on Tuesday evening last, and am away again early on Friday morning, for another five or six days, yet in the midst of my only time for writing, I steal a few minutes to once more beg the attention of my fellow Churchmen to the wants and necessities of this missionary Diocese. I wish I could say more to the purpose than I have hitherto done, but I do not know how I can possibly do so beyond telling them that it is a matter of life and death apparently to our Church that help, and speedy too, be forthcoming. It is no new thing for me to say the cry is ever recurring "Do come and give us a service"; but it is a new thing for me to say, I am almost sick of the work I have undertaken—not the work *per se* but the being so regularly and constantly met with the same prayer without having the least power to return a favorable answer. I have undertaken the supervision of ten stations, viz.: Beatrice, Ufford, Raymond, Ullswater, Lancelot, Aspden, Hill Top (Chaffey), Port Vernon, Town Line (McMurrich), and St. Johns (Stisted), and my congregations are from twenty to sixty each in number, some of the people coming as far as five miles—through bush roads—to service. It

would not take much calculation to prove that my journeys must be both long and frequent. Home is the last place I get to, my family call me the "Lodger," so little do they see of me. I do not say this to magnify my labors (would I could do more), but simply to tell that I could add to those labors fourfold in my own mission, and even then be behind the call. The other day a Church member met me and said, "Oh, sir, do, do pray come and give us a service—I do not care about a sermon—the service will do—please come." Brevity is the soul of wit we are told, and in hopes that my letter being short may have power, if not wit, I will say no more, merely concluding with stating what rules guide me when agreeing with a number to give them a service, and organizing them into a congregation, or rather church. I never interfere or dictate as to the style of service they are to have—high, low, broad, narrow, is never the question, nor is it one I take into consideration. One of my congregations uses Bickersteth's Hymn Book, another Hymns A. & M., another the S. P. C. K., another could only hand me Moody and Sankey, whilst with another we have rung the changes upon "Rock of Ages" and "Nearer my God" for at least four months. I have only three rules: (a) An offertory at every service, no matter how small; (b) all must respond aloud; (c) all join as well in the singing.

People coming here from various parts, have been accustomed to all styles of service, but so long as they agree amongst themselves, I am only too happy to meet them and join in worship with them; to waste valuable time in disputations of words is no profit. All things to all men, the Prayer Book our standpoint, such is my profession, and, met with that spirit, by any who love the Lord Jesus in simplicity and truth, they are my brethren and I care not whether they look at my side of the shield or not.

Perhaps this explanation of my plan of working may be of use, and will be blessed by making many willing to help us, who, for some cause have hesitated hitherto. Literally hundreds, I may say thousands, have come, and are coming, into this district. Young men from the outside—sheep having no shepherd. Will no one help to keep or to bring them into the fold? I am, etc.,

WILLIAM CROMPTON,  
Travelling Clergyman, Dio. of Algoma,  
Aspden, April 5, 1878.

## "ECCLESIASTICAL TITLES."

SIR,—Would your correspondent D. C. M. kindly inform me of the use of the Deans and Canons in this country. What are their duties? As to Albany cathedral chapel a little more information would have been interesting. What are the special duties and privileges of the Dean, &c.? I may be wrong, but I thought that Archdeacons were not now generally attached to the cathedrals but to districts, say, counties, but perhaps at Albany they have some office in the cathedral. Offices and titles should be something more than toys to please children.

Yours, respectfully, A SUBSCRIBER.

## LAY DELEGATES.

SIR,—I have seen four articles in your paper of late about lay delegates to Synod. Now, what I would like to ask the writers of them is, what they are about? We have lay delegates, and we will have them. Others have them and why should not we? As to all the argument from Scripture, there may be, as you see, something said on both sides. The Presbyterians, who, to say the least, are a very intelligent body, universally have them, and, Mr. Editor, we have got them and we will keep them. Why, we have some of the best men of the Church among them. Respectfully yours, A. CONSTANT READER.

DEAR SIR,—There seems to be quite a disposition among some of your correspondents to discuss the question of Lay Delegates, and there is apparently quite a regard for Scripture light on the subject. This seems to me to involve some very important principles. As I look at the writings of the New Testament it is not clear to me that there is any recognition of the laity as rulers in the Church at all. They are rather addressed "Obey them that have the rule over you." There

is something worth thinking about in what your two Bible readers—both the "careful" one and "another"—wrote last week. I am not as well read in Church History as I would like to be, but I would be very glad if some of your correspondents could tell us when lay delegates first got into the Synods and Councils.

A MODERATE CHURCHMAN.

A GOOD EXAMPLE.

A clergyman well known in the Diocese of Niagara, and laboring for many years in a country mission now containing five separate charges has already been successful in securing the services of lay-readers, three of whom have entered into the ministry of the church. This clergyman sends us the following most sensible letter which he has received from a lay-gentleman of high standing, who has most kindly offered his services as another lay-assistant to him. The letter is so good, that we readily give it a place in our columns, and commend it as a good example:

MY DEAR SIR,—With reference to our conversation on Sunday morning, I shall be most happy, if it meet your views, to render you not merely occasional but regular assistance as far as may be in my power, and I believe the Bishop would gladly sanction any arrangement that might be made; with your five (5) missions you must need considerable help. I have long been of the opinion, that our church will never be able to accomplish all the work which she might and ought to do, unless the gratuitous services of educational aymen are more freely availed of.

I have only to add that I shall most cheerfully withdraw, at any moment, when, for any reason, you may deem it desirable to make other arrangements.

I am, dear sir, yours faithfully.

DIOCESAN CHURCH FUNDS.

SIR,—I am very glad to see by your editorial article on this subject in your issue of the 4th ult., that you are calling the attention of churchmen at large to the important matter of "Diocesan Church Funds." The subject is of vital and pressing importance; for, upon this to a large extent, depends our ability to obey our Blessed Lord to preach the Gospel through the world. Our means of doing this are now seriously crippled; and it therefore behoves us to consider earnestly the cause of this, and to find some means whereby such a state of affairs may be remedied. Accordingly I gladly avail myself of your invitation to use your columns for this purpose.

In the diocese of Montreal our "Widows and Orphans Fund," is in a prosperous condition. Not so with the "Mission Fund." That is and has been for years, in a state of chronic difficulty; serious embarrassment being the rule; prosperity the exception. This remark will apply as far as I can gather with varying degrees of exception, to all the Canadian Dioceses except Quebec. What then is the cause of this? It is, I think, mainly the following. In the first place the Mission and Widows and Orphans Funds have not been brought with sufficient prominence before the people. They have, it seems to me, been made subordinate to other objects; whereas they should have been pressed upon our people as the first and foremost objects to which they should contribute. In the second place there has been a want of system in the constitution of the funds, and in the manner of collecting for them. In this constitution they have been ephemeral rather than permanent; dependent too much upon annual contributions, in place of having the basis of a sufficiently large permanent income to secure them, to a certain extent, against inevitable fluctuations. In collecting for these funds comparatively few of the members of our congregation in the cities seem to have been called upon by collectors, neither has such a system of collecting from these been adopted as would be calculated to secure the amounts that might otherwise be obtained.

So much for the cause, and now for the remedy. The first thing to be done, in my opinion, is to put these funds on a more permanent basis by making every effort to secure as high an Endowment for them as possible. By this means we shall be always sure of a certain income, if the

funds are safely and prudently invested. The larger the endowment the larger the income; and consequently we shall be free, proportionately, from our present embarrassments. The second thing to be done is to carry a definite proportion of the annual income of these funds to capital, thus adding year by year to our permanent endowment. The third requirement is to regularly teach our people that it is both a duty and a privilege to give the tenth of their income to God; and that till they do this they can never expect either that the work of Christ can be carried on as it ought to be, or that God's blessing will rest upon them in the degree it otherwise would. And the fourth and last point that I would urge is in regard to the manner of collecting the necessary funds. Collectors should make it a point to ask every single individual belonging to the church to contribute; and arrangements should be made by which the funds so contributed might be paid in either weekly, monthly, or quarterly, so as to lighten the burden as much as possible. All, or about all, these points have been urged time and again. But still let us, on this subject, take Dan O'Connell's advice given on another 'Agitate, agitate.' In the end, with God's blessing, we shall succeed.

GEORGE ALLAN.

Parsonage, Mascouche, April 6, 1878.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXXII.—AN ENGAGEMENT.

Caradoc and Daisy walked through the storm as quickly as it would let them. The encounter with the earl had taken away a portion of her strength and spirits, but Carad's presence restored them. Protected by him, she felt that she could defy both earls and elements. They only spoke at intervals, and hurried on, breasting the wind and rain, and thinking how near a final separation had so lately been.

"There is a corpse-candle!" suddenly whispered Daisy, pointing across the cliffs towards the castle.

"Then the earl must see it as he rides. I hope it will frighten him into believing it appears for him, returned Caradoc, as he saw the ominous meteor.

"I wish I could be rid of my silly superstition," she added; "I always shudder when I see it."

"But you do not believe in it? The lightning is quite as supernatural," he said.

"No; faith and sense forbid me. But I dislike it. See how it flits and wanders along!" she replied.

"We thought the earl carried a light; perhaps that is it," he suggested, gazing after the ignis fatuus.

"Impossible. It appears and disappears like the jack-o'-lantern the peasants dread to see," she murmured, instinctively clinging to Caradoc.

Before they reached Aran Tower the storm had cleared off. They met Evan, who asked them if they had seen some one on horseback.

"Yes—the earl," replied Caradoc, boldly.

"Where?" asked Evan.

"At the Bwlch Du—the Black Pass."

"What if his lordship has tumbled over, Mr. Carad?" but Caradoc and Daisy had passed on, while Evan limped, terrified, towards the defile.

The Aber ran below Aran Tower, and our wayfarers climbed down the intervening steep, and took the path to the vicarage. Here they were met by the bailiff, who inhabited it, and who asked them much the same question as Evan. He also went in search of his master, while they hastened home by the hill-path.

"There it is again!" said Daisy, when they reached the summit. "If there are ships in the offing, it will be a fight for victory between the canwyll corff and the canwyll Esgair. God defend the right!"

The meteor was sitting on the path below.

Near the farm they were met by Michael.

"Here you are; I am so thankful!" he exclaimed.

"They all said you were together, and probably sheltering at Monad. How is Davie Jones? and what of his soul?"

"What of your body? Michael, out at this hour and after the storm?" asked Caradoc. "Davie Jones is more likely to pull through than you if you run such risks."

"I think he really listened while he swallowed the broth," said Daisy.

"That is at least something gained," returned Michael. "The earl has come back. Mr. Tudor brought the news this evening, and asked for a bed, being summoned to the castle early tomorrow."

"I hope he will make the earl repair the vicarage. How glad Miss Manent will be that he stays! But where can mother put him?" said Daisy.

"In the master's room, who is off no one knows where. I left the vicar and Miss Manent together in the parlour, and father has given orders that they are not to be disturbed. He manœuvred them into it.

Then father is still equal to a joke; he will not go out of his mind," laughed Carad.

They found old Mr. Pennant reading the Bible, their father engaged in the unusual task of poring over old leases, and their mother dozing over her knitting. David Pennant had been fast falling into the lethargy of despair, when Ap Adam persuaded him to examine the said antiquated papers.

"I say, Carad, it is my belief that the lease doesn't expire till next March, and we'll have a fight for it," began the farmer.

"Of course we will, father!" said Caradoc, who, fearing for his father's reason, humoured him.

His grandfather, a man of peace, glanced reproachfully at him. Mrs. Pennant was roused by her husband's voice, and opened her round placid eyes.

"Father has shut them into the parlour, Daisy," she said, with a significant smile.

As it seemed probable "they" never would come out, old Mr. Pennant suggested they should be summoned. When they made their appearance Miss Manent's flushed face and fluttered manner told their own tale. Mr. Pennant's kindly ruse had succeeded, and the vicar and Miss Manent were engaged at last.

"I will go to bed. Come with me Daisy," whispered Miss Manent.

They went up to her room, and she threw her arms round Daisy, tried to speak, and failed.

"I know, dear Miss Manent, and I am so glad," whispered Daisy, pressing her lips on her friend's fair hair. "We shall never lose you."

"You have have all been such friends to me. But for this house it would never have been. And I am so unworthy," ventured Miss Manent at last sitting down.

"You must let me be bridesmaid, even if we are far, far away," said Daisy kneeling at her side.

"Oh! it may not be for years, dear, because we must not offend the earl," replied Miss Manent.

"What is right, is right—what is wrong is wrong. You are engaged, it is right to marry," returned Daisy.

"Mr. Tudor will know best," said meek Miss Manent. "I wonder what the countess and Lady Mona will say!"

"Poor Lady Mona!" sighed Daisy.

The Vicar's courage was soon put to the test. While he was at the early farm-breakfast, the following morning, seated by the side of the fair, blushing, timid Emily, the earl's second note arrived.

The order to bring Miss Manent with him annoyed the whole party. Mr. Pennant said she should not go; but she declared she could not disobey the earl, and was rewarded by an approving glance from Mr. Tudor. Caradoc and Daisy also glanced at one another. The note must have been written after their struggle with the earl.

And Miss Manent slipped away, to prepare to accompany Mr. Tudor to the castle.

They found the earl ready to receive them. He was in his business room, surrounded by papers, and looking more moody than usual. He greeted them distantly, and bade them be seated.

"Where is Penruddock, Mr. Tudor? and what is the meaning of this elopement, Miss Manent?" he asked at once.

"I thought he was with your ladyship;" and "What elopement?" were the instant replies.

"You have had the care of my children, and I

expect you to account for them. Why did you not bring them up better than to allow the one to absent himself, the other to elope?"

Of course both tutor and governess protested, but the earl relieved his own mind by casting blame on them. He was however aware that he had overreached himself, and that Lady Mona had circumvented him by his own weapons. The absence of Miss Manent and Morris had rendered her flight easy.

"In addition to conniving at my sons absence, and abetting my daughters elopement, I hear that you are both countenancing my tenants in resisting my will—I who have been your sole support!"

His lordship glanced up a moment, and perceived an unusual decision in the vicar's eye.

"Miss Manent had been a guest at Brynhafod while seeking another home, my lord," replied that gentleman, firmly. Lady Mona chose to leave her behind, and she is about to undertake another situation, until your lordship is pleased to restore the vicarage, where I hope to take her as my wife."

"And, indeed, my lord, I know nothing of Lady Mona's marriage—I only hope she may be happy," broke in Miss Manent.

"Marriage! Happy! What next? She is ruined—and has lost hundreds of thousands!" cried the stern father. "I do not approve of marriage, and shall not restore the vicarage. Tell Farmer Pennant that if he has not left Brynhafod before the 29th of September I will eject him; tell your brother that since he is unequal to his work I dismiss him from the stewardship; and tell the people generally that although I return to town for a while I shall be back soon. Lady Craigavon is indisposed, and I go to her ladyship. Good day!"

"Good morning, my lord! Am I to consider that my brother is no longer steward?" asked Mr. Tudor.

"He may keep on till I return, provided he follow my orders concerning Pennant, and ejects him. If you hear from Penruddock, let me know. Is Dr. Pennant engaged to the girl who lives with them?"

"Not that I am aware of, my lord." And so the interview ended, the earl having gained nothing thereby, and Mr. Tudor fearing that he had lost much. Still, as he and Miss Manent returned to the farm, they resolved to strive to do their duty henceforth without fear of man.

#### CHAPTER XXXIII.—THE EARL'S "DAY OF GRACE."

The earl was giving his final orders to Morris, and locking up the castle preparatory to leaving it, when he was told that Mr. Ap Adam wished to see him on particular business. His lordship admitted him, with a surly "What does he want?" His mind instantly recurred to the previous evening, and he imagined him to be an ambassador from Caradoc.

"I will swear the girl obstructed my path in order to kill me and secure my son," he muttered as Ap Adam was shown in.

"Your business, sir, my time is precious," he said.

"I have been examining the Brynhafod leases, my lord," replied the master, "renewed and renewed ever since your lordship's family superseded the Pennants in the possession of this property and I think it is pretty clear that Mr. Pennant has been over-hasty in concluding that the last has fallen in. It was drawn up, carelessly enough, at Christmas, and was to be for ninety-nine years from September. Now it does not specify whether the ninety-nine years are to end this September or next; so it appears to me that your lordship cannot claim the farm till next year. This will give Farmer Pennant time to look about him."

"Are you a lawyer, sir?" asked the earl, relieved from one fear, yet enraged by resistance to his will; "I though you half doctor, half school-master."

"I have dabbled a little in most things, my lord. Your lordship will find I an right."

"Right or wrong, Farmer Pennant leaves Brynhafod in September. The farm is mine not his."

"It should be his, my lord, if old documents tell true. They show that when the Norman king gave your ancestors the property, wresting it from

theirs, he or they had conscience to leave them for their own the farm of Brynhafod. How it got into the possession of the earls of Craigavon is not known. But they have hitherto had the grace to let them live in as tenants, and it is to be hoped your lordship will follow their example."

"My Lordship will do no such thing. Who are you who venture to give me advice unasked?"

"I am less than nobody, but I have perhaps the advantage of your lordship, in having devoted my life to the study of antiquities. A ruin, a stone a parchment, if only a thousand years old, have sufficed to make me happy, and in my researches in this neighbourhood I have stumbled upon many queer things, that have interested me much, and none more than the history of the Pennants and Penruddocks. I find that your lordship's family were originally Beauvoisins, but assumed the name of Penruddock with the Craigavon property, "Pen," or "Head," being equally the prefix of the old and new families."

"May I enquire if you came here to give me information concerning my ancestors, or did you come on behalf of Farmer Pennant, at his request?"

"By no means, my lord. I came from lawyer Lewis, to inform you that he, as well as I, believes that the lease does not expire for another twelve months."

"I shall put it into my lawyer's hands; but Pennant and his brood shall leave Brynhafod. What is your interest in them, may I ask?"

"They have given me food and shelter for some ten or twelve years, and therewith the chance of pursuing my fancies. I have made some strange discoveries concerning the origin of the system of wrecking, and have been thinking of asking your lordship to patronise a book I have been writing on that and other topics connected with this neighbourhood. May I seize the present opportunity?"

Ap Adam's eyes had a strange twinkle as they looked at the earl. His lordship's fell beneath them, but he replied, sternly enough, "Lady Craigavon is in London, and indisposed, sir; I am recalled to town, and have no time for conversation with one who is reputed a quack and necromancer. I have given orders to my steward concerning Brynhafod; I refer you to him."

"Then your lordship must take the consequences. I have come to warn you on my own responsibility, and shall advise Mr. Pennant not to forget that 'possession is nine points of the law.'"

"The earl of Craigavon is powerful enough to defy law on so important a matter. Good morning!"

(To be Continued.)

Three principal festivities associated with Sunday, Easter Day, the "queen of festivals;" Whitsunday, the birth-day of the Church; Trinity Sunday, which commemorates the foundation doctrine of Christianity.

Easter Day has always been honoured by the universal Church as the chief holy day of the Church. Its name is traceable in its present form for many ages, and has doubtless been derived from the idea of sunrise, the natural rising of the sun in the East being thus taken as a type of the rising of "the Sun of Righteousness with healing in His beams." It is entirely a Christian festival, there being no special rite of the Jewish Dispensation connected with the day, except the waving of the sheaf of the first-fruits, a significant type, indeed, the First-fruits of the Resurrection, but not signalizing the day as a festival of the Jews.

## Children's Department.

### GOOD-NIGHT

Good-night! a word so often said,  
The heedless mind forgets its meaning;  
'Tis only when some heart is dead,  
On which our own was leaning,  
We hear in maddening music roll  
The last "good-night" along the soul.

Good-night! in tones that never die  
It peals along the quickening ear,

And tender gales of memory  
Forever waft it near.  
When stilled the voice—oh, crush of pain—  
That ne'er shall breathe "good-night" again.

Good-night! it mocks us from the grave,  
It overleaps that strange world's bound,  
From whence there flows no backward wave;  
It calls from out the ground,  
On every side, around, above,  
Good-night, good-night to life and love.

Good-night! oh, wherefore fades away  
The light that lived in that dear word?  
Why follows that Good-night no day,  
Why are our souls so stirred?  
Oh, rather say, dull brain, once more  
Good-night! thy time of toil is o'er.

Good-night! now cometh gentle sleep,  
And tears that fall like welcome rain.  
Good-night! oh, holy, blest and deep.  
The rest that follows pain;  
How should we reach God's upper light,  
If life's long day had no "Good-night"?

### "MISS NETTIE."

"Nettie! Nettie! come, Miss Nettie, I am waiting for you, do come!"

But Miss Nettie did not come, and Kitty had to dress herself without the usual morning frolic with her pussy. For you must know Miss Nettie is a cat—a beautiful cat: she is spotted so prettily, and her color is so handsome and peculiar that everyone who sees her says: "I never saw a cat like her before." She was so named to distinguish her from a barn cat who only comes now and then to the house. From a tiny kitten this child has hugged her, and now that she has grown to a full-sized cat, Miss Nettie still submits meekly to being hugged and kissed.

The morning we speak of, Kitty hurried down stairs to ask the cook what she knew about Miss Nettie, for never before had she failed to come at Kitty's call in the morning.

"Mary Ann, do you know where my Miss Nettie is?" asked the sorrowful child.

"No," said Mary Ann, decidedly, "and I don't care either; I only hope she won't come back; she is entirely too troublesome. I don't like thieves, and Miss Nettie is a thief. It's nothing but her good looks that's kept her here this long."

Kitty didn't cry, for she had heard Mary Ann talk before, and the thought, too, that Miss Nettie would come by-and-by, kept her cheerful. But Miss Nettie did not come all that day, nor the next morning when Kitty called again did she make her appearance. The family began to be interested in the fate of puss, and Kitty's mamma went to the cook to know if she really sent Miss Nettie off.

"No, ma'am, I did not; I only shook my right fist in her face and told her I couldn't stand her thieving any longer, and I meant to kill her. She looked right up in my face and mewed, and then I let her out of the door, and I have not seen her since. That cat is not right, ma'am; there is something wrong about her; I never saw anything like it; she can get through places no other cat can, and I know she gets into the milk-room when the door and windows are closed."

We had heard stories of the sagacity of dogs, but for a cat to run away when threatened to be killed was certainly remarkable. Another day passed, and still Miss Nettie did not come. Kitty had given her up for lost, and the family had ceased to talk of the remarkable cat, thinking it would be well sometime to send a record of the event to be published; when, to the surprise of all, on the fourth morning, lo! Miss Nettie mewed at the nursery door for admittance. Kitty was overjoyed, and expressed her delight in numberless kisses.

Could Miss Nettie have talked, we would be able to write of her wanderings all those days, and whether she really did run away from fear of Mary Ann, or of certain dogs in the neighborhood. But all we could learn was that a neighbor's man found her under a stack of corn-stalks the day before and took her to his home, and returned her when he learned to whom she belonged.

Now, this is a true story about little Kitty's pussy-cat, "Miss Nettie."

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 Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

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

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

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

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

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

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

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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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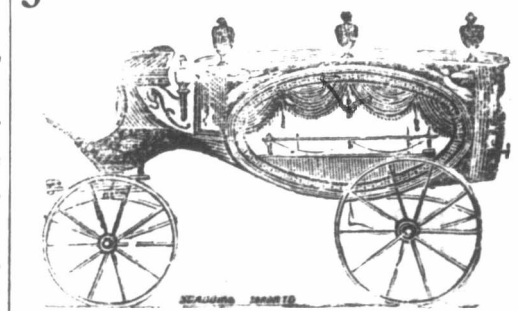
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