

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, FEBRUARY 7, 1878.

[No. 6.]

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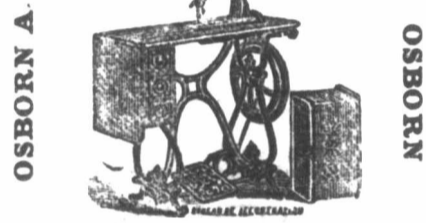
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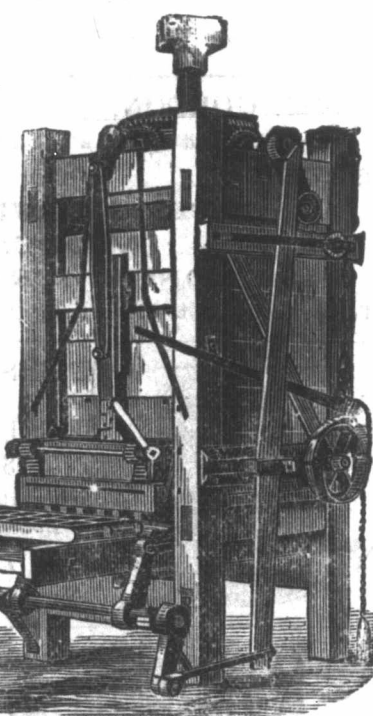
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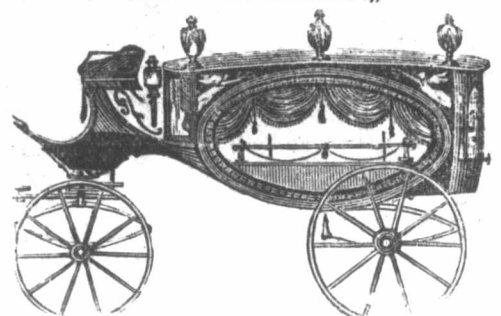
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THURSDAY, FEBRUARY 7, 1878.

THE WEEK.

THE excitement in England in reference to the Eastern question appears to have increased very considerably during the past week. Meetings have been held in various parts of the country with the object of eliciting or expressing public opinion; some on the side of Turkey and Lord Beaconsfield; others on the side of Russia and Lord Carnarvon. We read of none in the sole interest of the Christians of Turkey. When party feeling runs high, the main interests at stake are almost entirely lost sight of; nor is it easy to enlist in the cause of truth and right the same depth of feeling and the same amount of excitement which the leaders of a party can command. Practical as the English mind may be, quiet and staid as may be the usual character of her population, yet after a succession of exciting influences, let the popular feeling once become thoroughly aroused, and its fury spreads over the country like an epidemic, so that no power on earth can restrain it. In reference to the meetings which have recently been held in England, their character is sufficiently indicated by one of the latest telegrams, which states that *no non-partisan meeting has yet been attempted*. An open air meeting of more than 200,000 persons, which was held at Sheffield to oppose the Government, was turned into an anti-Russian demonstration. An amendment to the original resolution was carried by a large majority, declaring that the interests of the empire will be best supported by supporting the foreign policy of the Government. A meeting was also held at the City Terminus Hotel, London, to protest against a supplementary vote. Long before the advertised hour all the adjacent streets and open spaces were filled with crowds which held impromptu meetings in support of the Government. The police were unable to restrain the rioters, who took possession of the Hotel and gutted several of the rooms,—altogether affording a sufficient idea of the weight which ought to be attached to such a movement in so important a matter.

The "three aggrieved parishioners" who complained some time ago of the mode of conducting Divine Service at Christ Church, Wolverhampton, have received the decision of the Archbishop of Canterbury thereupon. His Grace states that having considered the whole circumstances connected with the case including the representations of the aggrieved parishioners, and also having had an interview with the Reverend Edward Glover, Priest, the incumbent of Christ Church, in pursuance of the provisions of the Public Worship Regulation Act of 1874, he is of opinion that proceedings should not be taken against him. In the interview which took place, the Archbishop states that the Rev. Edw. Glover in the clearest manner assured His Grace that he is ready in accordance with the direction contained in the Preface to the

Book of Common Prayer, loyally to submit himself to the decision and order of the Bishop of the Diocese in regard to the matters complained of as to his mode of conducting Divine Service. Therefore his Grace decides that the complainants should, if they care to do so, call upon the Bishop of the Diocese under the general Episcopal powers vested in him as set forth in the Act of Uniformity, enforcing the provisions of the Preface to the Prayer Book, to take order for the quieting and appeasing of all diversity and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer as regards the conduct of Divine Service in Christ Church, Wolverhampton, so that the same order be not contrary to anything contained in the said book.

The recent death of J. W. Bosanquet, late Treasurer of the Society of Biblical Archaeology, has occasioned that valuable Society to sustain a loss almost irreparable, when the abilities, the personal characteristics and the essential aid of that estimable gentleman are taken into consideration. To him the society was indebted for payment of nearly one-half the cost of the *Transactions*, besides liberal assistance in many other ways. Assyriology lost in him one who was, in the words of his rival, Dr. Oppert, "the Mæcenas of Assyriology;" which indeed has not sustained so great a loss since the death of George Smith, who was urged into publicity by his generosity. To his patronage also several of the rising school of Assyriologists owe their introduction to literary notice. Up to the moment of his death, his anxieties were directed towards his favorite pursuit, and on his deathbed he took measures to hasten the publication of the new part of the Society's half-yearly *Transactions*, the pages of which will bear increased testimony to his rare talents as a chronologist, as well as to his extraordinary discretion and courtesy.

The "outlook" on the Eastern question is upon the whole tolerably satisfactory. It is not always safe to attempt to foretell future events; and yet we think it pretty certain that the war is ended. An armistice has been signed by the belligerent powers; and although considerable dissatisfaction appears to be felt among all parties and in all directions, it does not at present appear likely to require any stronger expression than a certain amount of grumbling in order to settle down into a state of quietude. The Russians complain that the Conference is a mere device of the European powers to deprive Russia of all she has gained after a heavy expenditure of blood and treasure, without themselves spending a cent or losing a man. It is also expected that Roumania will refuse to cede Bessarabia to Russia. And further, the general opinion appears to be that Russia's main difficulty after all, in settling the terms of peace, will be with Austria rather than with

England. The Austrians complain that Russia's possession of Bessarabia will give her entire control of the mouths of the Danube. They also contend that the Russian conditions of peace will destroy the Ottoman power in Europe without substituting any thing possessing the requisite guarantees of stability. The smaller States would receive just enough to make them wish for more, while Bulgaria, the largest one, would be merely a Russian dependency. The armistice is generally believed to be for an indefinite time, until peace can be concluded.

It seems pretty certain that a European Conference is to be held but where it is to take place is not so clear. A despatch from the Austrian capital states that formal invitations have been sent to the signatory powers to assemble there; while a telegram from Berlin announces that the Conference is to be held in Brussels.

In the British House of Commons, Mr. Gladstone proposes that instead of a vote of credit being passed an address should be presented to the Crown from both Houses assuring Her Majesty of support in the Conference. In his opinion the armistice removed all apprehension of Turkey's being encouraged by the hope of English aid as it likewise removed the reason for persevering in the vote. He said now there was no apprehension of a Russian occupation of Constantinople, the Government by the menacing attitude they proposed to assume were taking an altogether retrograde step. He admitted the necessity of the House showing some kind of support to the Government before entering the Conference. He would also support the Government in using its influence to induce Russia to relinquish her claim for the retrocession of Bessarabia; also in everything relating to the free navigation of the Danube and in obtaining liberal terms for Turkey as far as is consistent with the interests of Turkey's subjects. The Secretary for War, Mr. Gathorne Hardy, pointed out that the Government were ignorant of the conditions of the armistice, and the Russian armies had reached a point which, if the negotiations failed, might be dangerous for Europe. He reminded the House too that of late years, wars have been sudden and unforeseen. The Russian bases of peace were exceedingly vague, and although the Government had been told the condition relative to the Straits was withdrawn, it still remained. The object of the Government was to secure a permanent and solid peace. Grudging six million pounds now might involve a future expenditure of six hundred millions. Other powers are armed to the teeth, and a single spark might light a fire threatening the best interests of the country. The debate, by the last advices is still going on.

The recent death of Canon Mozley, to which we have already alluded, has drawn attention to the principles involved and set forth in

some of his most remarkable writings, which may be of use to us in Canada, or at least to those of us who seem to imagine that truth can only be found in the exceedingly narrow groove they themselves have chiseled out. One of the works to which we alluded was published in 1855, as a treatise on the Augustinian doctrine of Predestination, a work of much research and of deep metaphysical and logical criticism. The other work which appeared a year afterwards was entitled "The Primitive doctrine of Baptismal Regeneration," which is the sequel of the former. It was one great object of the author to show the close connection of these two great subjects, which had so long divided the theological world; and from their connection, to deduce such mutual illustration as may tend to the reconciliation or adjustment of conflicting opinions.

The principle to which we wish especially to draw attention, and which he endeavoured to establish in both these works is stated in his own words to be this—"That those who differ from each other on points which can never be settled absolutely, in the present state of our capacities, should remember that they may differ, not in holding *truth and error*, but only in holding *different sides of the same truth*."

It appears that owing to some difficulties connected with Mr. MacColl's leaving Bermondsey, Mr. Tooth has not yet resigned the incumbency of St. James's, Hatcham. Mr. MacColl is said to have made himself personally liable to the builder of St. Augustine's Church to the extent of more than £2,000 stg.; and until this debt is paid, he is scarcely considered at liberty to accept the incumbency of St. James's, Hatcham. The Churchwarden there, a Mr. Fry, has instituted proceedings in the Diocesan Court to take down the screens, lower the altar, and otherwise deface the interior of St. James's Church. These proceedings appear to have induced Mr. Tooth to reconsider the subject of his resignation, and it is supposed they may cause the withdrawal of it. His health is much impaired, and he is expected to take a European, and perhaps an Oriental tour.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

THE Epiphany of Christ would be incomplete without an exhibition of Him at the head of His household, the Church, governing, controlling, overruling her movements, and her successive developments, and at length finally sitting in judgment upon her members—sitting as a refiner and purifier of silver, and then saying to the reapers, "Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." The teaching of the Church in this branch of the manifestation of Christ's relationship to the Church is exceedingly important in these days, when the government of the Church and the continuance of her organic connection with Her Head is estimated at so low a value, and it is supposed that the preservation of her mem-

bers from evils that are apparent is the sole reason of her existence. Although it is after all difficult to imagine any greater evil that can happen to the Church or any greater danger that can approach her than that she should be deprived of that salutary control which is absolutely essential to her preservation in the paths of godliness. The Eucharistic service of the day sets forth the glory of Christ in the increase of His Church and the progressive expansion of that kingdom on earth which is to form so large a portion of the empire of Him Who alone hath immortality, and Who is the King of Kings and Lord of Lords; which shall develop His plans in grace and mercy, and shall unfold attributes of loving kindness and benevolence, which no other part of His vast dominions can furnish. The ultimate triumph of the seed of the Kingdom, notwithstanding the numerous and the powerful influences which may oppose it, is secured without any manner of doubt. The wheat and the tares, the staff of life and the darnel grow together. The counterfeit plant lifts its head as high as the genuine, but only till the harvest. Men of limited faith in the promise of Christ may be sadly discouraged to see the progress and the power of antagonizing influences, but, in the time of harvest, the word shall go forth from the throne of the excellent glory, and then the tares—the cavillings of men, the vagaries of science falsely so called, the perverse disputings of a vain philosophy, all the multitudinous forms and manifestations of evil in the Church and around it shall be extinguished and shall disappear, like rubbish cast into the fire to be burned, or as the dew that passes away before the rising sun. Men who should have guarded the field may sleep, and the enemy may appear to have every advantage and to be about to obtain an everlasting triumph in annihilating the glory of the work Divine; but with Him Who dwells in accessible light, Who is the Father of Eternity, and pours forth from His feet the successive ages of an everlasting duration, there is no necessity that He should hurry His plans. He waits His time, and when that is fulfilled He sends forth His messengers, who at one fell stroke undo the work of the Evil one, the glory of the Redeemer is manifested, and His heavenly purposes are seen to be fully accomplished.

The parable is a most instructive one in all that relates to the Church as depending upon the governing control of her Divine Head; and it furnishes lessons of the deepest teaching to those impatient and officious men, who would make the Church of the day as complete and as perfect as she shall become in the day of her final manifestation; or rather, who would mould the Church of God exactly according to their own unauthorized whims. We meet with many such in the present day; and they ought to rest satisfied with the same word of prophecy which declares the final exaltation and triumph of the Church, although this may not be the time for plucking up the tares, and they may not be the persons selected to be the doers of it. And they may further learn also that evil is not gradually to wane so that ulti-

mately it shall fade away before the good, the world to disappear before the Church, but that evil shall continue to develop itself more fully, even as on the other side good is to unfold itself also more and more powerfully and extensively. The tares are to grow as well as the wheat; and thus it shall go on, till at last they stand face to face, each in its highest manifestation in the persons of Messiah and the man of sin—on the one hand, the Incarnate Deity, and on the other hand the man in whom all the fulness of Satanic power dwells in human shape. Both are to grow, evil and good, until one is ripe for destruction and the other is fully prepared for everlasting blessedness. And then shall the Epiphany of the Man Christ Jesus and of His Church be fully consummated and perfected. We celebrate the manifestation of some rays of His ineffable glory now; but an infinite splendor will surround His Majestic Person and His perfect work, in the day when He shall present to Himself His purified Church, the mirror of His grace and glory, without spot or wrinkle or any such thing.

And we must remember that the parable is concerning the kingdom of Heaven. It applies, therefore, particularly to the Church; for although the Lord tells us that "the field is the world," yet it was exactly in that part of it where the wheat was growing up and bearing fruit that the tares were sown; and moreover the world cannot by any possibility be taken to exclude the Church when considered as the scene of its manifestation. Indeed no word of a more limited acceptance would have sufficed for the Lord, when His prophetic eye contemplated the word of the Gospel as going forth unto all lands, and as ultimately sown in every part of the wide field of the nations, while He also knows that wherever the bread of life shall be exhibited there also the tares will always be scattered.

SPECIAL SESSION OF THE TORONTO SYNOD.

FROM the notice which has already appeared in the DOMINION CHURCHMAN, as well as from the *Toronto Diocesan Gazette*, it will have been generally learned that a special meeting of the Synod of the diocese of Toronto has been summoned by the Right Reverend the Lord Bishop, to meet on Tuesday, the 12th of February, 1878, for the election of a Coadjutor Bishop.

It might be supposed altogether unnecessary as well as invidious to attempt to explain any reasons which may exist for the proposed election. The mere statement of the bishop of a diocese that he finds it desirable to have some one to assist him in the performance of duties, which must always be arduous, might be thought sufficient. A bishop of the smallest diocese in the world must have a weight of responsibility and an amount of work ready to his hands which can only be thoroughly appreciated by those who have to sustain the responsibility and to perform the work; so that the slightest intimation from the head of a diocese that help is required—which no one could know so well as himself—is amply sufficient to suggest to

every man who is really and truly a churchman, that his immediate duty is to acquiesce in such arrangements as may be necessary to secure the required assistance.

It can hardly be necessary to remind our readers that our venerable Bishop is now in the 12th year of his episcopate, in the 55th year of his ministry, and that he is in the 78th year of his age. During the years of his Episcopal connection with the Church he has worked well and ably, as well as solely in her interests. He has truly followed in the footsteps of his predecessor, the late Bishop Strachan, in one respect at least, in that he has given preferment altogether irrespective of party, and that he has been equally on terms of friendship with the leaders of two schools of thought in the Church which are not always in perfect unison—although we are decidedly convinced that these schools are not so divergent from each other as might be supposed from the occasional and unguarded expressions of extreme men belonging to either of them. Throughout this period his Lordship has, unremittingly and without faltering, performed the duties of his sacred office in such a way as to command the admiration not only of his own Diocese but also of the others in the Dominion.

But if it is in reference to the claims of the Bishop of Toronto to have his services in aid of the Church to be recognised that we are to speak, we must by no means omit another consideration of no small moment. And many a veteran minister of the word and sacraments will recur with no small amount of gratitude to the valuable training in Theology received from our Bishop, years ago, when he was Principal of the Theological College at Cobourg. In this respect, not the present Diocese of Toronto alone, but the Dioceses also of Ontario, of Niagara and of Huron, are under a large amount of obligation to the present Bishop of Toronto for the thorough training of some of their most valued clergy.

We regret to say that his Lordship's health for some time has not been very good—and this has arisen from laborious work and over anxiety, which in connection with increasing years, have produced their usual results—a necessity for, at least, partial rest, and assistance in sharing the responsibility and the work connected with an office which must always have a full measure of both. The Bishop has also been summoned by his Grace the Archbishop of Canterbury to attend the Pan-Anglican Synod at Lambeth during the present year; and the Diocese of Toronto would scarcely feel satisfied to be unrepresented at a Conference which, this year at least, is expected to produce most important results. His first intention was to leave the Archdeacon of York his Commissary to administer the affairs of the Diocese in his absence; but as the restoration of health and strength is always uncertain, and it might be desirable to secure more permanent assistance, his Lordship's friends of both sections of the Church advised that he should leave the Diocese under Episcopal supervision. The Bishop finally acquiesced

in this arrangement, and in the best interests of the Church he resolved to convene the Synod.

It is only necessary to mention these things in order to induce every sound Churchman who has the right, even at some inconvenience to himself, to be in his place in the Synod and testify that he fully appreciates, the long and faithful services of his Bishop, and that his Lordship still lives in the sympathy and esteem of his flock.

On the question of the gentleman to be chosen to assist the Bishop in his important and responsible office of a chief Pastor of the fold of Christ, it is unnecessary to say a word. The whole Diocese has but one opinion upon the subject as far as we can learn. It is that there can be no doubt as to the person who will be elected by the Synod; and our readers will not require us to state that that person is one who has so long and so faithfully served the Church, and who is universally esteemed not only in our own Diocese but also throughout the Dominion.

IN RE DUNNET vs. FORNERI.

IN consequence of having been threatened with prosecution unless we print the judgment in this case, or certain portions of it, in full, we have to state that:—

Could we have afforded space, we should not have required any pressure to induce us to present our readers with the document *in extenso*. We would gladly have given it, as we consider the subject one of great importance to the Church.

The attorney who threatens us complains of our articles on the subject in the issue of January 24th, that they contain representations which are "unjust and injurious" to the plaintiff; his object being probably to show how very good his client is, and what a sinner the Reverend defendant is, he is perfectly welcome to all the satisfaction which the Vice-Chancellor's language will furnish for his client. The paragraphs demanded will be found on another page. But in order to show also the complexion that witnesses, had they been called, might have put upon the case, we give below the Resolutions of the Vestry of Christ Church, passed from time to time during the controversy. They express the convictions of parties who were upon the spot, who were fully cognizant of all the facts and circumstances, and who were the actual sufferers by the "unwarrantable disturbance," as they call it, kept up in their parish for so many months, and who therefore were more competent judges of the merits of the case than any stranger could be, especially upon questions and answers which gave no complete evidence; as the defendant was not examined by his own counsel, the late Hon. J. H. Cameron, who was ill in bed at this most critical part of the *examination*—for there was really no trial. The resolutions which follow were carried by large majorities of the members and communicants of the congregation:

RESOLUTIONS PASSED SEPT. 29TH, 1875.

I. "That in the opinion of the members of this Vestry, the ornaments in St. John's Church, West

Belleville, more particularly the Prayer Desk and Communion Table, are unobjectionable and not contrary to the rules and customs of the Church; and they deeply regret that the peace of the church has been unnecessarily disturbed."

II. "That this Vestry of Christ Church have entire confidence in their Pastor, Rev. Mr. Forneri, both in the soundness of his doctrine and in his faithfulness to his charge; and they heartily appreciate his labors for the welfare of his congregation and the church in his parish, and trust that he will be long spared to exercise his ministry among them."

RESOLUTION PASSED APRIL 17TH, 1876.

"Whereas an unwarranted agitation has been kept up for the past nine months in connection with the furniture of St. John's Chapel of Ease, and whereas the question was decided by the Vestry convened on the 29th Sept., 1875, for the purpose of pronouncing on the same, but which decision has been disregarded by the objectors thereto. Wherefore, we, the members of this congregation of Christ Church, now assembled in Vestry, hereby express our regret that the agitation was continued in the face of the resolutions then passed by a large majority of the aforesaid Vestry, which resolutions express approval of the said furniture and confidence in their pastor, and we do hereby reaffirm the resolutions at that time so passed, and declare our entire disapproval of the conduct of those who have prolonged the said agitation by which the peace of the congregation has been greatly disturbed."

RESOLUTIONS PASSED MAY 1ST, 1876.

I. "That this Vestry having heard the report of the Churchwardens, just adopted, wherein they speak of the disturbance in the parish as detrimental to the prosperity of the Church, feel called upon earnestly to request *Mr. Dunnet and his co-adjutors, either to submit to the decision of this Vestry upon the matters in dispute and cease the unreasonable agitations, or withdraw from Christ Church.*"

II. "That we hereby tender the Incumbent of this Church, Rev. R. S. Forneri, our most hearty thanks for the able and efficient manner in which (at first almost single handed) he has defended the interests of the Church of England in this parish, and we humbly express a hope, and our prayer is that he may long be spared to uphold the Church of which we are members; that he may be a successful laborer in his Master's vineyard, and the honored instrument of winning many souls to Christ."

We have now devoted as much of our space to this case as our columns will allow. We must therefore decline to insert anything further upon the subject.

DUNNET vs. FORNERI.

The case was argued by Mr. Hodgins, Q.C., for plaintiff, and Mr. J. A. Boyd, Q.C., for defendant.

The Bill states (1):—That the plaintiff is, and has been for many years, a member of the Church of England within this Province and a member of the congregation and vestry of Christ Church, Belleville, being a church and congregation of the communion of the said Church of England, and as such entitled to all the rights, privileges, and benefits of such membership. (2.) That the defendant is a regularly licensed and ordained clergyman of the said Church of England, and is the incumbent or minister of the said Christ Church according to the rubrics, canons, and rules of the Church of England and the canons of the Incorporated Synod of the Diocese of Ontario. (3.) That the temporalities of Christ Church are managed by churchwardens elected under the Church Temporalities Act in force in this Province, and such churchwardens receive and take the subscriptions and collections of the members of the congregation and vestry, and hold the same in trust to provide, amongst other things, the salary of a minister or incumbent, and also out of such subscriptions and at the charges of the congregation and members to provide suitable bread and wine for the administration by the incumbent of the Holy Communion of the Lord's Supper to all the members of the congregation and vestry according to the rites and cere-

monies of the Church of England, as contained in the Book of Common Prayer and the canons and rubrics of the said Church. (4.) That the plaintiff is, and has been since the establishment of Christ Church, a regular contributor to the funds for its establishment and maintenance as such, and as a member of the congregation and vestry, is entitled to the benefit of the trust and to partake of and share in the administration of the Holy Communion according to such rites and ceremonies. (5.) That the plaintiff was a regular attendant of the Lord's Supper in Christ Church, and it had been administered to him by the defendant as the incumbent of the said church and congregation. (6.) That the plaintiff was on the 29th March, 1875, duly elected by the congregation a member of the Incorporated Synod of the Diocese of Ontario and lay delegate and representative for Christ Church in the Synod for the period of three years, and plaintiff accepted the office and has attended the yearly meeting of the Synod, and has been duly recognised, entered, and enrolled by the Synod as such representative. (7.) That by the constitution and regulations of the Synod it is provided that the lay representatives shall be male communicants of the full age of 21 years who shall have partaken of the Lord's Supper at least once within the previous year, and that should any lay representative abstain from the Lord's Supper for the space of one whole year he shall therefore forfeit his office. (8.) That by the canons and rubrics of the Church of England every member of the Church is required to partake of the Lord's Supper at least three times in each year, and every incumbent is bound to administer the same to the members of the Church. (9.) On Christmas Day, 1875, provision was duly made by the churchwardens, and the elements of bread and wine were provided by them at the charges of the congregation, for the due and regular administration of the Lord's Supper, to be dispensed to the members of the congregation by the defendant, as such clergyman, according to the rites and ceremonies of the Church of England. (10.) The plaintiff attended divine service and desired to partake of the Lord's Supper on the said Christmas Day, but the defendant refused to administer it. (11.) On the 5th of March, 1876, the elements of bread and wine were again prepared by the churchwardens, and were placed on the communion table to be dispensed by the defendant to the plaintiff and the other members of the congregation and vestry; but though the plaintiff presented himself to receive and partake of the Lord's Supper, and was then and still is lawfully entitled to receive it as such member of congregation and vestry and lay representative, yet the defendant unlawfully refused to administer it to him. (12.) The defendant without any colour of right or authority, assumed power to, and at the said service, suspend the plaintiff from his rights and privileges of full membership, and to excommunicate him from being a member of the said Church and congregation on the frivolous charge made and asserted by the defendant that the defendant had not contributed to the support of the Church according to his means. (13.) The defendant has, by that wrongful conduct, usurped authority not conferred upon him by law or by canons, constitutions, or regulations of the Church of England or of the said Synod. (14.) The defendant has further, by reading a libellous paper, which he declared to be the ecclesiastical sentence against the plaintiff, during Divine service on that day before the members of the congregation, sought to damage and destroy the plaintiff's reputation and character before the congregation, and to deprive the plaintiff of his position and rights as a member of the congregation and Church. (15.) The defendant, by his wrongful conduct in depriving the plaintiff of his rights as a member of the congregation and vestry and as a communicant, and by so unlawfully excommunicating the plaintiff, is endeavouring wrongfully to cause a forfeiture of the plaintiff's office as a member of the said Synod, and of the rights, privileges, and franchises thereto belonging; and the plaintiff fears that unless the defendant be restrained from so unlawfully depriving the plaintiff of his rights and franchises, the office now held by the plaintiff as such lay representative will become forfeited. (16.) The plaintiff submits that as a contributor to the trust funds and as a

member of the congregation and vestry, he is entitled to all the rights and privileges appurtenant thereto, and one of such rights and privileges is to partake with the other members of the congregation and vestry of the Lord's Supper as provided at the charges of the congregation. (17.) The plaintiff also submits that the defendant is a trustee for the plaintiff so far as respects the plaintiff's rights to share in and partake of the elements of bread and wine as provided for the celebration of the Lord's Supper, and that the defendant has no just cause or right to deprive the plaintiff of his rights in respect of the same, or to excommunicate or deprive the plaintiff of his membership.

The plaintiff prays that the defendant may be ordered to desist from refusing to allow the plaintiff to partake of the Lord's Supper, or from suspending or excommunicating the plaintiff as a member of the congregation or Church, and for an order restraining the defendant from causing by his refusal a forfeiture of the plaintiff's office of member of the Synod, or in any way damnifying the plaintiff or interfering with his rights and privileges as thereinbefore set out—and for costs, and for other relief.

The defendant by his answer admits the 1st, 2nd, 3rd, and 7th paragraphs of the bill. He says the plaintiff was never confirmed according to the canons and rubrics of the Church of England, and that without such confirmation he was not, nor is, entitled by these canons and rubrics to have the Holy Communion administered to him, nor to be a partaker thereof.

The defendant says it is his duty and right, as a clergyman of the Church of England, and as incumbent of the said Church, to use and exercise his discretion and judgment in the admission of members of the Church to be partakers of the Holy Communion, and that he has a perfect right, in the exercise of that discretion and judgment, to refuse any person to partake of the Holy Communion—and he honestly and truly and justly believes that any person ought not to be so admitted.

That so acting honestly, truly, and justly, he in his discretion and judgment refused to admit the plaintiff to be a partaker of the Holy Communion, as the defendant did not, and does not, consider the plaintiff, according to the canons and rubrics, entitled to be a partaker thereof.

The defendant further says that the plaintiff has acted openly and notoriously in violation of the canons and rubrics of the Church, that he is a common and notorious depraver of the Book of Common Prayer and administration of the sacraments of the Church, and of the orders, rights, and ceremonies therein; that he is a schismatic, and has maliciously and openly contended with the defendant and others his neighbours, members of the said church, and that he has refused or declined to be reconciled to the defendant or to them.

The defendant submits that this Court, on the statements contained in the Bill has no jurisdiction in this matter, and claims the same right of objection thereto as if he had demurred.

The most important question in this case is that of the jurisdiction of the Court to interfere at all in the disputes that have arisen between the plaintiff and the defendant.

After a lengthy review of the cases on and the question of jurisdiction the Vice Chancellor concludes his judgment:

As to the costs, the general rule no doubt is that the losing party pays the costs, but this is not so inflexible as not to yield to the discretion of the Court in a proper case, and I might perhaps content myself with saying that I do not think it, from the nature of the case and from its being the first of its class, a proper case to make the plaintiff pay costs. But lest the defendant should imagine I had refused him costs in the exercise merely of an arbitrary discretion, while his defence had not been considered on its merits, I think it right to say that but for the question of jurisdiction the plaintiff seems to me entitled to a decree. His conduct throughout seems to have been proper enough. As soon after he learned that his want of confirmation was to be alleged as a ground for refusing him the Sacrament, he expressed his readiness to be confirmed, and thus brought himself entirely within the rubrics. The rubric at the close of the Order of Confirmation directs that none shall be admitted to the Holy Communion

until such time as he be confirmed or be ready and desirous to be confirmed. And I see nothing to lead me to believe that the plaintiff was insincere in the expression of such a desire. I have also very considerable hesitation in believing that the want of confirmation was the true reason for the defendant's course of conduct. It was not till the 30th November, 1875, that the objection was sprung upon the plaintiff, and in saying so the language is not too harsh, seeing that the plaintiff had been a communicant for eleven years in the Church, when he was informed by the defendant that as the plaintiff had refused on account of his unreasonable variances with defendant to perform one of the first duties of church membership, viz., to contribute to the support of the Church according to his means, the defendant begged to inform him that the sufferance by which hitherto the plaintiff had enjoyed the privilege of membership without the prescribed qualification could not any longer be accorded to him. It thus seems that if the plaintiff had continued to contribute according to the defendant's idea of his ability, he might have continued to communicate without confirmation. The defendant in his answer does not say in terms that the plaintiff was refused permission to participate in the ordinance on that ground; but that he did not consider him according to the canons and rubrics entitled. This is immediately followed by an enumeration of matters in which the plaintiff had contravened the canons and rubrics, in which this finds no place. And in the paper which the defendant read in the church suspending the plaintiff, he informs the congregation that the defendant had acknowledged his fault (creating disturbance), and promised for the future to be a peaceable and law-abiding member of the Church, he would gladly have welcomed him again to the Lord's Supper—and this apparently without confirmation.

I should suppose from the procedure of the defendant that he does not attach much importance to a strict compliance with the rubrics in matters of this description, whatever he may do in regard to others.

The other defences, that the plaintiff is a notorious depraver of the Book of Common Prayer, and is a schismatic, and has maliciously and openly contended with the defendant and others, and has refused to be reconciled to them, do not seem to me sustained in evidence. The difficulties between the parties arose from the defendant introducing certain innovations in worship and church furniture, which the plaintiff resisted, and rather harsh terms entered into the correspondence on both sides. The plaintiff considers the defendant a ritualist. The defendant retorts that the plaintiff is a schismatic; and if opposition to the defendant's wishes in the matter of having a Sunday School on the plains in opposition to the Sunday School of the parish constitutes schism, the plaintiff is undoubtedly guilty. In no other respect does he seem to me liable to the odious charge. The plaintiff being a notorious depraver of the Book of Common Prayer rests upon the fact of his desiring to have a revision of the book, and his having circulated a tract by the Rev. E. Nangle and other tracts in favour of revision. The defendant admits that he has said privately that if the question were opened he himself would have liked to see some things changed, and he said so to the plaintiff; but as the defendant does not think the question an open one, he charges the plaintiff with being a depraver of the book. It is admitted on both sides that there is some authority which has power to revise the book. It cannot therefore, be a crime or a sin in the plaintiff to take steps to have that authority set in motion to change what (we may suppose) the defendant himself would have liked to see changed. There is no charge that the changes desired by the plaintiff are in any way improper.

The defence upon all grounds except that as to the jurisdiction of the Court having signally failed, I think the defendant must bear his own costs.

The Lord Rectorship of the Scotch Universities is beginning to be looked upon as a doubtful honour. Instead of the office adding dignity to the Rector, the Rector, has for sometime added dignity to the office.

Diocesan Intelligence.

NEWFOUNDLAND.

On Sunday morning Jan, 13th., the following circular was read in the Cathedral, St. Thomas's, and St. Mary's churches.

EXECUTIVE COMMITTEE, DIOCESAN SYNOD, St. John's 10th January, 1878

In reply to communications made to the referees requested by the Synod to appoint a Bishop for this diocese, His Grace the Archbishop of Canterbury and his Lordship the Bishop of London state, that while using their best efforts on our behalf a chief difficulty in inducing a clergyman already engaged in the satisfactory discharge of duties at home, to accept the important office of chief pastor of this diocese, is found in the scanty provision made for his maintenance and necessary travelling expenses.

The executive committee therefore beg to lay the matter before the members of the church in the earnest hope that they will consider the serious position of the diocese in this respect, and be led to augment the Bishopric endowment fund, or by annual subscriptions to increase the episcopal income, and thus obviate the difficulty to which allusion has been made by the referees.

The executive committee beg to recommend this matter to your most serious consideration, with the prayer that the effort to increase the bishop's income may meet with your hearty approval and ready help.

THOS. M. WOOD

Administrator of the Diocese, Chairman.

By a resolution of the executive committee, with the assent of the administrator of the diocese it was directed that the above circular be read in all the churches in the diocese, and that each parish or mission be requested to take immediate action in the matter.

The children of the Cathedral Sunday School enjoyed their annual Christmas festival and tree. The fascinating medley of dolls and bon bons, of tops and tapers, of articles of clothing and pretty ornaments, which the wonderful tree bore as fruit, must indeed have filled with delight all the little hearts for whose amusement and gratification so many beautiful things were brought together. The presents were handed to the happy youngsters by a veritable Father Christmas, with hoary head and beard and conventionally holly-wreath.

One very pleasant feature in the afternoon's entertainment, was the delivery of prizes to the most attentive of the scholars, for the past year, half of these prizes were given by the teachers and half by other members of the congregation. This sign of sympathy and interest, from those outside the work of the Sunday School, is but a proper recognition of the time and labor freely given by so many in the religious instruction of the young, and will encourage and help them in their good work. It will besides add to the interest of the scholars, and so tend to the greater efficiency and wider usefulness of the Sunday School. We suppose the children have chiefly to thank the Rev. Mr. Murray, Incumbent for their pleasant evening. The Cathedral Sunday School has greatly increased in numbers during the past year there being now between four and five hundred regularly attending.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

Received, January 25th, from the Rev. Dr. White, Shelburne, \$29.31, being the amount of offertory on the day of Intercession for foreign missions for 1878. Wm. Gossip, Treasurer B. F. M. Dio. N. S., Halifax, January 26th, 1878.

The Rev. J. O. Ruggers, having taken charge of the Parish of Horton, hereby requests that all communications be addressed to him at Kentville, King County, from this date, January 31st, 1878.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

KINGSLEAR.—Two missionary meetings, under the auspices of the Board of Foreign Missions,

have been held in this parish during the present month.

The first one was on the 10th inst. in St. Mark's, Upper Kingslear. An excellent paper on missions in India was read by G. J. De Laney Robinson, Esq., of Douglas; and addresses were given by the Revs. W. Jeffrey, of St. Mary's, and L. W. Fowler, of Prince William. The offertory was for the Society for the Conversion of the Jews.

On the 24th inst. a second meeting was held in St. Peter's Church, Spring Hill. The clergy present were the Revs. Canon Brigstocke, of St. John; G. G. Roberts, T. Neales, H. H. Meades, and the Rector of Kingslear. The evening prayer was read to the end of the Third Collect, after which the Rev. Mr. Roberts gave a thoughtful address on the subject of a native ministry, and Canon Brigstocke spoke eloquently on behalf of the Jews. Canon Brigstocke, who was present as a deputation from the Board of Foreign Missions, remained over Sunday and preached in the morning in the Cathedral, Fredericton, and in the Parish Church of Kingslear, in the evening. Large congregations were present in both places.

WOODSTOCK.—A missionary meeting was held in S. Luke's S. School House on Tuesday evening the 29th. Addresses were given on the following subjects: "The work done by St. Augustine's College, Canterbury, for Foreign Missions," by Revd. H. H. Neales, of Richmond; "Madagascar," by Rev. G. H. Sterling, Rector of Managerville; "Greenland," by Rev. J. F. Carr, Rector of Kingslear; Algoma by Rev. L. W. Fowler, Rector of Prince William. The addresses were excellent, and the meeting a most interesting one throughout. Besides the clergy above mentioned there were present the Rev. Messrs. I. E. Flewelling, W. O. Raymond, and Thos. Neales, Rector to the parish. The choir under the efficient charge of Mr. H. W. Bourne, the leader and organist were present to aid in the music. The collection, a very liberal one for the occasion, was given to the "Wawanosh House" of Algoma,

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

IBERVILLE.—Having just returned from a tour as a missionary deputation to this deanery (Iberville) in the south-western part of the Diocese of Montreal, which was delightful to myself and, I trust, profitable to others, it occurs to me that a few remarks bearing upon the work of the Church there may not be out of place in the DOMINION CHURCHMAN, the more so as I am not aware that this part of our extensive Diocese has received much attention in public print, and, as a consequence, little may be known by those at a distance of the good work which is being done.

The first meeting was held in the church at Havelock, which was well filled by a large and attentive congregation. The meeting was addressed by the Revds. A. A. Allan, M. A., of Huntingdon, and Dr. Clarke, of Buckingham. Our next was at Franklin, where we had a full house of attentive Church people, who were addressed by the Rev. Messrs. Allan, A. D. Lockhart, of Ormstown, and Dr. Clarke. At both of these meetings the respected Incumbent, the Rev. Rural Dean Fulton, M. A., presided. The singing at both was very pleasing; the organ being presided over by the Rural Dean's daughter, eleven years of age, a youthful but an accomplished organist. The latter church was beautifully decorated, exhibiting much skill and taste, for the pleasure it afforded we were indebted to Mrs. Rowe and Mr. Reed. The Rural Dean has laboriously and successfully worked in this parish for twenty-nine years and has endeared himself by his many sterling and amiable qualities to all classes of the community, and no one in time of trouble is more confidently approached than he.

On the second Sunday after the Epiphany, Dr. Clarke preached missionary sermons in these two churches to large and interesting congregations. The services were heartily rendered, and everything indicates that pastor and people are mutually attached to each other, and that good work is being done for the Master.

The church at Hinchinbrooke, which forms a part of the parish of Huntingdon, was crowded. The Incumbent, Mr. Allan, preached, and in-

formed the deputation that they could speak on till midnight, of which, it is needless to say, they did not fully avail themselves; the meeting was addressed by the Revds. the Rural Dean, Mr. Lockhart, and Dr. Clarke. Here we were reminded, though the reminder was not needed, that the Incumbent and people were very well pleased with each other; and as an evidence of this, certain valuable expressions of good-will towards Mr. Allan were referred to, certainly evidence was not wanting to point out hard but appreciated labours upon the part of the Incumbent, who has long laboured in this extensive field. The introduction of hymns would be an improvement in this congregation.

At Huntingdon, notwithstanding the existence of another missionary meeting at the same hour in the village and a dark and rainy evening, the church, which was tastefully decorated, was much too small for the audience, the crowded meeting was addressed by the Rural Dean and Dr. Clarke. The singing was sweetly rendered. Mr. Allan is to be congratulated upon the esteem in which he is held, and justly so, by his congregation and neighbours. As we were unable to keep an appointment at Valleyfield, from the impassable state of the roads owing to the recent thaw and storm, Ormstown was the last appointment on our list. This meeting, which was decidedly the largest ever held there, the commodious church being filled with a splendid congregation, was addressed by the Rural Dean, Mr. Allan, and Dr. Clarke, and also by the Incumbent, Mr. Lockhart, who presided. The deputation paid a united tribute to the first Incumbent of the parish, the Rev. W. Brethour, M. A., now of Florence, Huron, for his labour of many years under difficulties incident to new countries, and pointed to the results of these labours in the beautiful and commodious church and parsonage and to the fifty acres of glebe land converted by him from a tangled forest to lovely fields. The present Incumbent, who supplies Valleyfield also, is deservedly meeting with great encouragements in his labours. In this change we look for much success. The church was handsomely decorated. The singing was most excellent under the leadership of Miss Lockhart. We may here remark that all the churches, with the exception of Havelock, were tastefully decorated with evergreens and illuminated texts and other Christian symbols.

Each of these three ecclesiastical parishes requires either to be divided into two, or an assistant curate appointed in each, and, even then, each would have as much to do as can reasonably be expected from any one man; of course this would require more men and means, but then the church would be more than equivalently benefited. In the present condition of things every station should have weekly services, and every village or other centre of population should have evening as well as morning services. This seems necessary to the growth of the Church, for unless the Church grows it must lose. There may be no loss of members, but if it does not gain it has only the success of keeping its own, the success of standing still; and this in our age of the world must ever be the success of parishes so large that one clergyman cannot work them properly. Parishes which are too extensive for one man to work are only inducements for some one or other of the many sects of unhappy Christendom to enter in, and the result may easily be imagined. Even the success which is achieved by clergymen in over-extensive parishes is sometimes lost to the Church for want of additional labourers. This means that the Church requires more men and means, with the latter the former can be obtained.

TORONTO.

ST. THOMAS TORONTO.—A very successful missionary meeting, in aid of the Mission Fund of the Diocese, was held in this church on Tuesday the 29th January. This beautiful church, which reflects so much credit on the architect, Frank Darling Esq., had the Christmas decorations so fitting and appropriate, still up, and everything was bright and cheerful. The congregation was large and most attentive, the hymns, from Hymns A. & M. were all to the point, and sung, with heart and spirit, both by the choir and people. The Rev. J. McCollum, Incumbent, introduced

the speakers, who all, in the happiest style, put the cause of missions before the audience. The speakers were the Revs. Canons Osler & Tremayne, Messrs. Pearson, Mockridge, Broughall, & Patterson: a hearty vote of thanks was proposed, in his usual happy style, by J. Canavan, Esq., and seconded by Archibald Thompson, Esq., and tendered by the Incumbent to the several speakers,—a handsome collection was taken up, and collecting books are now in the hands of young ladies who are collecting from house to house in the Parish. The choir in this church, and chancel are very handsome, and being well lighted, and filled with singers added much to the spiritual enjoyment of the meeting. In the week day practice and in the Sunday playing, Mrs. McCollum, who always plays the organ, must be taking a very careful and painstaking part, to have matters in such excellent order.

PORT PERRY.—On the 28th inst. this thriving town was the scene of much excitement in consequence of the marriage of the daughter of the Rev. C. C. Johnson, Incumbent of the Church of the Ascension. The church was crowded to excess, testifying the high respect and esteem in which the amiable bride was held by all who had any acquaintance with her. The best wishes of the community go with the newly married couple, and the prayer of all is that goodness and mercy may follow them, and that they may have a prosperous and happy life together.

ILLNESS.—We regret to learn the severe illness of the Rev. Mr. Cole, who has been suffering from typhoid fever, as also another member of his family. Though out of danger, he is still extremely weak and is unable to attend to the correspondence with his friends, which for some weeks has accumulated to a considerable extent—his friends perhaps wondering what can be the cause of the delay.

TULLAMORE: St. Mary's.—A festival in connection with the Sunday-school of this church was held at the Parsonage. Notwithstanding the very unfavorable state of the weather a very large number assembled. After partaking of an excellent tea "the Christmas Tree Carol" was sung, when each of the scholars was made the happy recipient of a beautiful gift from the tree, which reflected much credit on the ladies who had displayed so much good taste and ability in decorating it. The most amusing part of the entertainment was a "Fish Pond," which was erected for the occasion and which furnished more or less satisfaction according to the excellence of the catch each one was lucky enough to make. The proceeds \$17 will help to replenish the school library. After singing a hymn the proceedings closed.

St. John's, Castlemore.—A festival in aid of the Sunday-school was held on the 1st of January, which was a success in every particular, exceeding the most sanguine expectations which had been formed. An excellent tea was provided, reflecting great credit on the ladies of the congregation. About five o'clock P. M. all repaired to the church which was filled to overflowing, where an address was delivered by the Incumbent, the Rev. W. Grant, after which several recitations were given by the children. The Tullamore choir kindly lent their assistance rendering most beautiful music. The proceeds of the evening amounted to \$60. The Rev. Mr. Boddy, has been appointed by the Lord Bishop, to preach the sermon before the Synod on Tuesday next.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

BARTON AND GLANFORD.—The Rev. Wm. Green, formerly of Huron Diocese, has been appointed assistant minister in this parish. His address is Rychman's Corners, P. O., Ont.

The Mission Board of the Diocese of Niagara, on the 22nd, inst., passed a resolution reducing the grants to the several missions of 1. Dunnville, Port Maitland and South Cayuga; 2. Nanticoke, Cheapside and Hagarsville; 3. Binbrook and Saltfleet; 4. Grantham, Homer and Merriton; 5. Harriston, Clifford and Drew; 6. Arthur; 7. Mount Forest.

The result of this reduction will be two-fold: First the necessity of increased efforts towards self-support of parishes, and Secondly, greater ability of the Mission Board to advance outposts or establish new missions. On looking over some of these names of old parishes of the Diocese of Niagara, we are surprised that they have been so long the recipients of a fund intended only to help the poor and weak missions of the Church.

Nanticoke.—Rev. Gabriel Johnstone, recently from Colorado, has been appointed to Nanticoke, Cheapside and Hagarsville. His P. O., is Nanticoke.

HURON.

(FROM OUR OWN CORRESPONDENT.)

SARNIA.—A very interesting and enthusiastic missionary meeting took place in St. Peter's Church, Indian Reserve, on Monday, January 21st. The church was crowded to the door. The Rev. J. Jacobs, missionary in charge, occupied the chair; very interesting and pleasing addresses on the missionary work of the church were delivered by the Revs. Messrs. J. Chance, of Kanyeangeh, Grand River; T. S. Ellerby, Sarnia, and H. Banwell, of Port Huron, Michigan, U. S. The first named gentleman addressed the Indians in their own tongue, viz.: the Ojibway. The Indian choir and congregation sang at intervals several well-known Missionary Hymns in the native tongue. Diagrams of mission scenes in Africa were exhibited at the close of the meeting which were highly interesting. The collection and subscriptions amounted to \$42.

KETTLE POINT, LAKE HURON.—The missionary meeting at this station was held on Saturday, January 26th. The little church was well filled by the natives of the place, who were anxiously in waiting to hear addresses bearing on the great work of missions, and also ready to cast their offerings to advance the blessed Redeemer's kingdom. The Rev. J. Jacobs, Pastor, presided over the meeting. The deputation consisted of the Rev. W. Johnston, of Park Hill, and the Rev. S. R. Asbury, of Forest; the latter gentleman gave a most interesting and pleasing account of his missionary labors and experiences in East India. The singing by the natives was exceedingly good. The collection and subscriptions amounted to about \$20. This was one of the best and most enjoyable meetings ever held here.

CONFIRMATION.—His Lordship the Bishop of Huron held confirmation on Sunday, the 27th inst., in St. Ann's Chapel, Hellmuth Ladies' College, when a small class of the lady-pupils, who had remained during the Christmas vacation, were confirmed in the newly consecrated chapel. The Very Rev. the Dean of Huron, assisted His Lordship. This very handsome chapel is on the college ground, a few paces southeast of the college. In the auditorium there are pews for 200 persons, and in the chancel there is place sufficient for a large choir, having on one side the vestry and on the other a handsome pipe-organ. The windows are all of stained glass, the chancel window especially ornate. The side windows are of a light green ground with the *fleur de lis* of a pearl-white in each compartment, and the window having a darker border with the trefoil of a different shade. The site of the college and chapel is one of the finest in the neighbourhood. It is a gently rising ground with the north Thames winding round its base. It commands a beautiful prospect to the south of the city and the intervening grounds, and to the west a very fine farming country, with woodlands, fields, farm-houses and river. The bishop has had the chapel built at his sole expense, the cost being fully \$6,300.

WESTMINSTER.—St. Ann's Church at Hall's Mills (or Byron) was consecrated on Sunday, the 27th inst., by His Lordship the Bishop of the Diocese. This church was built some years ago, chiefly through the exertions of the late Charles Hall, Esq., and Mrs. Lee, widow of Hiram Lee, M.D. Some few months since it was reopened for divine service after having been closed for some years. Through the exertions of Mr. Kains and other faithful members of the church it has now been thoroughly repaired so as to seem quite

a new building. During the time it lay neglected it was put to various uses, but those evil days have passed away. On last Sunday afternoon the third after Epiphany the Bishop of Huron consecrated the renewed church to the service of the Triune God. The evening service was said by the bishop, assisted by his chaplain, the Rev. J. W. P. Smith. The bishop preached to a large congregation.

MISSIONARY MEETING IN AN INDIAN CHURCH.—A very interesting and enthusiastic meeting was held in St. Peter's Church, Sarnia, Indian Reserve, on the 21st instant. The church was crowded. The Rev. J. Jacobs occupied the chair. Very interesting addresses on the missionary work of the church were delivered by the Revs. J. Chance, T. S. Ellerby and H. Banwell. Diagrams of mission scenes in Africa were exhibited with which the congregation were greatly delighted. The collection and subscriptions amounted to \$42.

The Rev. Wm. Daunt, of Thamesford, has been appointed Rural Dean of Oxford in place of Canon Hincks, now Rector of Galt.

LONDON: St. Paul's.—The extreme opinions of Calvinists and Universalists having now been brought so prominently before the minds of all classes, the question of future and eternal punishment has become the topic of the day. Even members of the church, who are less liable to be moved by every breath of popular caprice, are agitated, though perhaps less so than others, by the generally prevailing epidemic of restless scepticism. On Sunday, the 27th inst., the Rev. Canon Innes preached a sermon, having special reference to the question of eternal punishment deeming it right that he should not be altogether silent, in those days, on such a subject, lest his silence might be misconstrued. His text was 1 Tim. 2: 4;—"Who will have all men to be saved and come unto the knowledge of the truth." He argued in accordance with the text chosen that God willed all to be saved—to come to the acknowledging of the truth. This he showed to be unmistakably the teaching of the Word of God—that God also has given to man a free will, and that if, notwithstanding, God's will that all should be saved, if, after He gave His Son to die for men, and the Holy Ghost to sanctify their hearts, they still refuse, then the result is eternal punishment—everlasting banishment from the presence of God, while the result of man's acceptance of the salvation so freely offered is everlasting joy in heaven. He showed that the terms eternal, everlasting, applied to a future state of happiness signify neverending, and that, as applied to a future state of punishment, they must bear the same signification. We can arrive at no other conclusion than that the blessedness of the righteous is neverending. But is the condition of the wicked to be forever? There are passages of Scripture declaring the condition of those who have refused all offers of mercy to be eternal. The Spirit pleads with man here and says "Now is the accepted term;" and there is no repentance beyond the grave.

WALKERTON.—The annual missionary meeting was held on Friday, the 18th instant, in St. Thomas' Church. Evening prayer was said by the Rev. Mr. Campbell, of Seaforth, who also delivered an eloquent address, setting forth the urgent needs of the diocese and the great necessity of immediate action to supply them. Addresses were also delivered by His Honor Judge Kingsmill and A. Miller, Esq. A good collection was made at the close of the meeting.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The missionary Bishop of Algoma, will (D.V.) visit, and, where required, will hold confirmations, as follows, during the months of February and March, in the Muskoka, Parry Sound and Nipissing Districts: February 3rd to 8th, Gravenhurst mission; 9th to 15th, Bracebridge mission; 16 to 18th, Port Carling and Joseph Lake; 19th to 25th, Mary Lake mission; 25 to March 5th, stations served by Rev. W. Crompton, travelling missionary, including Rosseau; 7th to 16th, Parry

Sound mission, including late Nipissing and parts adjacent.

The Bishop acknowledges with thanks the receipt of \$13, per Rev. Canon Townsend, Amherst, N. Scotia.

British News.

The gentlemen who persist in rioting at St. James' Hatchem are beginning to pay for the privilege. Two of them have been fined £5 each or thirty days imprisonment. A more becoming amusement could easily be procured for far less money.

The society for promoting Christian Knowledge has contributed £10,000 towards a college in the neighborhood of London for the training of pupil teachers for church schools.

A woman in her 100th year has lately been confirmed in St. Paul's, London.

NOBLE ILLUSTRATION.—Lord Carnarvon, in addressing the people of Birmingham, used the following illustration: "Travellers tell us that in some of the Eastern seas, where those wonderful coral islands exist, the insects that form the coral within the reefs, where they are under the shelter of protecting rocks, out of the reach of wind and wave, work quicker, and their work is apparently sound and good. But on the other hand, those little workers who work outside those reefs, in the foam and dash of waves, are fortified and hardened, and their work is firmer and more enduring. And so I believe it is with men. The more their minds are braced up by conflict, by the necessity of forming opinions upon difficult subjects, the better they will be qualified to go through the hard wear and tear of the world, the better they will be able to hold their own in that conflict of opinion which after all it is man's duty to meet."

INDIA.—Matters are so far improved by a copious fall of rain that a day of thanksgiving for the removal of the drought has been held in the Presidency of Madras.

The Jowaki Expedition has established itself in Bori Valley, without any casualty to the British.

The Mahometan population hear of the reverses of their co-religionists in Turkey with much less excitement than formerly.

Cooking by the Solar says has been successfully tried at Bombay.

The Bishops elect of Rangoon and Lahore were consecrated at Westminster Abbey on St. Thomas' Day, Dec. 21st.

The Rev. Edward Craig Stewart, for many years a missionary in India, has accepted the bishopric of Waiapu, New Zealand.

—The Church of England shows great strength in the Australian region. In 1870 and 1871, out of a total population of 1,920,000, the Anglican Church had, in these colonies, 769,147 adherents; the Roman Catholic, 443,926; the Presbyterian, 264,066, and the Wesleyan, 214,960. The total population had, in 1876, risen to 2,322,503, of which 919,000 pertained to the English Church.

Correspondence.

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

CLERICAL TITLES.

DEAR SIR,—Your correspondent, B. A., this week, deals with the question of clerical titles. Allow me also to ask why titles should be given, received, or assumed, which are without foundation? Fully concurring with him as to the signification of the pretentious term "Rector," does it not present something of absurdity that when a clergyman is supported by the voluntary contributions of the faithful he should be so styled. In one diocese they have what they call "Synodical Rectories," which are simply parishes where the congregation does, as Methodists,

Baptists or Presbyterians do in the same locality, and with no greater means, viz.: pay the whole stipend of their minister without missionary aid. Why should we assume high sounding, and as the illustration, by no means uncommon, given by B. A. shews, merely *secular* titles. Do not let us ape that which does not belong to us. But I must not go too far, or I shall be led to enquire something about "Canons," more especially with the distinction we have of "Canons" and "Honorary Canons." I can understand when there is a "Cathedral Foundation," the use and meaning of these designations, but what are they here? All that I, in my ignorance of their duties and office, know, is that they appear to have to read the service at the opening of Synod, and therefore being so selected, may be looked up to by the younger clergy as special models of excellence in liturgical reading. But, even so far as the Synod is concerned, the days following the first often find a sad running about to obtain clergy to perform the duty. Let us have nothing unsubstantial and unreal, let us give no occasion to a cynical Carlyle to write about "Shams," or to a pious Bibliocist to look at us, and exclaim "Surely every man walketh in a vain show." SPADE.

SYNOD LAY-MEMBERS.

DEAR MR. EDITOR.—I read the "Introduction" to correspondence this week, and while I could not but feel that you were quite right in your reference to 32 Vic., cap. 5, sec. 2, I could not help lifting my hands in deep gratitude, that we had an Act of Parliament to tell us how we were to constitute a Synod of Christ's Catholic Church; for, if we had been left to the "Acts of the Apostles" instead of the "Acts of Parliament," we would never more have given the laity power to legislate for the church at all, nay had we even gone to other parts of the Book, which some say is their "religion," we would not have recognized the laity as rulers in the church, but should have been compelled to destroy any shadow of popularity, we might have, by telling them, however meekly, to "obey them that have the rule over you." This would never have done. How grateful we ought to be that 32 Vic. cap. 5 saves us this trouble, and that any man, however, ungodly and profane, who attends church services, can help to constitute a Synod. ERASTUS.

IS THERE DISCIPLINE IN THE CHURCH?

SIR:—In view of the case to which he refers, "Churchman" may well make the above inquiry. I am happy to say that I was no party thereto. On the 9th inst., Mr. Brookman called on me; after some conversation, I enquired the object of his visit to Collingwood, he told me, "That his friends next door had telegraphed for him to come and arrange some business transactions." I then asked him what stay he intended to make, he replied, "For a few days; that he was taking a little holiday" but not one word of the true object of his visit, which I have since ascertained, and subsequent events proved, was to preach in the Presbyterian, Anabaptist, and Methodist places of worship. It was for this purpose and no other, as I feel assured, that he came to my parish. Next day a scandalized Churchman told me of his doings on the previous evening, and in consequence I felt called upon, however unpleasant the duty, to address to him a letter as follows:

The Rectory, Collingwood, Jan. 10th, 1878.

Rev. and Dear Sir: I was not a little astonished to hear that the object of your visit to Collingwood was not, as you told me on Tuesday, "To transact some business matters with the people next door," but to hold religious services and to preach in places of worship here other than the Church. Would it not have been more manly on your part to have mentioned this to me at our interview than to have come so sneakily into my parish and to have acted as you have done? On the occasion I refer to, you boasted in no measured terms of your sins having been forgiven; did you include in the catalogue prospective sin, that of breaking your ordination vow? Or have you so often broken it that it now seems a trifle to you? I said that I was "astonished" at your conduct in this matter; I ought not to be so, as I have heard of your erratic proceedings long since. I

find it my duty to acquaint your Bishop and also my own, into whose diocese you have intruded; but, perhaps, you care little for this. It is a feature of your school of co-religionists to regard discipline, even when sanctioned by oath, very lightly, and I fear that you are not an exception. Yours truly,

STEPHEN LETT.

The Rev. W. Brookman.

To this Mr. B. made no other reply than to continue the offence.

This is not the first time that this same Rev. gentleman has acted in a similar irregular manner in this parish. My predecessor, the Rev. John Langtry, tells me that he attended and conducted service in a Darbyite, or Plymouth Brethren house (as they call themselves) in his time; that he complained to his, then Bishop Cronyn, who closed a somewhat lengthened correspondence by a promise that Mr. Brookman would never repeat such an irregularity in his parish again. How well that promise of the Bishop has been observed, let recent events declare.

I know not, I am almost ashamed to say, how far our canons go to meet such a case; but if they are not sufficiently stringent, I trust that some member of the next Provincial Synod will bring in a canon to meet a similar case, should such arise. STEPHEN LETT.

The Rectory, Collingwood, Jan. 28, 1878.

DIocese OF ONTARIO MISSION FUND.

MR. EDITOR: As the action of the Mission Board is being discussed in your paper, and as there seems to be a misunderstanding as to what was done in Synod, I should like, with your permission to make a few remarks. The resolution adopted by the Mission Board and presented to the Synod reads as follows: "The Bishop having consented to allow the interest of the Sustentation Fund for one year to be used, resolved, that the missions under class 1 and 2 (excepting the Mission of Lyn) and class 3 be placed in class 4, and Moulinette be placed in class 5." I have given the substance of the resolution. This resolution meant the destruction of the classification scheme, which had worked well in the Diocese for some years; and although no figures appear on the surface, it included a grant of \$1350 to twenty-two missionaries, most of whom never expected and never applied for a grant. Will it be believed that the same report which recommended this grant of \$1350, informs the Synod that "we shall have a deficiency of about \$4,500 on the 31st Dec. next?" I remember the time when the Board could not be induced to make the smallest grant, if the Secretary stated there were *no funds*. But all this is changed; the Board is impressed that it is in debt. What more natural than that some member should move that the interest of the Sustentation Fund be devoted to the payment of this debt. But on the principle, "in for a penny in for a pound," some one suggests, let us vote \$1300 to increase the salaries of those good, patient, missionaries who have not bothered us with applications, perchance they will return it seven-fold into our bosom. The Bishop comes before the Mission Board and says, in effect, "I think that the salaries of certain of our missionaries are not sufficient and should be increased. Now, if you will put the missions in class 1, 2, and 3, with one exception, in class 4, and move one in class 4 into class 5, I will provide the funds to pay the increase of salary from interest of Sustentation Fund, for one year." You will observe that the Bishop only pledged the interest of the Sustentation Fund for one year. But can anyone suppose that those twenty-two missionaries who had divided the \$1350 among them would not expect the grant to be continued from year to year. If continued, from what fund would it be paid? Thus, for a paltry sum of \$1350, which the Board was pledged to dispose of as the Bishop dictated, the Board was prepared to destroy the classification scheme and to make grants to certain missionaries which it could not possibly continue without manifest injustice to the destitute parts of the Diocese. Now, there were two ways in which the Mission Board might have met this proposal of the Bishop's. First, they might have referred him to a resolution of Synod, which the reader will find on page 1107 Synod

Report, which reads as follows: Moved by Rev. C. P. Emery, and seconded by the Rev. C. Forrest "That as soon as the Sustentation fund of the diocese reaches the sum of \$30,000, the interest be no longer added to the principal, but be appropriated for missionary purposes within the Diocese, under the direction of the Mission Board.—Carried.

Now there are twenty eight members on the Mission Board, all members of Synod, most of them no doubt present in Synod when this important resolution was passed, but they all seem to have forgotten it when the Bishop rose and said I claim the control of the Sustentation fund. The father, and the step-father of the resolution were present then, and sat still while their dear offspring was choked in their presence: not one of the twenty eight rose to remind the Bishop that the Synod had decided that the interest of the Sustentation be appropriated for missionary purposes under the direction of the Mission Board. No member of the M. B. took this ground because all seem to have forgotten the resolution of Synod, but was there no other ground they could have taken which would have freed them from the difficulty? I presume that the Bishop had no wish to destroy the classification scheme. No wish to place the Mission Board in the false position of making grants which it could not possibly continue. I presume his sole object was to benefit certain missionaries whose salaries he deemed insufficient; that being the case the Board might have said to his Lordship, you claim full control over the interest of the Sustentation Fund: we are not prepared to dispute your claim, being ignorant of any resolution of Synod which would justify us in so doing. You think that the salaries of certain of our missionaries should be increased, we agree with you and regret that the funds at our disposal do not justify us in taking such a step; you express a willingness to increase the salaries of twenty two of our missionaries from interest of S. Fund, we shall be happy to instruct our secretary to furnish you a list of our missionaries with amount of grant made to each, and your Lordship can add to that grant as much as you please.

Yours,
R. LEWIS.

NIAGARA MISSION FUND.

DEAR SIR: Will you kindly add a few words to the report of the Niagara Board of Missions, as printed in your last number, so that section (1) may read as follows:

That to make a grant from the Mission Board towards the support of a clergyman residing in Guelph, although he might do some duty in adjoining parts, would have the effect of seriously injuring the Mission Fund, as the idea would be entertained that to ask for money for poor and destitute places, and then to give \$800 to Guelph, would be to ask for money under false pretences.

The liberality of the Church people of Guelph deserves every acknowledgment, but mission money must be used for mission purposes.

A MEMBER OF THE NIAGARA MISSION BOARD.

WINE FOR THE COMMUNION.

DEAR SIR,—I notice in yours' of the 17th January, a communication signed "A Constant Reader," on the subject, Bread and Wine used at the Communion. With regard to the bread used I think it matters but little whether it was leavened or unleavened, but as to the wine being fermented, I am surprised that there should be any doubt on the subject. Your correspondent asks if the wine used at the Passover was fermented and argues from analogy that it was not. I do not see what analogy has to do with the question, it is simply what is wine; if your correspondent will look for the meaning in the dictionary he will find it—"the fermented juice of the grape"—consequently it is not wine until it is fermented, and to prove this what does our Saviour say in St. Luke v. chap. 37 to 39 verses, "and no man putteth new wine into old bottles else the new wine will burst the bottles and be spilled, and the bottles shall perish, &c." And why does he say so? because in those days, I believe even at the present time in some wine countries wine is kept in the skins of animals or in other words in leathern bottles or bags, and as leather becomes

rotten when old, the expansion of the liquor during the process of fermentation would burst the bottles or bags. I assert that there is no such thing as unfermented wine, it must either ferment or become putrid. I could instance many other passages of Scripture in support of my arguments, but trust I have said sufficient to satisfy "A Constant Reader," that the wine spoken of in Scripture was fermented and consequently intoxicating.

Apologizing for taking up so much of your valuable space. Very obediently yours,
SUBSCRIBER.

THE MISSION FUND.

SIR,—I object strongly to the course advocated by your correspondent "G" writing in your last issue over the initial "G." Perhaps we need not be ashamed to solicit money during our pastoral visits for the mission fund any more than for the erection of church or parsonage. For my own part I have always felt a reluctance way a deep repugnance to the idea of soliciting money (except in the face of some exceptional and most urgent case of charity), when visiting my people. Such an appeal with the production from the clergyman's pocket of a collector's book, forms neither a suitable introduction to, nor leaves a salutary impression upon the domestic circle.

Again the publication in the Mission Board's report of individual names and subscriptions of one dollar and upwards (as if the widow's mite were not worthy of a place alongside the rich man's abundance) may be a stimulant to excite larger donations, but it is one of an unhealthy and unworthy nature. Both on scriptural and business grounds the clergyman should not be the principal collector of such funds. Nor would it be an edifying spectacle to see the clergy at a missionary meeting assume the duties of the lay officers of the congregation and present the offertory plates to the people. The priest's office is to receive the alms for the poor and other devotions of the people from the deacons, churchwardens or other fit persons appointed to collect the same, and to then humbly present and place the same upon the Holy Table.

If the clergy begin by assuming the role of principal collectors they will end by being delegated to the sole collection of funds. I do not, however, thus disparage the well meant system of "G" without offering in its place something which will, I believe, meet the two chief objections to the present common method of obtaining annual parochial collections towards the mission fund.

I will briefly state the objections: 1. The usual unpreparedness of the parishioner at the time when the collector calls. 2. The lady (generally young) collectors. To meet these we must provide some simple plan by which the people may have due time to consider the object of the application, and by which also the offerings may be made directly through the clergyman and churchwardens of the parish. To accomplish this I propose, that which I believe, has been before done in some parishes, an envelope with instructions printed on it as below, placed after the usual annual sermon or missionary meeting in the hands of each parishioner.

The following form will explain the use of the envelope:

MISSION FUND
OF
DIOCESE OF _____ A.D. 187 .
PAROCHIAL COLLECTION
from

Mr. _____

Please to enclose the amount you will contribute this year to the above fund and return on the Sunday offertory plate, on or before _____ day of _____

By request of
The Clergyman and Churchwardens.

To this may be added some appropriate text from Holy Scripture.

The amount thus given may be placed to the credit of each member in the usual collector's books, and at the expiration of the limit of time for returns, if it be found necessary, duly appointed collectors might then visit any who had not

responded to the call, or to whom the envelope had not been tendered.

My next neighbor is joining me in experimenting on this system this year, and with your permission we will report results as compared with former years in your columns. W.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XIX.—NORLE VISITORS.

Daisy was feeding the poultry in the farm-yard the morning succeeding Christmas Day, when Lord Penruddock and the gentleman who had been at church with him appeared at the gate which led into the road. They stopped there to look at her. She was surrounded by turkeys, peafowl, barn-door cocks and hens, ducks, and geese. Some pigeons, and a few bold robins and sparrows, strutted about on the outskirts of the group, and hungry crows and blackbirds hovered near. She held a basket on her arm and a dish in her hand, whence she took handfuls of corn, potatoes, or bread-crumbs, to scatter amongst the poultry at her feet, or throw broadcast to the more distant pensioners. Gwylfa sat at her side, watching her and her large family meditatively, and occasionally barking at some audacious fowl, reproved for greediness by his young mistress. One gobbling turkey-cock with outspread tail seemed particularly aggressive, and was frequently repulsed, but only to come forward again with renewed impudence.

"You are the most forward bird in the poultry-yard," said Daisy, with a majestic wave of the hand; "I shall call you my Lord Penruddock."

The stranger was so much engrossed by it, that he scarcely heard Lord Penruddock say that they would cross the farm-yard instead of going to the front. They did so, and unexpectedly intruded on Daisy.

"Why will you call that great brute Penruddock?" asked his lordship.

"Because he is so bold, my lord," replied Daisy, curtsying to the stranger as he lifted his hat to her and asked to be introduced.

"Miss Pennant—Sir George Walpole," said Lord Penruddock, curtly.

Daisy had only once before in her short life been introduced formally, and that was to Lord Penruddock himself. On that occasion she believed that she had made, as she expressed it, a milk-maid curtesy, on this she scarcely knew why, she was impelled to hold out her hand. Sir George Walpole was middle-aged, and had such grave grey eyes, and such a sad smile, that her heart warmed towards him. An expression of admiration and interest passed over his features as he looked at her.

"You never shook hands with me in your life," said Lord Penruddock, reproachfully.

"No, my lord, never," replied Daisy, gravely.

"He is too bold," said George, smiling quietly. "But we are intruding on your work," he continued. "I took the liberty of calling to inquire for an old friend. Is Mr. Ap Adam at home?"

"I think not, sir; but I will see," replied Daisy; "will you kindly go round to the front?"

Daisy quietly scattered the remaining food amongst her poultry, and walked through the passage to the hall where she had left Mrs. Pennant and Caradoc a short time before. She told them of the visitors, and Mrs. Pennant bustled to the front door, while Caradoc had been reading near the fire, stood up, his book in his hand. He mistrusted Lord Penruddock, and looked at Daisy to see how she took his visit.

"I have nearly forgotten my Welsh, Mrs. Pennant," said Lord Penruddock, as he entered; "and my friend knows none. But here are your son and Miss Pennant, who can interpret for us."

He looked at Caradoc, who bowed stiffly. They met as strangers, for their intercourse, such as it was, had not been renewed since their boyhood. Sir George Walpole, however, at once addressed Caradoc.

"You can give the information I seek, sir. May I sit down in this warm corner?"

He took Mrs. Pennant's chair; while Lord Penruddock talked to Mrs. Pennant indifferent Welsh, and to Daisy in English.

"I understood that a gentleman who calls himself Ap Adam resides here," began Sir George; "can I see him?"

"He left this morning, and said we were not to expect him back to-day," replied Caradoc.

"Provoking! I am positive that he is an old friend of mine, whom I have not met for twenty years. Did he always call himself Ap Adam?"

"He has been here and in the neighborhood fourteen years, and has been always known by that name. He has lived with us twelve years."

"What occupation does he follow?"

"He was so good as to teach my brother, sister, and myself, as long we went to school; now he is engaged in antiquarian research."

"Strange! Your are sure of his name?"

"Certain. It is Ap Adam. He is Welsh, and a clever linguist."

"When he comes back would you ask him to call on me at Craigavon Castle?"

"He never goes there, sir; I do not think he would call."

"Then ask him to write. Or will you write to me when he returns, and I will come and see him here, with your permission?"

"He may not be back for weeks. We never know when to expect him."

"Then write to me in London. There is my card. Have you ever been in town?"

"I have just left it; and shortly before I left I think I had the honour of seeing you. I was assistant to Dr. Moore, when you consulted him, and he was good enough to give me opportunity of seeing the illustrious Sir George Walpole." Caradoc bent his head respectfully.

"Ah, they made too much fuss about me. I only did my duty, and if I faced death it was because I did not greatly care for life. When you come to town again you must pay me a visit. What do you say to an army surgeonship? You might make your fortune abroad with your face and figure."

"I have promised my mother to settle at home, sir; otherwise I should like to see the world."

"That seems a pity. Is it not to throw yourself away? though, doubtless, you may be happier in this quiet spot than in a more enlarged sphere. Of course you know the Earl of Craigavon?"

"As his tenants, nothing more. My family have rented this farm for centuries."

"But—you are people of education. Excuse me; I mean no insult to the yeoman, only you and your sister seem—; well, you understand what I mean—not exactly country bred."

"We owe our education to Mr. Ap Adam, sir. He is unquestionably a gentleman."

There was a slight asperity in Caradoc's tone as he said this, which Sir George Walpole understood.

"And he, or Nature, or honest parents, have managed to make a gentleman of you also, my young friend," he said, rising, "and a gentlewoman of your sister," he added, looking towards Daisy, who was replying to some question of Lord Penruddock's with that sort of dignified respect that kept him at a distance. "Now, Penruddock, if you can tear yourself from the meshes of agreeable conversation, I—"

The rest of the sentence was interrupted by the entrance of the two Mr. Pennants and Michael.

"Glad to see your here, my lord," said the old farmer. "It is a good omen when landlords and tenants meet in the farmsteads. And you will one day be my grandson's landlord, if not ours."

"We shall never agree: we are already too much set up," replied Lord Penruddock, glancing at Caradoc, who was naming Sir George Walpole to his father.

"This is indeed an honor, sir," said David Pennant, bowing low. "Even here we have heard of the fame of the great General Walpole."

Caradoc translated his words, and Daisy, escaping from Lord Penruddock, went to his side. Sir George glanced from her to her reputed parents—the dark good-looking farmer and his placid helpmate.

"Are you the celebrated general of whom the master read and spoke, sir?" she asked, eagerly. "who saved the poor natives from famine at the siege, and ended the dreadful war?"

"Is 'the master, Ap Adam? and did he say he knew me?" asked Sir George.

"Yes, sir; but though he shed tears at the wonderful and stirring account, he did not say he knew you. Indeed, I do not think he does, or he must have told us, he would have felt so proud."

"And I have never before felt so proud as now," returned Sir George, glancing at the group who surrounded him, for all the little party were now gathered about him. "To be thus welcomed is some compensation for labour and sorrow."

"Oh, sir! you who have done such good must be happy!" exclaimed the old farmer.

Sir George looked at him inquiringly, and Caradoc interpreted the words. He held out his hand to the old man, who grasped it: after which David offered his, with the instinct that makes an honest man long to claim brotherhood with the great and good.

"And Michael, sir, who read of the poor women and children in the war, and scarceness, till he could read no longer for the tears," said Daisy, her own eyes glistening with the moisture of feeling.

"Another brother?" asked Sir George, as Daisy touched Michael, who was standing by.

But Michael, bashful and retiring, shrunk back.

No part of this little scene escaped Lord Penruddock. Here was a stranger who, through the reputation of high deserts, and by a courteous manner, had won the hearts and confidence of people whom he had himself known for years, yet who scarcely ventured to address him. Here was a man who had won rank, fame and fortune, by merit, gladly received where the Earl of Craigavon scarcely deigned to set his foot, and who was greeted, when he did, with a distant respect, neither born of love nor servility. Here was General Sir George Walpole, honoured by these people and at home with them, while he, Lord Penruddock, their master, was all but overlooked! Was it offended pride or self-reproach that induced him to turn on his heel and leave the room?

"I must wish you good-bye," said Sir George Walpole, hastily, aware of this sudden exit. "I trust we may meet again. I shall depend on you to keep me informed concerning the master," to Caradoc; "and on you to keep a little corner in your warm young heart for one who has no daughter to love him as you love your parents."

He held out both hands to Daisy, who put hers into them. The tears which had been gathering, she knew not wherefore, fell; and while he was shaking hands heartily with the other members of the family, she turned to the window to conceal her strange emotion. Lord Penruddock was waiting without, and waved his hand to her. She watched him and Sir George until they disappeared, then, looked round and saw Caradoc. The others were at the door, seeing the last of their visitors.

"Why do you cry, Daisy?" he asked, tenderly. "I cannot tell; perhaps the sight of a hero brings tears, as does a sunset or a poem. I wish he had not come!"

"Oh, Daisy! it is something to have had him in our house. I would I were great and noble!"

"You are—you must be, Carad. You have already saved many lives, and will save more. Is not that heroic?"

CHAPTER XX.

GAIETY AT THE CASTLE.

Lord Craigavon was prevailed upon by his son to give an entertainment on a more magnificent scale than usual in honor of Sir George Walpole. As the earl had his private views when he invited this celebrated man to the castle, he yielded to Lord Penruddock's request more graciously than usual. Sir George was not only a hero, but a nabob, and without wife or child. It was reported that he was looking out for a wife, and the earl had fixed on one for him. This was his daughter, the Lady Mona. His lordship might have made a worse choice for her, as Sir George had not only made one of those fabulous fortunes amassed in those days by men in the Company's service in India, but had a high reputation as an officer of distinction, honor, and probity. If he had wealth, he had not gained it by malversation; if fame, he had not acquired it by oppression or cruelty to a subject people. He was not an old man, though Lady Mona possibly thought him so; and he was a gentleman, and good-looking. Al-

though he boasted of the name of Walpole he was but distantly related to the celebrated Horace Walpole, though lineally descended from Mr. Robert Walpole, father of the first Earl of Oxford; Sir George, however, took a commendable pride in having worked his way to reputation unaided by his family or party, and had seen enough of life to appreciate at their just value the honors and titles it brought.

Neither did the earl value the honors and titles, but he esteemed the lacs of rupees which were to turn into solid English gold. Unfortunately, Lady Mona cared neither for the one nor the other; and when the earl, through his countess, gave her to understand what his views were, she declared to her mother that she hated Sir George, and would marry no one but her cousin Everard.

Such were the castle politics on the day of the state dinner, ball, and supper, given in honour of General Sir George Walpole. Nothing so magnificent had been seen during the present earl's reign. All the nobility and gentry within twenty miles and more were invited, and the castle was alive again, after a comparative death for a quarter of a century.

It was the Lady Mona's pleasure that Daisy should be bidden to see her and the countess dressed, and Daisy, nothing loth, obeyed. Michael had also been summoned, for the old harper was ill.

When Daisy, with Michael carrying his harp, set out for the castle, Caradoc, turning his back upon them, took the opposite direction towards the Esgair, in order to light its beacon; for the afternoon had been somewhat threatening. He saw the white horses in the sea, and knew that when they appeared, and the wind set north-west, there was danger that the ships might be sent towards the quicksands—and the wreckers knew it also.

"You look pale, Michael. Let me help you with the harp," said Daisy.

"I am only nervous, Daisy."

"But you play so well! And you will see Sir George Walpole! Oh, Michael, I wish I were you!"

"I almost wish you were, Daisy. You are better fitted for it than I; for you have been already often to the castle, and I never."

When they reached it, Michael was at once conducted to the great entrance-hall, and placed in the harper's seat near the banqueting-room, while Daisy went to the Lady Mona's apartments, as usual. She was received by Miss Manent.

"I have had my notice in form from the Earl himself, Daisy," said that Lady.

"What a happy release!" exclaimed Daisy, involuntarily. "Now you will be your own mistress, and can come and stay with us. Mother says she hopes you will honour us by a visit."

"Oh, if I could! but I must go with the family to town."

Daisy's protest was interrupted by Morris, who summoned them to the countess's boudoir.

"Just one glance, Daisy, before we go down," said Lady Mona, proudly. "I thought you would like it."

"Oh yes, thank you, my lady," said Daisy, and stood amazed before the countess and her daughter.

The earl had unlocked the strong box in which he kept the family jewels, and they literally blazed with precious stones. As they stood in the tapestried room to be admired, they looked like pictures that had walked out of their frames. The countess wore training black velvet, point lace, feathers, and diamonds enough to dower her daughter. The Lady Mona was dressed in white satin, white opals and emeralds encircled her neck and arms, and shone in a tiara on her head amid the drooping feathers. They carried pictured and jewelled fans, were stately and tall, and stood before the country maiden and the governess conscious of rank, beauty, and superiority.

"They are like a queen and princess going to court. Surely Vashti and Esther were never more beautiful!" thought Daisy.

"You can look over the great staircase and see us go into dinner, and perhaps, watch the ball afterwards," said Lady Mona, glancing back at her, as she and her mother went down the corridor.

The Lady Mona was no longer pale and sickly. Hope and joy had brought back her bloom, and

cheerful society her spirits. Her brother had not returned accompanied by Captain Everard Soames in vain.

As Daisy and Miss Manent followed her and the countess at a humble distance of time and space, they noted the change; and the latter said, "Lady Mona has been so kind of late that I shall grieve to leave her after so many years."

"You will find some one kinder still," was Daisy's straightforward answer.

When they reached the great oaken staircase they heard the sound of the harp.

"It is Michael," whispered Daisy, breathlessly; "he is frightened, for he does not play his best."

She strained over the banisters, and caught sight of the harp, but not of him. Her attention was soon distracted by hasty steps in the corridor.

"Miss Pennant!" exclaimed Lord Penruddock, who was hurrying down to his guests.

Daisy started as he laid his hand on her shoulder, too familiarly, she thought.

"I will meet you in the school-room after dinner," he added, in a whisper, and passed on, this time touching her hand, as it rested on the banisters. She blushed, and said, hastily, "Come away."

"Wait till we have seen Sir George Walpole, who is to marry Lady Mona," said her companion. In a few minutes the company streamed through the hall—a grand and goodly gathering, in silks and satins, uniforms and dress-coats.

"There he is: what has he on his breast?" whispered Daisy.

"His orders, his stars, and ribbons, and honours."

"I wish I were Lady Mona, with my hand on his arm; but not gloved. Will he ever shake hands with me again? I feel like Cinderella. Come away."

"One minute, dear Daisy. See! Lord Penruddock looks up, and kisses his hand to us."

Daisy recoiled; but she glanced again when Miss Manent said, "He has been invited, then."

This was Mr. Tudor, who was walking alone at the tail-end of the company.

"Why did they not ask you to dinner, and then he would have had a lady like the rest," said Daisy.

"Hush! that is the duke who takes in her ladyship," whispered Miss Manent.

"He is neither so handsome nor so great as Sir George Walpole. If I were a man I would be a soldier," returned Daisy. "Now they are all gone I will descend two steps, and look at Michael."

She did so. There sat Michael, playing mechanically, surrounded by a crowd of be-liveried lackeys. He glanced up, and her nod and smile seemed to inspire him, for the harp instantly produced its natural tones.

Michael was feeling sadly out of place, and wishing that he had not come. The sight of Daisy gave him momentary courage, but when she disappeared he relapsed into meditation, and played on dreamily. His thoughts wandered far back to the times when, as tradition said, his own ancestors possessed the castle, and he wondered whether they were more liberal to their musicians than the present earl. As sounds of revelry reached him from the banquetting-room, and as he glanced in at the magnificent display of plate and covers, of guests and domestics, of portraits and light, his mind grew giddy at the fancies they called up. He was, however, aroused from his dream by a footman, who said, sharply, "My lord begs that you will play up; his lordship has ordered other harpers from Llanmaes and Glandoby, who were to have been here this afternoon, and he is angry that they have not come."

Michael "played up," and, choosing more inspiring Welsh airs than he had before attempted, sought to compensate for the delay of the other harpers.

When at last the banquet was over, and he saw the guests, as in a dream, now crossing the hall, now entering another long suite of rooms, he paused to gaze on the magic scene.

"Do you not sometimes play martial music?" said a voice at his side, and turning, he perceived Sir George Walpole.

He instantly struck up a military air, into which he threw all his native enthusiasm.

"I scarcely thought there was so much tone in

the Welsh harp," said Sir George. "But surely I have seen you before; I seldom forget faces."

"When you did us the honor to call to inquire for Mr. Adam, sir," replied Michael.

Sir George was joined by the earl, who addressed Michael haughtily, though with a certain amount of courtesy.

"Michael Pennant, Brynhafod, I believe. It was well you came, for the other harpers have disappointed me. They are idle, worthless vagabonds, useless members of society, taking money and doing nothing."

A servant came up to him.

"The harpers have come, my lord. They would have arrived before but they have been delayed by the sea-fog. They came by water, and would have been decoyed by false lights and wrecked but for the witch's fire on the Esgair. The sailors saw it, and so brought them safely to land."

"What is the Witch's fire to me? Bid them play," said the earl with a frown.

Four harpers were ushered into the hall, bearing their harps. One of them was blind and led by a boy, his grandson. Michael rose, and yielded his place to him, telling him his name.

"I am glad to see a grandson of Pennant Brynhafod," said the old man. "But for the grace of the God in whom he trusts we should all have been dead men this night. The light on the Esgair should be called the angel's not the witch's fire."

He was scarcely seated before the harpers were summoned to the drawing-room. Michael said that as he was no longer wanted he would go home, but the old man begged him to remain, saying that he was all of a tremble and could not strike a chord." The others seconded the request, so Michael accompanied them to the room. They were all seated on a slightly raised platform at the end of this state apartment, and when Michael had placed himself a little behind the others on the left, he surveyed the scene. The room, the lights, the ladies, the painted ceiling, the frescoed walls, the splendours to which he was so unaccustomed, dazzled him, and he thought of Belshazzar's feast. Reflecting on the character of the earl, he almost expected to see the writing on the wall. He did not know the tune the harpers were playing, so he did not attempt to play it, and was able to watch the scene. Lord Penruddock was engaged with some "layde of high degree," and Michael thought his features were ruffled. The Lady Mona chatted with some one equally grand, and looked, according to his judgment, the star of the night. As she sailed down the room he could think of nothing but a swan—white, stately, soft as down. The earl and the countess were very quiet, so, he remarked, was Sir George Walpole.

Michael was startled from his observations by the sudden address of Lord Penruddock, who stood slightly below him, and said in English, which he knew the other harpers did not understand—"Where is your sister? I saw her before dinner, and have since been to look for her, but I cannot find her."

"She is probably gone home, my lord."

"Provoking!" muttered his lordship, and looked as if the light of the evening had gone out for him.

He had been to seek Daisy, in order to place her in some spot where she might see and not be seen, and where he might speak flattering words to her from time to time; but she had disappeared.

Michael was able to play most of the successive pieces, and joined the other harpers accordingly. But in the pauses between a country air and a minuet, he overheard, in part, a conversation not intended for him. This was between the Lady Mona and her cousin Everard. They had been talking together, and had stationed themselves near the musicians, to be out of hearing.

"I used every argument that one man can use to another, Mona," said the gentleman. "But it was of no use. If I had been rich, though as old and ugly as a satyr, your father would have listened; but, being poor, he was as deaf as a post. I talked for an hour, but all I could get out of him was, 'I am a poor peer, you are a poor soldier. The thing is impossible. I have no money, not a guinea, to give her. Everything is entailed on Penruddock. It cannot be, Everard.'

At last I got into a passion, and called him an old miser, and he turned livid, and ordered me to leave the castle."

"Oh, Everard, what shall we do!" said Lady Mona, in a voice of despair.

"Run away when you come to London. I see no other chance," whispered Everard. "It is death to part thus after our brief happiness."

"It will, indeed, be death to me. Cannot you speak to Penruddock? He can do anything with the earl," said Lady Mona.

"I have; and he says your father is bent on your marrying Sir George Walpole, who is a millionaire, and that Sir George is to have no voice in the matter. But Sir George is more than your slave, Mona. Shall riches or love prevail?"

"Love!" replied Lady Mona, in a husky agitated voice, putting her hand into her cousin's.

He held it a few moments, bent over it, and touched it with his lips. A faint colour overspread her face, then a deadly pallor.

"Go! go!" she said; "the earl is coming, and Sir George."

"Let me take you first to my aunt," he said, offering his arm.

Michael saw that she staggered as she took it, and watched them until they disappeared.

Shortly afterwards the earl came towards the harpers. He looked grim and angry, and they began to fear they had offended. But he singled out Michael, and said in his commanding way, "Fetch your brother; Lady Mona is ill."

Michael hastened away, and as he ran through the principal entrance, heedless of decorum, he saw Captain Everard jump into a carriage and drive off.

(To be continued.)

"THEY SAY."

"They say!"—ah, well, suppose they do:

But can they prove this story true?
Suspicious may arise from naught
But malice, envy, want of thought,
Why count yourself among the "they,"
Who whisper what they dare not say?

"They say!"—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say!"—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforward to "go and sin no more"?

"They say!"—Oh! pause, and look within;
See how thy heart inclines to sin;
Watch, lest in dark temptation's hour,
Thou, too, shouldst sink beneath its power;
Pity the frail, weep o'er their fall,
But speak of good, or not at all.

SELF-DEVOTION.

The essence of the Christian religion which most of us profess, which some of us practice, is sacrifice and self-devotion. The simple story which comes to us from Wednesbury illustrates its true spirit, and it stands in need of no embellishment. About eighteen months ago two men were at work in a stonemason's yard at Liverpool. Behind one of them was a huge block of stone which had been reared endwise. The other man, a young fellow of four and twenty, named John Hughes, saw the huge mass toppling over and threatening to crush his fellow. He sprang forward—the impulse to do so clearly shows the generous mind—and held up the stone for his companion to escape. He was a strong, muscular young fellow; but the strain upon his energies had been too great even for him—a blood-vessel burst, and from that time he gradually wasted away, and just on the eve of our great celebration of the advent of Him who is the perfect exemplar of self-sacrifice, the brave fellow fell on sleep. On Thursday a jury returned a verdict of "Death from natural causes." Even so. But as

we lay by the touching story in our memory we record, "John Hughes, a mason. He laid down his life for his friend."

So the spirit of Christianity expresses itself in noble practical ways.

WOMAN AS DESCRIBED BY VARIOUS FRENCH AUTHORS.

Only he who has nothing to hope for from a woman is truly sincere in her praise.—*Catalani*.

In everything that woman writes there will be thousands of faults against grammar; but also, to a certainty, always a charm never to be found in the letters of men.—*Madame de Maintenon*.

Men can better philosophize on the human heart, but woman can read it better.—*J. J. Rosseau*.

It is a universal rule, which, as far as I know, has no exception that great men always resemble their mothers, who impress their mental and physical mark upon their sons.—*Michelet*.

A woman frequently resists the love she feels, but cannot resist the love she inspires.—*Madame Fre*.

Love in a woman's life is a history; in a man's, an episode.—*Madame de Staël*.

There exists among woman a secret tie, like that among priests of the same faith. They hate each other, yet protect each other's interests.—*Diderot*.

No woman, even the most intellectual believes herself to be decidedly homely.—*Steal*.

Great and rare heart-offerings are found almost exclusively among women; nearly all the happiness and most blessed moments in love are of creating, and so also in friendship, especially when it follows love.—*Duclos*.

Providence has so ordained it that only two women have a true interest in the happiness of a man—his mother, and the mother of his children. Besides these two legitimate kinds of love, there is nothing between the two creatures except vain excitement, painful and idle delusion.—*Octave Feuillet*.

Most of their faults women owe to us, whilst we are indebted to them for most of our better qualities.—*Lemesle*.

WHAT THE BELL SAID AND WHAT THE PEOPLE SAID.

The quiet Sunday morning was broken by the tones of a church bell. Over the town floated its full rich music, and it came back again in faint echoes.

The bell seemed charged with a message to the people, which it was telling with all its might; and the message ran thus:—"Come—come. Come—come. Come—come."

But although well understood, it was not heeded by many; and this is what the people said who did not heed it, and what Conscience said to them:

Bell—"Come—come."

People—"We do not feel very well to-day."

Conscience—"Isn't it strange there are so many sick people Sundays? Many who are well enough on Saturday night are unable to go out on Sunday, and those who are sick on Sunday recover when Monday morning comes. It might seem as if some weekly epidemic visited the town with a full supply of headaches, colds, fevers, and other disorders."

Bell—"Come—come."

People—"The weather is too unpleasant to-day."

Conscience—"Yes, the weather on Sundays is always wrong—too hot, too cold, too wet, too cloudy, or too windy. Sunday heats are so exhausting, Sunday rains are penetrating, Sunday colds so piercing, that no one but the minister and sexton should go out to church?"

Bell—"Come—come."

People—"We have company."

Conscience—"Isn't there something said about the stranger within thy gates keeping the Sabbath holy?"

Bell—"Come—come."

People—"Our garments are not good enough."

Conscience—"There are a great many directions in the Bible about how we should come before our Lord, but the style and quality of clothes are not mentioned. The church is not a millinery establishment or a show-room. In old times the

rich and the poor met together, for the Lord is the Maker of them all."

Bell—"Come—come."

People—"We are better than some who go to church."

Conscience—"You may be much better than some, but are you satisfied with that? Will it do to tell the Lord so? There is something in the parable of the Pharisee and Publican bearing upon this point."

Bell—"Come—come."

People—"We haven't any seats in church."

Conscience—"Yes, there are always seats there for all who come. There need be no fear of intruding, for all are welcome; and there need be no fear of wearing out your welcome, for you are urged to come every Sunday."

And so the church-bell kept ringing out its message, "Come—come." And some heeded the message, came, and thanked God for the privilege of coming, and resolved to come always. Others still refused, and Conscience went to sleep, murmuring, ere it slept, "What shall it profit a man if he gain the whole world and lose his own soul?"

A MERRY HEART.

I'd rather be poor and merry than inherit the wealth of the Indies with a discontented spirit. A merry heart, a cheerful spirit, from which laughter wells up as naturally as bubble the springs of Saratoga, are worth all the money bags, stocks, and mortgages of the city. The man who laughs is doctor, with a diploma endorsed by the school of Nature; his face does more good in a sick room than a pound of powders or a gallon of bitter draughts. If things go right, he laughs because he is pleased; if they go wrong, he laughs because it is cheaper and better than crying. People are always glad to see him; their hands instinctively go half way to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic, who speaks on the groaning key. He laughs you out of your faults, while you never dream of being offended with him, it seems as if sunshine came into the room with him, and you never know what a pleasant world you are living in, until he points out the sunny streaks on its pathway. Who can help loving the whole souled, genial laughter? Not the buffoon, nor the man who classes noise with mirth, but the cheery, contented man of sense and mind! A good humored laugh is the key to all breasts. The truth is, that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous, you want to be told of it in a pleasant manner, not sneered at. And it is astonishing how frankly the laughing population can talk without treading on the sensitive toes of their neighbors. Why will the people put on long faces when it is so much easier and more comfortable to laugh? Tears came to us unsought and unhidden. The wisest art in life is to cultivate smiles, and to find the flowers where others shrink away for fear of thorns.

PRAISE OF OTHERS.

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the direct opposite, and seem to think nothing better than a little heart blame. They are mistaken, be as conscientious in their blame as they may. There are sore burdens enough in life, bitterness and pain enough, hard work enough, and little enough for it, to depress man and keep him humble, a keen enough sense of failure, succeed as he may; and a word of commendation, now and then, will brighten his heart, and send him on with new hopes and energy, and if he has any reasonable amount of brains at all, will do him no harm. Children are sometimes heartstarved for a little hearty praise. Conscientious teachers and parents refuse it on principle. They are conscientious fools for their pains. Boys will act up to the estimate put upon them, or at least try to, if they are worth their salt. A hearty word of commendation is meat and drink to them for the next endeavor. It is so with men. The strongest of us cannot work without some recognition of our work. We want to know that it is considered good. Our own judgments are not sufficient for

us. A "well done," now and then, makes us certain of better doing still, in the future. We are not speaking of the silly nonsense of flattery. We mean sensible, honest, hearty commendation, because a man deserves it. We mean the showing that a man's good work is appreciated, that the doer is regarded for the doing, and that other people are happy in his doing, and want to cheer him on to more. It will not hurt anybody, boy or man. To hold it back often does harm, and inflicts on many a sensitive soul sore pain. For our own part, we consider it only an honest man's duty, when he sees another man doing good work and doing well, to say so, and, and, if it will help him at all in his work, to say it freely and heartily. Sincere commendation is the wine of life. He who withholds it is a churl. He may be a pious churl, a conscientious churl, a churl from the best of motives, but he is a churl nevertheless.—

WHAT IS THE BIBLE LIKE?—It is like a large beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

It is like a telescope which brings distant objects and far off things of the world very near, so that we can see something of their beauty and importance.

It is like a treasure house, a store house for all sorts of valuable and useful things, and which are to be had without money and without price.

It is like a deep, broad, calm, flowing river, the banks of which are green and flowery, where birds sing and lambs play, and dear little children are loving and happy.

—The scriptures gives four names to Christians, taken from the four cardinal graces so essential to man's salvation—believers, for their faith; saints, for their holiness; brethren, for their love; disciples, for their knowledge.

—It is said that Henry IV, on one occasion, asked the Duke of Alva if he had noticed the eclipse that had recently occurred. He replied, "I have so much to do on earth that I have no time to look up to heaven." Alas! how large is the number of persons who have so much to engage them on earth, in the form of possessions, stocks, bonds, business, pleasure, or evil works, that have neither time nor disposition to concern themselves about heaven, or the eternal destiny of the soul!

SECRET PRAYER.—At this moment we need to know what the clearest ideas are concerning prayer, for some of us are in danger of falling into the devotional mood as a mere luxury. Some of us are perhaps on the edge of religion, and yet not out of the domain of mere religious sentimentality. It is important for a Christian to know what prayer is; but most important of all is it that the religiously resolute should know that prayer means more than adoration, thanksgiving, and petition—it means self-commitment to God, it means the utterance of the petition, "Thy will be done," else prayer is a vain repetition, and that is no prayer at all.

Secret prayer of all forms of prayer is oftenest blest with the secret transfiguration of the soul. Shut the closet door, and you will find that God will meet you in secret as never before. There is subtle power in being alone with God, for that solitude has in it a great secret—namely, that there is no solitude.

It is a great consolation for those who have no power of giving, that one's heart, one's prayers, and one's personal labours are of far more value than any material gift.

—What though the Christian seems to sink, and does not pass beyond the weak vision of earthly eyes? Beneath him are the Everlasting Arms, above him the glories of heaven; the one shall bear him to the rest, and peace, and bliss of the other.

—During the recent building of a bridge in Holland, one of the traverses—four hundred and sixty feet long—was misplaced on the supports. It was an inch out of line, and the problem was how to replace it. Experiments proved that the ironwork expanded a small fraction of an inch to every degree of heat received. It was noticed that the night and day temperature differed by only twenty degrees, and it was thought this might be made to move the bridge. In the morning one end of the piece was bolted down securely and the other end left free. In the heat of the sun the iron expanded, and before night the free end was loosened. The contraction then dragged the whole mass the other way. For two days the experiment was repeated, and the desired place reached. The contraction and expansion of iron bars by fire heat has frequently been used to move heavy weights over short distances. Broken walls and strained roofs and arches might have been brought into place by simply heating iron rods till they expanded, then taking the slack by the screws and nuts, and allowing contraction by cold to pull the wall or roof into place.

Children's Department.

THE YOUNG PRINCESS.

Alexander Menikoff, a pastry-cook's boy at Moscow, was in the habit of selling his cakes in the great square of the Kremlin. His habitual light-heartedness and gaiety attracted the notice of the young Czar, Peter, who one day desired that the pastry-cook's lad might be brought into his royal presence.

Menzikoff presented himself before his sovereign with his customary good humor.

"What's your name, boy?" said the young autocrat, as soon as Alexander came in.

"Alexander Menzikoff, your majesty," was the reply.

"What a happy fellow you are, Menzikoff," said Peter. "All day long I see you laughing and amusing yourself, while I'm bored to death in this place."

"Yes, you would, Menzikoff; you'd find it dreadfully dull to have to amuse yourself as I have, without any sort of companion—quite alone all day."

"Why shouldn't you have some one to play with you, your Majesty?"

"Well," replied the future "Peter the Great," "that's just what I was thinking of when I sent for you. Why shouldn't I have you for my play-fellow?"

"With all my heart, your Majesty," answered Menzikoff, scratching his ear; "but if I went home this evening without having sold my cakes, I should get a good beating."

"And if I choose to keep you," said the young emperor, somewhat angrily, who in the world has any right to object?"

"Well, sire, you're the master, and the rest of us have got nothing to do but obey," replied the young pastry-cook, submissively.

"Well, then, Menzikoff, stop here; let's us be friends, and don't leave me any more."

In this manner commenced that singular friendship between the prince and the pastry-cook, which was to have such important results.

Alexander Menzikoff has thus secured the favour of his young sovereign, from whom he was to be no more separated; and a few years after the little cake-seller of the Kremlin had become the confidential adviser of his prince, who made him a general, an ambassador, a minister of state, and, in one word, the richest and most envied man in all Russia.

The young Czar was very peremptory in his manner, but he proved himself a good friend to the little pastry-cook. It is to this same Peter that the country of Russia owes all her present prosperity.

Peter travelled in disguise from one country of Europe, to another, learning all he could. He worked as a ship-builder in Amsterdam, and encouraged his people to build ships and trade with other nations. He inspected the armies of the various countries he visited, and recognized his own name on his return. He built the splendid city of St. Petersburg on the marshes at the mouth

of the river Neva. Many men were sacrificed before the foundations of St. Petersburg were laid, for the noxious vapours exhaled from the marshes killed the workmen by thousands. Peter, however, cared very little for the fate of these workmen. One of the Czar's greatest victories, that of Poltava, was won over Charles XII. of Sweden, June, 27, 1709.

This latter prince was as remarkable a child in his way as Peter the Great was. The latter is one of the many stories told him:

"A brave boy makes a brave man. Charles XII., is renowned in history for his courage. When quite a little child he gave an example of endurance. Sitting at dinner with the Queen, his mother, a great dog he was very fond of, begged a bit of meat. As he gave it the dog snapped so sharply that it caught the child's fingers in its teeth, and inflicted a deep wound. The little six years' old hero neither screamed nor wept, but hastily hid the bleeding hand in his handkerchief, fearful lest his dog should be beaten if the accident were discovered. The Queen, finding that he could take no more dinner, was afraid that he was ill, and begged him to tell her what was the matter. But little Charles would own to nothing, save that he was not hungry. He began to turn so pale, however, from pain and loss of blood, that an officer of the household found out the hurt he had received; and it was well he did so, for the young boy would never have betrayed the dog who had wounded his young master without intending to."

THE STREAM TO THE MILL.—"I notice," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."

"Certainly," clacked the mill; what am I for but to grind? and so long as I work what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any that comes as well as I can."

That is just what boys and girls ought to do—do well whatever comes in their way."

PAPA'S PROVERB STORY.

"Papa," said little Johnny, "here's a proverb I have found in an old English book that I want you to give us a story about. Here it is: 'A little body doth often harbor a great soul.'"

"Yes," says the other in concert, "I know it will be pretty."

So papa began—
"I was staying some years ago in a town where most of the houses were made of wood and built very closely together. Sometime in the night I was aroused by the cry of fire. To dress myself and rush into the street was but the work of a few moments. I followed the stream of human beings who were running to the business portion of the town. In a few moments we halted in front of a very tall house where a blaze of fire was already shooting up from the roof; the men were standing in amazement or running to and fro to no purpose. There was not a ladder in reach, of sufficient length, or any other way of reaching the fire that we could see. All was consternation, for if this house burned the whole of the business part of the town would be consumed. A thousand suggestions were offered and as speedily dismissed. The fire was rapidly spreading, and yet no one could propose a plan for reaching it. Most of those present had given up the town as lost.

"Just at this moment the form of a little hump-back tinner's boy was seen suspended in the air, clinging by his hands to the roof of an adjoining building. For a moment every one held his breath even forgetting the fire in view of the danger of the brave lad. The next moment he was clambering over the roof with a rope dangling after him. Now he is at the edge of the roof which separated this building from the one on fire. There was a space of four or five feet between the two, and how was he to pass this space? Quick as thought, and as nimble as a squirrel, he leaped from one building to the other. The rope was now lowered and buckets of water drawn up until the fire was extinguished.

"By this time ladders had been spliced together and the boy was soon on the ground.

"Brave boy! brave boy!" exclaimed a hundred voices.

The delighted inhabitants gathered the boy in their arms and carried him on their shoulders through the streets as their deliverer.

"This boy was braver than Hannibal or Caesar, though only an apprentice-boy to a village tinner."

PRIVATE PRAYER.—The root that produces the beautiful and flourishing tree, with all its spreading branches, verdant leaves, and refreshing fruit—that which gains for it sap, life, vigor, and fruitfulness—is all unseen; and the further and the deeper the root spreads beneath, the more the tree expands above. Christians, if you long to bring forth all the fruits of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.

—Real gems are produced by the appliance of science. Aluminate of lead and silver are exposed for twenty days to a bright red heat. The aluminate gradually liberates and crystalizes, producing a colorless corundum. If a very small portion of bichromate of potash is added, we obtain the ruby, if oxide of cobalt, the sapphire. In density, hardness, and crystalline form as well as optical properties these resemble the natural gems.

—The greatest men in the world might, but for accidental circumstances, have been as nameless clay as any that nurtures the grass of a village churchyard.

—Louis XV, when before the walls of Menin, in Flanders, was told that if he chose to risk an attack, the place would be taken four days sooner than it otherwise would be. "Let us take it then," replied he, "four days later. I had rather lose those four days than lose one of my subjects."

—They are never alone that are accompanied with noble thoughts.—*Sir Philip Sydney.*

—No man can be provident of his time who is not provident in the choice of his company.

—Courage, the commonest of the virtues, obtains more applause than discretion, the rarest of them.

—Cultivate consideration for the feelings of other people, if you would never have your own injured.

—It is a maxim worthy of being written in letters of gold, that there is no method so certain of defeating the plots of wicked men against us as by acting uprightly.

MARRIAGES.

At Apsley, in St. George's Church, by the Rev. P. Harding, on 29th Jan., Mr. Thos. Hy. Foster to Miss Arvilla Eliza Hubbel, both of Candos.

At the Church of the Ascension, Port Perry, on Monday, 28th inst., by the Rev. C. C. Johnson, incumbent, George James Upcott Story, Esq., of Montreal, to Miss Mary S., eldest daughter of the Rev. C. C. Johnson, incumbent of the Church of the Ascension, Port Perry.

DEATHS.

On Saturday, 2nd inst., at the rectory of the Church of the Ascension, the Rev. Canon Hebden, M. A., in the sixty-second year of his age.

On the 1st inst., at his residence 67 Pulteney street, Bath, England, in his 89th year, Frederic Charles Frith, late Deputy Military Storekeeper H. M. War Department.

At Chester, N. S., Jan. 13, Apollon C. E., aged 4 years; Jan. 15, Annie Charlotte, aged 6 years and 7 months, beloved children of Artemus Faeder.

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, 11 a. m. and 7 p. m. Even song daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, 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 REDEMER.—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 4 p. m. Rev. J. McLean Ballard, B. A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M. A., 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 Street. Sunday services, 11 a. m. and 7 p. m. ST. MATTHEW'S.—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. B. 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. B. Matthew, B. A., Incumbent.

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

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

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

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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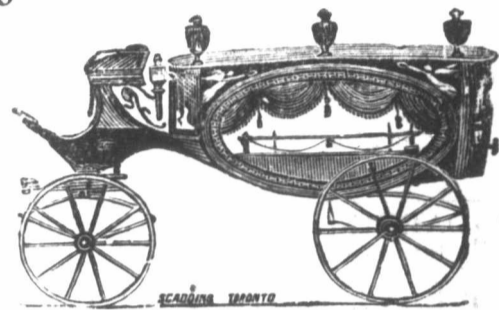
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