

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MARCH 27, 1879.

[No. 13.]

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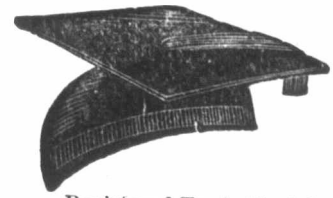
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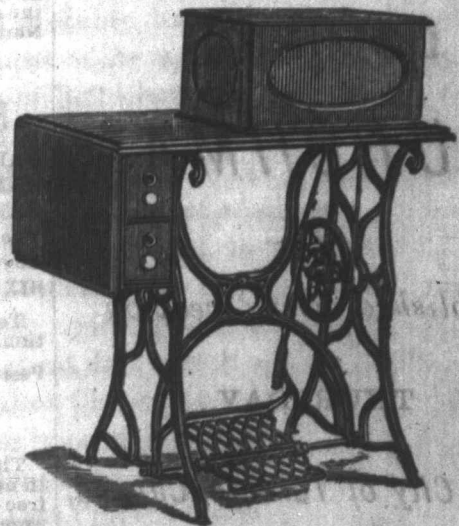
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THE WEEK.

THURSDAY, MARCH 27, 1879.

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THE Castle of Terouerin, Belgium, was recently destroyed by fire. The ex-Empress Carlotta, who has been insane for years, resided in this castle; but she was safely removed to the royal palace at Lackeur, near Brussels.

On the trial of the Glasgow Bank directors it was shown that in one case an advance of £80,000 was made to a friend on the security of four live elephants!

The remains of Bayard Taylor, late United States minister to Germany, arrived at New York, on the steamship *Gellert*. A vast audience had gathered in the park to do honor to the memory of the dead poet. An impressive funeral dirge was then sung, after which the Hon. Algeron S. Sullivan delivered an oration on the poet's life and work. The remains lay in state in the Governor's Room all night, and the next morning were conveyed to Kennett Square, Pennsylvania, where they were buried on Saturday.

Sir Austin Layard has been directed to resume the duties of British Ambassador at Constantinople on the 1st of May.

In the entire district near Szegedin submerged by the overflow of the Theiss about 120,000 persons were flooded out and fully 1,900 persons drowned.

During the coming summer 8,000 Italians will leave Taranto for the southern coast of New Guinea to establish a colony to be called Italia.

In the German Parliament, Bismarck is said to be sure of a majority in favor of protection. He has gained over a number of deputies by private conference.

Sir Alex. Malet presented his credentials to the Porte as Minister Plenipotentiary of Great Britain on the 11th. The Sultan declared he wished publicly to recognize the services rendered him by the Queen, the British Government, and the British fleet during the hour of his trial and misfortunes. The Sultan, to publicly recognize the services rendered to him by the British Government in his hour of need, gave the Admiral and officers of the British fleet a grand banquet last week, prior to their leaving Gallipoli.

The United States President's Message is short. He says the failure of the last Congress to make the requisite appropriations for legislative and judicial purposes, for the expenses of several executive departments of the Government, and

for the support of the army made it necessary to call a special session of the 46th Congress. "Regretting the existence of the emergency which requires a special session of Congress at a time when it is the general judgment of the country that the public welfare will be best promoted by permanency in our legislation, and by peace and rest, I commend these few necessary measures to your considerate attention." Accompanying are estimates from the Secretary-Treasurer of the money needed for the army and the legislative, executive, and judicial branches. When the President's Message was read in the House its brevity and terseness appeared to create equal surprise and commendation. Its reading was applauded by a few members on the Republican side.

The origin of the trouble between the Burmese and the British Resident at Mandalay is that the latter protects and refuses to deliver up to slaughter two Royal Princes and their families. The King of Burmah, said to be mad with drink, and urged by fanatics and reactionary parties, threatens to force the Residency. Such measures, it is believed, would cause a general massacre of Europeans.

In the fiscal year 1877-8, say the Trade returns, 2,079,884 bushels of American oats, valued at \$620,628, entered Ontario duty free for consumption here. This brought the Ontario farmers' oats down; but the price has gone up ten cents a bushel since the new tariff came in force.

Information has reached Paris that the French floating battery *Arrogante*, stationed off Hyeres Island, in the Mediterranean, foundered in a storm on Wednesday last during firing practice. She went down about a mile from shore. Forty of those on board were drowned. The *Arrogante* was a vessel carrying six guns and having a crew of 200 men. She was one of fifteen similar ships and belonged to the L'Orient maritime division of the navy. She had been stationed for some time in the roadstead, opposite the town of Hyeres, in the Department of Var, not far from Toulon.

A letter from Lord Chelmsford is published, dated Feb. 9, recommending that a Major-General be sent to South Africa, as prolonged anxiety and exertion are telling on him. The Colonial Secretary has written to Sir Bartle Frere, censuring the latter for taking the course, without the sanction of the Government, which resulted in the Zulu war. The Secretary says the Government is indisposed to sanction annexation or any further interference with the internal affairs of the Zulus than is necessary for the safety of the colonies.

In Northern Persia shocks of an earthquake were experienced on Saturday and Sunday. Minach was much damaged and the adjacent villages of Tark and Mannan were totally destroyed. Of eleven hundred inhabitants only a few escaped death.

Yakoob Khan has determined to make a desperate resistance to the further advance of British troops towards Cabul. In the region of Candahar all is quiet, but the Viceroy evidently anticipates no little trouble in the immediate future.

The Pope has sent a letter to the Bishops in Spain urging them to avoid everything like partizanship in the coming elections.

An interesting art legend has been stripped of its mythical accessories by the ruthless modern archaeologist. It was on the 14th September, 1599, that Beatrice Cenci and her stepmother were beheaded. Two days before she had been put to the torture, but she had been allowed to deed away her property, and the codicils to her will, brought to light now, after a lapse of 278 years, reveal many facts will take much of the sympathy out of her story. An Italian antiquarian has done the mischief by ransacking old archives and bringing the will to light. Everyone has supposed, moreover, that Guido Reni painted his celebrated portrait (a copy of which is in the Normal School, Toronto), the night before the Roman maiden was led out to execution. But here again the Italian antiquarian interposes between a credulous public and a romantic fiction. Guido never saw Beatrice Cenci. He never painted in Rome till years after her death. It was not till 1608 that he received his first payment in Roman money.

THE FIFTH SUNDAY IN LENT.

FROM very early times this has been called *Passion Sunday*, and the week of which it is the commencement, *Passion Week*, because the Gospel for the day narrates the beginning of the Lord's passion in the awful rejection of Him by the Israelitish people, as on this day he began to make distinct predictions, on His way to Jerusalem, of His approaching sufferings. The Epistle for the day also refers to the Lord's passion.

The Divine nature of Christ is set forth in the most remarkable manner possible in His self-assertion, in the presence of the unbelieving Jews, "Before Abraham was I am." The mind is instinctively recalled to the passage in the Book of Exodus, where Almighty God declares His name to be "I AM THAT I AM." The Jews shewed that they regarded the declaration of Christ as an assumption of the incommunicable Name, and in that assumption they recognized a proclamation that He is God. It is remarkable that this unlimited proclamation of the Divinity of Christ is brought forward as introductory to the sufferings of the cross, just as various manifestations of His glory are made in the services before Christmas, in order, most probably, that through the humiliation of the cross as through those of the manger and the stable of Bethlehem, we may behold the eternal Son of God, and see rays of Divinity shed from his crucified body. And the Gospel according to St. John is throughout admirably adapted, as it was doubtless intended, to show forth the Divinity of Messiah. The other Evangelists lay their main stress upon Christ's *manhood*, although they all say a great deal which would be simply unmeaning unless Christ is God. St. John lays the main stress upon the literal truth of Christ's Godhead, although he says much which necessarily implies that Christ is truly man. Although then St. John agrees in substance with the other three Evangelists, he differs from them in the prominence he gives to the truth which they also recognize—the truth that Jesus Christ is God; and this general difference, running as it does through the entire representation of the life of Jesus, naturally and very remarkably culminates

in the picture of the crucifixion. To the three first evangelists the crucifixion is the lowest depth of Christ's humiliation as man—the insults, the shame, the pain, all that is tragic, all that is repulsive in a public execution conducted under circumstances of violence and injustice, stand out with unmistakable prominence in their pages. Their task is to train and strengthen our sympathies with the One Perfect Man in His suffering—as with our suffering Elder Brother. But St. John's object is distinct. With him the death upon the cross, including all its attendant circumstances, could not touch, even remotely, Christ's Divine and eternal nature, upon which St. John's eye is so persistently fixed. In his estimation that death could no more detract from Christ's essential glory than the ascension into heaven could enhance it; but it formed the very climax of the moral manifestation of the life of God in Him, in Whom the Eternal Being really dwelt among men. And therefore, in St. John's eyes, the cross is not a scaffold: it is a throne; and Christ's death is not His defeat: it is His victory. Lifted on that tree of agony, between earth and heaven, He is an object of central interest to a far larger multitude than that company of Roman soldiers who have just nailed His sacred limbs to the wood, to a far larger multitude than that mob of His countrymen, educated and uneducated, who were watching His death struggles, either with brutal delight or with cynical indifference. Lifted up on that throne of victory, He draws to Him not merely His mother's heart, as she stands beneath His feet, veiled in the darkness of a sublime and awful sorrow, not merely His one loyal and well-beloved Apostle, not merely the deep sympathies of that band of faithful women, not merely the honest convictions of the centurion or the broken heart of the thief at His side. The sympathy of humanity extends immeasurably beyond all these. For on the cross He is in the presence of the whole human family—of all the coming centuries—of all the assembled races of men. From the cross He exerts a world-embracing attraction—for "I, if I be lifted up from the earth, will draw all men unto Me."

M. LOYSON.

THE position occupied by M. Loyson (Pere Hyacinthe) and the relation of his movement in France to the other branches of the Church, appears to be, as yet, not very precisely defined. It will be remembered by our readers that the subject was brought up in the Lambeth Conference, but that no very definite action was agreed upon. Subsequently, the Primus of the Scottish Church made some offers of assistance to M. Loyson, which the Bishop of Ely in a letter to the Primus expressed his conviction was going a little beyond the resolutions of the Lambeth Conference. Since that time the Bishop of Ely has written to the *Guardian*, to join in the disclaimer of the Bishop of Ely, and to express with him his conviction that the "Lambeth Conference has not committed the Anglican Communion to such a course of action as complicity in the offer made to M. Loyson;" although he refrains from expressing any opinion as to the merits of M. Loyson's case, or as to the steps which the Primus has taken in his individual capacity in this matter.

The subject is of general interest; and in order to show the way in which it may present itself to different minds, as well as to indicate the peculiar position occupied by M. Loyson, we may, without committing ourselves entirely to it, refer to an ar-

ticle by Bishop Coxe addressed to a New York contemporary. He says:—It is painful to observe the various and contradictory grounds on which this "new departure" is spoken against. The *Guardian* and the *Scottish Guardian* open their columns to manifold complaints. One respects the established church of France, as such, and fears to disturb it; another dreads this intrusion into the domain of Papal bishops—that is, of Popery; another thinks it conflicts with the position of Anglican bishops in their protest against the interference of Cardinal Manning; and again, the *Record* will have nothing to do with it, because it is not fair and square "Protestantism." Need I say that all these objections, and many more, have been anticipated and thoroughly discussed by those who, notwithstanding, have encouraged M. Loyson to proceed? They have answers, reasonable answers, scriptural answers, and catholic answers, deeply and very seriously considered and prepared, against all opponents; and as time goes on they will all appear. Enough they believe that M. Loyson is the man whom God has enabled to do a work for France that nobody else can do and which needs to be done. The times are ripe for his work, and, however small the beginnings, "the Kingdom of God cometh not with observation." Widif was not a "Protestant;" John Huss was not a "Protestant;" but they were reformers, for all that, and who would not help such spirits as theirs, rising up in any part of benighted Popedom? For one, considering the apostate condition of the Papal Church of France, I would gladly aid another Pascal, or an Arnauld, who should endeavor to restore to it the life and piety of Port Royalists. It is for things, not names, that we must now struggle.

The *Record* thinks we must do nothing for the France of Calvin and Beyer, unless we try over again their ways of doing—or not doing, rather. Without any disrespect to them, it may be justly asserted that their wisest followers, in France, at the present day, sympathise with M. Loyson, and feel that, if there is ever to be a reformation, or revival of true religion, in France, it must be through some such agency as that which he proposes to employ. The "Old Catholics" cannot work in France; for Frenchmen want nothing to do with Germany. The Latin Church, in France, contains thousands, however, who abhor the new dogmas, and who wish to be led back to a primitive catholicity. The late illustrious scholar, M. Garcin de Tassy, invited me to meet M. Loyson, at his table; and in the conversation which ensued he bore an animated part, of which this was the spirit. He wished to die in the historic Church of France; but he refused assent to the new dogmas, and honored M. Loyson, and the Church of England, too, as instruments for the restoration of a purer faith. Among the ecclesiastics also there are indications of a deep interest in the movement, and there are aspirations for its success in quarters from which little might have been expected.

Now, nobody who understands the semi-reformed position which the Gallican Church assumed in accepting the Council of Trent; nobody who reflects on the Exposition of Bossuet, which diluted the creed of Pius IV. almost to the point of annihilating it; nobody who considers the action of the French bishops in 1862 can fail to perceive that, logically carried out, all this must end in making the Church of France another Church of England. The Jesuits saw this, and have moved both Olympus and Acheron ever since to overthrow "Gallicanism." The secret *animus* of the late Vatican Council was to make Gallicanism im-

possible within the Papal Communion. They boast that this is accomplished. "Very well," says Pere Loyson; "then we Gallicans must abjure the Papacy. We conceded a *Primacy*, but we never admitted a *Papal Supremacy*, much less Infallibility; and we now occupy the old position of St. Louis, of Bossuet, of de Marca, of Fleury, of France herself, in *utterly rejecting a Papacy such as this.*" In a word, the Ultramontane, de Maistre, observes that "France in 1862 as really revolted against the Papal See as did England a century earlier." Loyson accepts this situation. He seems to say: "The Vatican Council forces us so to understand it. I stand where my mother church placed me, by her unanimous action of 1682, the consequences only now operating in full, because never till now has the Papacy dared to anathematize us for holding the position of Bossuet and of our fathers." Such is the language into which I translate his conduct, and it is full of force for Frenchmen. And who can fail to see that this appeal to 1682 gives him the fulcrum by which he may move all France? It is historical, it is logical, and the experiment is, at least, worth trying. Nothing could be more providentially favorable than the triumph of the Republican principle just at this time. It insures liberty of worship. McMahon did not venture to enforce the law against M. Loyson's projected chapel; but the new Government will make it legal. A crisis is at hand which may disestablish the Papal religion. If so the opening of a Gallican church in the first few weeks of M. Grevy's incumbency may be one of those little sparks of spiritual vitality which the Lord intends to kindle to a flame. Who will not pray for it? Who will refuse it help? I have reason to believe that some of the noblest names in French Protestantism are enlisted to aid the movement materially.

Now, what is the idea of M. Loyson's position and appeal? It is briefly this: The Jesuits declare that they have extinguished "the Gallican Church," and all those liberties of the same for which Bossuet and the whole Episcopate of France contended against the Papacy in 1682. But M. Loyson says: "This is a mistake. The Gallican Church still lives, and will make herself heard and felt before long." He falls back on the old Vincentian rule—that if a whole church apostatizes, save only two or three, that remnant is the true historic Church and witness for Christ in any country. Now, the few faithful who survive in the National Church of the French, like Garcin de Tassy, are unwilling to forsake their historic National Church; but, saving its identity, they are anxious to see it carried forward in the path of genuine reform. Not too fast; not so as to fail to lead a willing people step by step; but effectually and so as to restore in the end, the Church of Irenæus and Pothinus, the Church of the martyrs of Lyons and Vienne, the Church of Hilary and of Martin of Tours.

THE OSHAWA CHURCH CASE.

AS a great deal has been said and written upon this subject, perhaps it would be rather strange than otherwise if it should have happened that no misapprehension, no misrepresentation should have been manifested in reference to it. And yet we could scarcely have expected that articles would have appeared in the secular press of a character so very wide of the truth, both as to facts and principles, as some we have seen. There are one or two remarks that have suggested themselves to us to make.

As we have already intimated the canon or by-

law is sufficiently explicit of itself, for its interpretation by most men who are neither hampered with mere legal quibbles nor desirous of acting the part of special pleaders. The by-law means just what it says—nothing more, nothing less. It places the appointment in the hands of the Bishop of the Diocese, he having previously consulted with certain official persons. It does not state that the persons to be consulted are to hold a *consultation*. Had it done so, it might have been technically argued that the parties should all have met together. As it is, the Bishop is simply to consult—it may be by letter or orally; it may be individually or collectively. The object clearly is that he may learn anything the representatives of the parish may have to say, either as to its peculiar state and requirements, or as to their opinions in reference to such appointment as the Bishop may think fit to make. It would clearly be a matter of no consequence whether the Bishop, or the lay representatives, or each of these should mention one or more names of candidates. But after becoming informed of all that the several officials mentioned have to say about the matter, the Bishop is to make the appointment as he may see fit—being thus in possession of the fullest possible information upon the subject. That the parties concerned in the Oshawa case were thus consulted, however unbusiness like may have been the mode of doing it, there was abundant evidence to show.

We must also protest against the persistent efforts made by the secular press to produce strife and dissension in the Church, by setting the clergy against the laity, and the laity against the clergy—just as though their interests were discordant. There will always be found men, both in the Church and out of it, whose occupation would be gone if they had no opportunity to promote strife and division. They live on dissension, which forms their daily nourishment. It is not, therefore, to these we speak, but to the faithful and peaceful members of the Church. And we would do all in our power to impress upon them the principle that *the interests of Clergy and Laity are one—they are absolutely identical*. What will injure one of them will, in some way or other, most decidedly injure the other. It cannot promote the temporal interests of the Clergy if the spiritual interests of the Laity are ignored, nor can it assist the spiritual interests of the Laity when they neglect the temporal interests of the clergy.

As far as the By-Law on Patronage is concerned, it was not made by the Clergy alone. It was also made by the Laity. And more than that, the Lay members of the Synod were far more urgent than the Clergy in getting the patronage placed in the hands of the Bishop. It is very certain that the writer of the articles to which we have referred could not have been in this country in 1869, 1870 and 1871, or he would not display so total an ignorance of the subject. The question had been before the Synod in two former years—the Diocese had been thoroughly agitated upon the subject—the Lay representatives were elected with this special object in view—the Bishop himself was very much indisposed to have the responsibility thrown upon him—in the face of all these things, the Lay Representatives of the Synod decided first by a majority of 52 to 36, and afterwards *unanimously*: Their decided opposition to the popular election of their clergyman—notwithstanding the Bishop's reluctance to have it so, they threw the responsibility of the appointment on his Lordship—and yet we are to be told that in endeavoring to carry out this By-Law, so

strenuously contended for by the Laity (and which was moved by Provost Whitaker, and seconded by Mr. S. H.—now Vice-Chancellor Blake)—that the Clergy are assailing "the rights of the Laity to an equal share in the government of the Church!" After this, we need wonder at no absurdity, whatever under the sun.

THE LATE REV. F. G. BLOMFIELD.

ON Friday, the 28th of February, the Rev. Frederick George Blomfield died at Ilfracombe, whither he had gone for the benefit of his health. He was, about fifty-five years of age, was the eldest son of the late Bishop of London, and brother of C. J. Blomfield, Esq., of this city. He was educated at Eton and Balliol, where he took his degree in Classical Honors, Easter Term, 1845. He was ordained in 1846, and acted for some time as chaplain to the late Bishop of Gibraltar. He was subsequently appointed Chaplain to Dr. Tait, on his consecration to the See of London, and appointed a Prebendary of St. Paul's and Rural Dean. He had held the rectory of St. Andrew Undershaft since 1853.

The Church in which is a fine monument of "old" Stowe, the antiquarian, was, a few years ago, restored with great haste, mainly at Mr. Blomfield's expense; and a fine organ and excellent choir, combined with the effective preaching, generally extempore, of the Rector, soon made St. Andrews, Undershaft, one of the attractions of the city. On the death of Bishop Tomlinson, Mr. Blomfield was offered the See of Gibraltar, which he declined on account of his health. His feeble constitution necessitated his residing during the winter months in a mild climate, for some years at Shanklin in the Isle of Wight, and latterly at Ilfracombe in Devonshire. During the summer months, however, he did a great deal of work in London, and took a very active part in various Religious and Charitable Societies. Although thoroughly opposed to the excesses of what is termed the Ritualistic party, he was a man of broad, liberal and charitable views, was universally respected by all churchmen, and he was held in the highest estimation by the Archbishop of Canterbury and the Bishop of London, Dr. Jackson, with whose family he was connected by marriage. His kind and gentle disposition made him beloved by all who knew him, and his loss will be felt by many outside his own family.

THE CLERICAL GUIDE.

WE are requested to state that this work has been nearly ready for some weeks; but as it is intended to last for two years, it was thought best to delay its publication till the Toronto election was over. It will now be issued very shortly.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The many friends of Rev. Canon Townshend will regret to learn that on account of threatened loss of sight he has been advised by his physicians to relinquish his duties for a time. Cataract deprived the Rev. gentleman of the use of one eye, about three months ago, and the additional work since thrown upon the other has caused it to be affected also. He left for Montreal on Monday, where he will undergo a surgical operation upon the eye first affected. The usual services at Christ Church will be conducted by Rev. Dr. Uniacke.

A few hours before leaving, Canon Townshend

was waited upon by W. J. Moran and J. M. Hay, Esq's—the Churchwardens—and C. R. Smith, Esq., who presented him with the following address and a purse of gold of \$105. The time being so short Canon Townshend could only express in a few words his gratitude to his friends for the handsome gift.

ADDRESS.—"Whereas our beloved pastor, Rev. Canon Townshend, owing to a serious affliction has to leave his church and flock for a length of time which we deeply regret, and while feeling the greatest sympathy for and sorrow at his sad affliction, and in order to show our respected pastor our sincere feeling for him at this time we give the sums set opposite our respective names as a tangible proof of our very great regret at his leaving us, and of our strong hope that in a short time by God's mercy he will be restored to us in health and strength."

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

CARLETON.—At a special service held at St. George's Church, Carleton, on Sunday afternoon March 16th, His Lordship the Bishop administered the writ of Confirmation to twenty-three candidates, eleven of whom were men, and twelve women. There were present and took part in the service the Rev. Canon DeVeber, Rev. William Greer, assistant minister at St. George's, and the Rev. Theodore E. Dowling, Rector. The church was crowded with a reverent congregation. The candidates were presented singly for "the laying on of hands." After performing the ceremony, His Lordship speaking especially to those confirmed, referred to the large number of candidates for confirmation who were no longer young, but grown men and women, who of late had come forward to confirm the vows made for them by their sponsors. He welcomed them into the church, and exhorted them to lead a really Christian life, remembering that, first love for God, then love for the church, and thirdly love toward one another were indispensable. A person, he said, who had never enjoyed the blessing of the Holy Communion, can not be said to have ever known the beauties of the Christian Household or a real Christian life. To parents he said that they should endeavour to bring their children to be confirmed as soon as they were fully able to understand. Their first duty to God, was to bring up their household aright, by holding family prayer, reading the holy Bible, teaching them the Church catechism, instructing them carefully to lead a pious life and to love their Creator. When blessed with a child their first thought should be to have the child baptised, then confirmed, and finally to see that it partook of the Holy Communion. He dwelt upon the duty devolving upon all to love God, enunciating and explaining the many reasons why such love was due. The Bishop's discourse was simple and beautiful, as it was learned and eloquent.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

KNOWLTON.—The rector, with a view of stirring up greater interest in the season of Lent, has arranged with the following clergymen to assist him in the services of St. Paul's: March 18th, Rev. H. W. Nye, of West Shefford; 20th, Rev. E. J. Houghton, of Brome Corners; 27th, Rev. F. J. B. Allnatt, Drummondville, Diocese of Quebec; April 3rd, Rev. James Hepburn, Magog, Diocese of Quebec; and April 11th, Good Friday, at morning service, Rev. J. W. Garland, South Stukely.

ABERCORN.—The Rev. J. Smith, rector, is giving a course of lectures on the rise and fall of Nineveh in All Saints Church at the regular Sunday services.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending March 22nd 1879.

MISSION FUND.—In answer to \$1000 offer.—Larratt W. Smith, \$25.00. Parochial Collections.—North Essa, on account \$40.00. January

Collection.—Batteaux, 90c., Duntroon, \$1.20.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Grace Church, Toronto, \$31.30, in full of assessment. Annual Subscription.—Rev. John Carry, \$5.00. For the widow and orphan of a deceased Clergyman.—(Darlington) Bowmanville, \$15.54; Enniskillen, \$1.35, Cartwright, \$3.50.

Church of the Holy Trinity.—For the last two years the members attending the Lenten services on Wednesday and Friday evenings at this church, have so steadily increased as to have rendered it necessary to hold the services in the church instead of the chapel as formerly. This year the services have been rendered chorally as on Sunday evenings, which seems to have had the effect of still further increasing the number of worshippers. It has been customary for the different clergy in the city to preach at these services, and during the present season the preachers thus far have been the Revs. Jones, Williams, Baldwin, and on Friday evening last the sermon was preached by the Rev. W. S. Rainsford. The congregation was rather more numerous than usual. At half past seven the choir and clergy entered the church in procession, the congregation rising at their entrance. The prayers were said by the Rev. J. Pearson, and lessons were read by the Rev. W. S. Darling. The psalms and canticles were sung to Gregorian tones and the responses were sung as usual; the Hymns were from H. A. & M. Nos. 257 & 21, the litany of penitence No. 465 part II being sung kneeling, at the conclusion of the sermon. The preacher delivered an interesting and instructive discourse in the nature of a running commentary on the 51st Psalm. He first briefly referred to the circumstances under which it was written, and then dwelt upon the Psalmist's deep contrition for his sin and his constant pleadings for grace and strength to amend his life which the psalm disclosed. He reminded his hearers that although David had sinned grievously, he had not closed his heart to the messenger of God, and was thus at the call of Nathan, brought to a sense of his sin and to repentance, and was in the hope of forgiveness enabled to pray that notwithstanding the enormity of his sin he might again be purified "to hear of the joy and gladness" that his body which had been crushed by sin might once again rejoice. The sermon was extempore, and was listened to with great attention.

St. Peter's.—On Sunday morning last, the Rev. S. J. Boddy, Rector, remarked in reference to a proposal to establish a rival Divinity School,—"I deem it highly disrespectful to our new bishop, whom we have every reason to believe is decidedly inclined to favor evangelical views, that we should take so important a step without waiting to know what his wishes may be. Indeed I hope and believe that the bishop's policy will be to effect, if possible, an arrangement with Trinity College. If through his influence, which I believe will be exerted, an agreement can be made by which the teachings of Trinity College will be brought more into conformity with Evangelical standards, that I confess is what I should prefer, as in the great universities of England the students are trained under the influence of different schools of thought and I see no reason why the same plan may not safely be pursued in Canada, more especially as the plan of a separate school must inevitably lead not only to estrangements between those who might be united, but also to great narrowness of sentiments. But apart, I say from that and other reasons, it is enough for us that our new Bishop has not yet declared his sentiments; and I do think that in any case the least we could do is to wait until he has the opportunity of doing so. It may be that on reflection he will decide that the new building ought to be proceeded with, and if so, however I may regret the necessity of cutting myself off from any of my brethren, I shall not hesitate to make the sacrifice. But if the Bishop shall decide that no such step is necessary—fair terms with Trinity College having been made—I shall deem it my duty as a loyal clergyman, to acquiesce in his wishes. I trust, therefore, that under these circumstances none of my people will be tempted to act hastily. It is not much to ask them to wait for a few weeks, and more than that time will not, I think be necessary to bring matters to a point."

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

Palmerston.—The Mission services held in this parish during the present month were brought to a close on Thursday morning, 13th inst., when the Holy Communion was celebrated by the missionary, Rev. H. L. Yewens, assisted by the minister of the parish, Rev. P. L. Spencer, the number of communicants being seventeen. The average attendance at the various meetings was as follows: daily morning Communion, 6; afternoon Litany service, 17; evening meetings, 61. On Sunday the average attendance in the afternoon was 57; that of the morning and evening regular services, 114. Most of those present at the daily evening meeting which began at 7.30 remained for the after-meeting at 8.15. This latter was made the occasion of imparting instruction in the elementary principles of the faith, such as, sin, death, baptism, &c., the lesson, collects, and hymns, being all selected with this view. As far as possible at the other meetings also the service was so planned as to bear upon the particular topic for consideration. The missionary in all his addresses and sermons was most practical and earnest, informing the judgment and not neglecting the feelings. The mission has already borne fruit, in the addition of nine new communicants to the ordinary list. The ultimate result will probably be best seen some months hence. The Reverend Messrs. Fennell, Gramme, and Caswall, of Merriton, Harriston and Fergus, respectively, were present at some time during the continuance of the services, and assisted in conducting them. The average attendance on Sundays in this parish for the past year was 86. Many not immediately connected with the congregation availed themselves of the privilege of attending these special services.

Hamilton.—On March 16th, the annual sermon was preached to the Irish Protestant Benevolent Society in Christ Church Cathedral by the Rev. James Carmichael, rector of the Church of the Ascension. The opening voluntary was an Andante movement from Haydn's symphony in D. The choir, numbering over forty, and clergy entered from the vestry, the processional hymn being "Brightly Gleams our Banner." The clergy present were the Lord Bishop of Niagara, the Very Rev. the Dean of Niagara, Rev. James Carmichael, rector of the Ascension; the Rev. R. G. Sutherland, rector of St. Mark's; and the Rev. T. O'Connell, assistant-minister of the Cathedral. The service was full choral, the Rev. Mr. Sutherland intoning the prayers up to the 3rd Collect. The responses were sung to an arrangement of Tallis', the psalms chanted to a chant by Higgins and the Grand chant and the canticles to a service of Dr. Chipp. The Very Rev. the Dean read the lessons. The anthem was "Great and Marvellous are Thy Works" (Boyce) admirably rendered by the choir; in fact the whole portion of the service was given in a style which reflected the greatest credit on Mr. C. J. Robinson, the choir-master. The Rev. Mr. O'Connell read the service from the 3rd Collect to the end. The hymn "O Lord of Heaven and Earth and Sea" was then sung, after which the Rev. James Carmichael preached, he took for his text the 15th chapter of Deuteronomy and the 11th verse: "For the poor shall never cease out of the land; therefore I command thee saying: thou shalt open thy hand wide unto thy brother, to thy poor and to thy needy in the land."

At the conclusion of the eloquent sermon the offertory was taken up, Mr. Clark singing the recitative "Thus saith the Lord," and the aria "Who may Abide," in a magnificent manner. The offertory amounted to \$75.

The grand "Old Hundredth" was then sung by choir and congregation, the effect with the organ accompaniment being immense.

His Lordship the Bishop then pronounced the Benediction, and the large congregation dispersed, the talented organist, Mr. Farclough, playing as a concluding voluntary the National Anthem in a brilliant manner.

HURON.

The Irish Church.—There is no branch of the Christian Church in which Apostolic Succession

is more traced than in the Church of Ireland. From the days of Patricius (St. Patrick) the apostle of Ireland, even to the present day, an unbroken succession of bishops has occupied the Episcopal seats of Armagh and Dublin, now worthily occupied by Archbishops Berseford and Trench. There has been no broken link—no interruption or usurpation. The bishops and priests of the Church, at the time of the Reformation put away the modern innovations of Rome, and continued the Church of Ireland. The claim of the Rev. Mr. Ballard, Rector of St. Thomas, of being "a clergyman of the Irish Church," is irrefutable. The Rev. Mr. Ballard preached in St. Paul's, London, at morning and evening services. The day following he was the speaker at the annual entertainment in commemoration of St. Patrick, as being a clergyman of the Irish Church by the members of the Irish Benevolent Society, in the Mechanics Hall. In the course of a very eloquent address he said, "brother Irishmen, we are separated when we bow at the altars where we were taught in youth to pray, but when we turn from them to engage in the duties and callings of this world, it is but honoring to the great founder of Christianity, whom we all profoundly worship, to exhibit the common grace attainable through the cross from whatever side of it we approach by a hearty obedience to the one great law of Christianity. "A new commandment I give unto you, that ye love one another." The Rev. speaker spoke of the introduction of Christianity into Ireland; he sketched the captivity of his patron saint, Patricius, his seven years servitude as a shepherd boy, and his receiving while following this humble calling, the physical training and moral endowments which fitted him for his after life of service as a chief shepherd of the Church of God. During the years of his captivity he observed the spiritual destitution of Pagan Erin, and saw the effects of her being ruled by Pagan kings. He saw her people deluded by the worship of fire, by veneration for the mystic world, and by the offering of human victims to the hillside altars. The soul of the Christian youth was moved by pity for the people who had been his captors—a pity that grew with his growth, and intensified as years increased into an enthusiasm of devotion for the salvation of the country to the Christian faith. It was years after he had returned to his native country, that he resolved to to hearken to the cry, which he had never ceased to hear swelling into plaintive and irresistible tones from the Pagan nation across the sea. He returned to Erin to plant the cross upon her hills, and amid her valleys, by her lakes and along her rivers, in her cities, and in her hamlets by the sea. It was a heroic enterprise. It was undertaken in the spirit of Christian heroism. It was only terminated by his death. The anniversary held in commemoration of such a man as St. Patrick is a fitting day for us to stimulate each other to purify our religion from party animosity. Shame! to change the cross which was intended to be the harbinger of peace into a rallying point for strife and ill-will!

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

Bishop's Visitation.—On Wednesday, February 19th, I took my first journey through the township of Ryerson, with the view of meeting our Bishop at the Junction of Ryerson and Nipissing roads, at a place called Spence. During this journey of forty-five miles, I carefully enquired of the people amongst whom I was going whether they were Church people or not. I presume it is well known that Ryerson is the experimental Township, where the Government of Canada had houses erected and small clearings made, (to be paid for by easy instalments) for any who choose to settle therein. To my astonishment, I found a country well settled up, the people, as a rule, having large clearings, with prosperity stamped about them. I was privileged to find out many members of the Church; and although it was gratifying to me personally, I was grieved, nay, heart sick, at the extraordinarily warm greeting which met me from one and all, because this greeting was the token to me of how much the people have become impressed with the

idea that "their Church had either forgotten or did not care about them. One dear old soul told me, "You, Sir, are only the *second Parson I have seen for seven years!* I told the old lady and one of her sons where I was going, and promised (D. V.) that the Bishop and I would call in the morning (Friday) about 8 a.m. as we went South, and that, I was sure his Lordship would be glad to see as many of our people as could be got together. This was on Thursday evening about 4 o'clock; (calling, as I had done, had made my progress a slow one). Friday morning, (it was a *delightfully cold one*) we got over our three miles or so, and arrived at Mr. Guttridge's house at 8 o'clock, and to our astonishment a company of *fourteen heads of families* met us there. It appears two of Mr. Guttridge's sons had turned out on the Thursday evening, one going a round of six and another of seven miles, and given intimation of our visit. I cannot tell you, nor measure, the warmth of reception the Bishop met with, but it is literally true to say, the assembled little flock *could not give expression to their feelings*. After a while they entered freely into conversation with his Lordship, who told them over and over again of the pleasure he felt at meeting them in that unexpected manner, and witnessing their loyalty to their Church. We had the usual application for a service *sometimes*—indeed at last it became an entreaty that we would not leave them again without a Parson's visit. His Lordship patiently and kindly explained to them the financial condition of his Diocese, and though it grieved him sadly to do so, he could hold out *no hope* at present. The grief which this caused amongst them *was silent*, and I only wish those of our Church members who are so indifferent to the Missionary Diocese, could have seen the looks and heard the sighs of their perishing brothers and sisters; had they done so, the sentence "Thy kingdom come," would have rather a different effect on Sunday next, when they are in their *comfortable Churches*, than it appears to have had hitherto. However, the evident pain of these people was more than I could see without trying to do something towards alleviation, and I offered to meet them for service once a month, if they were agreeable. They did indeed mean business, and preliminaries were soon settled. Amongst the company we found a very intelligent young man, who had been a great student, and, in accordance with a suggestion from the Bishop, this young man will act as Lay reader. His Lordship then held a shortened service, during which he gave them a most loving and affectionate address. As I have hinted, years have passed since the majority of these people attended the ministrations of their Church, but their manner of handling their Prayer Books, their hearty responding, and the readiness with which they joined in the old chants, testified that their professions of attachment to the Church were not merely from the lip. We left them with hearts aching for joy, followed by the prayers, blessings and tears of those poor sheep whom we had found in the wilderness. This is only one of the numerous incidents which occurred during our drive south; I could give you many; suffice it now for me to say that the result of this journey will be an addition of upwards of ninety miles more travelling for me monthly, and some four fresh weekly stations.

(To be Continued).

BRITISH COLUMBIA.

We gladly insert the following:

SIR,—Will you kindly insert the following appeal from British Columbia. When Mr. Good was in Canada in 1875, several were kind enough to provide him annual subscriptions towards the support of his mission work. Perhaps this will remind them of the fact, and also that any sums will be thankfully received and acknowledged by yours faithfully, H. POLKARD, Rector of St. John's, Church Ottawa.

FEAST OF THE EPIPHANY.—"Come over and help us." *St. Paul's Mission, Lytton, British Columbia A.D. 1879.*—The Rev. J. B. Good, for the last twelve years in charge of the S. Paul's Mission Lytton, British Columbia, which has been so signally blessed of God and fruitful in souls added to the Church (the number of Indians baptised

being over five hundred) appeals to the church at large for volunteers to come out and help him in perfecting the work so auspiciously begun. Lytton emphatically needs a brotherhood or society of helpers who shall be independent of all external circumstances. A goodly company of say five or six persons, Priest, Assistant in Orders, or Lay Brother, with two or three "Sisters," who had the means or could obtain help sufficient for outfit, passage, erection of house, etc., and maintenance (£2,000 would justify the venture with £500 annual income) would find such an opportunity and open door for doing God service and advancing the interest of the church in these furthest bounds of the West as perhaps no other mission field on the Continent would offer. The Thompson or Neklakapamuk tribe is some 2,500 strong; they are rapidly advancing in civilization, and are worthy of any amount of attention. A considerable portion of the Common Prayer Book is now translated into their tongue. The climate is exceedingly healthy and bracing, the scenery grand and sublime; the Mission property, beautifully situated, needs only a wise outlay of money and judicious management to make it yield the staple products of the soil—with not a few of its dainties, such as melons, Indian corn and tomatoes; whilst the purest and coolest of streams of water descends out of the mountains and waters the whole site, an item which can only be adequately appreciated by those who know how valuable such water privilege is in a country dependent on irrigation for seed-time and harvest. Mr. Good having a large family, which for purpose of education have to reside in Victoria, and being in charge of so vast a district, including Yale, Lytton, Lillooet, Kamloops and Nicola Valley, must be constantly itinerating administering both to whites and Indians; and moreover, having so long borne the burden and heat of the day—for the most part single-handed—now asks those willing in the Lord and possessing the means to come and cast in their lot with him and so "speed on the work" that now languishes for lack of the help and helpers for which he now in faith and hope once more appeals.

Address:—THE REV. J. B. GOOD, *Yale or Lytton, British Columbia*; And the RIGHT REV. THE BISHOP OF COLUMBIA, (care of S. P. G.,) 19 DeLahay Street, Westminster, London. Victoria, V. I., January 8th 1879.

British and Foreign.

GREAT BRITAIN.

THE SO-CALLED "REFORMED EPISCOPAL."—At the meeting of the Convocation of the Province of Canterbury on the 19th ult., the following conversation took place:

The President—The report of the Committee on the so-called Reformed Episcopal Church has been postponed to the next group of sessions. In connection with it I may mention that yesterday I received a letter from a gentleman, who asked this question:—"I have been ordained a clergyman of the Reformed Episcopal Church, and I wish to know whether I may officiate in any of the churches of your lordship's or of any other diocese?" I answered, "As an ordained clergyman of the Reformed Episcopal Church you are not entitled to officiate in any church in our diocese, and if you do so the law has provided that legal proceedings will be taken against you for the penalties prescribed in the Act of Parliament." It is important, perhaps, to note that.

The Bishop of Hereford—It is very important. I am obliged to your Grace for sending that reply.

The President—The penalties are distinctly prescribed if, without leave of the Archbishop or Bishop, anybody officiates who has not been ordained by any of us. He is breaking the law, and the penalty for each time of officiating is prescribed by the Colonial Church Act, which is the last act passed on the subject.

The Bishop of St. David's—The incumbent of the church in which he officiates is also liable to a penalty.

The President—Yes; and the person to prosecute is pointed out in the act.

The Bishop of Llandaff—If the clergyman has been ordained in England and not in the colonies, will the terms of the act apply to him?

The President—Undoubtedly.

According to the *Roman Catholic Directory* for 1879, there are in Great Britain 21 Bishops of the Roman Catholic faith, 2175 priests, and 1386 churches, an increase of 39 priests and 38 churches over the previous year.

A Mr. Horwood, a zealous churchwarden, is charged with having diverted £75 of the funds of his parish charities to the Persecution Company.

Mr. F. W. Ellis, until lately a Romish priest, has been publicly admitted into the Church in Truro Cathedral.

The subject of cremation is being warmly discussed in England, and a determined resistance to the intended desecration of the ancient graveyards of London is on foot.

UNITED STATES.

FOND DU LAC: *Conference of Clergy.*—On Friday, January 24th, there was an informal conference of the clergy of the diocese at the bishop's office. The proceedings were private but not secret, and related to the spiritual condition of the diocese. The discussions were highly interesting and profitable, the bishop taking the opportunity of explaining to the clergy his plans of developing and unifying the diocese.

In the evening there was a *missionary service* at the cathedral. The Rev. T. B. Berry addressed the congregation, and gave an interesting account of the progress of the work and needs of the missions under his charge at Poygan and Omro.

The Cathedral.—On the feast of the conversion of St. Paul the second anniversary of the cathedral was observed with appropriate services. The Holy Communion was celebrated at 10.30 o'clock by the bishop, assisted by eight or ten of the clergy. The Rev. Dr. De Koven delivered the sermon. The offerings were devoted to the missionary fund of the diocese, and to the bishop's fund for the education of candidates for Holy Orders. On the Sunday following Dr. De Koven preached again to a large congregation.

The Cathedral is now undergoing a thorough renovation—the walls and ceilings being kalsomined, the wood work oiled, and the aisles newly carpeted; services in the meantime are being held at old St. Paul's church on Sundays, and on week-days in the diocesan office, adjoining the cathedral.

Mrs. Emma Strecker, who died recently, left an estate of about \$400,000, the largest portion of which was bequeathed to various charitable institutions in this city: \$10,000 each to the German Hospital, St. Luke's Hospital, Institution for the Blind, Society of St. Johnland, Five Points House of Industry, Society for the Prevention of Cruelty to Children, Institution for Improving the Condition of the Poor, Association for the benefit of Colored Orphans, and the Church of the Transfiguration ("the little church round the corner"). She gives \$125,000 in legacies to various lady friends, and \$5000 to the Rev. Dr. Houghton.

Mrs. Clarissa C. Cook, who died recently in Davenport, Iowa, bequeathed nearly \$100,000 to a Home for the Friendless in that city, and \$50,000 to a fund for the support of the poor clergy and the widows of clergymen. During her lifetime Mrs. Cook erected a public library building in Davenport, and Trinity church and school, at a cost of \$40,000.

Buffalo: *Mission Services.*—The rector of St. John's church (the Rev. W. M. Hughes) is about to institute a series of mission services in his church, to be held on Sunday evenings. The services will be extensively advertised in the poorer sections of the city, and it is hoped that a part of the population can be induced to attend them which the Church does not now reach. The design is to make the worship thoroughly congregational. The order of worship will be printed on circulars, which will be distributed gratuitously to those who attend. The singing will be led by a choir of boys from the Sunday school. Bishop Cox will deliver a course of lectures on "The Church and its Doctrines," and other lectures will be delivered on the completion of the bishop's series.

MAINE.—At the last visitation of Trinity Church, Lewiston, Me., thirty candidates were presented by the pastor, the Rev. W. H. Washburn. This parish has commenced building a stone edifice. It has been resolved not to incur any debt.

DAKOTA.—Both a mission house and church have recently been built at Fargo. No missionary being at present in charge, the station is kindly looked after by the Rev. Mr. Peake, of Minnesota. Mr. Peake recently visited Bismark, holding services on the way at Valley City. Bismark, the terminus of the Northern Pacific, and the entry into the Black Hills region, is growing very rapidly.

IOWA.—Churches and chapels are just completed or nearly finished at Brooklyn, for St. Mark's parish; at Winterset, for Trinity mission; at Cherokee, for St. John's mission; and at Red Oak, for St. Paul's mission. In each case no indebtedness has been suffered to accrue in the work of church building, and no appeal has been made for aid abroad.

SOUTH CAROLINA.—St. Mark's Church, Charleston, for colored people, was recently consecrated to the

worship of Almighty God by the Bishop of the Diocese, attended by a large number of the clergy, in the presence of a great congregation.

The will of the late Mrs. Susan M. Goldsmith, of Rock Island, has been admitted to probate. It gives a tract of land, worth \$20,000, to Trinity Church, Rock Island.

As the result of fifteen years' labor among the Indians, in the jurisdiction of Niobrara, the Board of Missions has to report the baptism of 2,200 persons, the confirmation of nearly 1,000, the building of fourteen churches, three boarding schools, and five parsonages, the admission of sixteen candidates for holy orders, and the ordination of six natives to the ministry. There are now nineteen congregations meeting every Sunday for worship, and 600 children in schools.

St. Helen's Hall, Portland, Oregon, has now considerably more than a hundred pupils in attendance, of whom over thirty are boarders.

With the beginning of the new year a monthly Church paper is to be started at Galesburg, Illinois. Rev. Geo. H. Higgins will be the editor.

St. George's Church, St. Louis, has raised \$56,700 to pay off the entire debt of the church.

Bishop Odenheimer of Northern New Jersey is so sick that his physicians say that he cannot recover, but can be made for a time comfortable. He rides out occasionally short distances.

MISSION WORK.

The Japanese Government has authorized the publication of the Book of Genesis in Chinese.

The Island of New Guinea, for a long time the least known portion of the Globe, is rapidly becoming better understood, much of the recent information being due to the labors of the Missionaries. A traveller has recently completed a tour of over one hundred villages on the southeast coast of the main-land, most of them visited for the first time by a white man. According to him, throughout this region the natives boil the heads of their slain enemies so as to obtain clean skulls to adorn the places where they worship their deceased ancestors.

Bishop Whipple still continues his appeals for justice to the Indians, and has an ever-growing audience. In his plea for the Cheyennes, recently published, he traces their history since 1849, and shows that they "were among the most friendly Indians of the plains." Those of the north who were removed to the Indian Territory were dissatisfied with the change, and fled toward their old home, but were captured before reaching it. To quote the bishop: "The telegraph says that these Cheyenne captives were deprived of food and fire for five days, in a Dakota January, to force them to consent to return to the Indian Territory; that when fire was offered to the women, they refused, and said, 'We will freeze to death together.' They escaped from prison and fled, were pursued, hunted down as wolves, and these Cheyenne men, women and children welcomed death together." This is a terribly story, and yet the essential facts are well known. The horrors of our Indian policy are the more humiliating to us when we consider that our neighbours of Canada live in peace with the tribes scattered throughout the Dominion. More than all, the U. S. policy—if it can be so called—with the Indians costs millions of money.

The Bishop of Bombay, writing of the effort of the Roman Catholics to win over to that Church 500 converts who had been left for some months without a pastor, says that the Rev. J. Taylor, of Kolapur, was sent on to the district, and his labors not only resulted in frustrating the designs of the Roman priests, but have led to a great revival—a revival unprecedented in Western India. Since he went into the Nagar district, in March last, he has baptized 1,300 persons, the list of members connected with the mission, which is among the Mahars, an outcast class, containing now 1,851. Besides these there are 800 persons under instruction preliminary to baptism.

The death is announced of the Archimandrite Palladius, the head of the Russian Ecclesiastical Mission at Pekin. Only a few weeks since the Archimandrite returned to Europe in the hope of enjoying the repose to which his long residence in China had entitled him. Scarcely, however, had he landed at Marseilles when his health, which had been failing, gave way, and he gradually sank. During the many years he resided at Pekin he devoted his leisure hours to the study of the literature of the country, and thus gained a more extensive knowledge of the history, philosophy, and religions of China than that possessed by any European scholar. It is said that at the time of his death Palladius was preparing to publish a Chinese-Russian dictionary which already existed in manuscript.

Dr. Schaff, writing of his visit to Turkey and his attending the English Church in Constantinople says, "I greatly honor the Church of England for her active interests in the spiritual benefit of travelers, and I often enjoy her services. If the sermon is poor the prayers of the Liturgy are always good and edifying, and I never get tired of the Creed, the Te Deum and the Gloria in Excelsis."

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THE HOLY EUCHARIST DURING LENT.

SIR,—My inquiry in your issue of March 13th under the above heading did not arise, as "Anglican" thinks, from any misapprehension on my part. I never had the slightest doubt about the propriety, or rather duty, of celebrants on all Sundays in Lent. I simply wished to elicit in your columns the statement (axiom) that "Anglican" has given you, viz., "All Sundays are feast days." W.

THE OSHAWA CHURCH CASE.

DEAR SIR,—In the Presbytery of the Free Church in Edinburgh a call has been sustained on behalf of a Mr. Crerar, where 550 out of a congregation of 1,100—exactly one half—signed the call. Is it not a fact that more than half the actual pewholders at Oshawa desire the appointment of Mr. Johnson? The Church of England ought not to be more democratic than the Free Church of Scotland. Formerly those amongst us who claim "the Bible and the Bible only" as their standard, admitted and acted upon the justice of the procedure, that the messengers of the Gospel of Christ should be *sent* rather than *called*. This action is founded on the command of our Lord and the practice of His Apostles—"Go ye into all the world, and *preach* the Gospel to every creature." And St. Paul asks the question, "How can they *preach* except they be *sent*?" Yours, ALPHA.

SIR.—The litigation in the above case has brought into extraordinary prominence, the popular notion that the maintenance of the clergy is a matter which stands very much on the same footing as the maintenance of our butchers and bakers, in short the popular idea is that the support of the clergy is dependent upon their being subservient to our wishes, and supplying us with what we want as humbly as any tradesman we may think fit to employ, to supply our bodily necessities. The tradesman who spends his week in the counting house or the store, the lawyer who is deep in legal quiddities, the baker, the butcher the farmer have one and all it seems found time to dive deep into the mysteries of the Divine philosophy, and are competent to pronounce upon their clergyman's doctrine, whether it be sound or unsound, too High or too Low. The voice of the people is not always the voice of God, and I think in this particular case the popular idea squares but very indifferently with the word of God. The sentences appointed to be read at the offertory for instance teach no such doctrine.

"Do ye not know that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the Altar? Even so hath the Lord also ordained that they who preach the Gospel should live of the Gospel," and again "Let him that is taught in the word minister unto him that teacheth in all good things." The popular voice has added to these injunctions which the Lord hath ordained, the proviso that the gospel preached or the word ministered must be acceptable to the hearers, but by what authority this proviso is made I know not. The maintenance of the clergy is a religious duty, whether we like to consider it so or not, and the neglect to discharge that duty can hardly be extenuated by the plea that we do not consider the clergyman sound in doctrine. So long as the clergyman set over us is uncondemned by those who have the right to condemn him, what right have we laymen to constitute ourselves his judges and not only to

condemn him, but to carry the sentence into execution without even the form of a trial, as is so often done. Under the name of Protestantism there is a good deal of Popery abroad; and the infallibility of the Pope is parodied daily in the belief which many earnest Protestants have in their own individual infallibility. Presumption and ignorance generally go hand in hand as Lord Coke sagely observed "the most learned doubteth most, and the more ignorant for the most part are the more bold and peremptory."

The popular idea that the minister should be "called" by the people, and should only be maintained so long as he pleases his flock, has a dangerous tendency to produce a mean and contemptible class of clergymen—a class however worthy of so mean and contemptible a system. What man who has any respect for his Master or himself, would deliberately trot himself out as these worthies of Oshawa desired the Rev. Mr. Johnson to do for their critical inspection, in order that they might see whether he would suit! And yet a man who would submit to such a degradation of himself and his office, would probably be the very man they would choose to be their clergyman! LAYMAN.

STRENGTH AND WEAKNESS.

SIR,—Now that the Episcopal election is over, and men's minds can calmly consider all that has taken place, it may not, I hope, be deemed untimely to make a remark or two as to what seems the probable result—the result as affecting the Church of England at large in Canada. Regarded from a standpoint outside the Diocese of Toronto the election struggle exhibited very strikingly the two elements of strength and weakness. Never before did the clergy as a body stand so long and so bravely together for their convictions, as never before were they so firmly sustained by so large a proportion of the laity. It is quite absurd to say for a moment that the contest was between clergy and laity. This libel it is evidently the interest of the few, very few, partisans of the opposite side in Toronto to propagate. They know that it is a popular cry, and it covers the bitter antagonism they exhibited towards the overwhelming majority of their brethren. The notorious fact that half a dozen lay votes would have elected Provost Whitaker out of nearly a hundred parishes represented is a sufficient disproof of the ridiculous assertion. This is, however, only by the way. That which especially I desire to have noticed is the resolute and united stand made by those who may be termed the *Prayer Book clergy and laity* of Toronto—the men who do not want revision in the direction of the R. E. or Cumminsite Sect, but believe the Prayer Book as it is, to be the best exponent of Catholic doctrine and Apostolic order. All honor to these Churchmen. Their firmness and adherence to their conscientious convictions have won them the admiration of all true Churchmen throughout the Dominion. We all know what are the temptations to peace-loving gentlemen when day after day they are met with violent vituperation, and reviled as opponents of the Gospel of Christ, as the perverters of truth, as the destroyers of souls. At such times these good men are strongly tempted to say: "Tis true, we hold Prayer Book doctrines, and we know that these doctrines are those of the Apostles, and the fathers, and the Catholic Church (not Romanized) in every age; yet we should make allowances for those who are in these points uneducated and prejudiced, and who are honest enough, even in their bigotry and intolerance. And they are our brethren, too, in the Church, and it is our business to try and keep them in the Church, and teach them, if possible, the better way; and so, by a policy of conciliation and concession, we may do more good than by a firm determination to sacrifice peace for truth. Therefore let us yield to this obstructive minority." Sir, it is to the lasting credit of the Prayer Book clergy and laity of Toronto that they did not yield to such a temptation, or make any compromise until they had persistently vindicated their principles, and shown the world around a spectacle of unity which, for their numbers, is, I think, unequalled in our Church records. For it is easy enough to keep a small party together: the difficulty is with a large body. So this late elec-

tion has, above all things, proved the strength of the Prayer Book Churchmen in Toronto, and it is a great encouragement to honest and loyal Churchmen in every Diocese to see how steadily have grown and how deeply rooted are Church principles among the most democratic population of our Dominion. And now that there is a prospect of "peace without dishonor," we may well hope that God's truth, as enshrined in our Formularies, our Creeds, our Articles, and as handed down to us from not only Reformers' days, but the Apostolic age, will have free course and flood every parish in the Diocese of Toronto. So much for the strength displayed at the election. Alas! that there should be weakness also, for it was a lamentable evidence of weakness on both sides that the Synod was looking to Chicago, or to Montreal, or Huron for a Bishop, and it is devoutly to be hoped that other dioceses will not follow the example of Toronto. Full well I know what may be said about the Church being all one, and that we should have free trade. All right; but let us have free trade all round, in parishes, and funds and everything. But if not, then, I believe we ought to have a Diocesan (equivalent to the National) Policy, and protect the interests of the diocesan clergy. Whoso is wise will ponder these things, about which a great deal more could be said. But I fear I have already trespassed unduly on your space, and can plead only the importance of the subject. Yours, &c., J.

Ontario, March 20th, 1879.

CORRECTION.

SIR,—Allow me to make a remark in correction and explanation of the account of the missionary meeting at Almonte. It would seem to one unacquainted with the facts that I was a *deputation sole*, but I am happy to say this was not the case, as the Rev. W. Wright, of Newboro, ably assisted me, and was my companion during the whole of the tour. I desire to thank him cordially, and I am grateful for his kind and efficient aid. The roads were bad on Sunday, 26th Jan., but we pushed through, and after all found the reality not so bad as the prospect. The congregation was good, but the offertory, alas! was not up to our expectations. Both at Almonte and Clayton I felt much at home, and had a delightful opportunity of seeing, even although for a very short time, many old and valued friends and former parishioners, whose cordial welcome was indeed most cheering.

I only wish the pecuniary response to our appeals had been more in accordance with the importance of the cause and the prestige of the parish; but as the Rev. F. L. Stephenson, the incumbent, spoke hopefully of the prospects of the parochial collection we must still hope for the best.

As an explanation to those not familiar with the rapidity of Irish thought, I would say with regard to the communication in your issue of the 20th inst. which I am referring to, that it is not the belfry (but the deprecated tower) which would swallow up friends and hold no bells. The little belfry does hold a bell, and is surmounted by an excellent weathercock. Yours very truly,

J. W. BURKE.

LITURGICAL FORMS.

SIR,—Having noticed in the CHURCHMAN of last week some very striking remarks on the benefit of Liturgical forms by the Rev. Dr. Boardman, of the United States, belonging to one of the denominations outside of the Church, I send them to you for insertion in your columns.

T. B. N.

"In thus dictating a form of Prayer (the Saviour) gave vent to the liturgical instincts of our nature. For although there are those who feel fettered by forms of prayer, the vast majority are aided by them. I have the strong conviction that, in the worship from non-liturgical churches, the congregation has little to do. Worship is an intensely personal act, the soaring of the individual spirit, in personal adoration, thanksgiving, confession, supplication, aspiration. As such, each one must worship for himself, not vicariously. And yet, as a matter of fact, the worship of our non-liturgical churches, generally speaking,

is a vicarious worship, with the exception of the singing, and even this privilege is, in too many instances, artistically denied, as every thing is done by proxy. The preacher alone is heard in adoration, thanksgiving, confession, supplication. In a word, he alone worships.

Should some angelic visitor enter one of our sanctuaries, and observe the silence of the congregation, I am not sure but he would imagine that some calamity, like that which befell ancient Zachariah in the temple, had befallen Christ's Churchly priesthood to-day, and he would wonder what sin this people had committed that they should thus be struck dumb.

The preacher is perpetually in the foreground, and the worship of Almighty God is consigned to comparatively a subordinate niche. How painfully true this is, may be seen from the fact, that while it is not considered rude to enter the sanctuary during the earlier parts of the service, such as the singing or the scriptural reading—that is to say, be it observed, during that part of the service, which is distinctly liturgical or worshipful—it is considered rude to come in or go out whilst the minister is preaching: as though, forsooth, the main thing in worship were miserable, ignorant, feeble, sinful man; not Jehovah, God of Hosts! What we need is a return to the ancient ways, even the good old paths of our fathers, falling in line with the venerable and saintly past, worshipping liturgically, as did the Church of St. John, Isaiah, David and Moses.

THE HOLY EUCHARIST IN LENT.

SIR,—Does not "Anglican" in your last number endeavor to erect a very large edifice upon a slender foundation, when he directs us to the use of *in*, with regard to the Sundays in Lent, as a sufficient indication and explanation of the intention of the Church in the matter he writes upon? Are we to infer, then, to carry out his rule *in extremis*, that in the case of the Monday and Tuesday of Easter and Whitsun-weeks, these days do not partake of the nature of a festival simply because the little word "in" is used again? Let him refer to the Proper Lessons, and he will find that the "Sundays in Advent" are spoken of as "Sundays of Advent." Advent, too, partakes of the nature of a fast, though not so ordained in the Prayer Book; and as the words seem interchangeable here, perhaps, if occasion had arisen, the compilers of the Lectionary world have shown as little regard for "Anglican's" nice distinctions as they had previously shown for matters of such minor significance. True, the Lectionary is of much later date than the "Collects, Epistles and Gospels"; but they are both accepted by the same authority, the Church, and must be explained the one by the other: just as, indeed, in the case of certain rubrics (objectionable to some parties), which, as long as they are in the Prayer Book, must be granted their full and natural force. Of course, your correspondent is right in the main; but surely the real reason is because the universal Church has ever ordained that Sunday be observed as a *feast-day*, and because the observance of that day is utterly inconsonant with anything connected with a fast: both of which reasons, as regards our own communion, may be obtained in the Prayer-Book from the Tables of Feasts and Fasts. But I am occupying your valuable space needlessly. As to the question which has called forth these remarks, viz.: the propriety of celebrating the Holy Communion in Lent, perhaps some of your readers will kindly give their attention to the subject. Surely, at a season when the assaults of the devil are more strenuous than ever, when temptations assail us on every side, surely, at such a time, the very highest means of grace should not be withheld from us. We need have all our weapons ready, and more particularly the saving presence of Christ in the soul. As far as I can ascertain, the primitive practice, as sanctioned by both East and West, has been to abstain from consecration only on Good Friday: I may, however, be wrong. Would some of your readers kindly take up this aspect of the subject, and give it their most serious consideration.

C. C.

—If your cause is good, be sure you do not injure it by a bad spirit; if it is bad give it up at once.

Family Reading.

RAYMOND.

CHAPTER XXXVI.

The window, on the ledge of which Tracy Harcourt was standing shrieking for help was at some distance from the angle of the house against which alone it might be possible to place a ladder for a few minutes longer, and to observers less accustomed than Raymond now was to detect any detail in the surrounding circumstances which might be utilised, there would have seemed to be no practicable means of communication between any one who might be rash enough to climb such a ladder and the perishing man; but Captain Willis' pupil had been taught to note even the slightest inequality in the building material, and his keen eye had discovered an extremely narrow stone ledge—a mere accident of ornamentation—which ran round the whole of that part of the house passing just below Harcourt's window. There was scarcely room for a man's foot to rest upon it, and the attempt to walk along it, at that great height from the ground, seemed absolute madness; but with the help of the stout rope which he held, Raymond determined not only to attempt, but to try to lead Harcourt back by that means to the ladder. The risk to them both, and to himself most especially in the first instance, would be simply terrible, but it was the last and only chance for Harcourt's life; and Raymond did not hesitate, although there was the great additional peril of the ladder catching fire while one or both of them were upon it. From the moment that Estelle had said to him "Go!" all doubt and vacillation had vanished from Raymond's mind, and he flung his whole powers and energy into the attempted rescue with a determination, a coolness, and an indomitable bravery, which won unbounded admiration from the crowd, who now only wished to hold him back from what seemed a most desperate venture. Yet all rushed forward to obey him when his voice, clear and commanding, rung out with an order to some of the men to help him in rearing the longest ladder on the ground they had, against the wall at the point he indicated. There were a number of ladders of various sizes lying about, which the servant had brought when the first alarm was given, in the hope that they might be useful. One was found sufficiently long to reach the point on a level with Harcourt's window. The wall against which it was placed was now little more than a shell, for the whole interior of the building was a mass of flame, and access to Harcourt in that way was utterly impossible. Raymond desired two of the men to hold the ladder firm at the bottom, so long as they could do so without injury from the flames which were rapidly advancing. Then, flinging off his boots, and twisting the coil of rope round his arm, he sped up the wooden steps that were so likely to feed the flames, till he reached a position where he was in line with the window he had to reach. The instant Tracy Harcourt saw him, he shrieked out to him with every token of the most abject terror, abjuring him to save him by many a sacred name that had long since been unfamiliar to his lips. Raymond made not the smallest answer, though he noted, with that strange minuteness of observation which is common to men in moments of great peril, that his enemy held the papers for which he had risked his life strapped tight to his waist by a belt. While Harcourt continued his frantic cries, Raymond was steadily engaged in fastening one end of the rope which he held to the ladder, taking care to make the knots absolutely secure. Then, calmly and firmly, he raised himself, and placed one foot on the stone ledge, which was so frightfully narrow, but for the slight support he could give himself by tightening the rope, it would have been impossible for him to crawl along—digging his fingers into every cavity which the crumbling cement between the stones afforded and turning his face close to the wall that he might not see the terrible space between him and the ground, which must ensure his being dashed to pieces if he fell. It was an awful passage from the ladder to the window, but mercifully short; and as he drew near to Harcourt he saw that he was in imminent danger of being clutched by the outstretched hand of the frantic man, with the in-

evitable result that he would be thrown off his balance and dashed to the ground.

At this sight Raymond's nerve almost failed him, but he rallied himself with a tremendous effort, and shouted out to Harcourt in a voice of thunder, which the trembling crowd below could hear even above the roaring of the fire, "Draw back your hand; if you lay so much as one finger on me, I leave you to your fate. Stretch your arm down by your side; do not stir an inch; obey me, or perish!"

Like an automaton the shuddering man obeyed; the clutching hand fell by his side. With terrified eyes riveted on Raymond, he waited his commands, neither speaking nor moving. He watched his rescuer step on to the window-sill beside him, and then fasten the end of the rope to a strong iron bolt, which held it securely, and rendered it a tight though slender railing from the spot where they stood. While he did this, Raymond looked down to Harcourt's feet, and saw that he wore light half boots, such as men often use for the evening.

"Kick off your boots," he said, imperiously; and Tracy, completely dominated, did as he was ordered. Then Raymond stepped back on the stone ledge, and grasping the rope with one hand, held out the other to Harcourt.

"Hold by the rope with your right hand," he said. "Grasp mine with the left, and follow me steadily, one foot before the other; both feet cannot rest on the ledge at once. Be cool, be firm, and come!"

"Oh, I dare not!" shrieked Harcourt; "I shall fall; I shall be dashed to the ground; I shall die!"

"Coward!" thundered Raymond. "Will you not more certainly die where you stand? It is your sole chance of life! You shall come!" And by an almost superhuman effort he compelled him to mount on the ledge, and then himself moved onward, dragging Harcourt by the hand. The very extremity of his peril now made the terror-stricken man advance, his eyes closed, his feet mechanically treading in Raymond's steps, while he clung to him and to the rope, and at last in safety they reached the ladder; but the moment their hands thankfully grasped it, a terrible cry rose up to them from the men below, "The ladder has caught fire! quick! come! It will break down! We cannot hold it! Come! come!"

"Go first, Harcourt," said Raymond, drawing himself up by the hands to let his foe pass him. "Go first, and quickly, or we both are lost!"

Harcourt greedily seized the chance so generously given. He almost threw Raymond off the ladder in his anxiety to pass him, and began to descend rapidly, with his preserver following, considerably higher up. The ladder began to shake ominously. Hot blasts of flame came rushing up, and scorched their faces and hands. When Harcourt was within about ten feet of the ground he felt it give way, and sprang off, falling unhurt on the grass. But the next instant the burning ladder fell with a tremendous crash, bearing Raymond with it, from so great a height that all who saw the terrible fall believed he must infallibly be killed. There was a rush from the crowd to the spot where Raymond's motionless form lay in the midst of the burning fragments of the ladder. But before any one of them had reached it, a dark slender figure had flown, as on winged feet, to his side, and was kneeling down close to him, heedless of the flames leaping up from the broken wood that surrounded him. Hugh Carlton was among the first to follow Estelle, and finding it in vain to attempt to drag her away from Raymond, to whom she clung with a silent desperation that could not be overcome, he set the men to clear away the wreck of the ladder from around her, and then bent down by her side to ascertain whether he yet lived, whom, in her extremity of anguish, she seemed little likely to survive—if he had indeed been crushed to death in the dreadful accident which had befallen him. It was hard to say whether he still breathed. His helmet had fallen off, showing his fine face deadly white, where it was not scorched and blackened by the fire, and he was perfectly insensible, while his limbs were twisted under him in a manner which inevitably betokened most serious injury. Estelle had already loosened the coat round his chest and throat, and was supporting his head on her arm,

while the others stood helplessly round, not knowing what ought to be done, when suddenly there was a welcome cry from those on the outside of the circle, "The doctor! here is the doctor!" And so it was that the village surgeon just at this juncture came on the ground. The news of the fire had reached him in his own house, and he had at once got out his dog-cart, and driven to Carlton Hall, to offer his services if he could be of any use. His arrival was most opportune, as he at once took charge of all the arrangements, and gave his directions with energy and promptitude. He lifted Raymond out of Estelle's arms, and laid him gently down, straightening his limbs, and shaking his head as he did so.

"Does he still live?" said Estelle in a hoarse, unnatural whisper.

"I hope so, but I cannot tell. It is impossible to make any examination into his state where he lies. He must be removed at once. I can do nothing here."

The doctor turned quickly to Hugh. "We cannot risk taking him far," he continued; "the lodge would be the nearest place. Can he go there?"

"Yes, certainly," exclaimed Hugh. "The gate keeper and his wife are in the grounds. I will send them to get a bed ready at once."

He ran off for the purpose; and the doctor going towards the heap of furniture which had been saved from the house, selected a light couch that once had stood in Kathleen's boudoir, and had it brought close to Raymond, who was then lifted up with great care by some of the men, and placed upon it.

Estelle took off the cloak she wore, and laid it over the insensible form, in spite of the doctor's remonstrances. She seemed not to hear or to heed anything that was said to her; but pale and silent, resembling rather a white marble statue than a human being, she took her place at the head of the couch, and moved along close beside it as it was slowly borne away.

The doctor was following, when Jenkins, the butler, caught him by the arm. "Sir," he exclaimed, "I wish you would look to Mr. Carlton; he seems in a sad state!"

The possessor of that which had once been Carlton Hall had sunk back into a stupified condition so soon as he saw that Harcourt was safe and already standing quietly beside him.

"Where is Mrs. Carlton?" said the doctor, when he had felt his pulse.

"At Lord Vermont's, the nearest of our neighbours," said Harcourt.

"Then let Mr. Carlton be put into my dog-cart, and driven there at once. He is only overwhelmed by the shock, and requires care and quiet. Some one must go with him."

"I will," exclaimed Harcourt. "My wife is there, and I have been a good deal shaken and burnt myself."

The doctor, of course, acquiesced; but even the servants turned away in disgust at Harcourt's indifference to Raymond's fate.

To be Continued.

SHAM AND REAL LENT.

Looking at this business of Lent from an outside point of view, we are not at all sure that the approved road always leads to the desired end. We suppose the end of Lent to be, in plain English, that each human being should have one season during the year in which he should withdraw himself from his ordinary life and seek to understand more clearly the position in which he stands to God. If a man or woman is helped to do this by church-going and fasting (as no doubt he is in a majority of cases), then he is right and honest in joining in these observances. But if he gives up balls and substitutes small dinners, if he goes to church daily, and eats oysters instead of beef, simply because it is "the thing" to do from Ash Wednesday to Easter, he is only clinging more desperately than ever to the world in the very time when he should turn his back on it, and holding the most miserable of frauds and shams up between him and his God. The Saviour in His Lent did not go to the crowded synagogues or fast with His disciples from this or that article of food. He went into the wilderness and was

alone with God. There is not a man of us all endowed with ordinary sense or feeling who does not know perfectly well that he should sometimes stop, in the daily grind in house or shop or society, to take breath, to push back the hampering routine of things and people about him, so that he can look into the awful facts of the God who gave him life, the use which he is making of that life, and the death which waits beyond. Each man knows for himself how best he can make this pause, and can get furthest away from his everyday thoughts and aims. Men of business may reach this "wilderness" where God waits to speak to them, through the unaccustomed music and prayers and sermons in church; there are myriads of pious souls who mount on these as on well-trodden altar steps to their Maker's presence. A woman of society might find it more quickly in the back alley, where some of his brethren, hungry and poor, have a direct message from Him to give her; it is possible that to many a clergyman, for whom the moaning of church and hymn and sermon has become dulled through long iteration, Lent would be most real, if, like their Master, they could leave it all behind and face God somewhere with neither form nor ceremony between.

But, however we accept Lent, do not make a sham and fraud of it. Neglect it altogether, if that seems right; take some other time, unknown to any human being, to strive to come nearer to the great realities of Life and Death and God. But if we profess to use the season in all its high and awful purpose, let there be no fashionable hypocrisy about it. Fish-eating and church-going are good things in their place, and serve a reasonable purpose when kept there; but if they are substituted for the justice which a man would mete out to his own life when it is put on trial, or the genuine abasement of soul with which he should approach his Maker, they are the most perilous of frauds.

FORGIVENESS.

Frequently, in listening to the conversation of young men and maidens, this question suggests itself: Where do many of the youth of our day get their tenets of religion? Not from the bible or our pulpits, for they teach charity, mercy, and forgiveness. These beautiful qualities are scoffed at by some, and in their place self-love and resentment made tutelary divinities. Not long ago we heard a sweet young girl in appearance, one who reminds us of the poet's lines, "The rose is fairest when 'tis budding new," talking in the most enthusiastic manner on the subject of forgiveness. "She might pardon an offence, but she never forgot it; she had too much self-respect not to remember and resent an insult to her feelings."

Self-respect! that very quality should teach us the heroism of forgiveness. Vanity and selfishness cause us to harbor resentment, but self-respect should make us godlike in virtue, and, if it be necessary to resent an insult, we can heap coals of fire upon the head of the offender. Socrates, and Aristotle, who lived and died heathens, could instruct many who profess Christianity in morality and in true virtue, which forgives as it hopes to be forgiven.

The brave and thoughtful men of our country are now teaching us beautiful lessons of magnanimous forgiveness. It would be well for the youth of our country, whose narrow-minded vanity makes them forget the ennobling precepts of the Christian religion, and declare their own selfish views instead, to read, admire, and imitate those who must inspire their respect.

There is nothing so demoralizing as to frivolously ignore, and finally dishonor all that we have been taught from our youth up to regard as sacred truths. After all, only those who teach and practice the beautiful lessons of charity, and peace, and good-will towards men, are the true men and women of any age.

This is a great comfort for us to know that all the Church and congregation of Christ doth pray for us, and all the treasure of God's riches, i. e., Christ himself, the kingdom, the Holy Gospel, the sacraments, and the prayers of all goodly men, be common to us all. For whenever any goodly

man require the same thing for us; for no man ought to pray for himself alone. And this is a great consolation to all christian people; for the Scripture saith that the prayers of one just man availeth much with God; and therefore, when many just and goodly men do make their supplications unto God with one accord, we may be sure that their prayers are heard.—*Cranmer.*

Children's Department.

A CHILD'S EVENING HYMN.

Ere I lay me down to rest,
Jesus hear a child's request;
I can only lisp my prayer,
Asking for Thy love and care.
I am very young and weak;
Gentle Jesus, hear me speak;
See thy child on bended knee—
Suffer me to come to Thee.

Let me now Thy kindness prove—
What I want is Jesus' love;
Save Thy little child from harm,
Clasp me in Thy loving arm.
Ere I sleep upon my bed,
Lay Thy hands upon my head;
Thy sweet blessing give to me,
Suffer me to come to Thee.

Me, Thy ransomed child, receive,
All my naughty words forgive;
Peace bestow and joy impart
Sealed upon my childish heart.
Sprinkle me with Thy dear blood;
Make me holy, meek, and good;
Like Thyself thy child would be—
Suffer me to come to Thee.

O'er my bed may angels keep
Watch, while I in safety sleep.
Let me rest upon Thy breast,
Let my dreams be bright and blest;
When I in the morning wake,
Into Thy protection take,
Till in heaven Thy face I see,
Suffer me to come to Thee.

WHAT MADE ALICE AFRAID OF THE DARK.

"Mamma, sister is going away to-morrow, must I sleep by myself?" asked little Alice King of her mamma.

"Yes, dear;" but seeing the look of sadness that passed over her face she said, "Surely, Alice, you are not afraid, are you?"

Instead of answering her, Alice burst into tears and ran out of the room.

Mrs. King did not go after her then, but the next morning Alice came into her mamma's room and said, "I wish you would let me sleep with Jane (the servant) to-night, mamma."

"Why, Alice, of what are you afraid? nothing can hurt you, for God can keep you from harm."

"Oh, mamma, I am frightened at the dark."

"Alice, I am ashamed of you. Cannot God see in the dark as well as in the light? I must cure you of that silly fault: you must sleep by yourself to-night."

Alice's papa had a greenhouse, in which he took a great deal of pride, as it had many foreign plants and flowers in it. Alice had been forbidden to enter without her mamma or elder sister. Her sister being at school, and her mamma busy at the time when she wanted to go, she went in by herself, but not without a certain little voice within telling her it was wrong; but she did not pay any heed to it. Soon a little mouse ran across the floor of the greenhouse, and Alice was running after it, when her shoulder touched a shelf filled with choice plants, and it fell on her. She glanced to see what mischief she had done, and then was quickly gone.

Did she go and tell all? No; Alice was a coward, for when her papa asked about it she said, "I don't know anything about it." This is what made her afraid of the dark.

The time arrived at last when Alice was to sleep by herself. Soon after she was in bed, and the

light taken away, her mamma came to see that all was right, but was surprised to hear sobs coming from under the bed-clothes.

"Alice, dear, there must be something the matter with you: have you been naughty?"

"Oh, mamma, I have been so very naughty!" Then Alice told all. Her papa and mamma forgave her, and asked God to do so too, and they told her how wrong it is not to tell at once of a fault committed instead of delaying it.

My dear young friends, do not make your fault worse by adding a lie to it; but when you have done wrong, go boldly to your father or mother and ask them to forgive you, and I am sure they will.

A FAITHFUL SERVANT.

A Poor man, who possessed a fine large dog, had occasion to remove from one village to another some distance off. For the purpose of transporting his goods he employed a small van, on which the furniture was packed, the man leading the horse, while his dog brought up the rear. On arriving at his destination and unloading the van the man was astonished that a chair and basket were missing from the back part of the van, and the dog also could not be found. The day passed but no dog was forthcoming, and the poor man began to fear that something had happened to his dumb retainer. The next morning, as he was on the way to the old cottage to take away another load, judge of his astonishment, and delight when he saw by the roadside not only his lost property, but his faithful dog, seated erect by the chair and basket, keeping strict guard over them. The articles had fallen, doubtless, from the van, which the man had not observed; but his watchful companion had deemed it his duty to remain and protect his master's property. Although left for so long a time without food, the faithful creature had never deserted his self-imposed charge until he could surrender it to its rightful owner. The joy of both master and servant was without doubt great at the meeting.

"BEHOLD, I STAND AT THE DOOR AND KNOCK!"

Alone in the darkness, 'mid wind and rain,
A gentle sound comes again and again—
A sound not of earth, in its tender tone—
A voice that would melt a heart of stone!

A figure stands at a fast-closed door,
With choking weeds and thorns covered o'er!
The damp night-dews stream down from His hair
Oh, wherefore stands He so patiently there!

With a sweet, sad look on his loving face,
He knocks, in the depth of His matchless grace,
And rising above the night's wild din,
His voice is pleading, "Oh, let me in!"

"O heavenly Knocker! wherefore hast thou
That sharp thorn crown twisted round Thy brow?
Say, wherefore Thy hands are pierced and scarred,
And Thy face with a wondrous sorrow marred?"

"My child these scars, and this crown of thorn,
For thee, in my heart of love, I have worn;
I passed through the depth of a woe untold,
To bring My wandering lambs to the fold.

"And now I stand and knock at thy door,
And fain would My feet pass thy threshold o'er,
Without it is, dark and fierce is the night;
Behold, I bring with me a heavenly light,

"Then open, O child that I may come in,
And rouse from out of thy sleep of sin;
The night wears on; behold I wait;
When I turn away, it will be too late!

"O heavenly stranger my heart is stirr'd
To its very depths at each tender word!
With hot loving tears I open wide;
Enter, O Lord, and with me abide!"

MY MOTHER.

I was but five years old when my mother died, but her image is as distinct in my recollection, now that twenty years have elapsed, as it was at the time of death. I remember her, as a pale,

beautiful, gentle being, with a sweet smile and a voice that was soft and cheerful, when she praised me, and when I had erred, for I was a wild thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes moist with sorrow because of my childish waywardness and hear her repeat, "My child, how can you grieve me so." I recollect she had for a long time been pale and feeble and that sometimes there would come a bright spot on her cheek which made her look so lovely, I thought she must be well, but then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and love my father a great deal for he would have no one else to love." I recollect she was very sick all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for a whole day and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do before I went to bed; and I must go without it. But I could not: I stole into the room and laying my lips close to her, whispered "mother, mother, won't you kiss me?" Her lips were very cold; and when she put her arms around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room but he could not speak. After he put me in bed I laid a long while thinking, I feared my mother would indeed die, for her cheeks felt cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. I hastened to my mother's room. A white napkin covered her face—I removed it—it was just as I feared. Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested upon her lips remained. In an instant all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be if she would but stay with me. She was buried—but the memory of the funeral is indistinct. I only retain the impression which her precepts and example left upon my mind. I was a passionate, headstrong boy, but I never yielded to this turn of my disposition without fancying I saw her mild tearful eye fixed upon me just as she used to do in life. And then when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me strengthening my good resolutions, and weakening my propensity to evil. I felt that it would grieve her gentle spirit to see me err, and I could not, would not do it. I was the child of her affection; I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my welfare had caused her spirit to linger that she might pray once more for me I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is that is estimable in my character, I owe to the impression of goodness made upon my infant mind by the exemplary conduct and faithful instructions of my excellent mother.

Do you want a Scriptural assurance of your interest in Christ? It can only be maintained by an unshaken reliance on His atonement, and a growing conformity to His image; "we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Beware, then, of substituting an idea for a real sanctification. Let nothing satisfy you but a real work of grace in the heart, evidencing itself by those fruits of the Spirit which are all goodness and righteousness and truth.

DEATH.

On March 14th, suddenly, of apoplexy, in the 60th year of her age, most sincerely lamented, Grace Matilda, wife of Rev. J. Carry, B.D., Carlton.

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. S. Rainsford 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.

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

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

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

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

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

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

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

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

ST. MATTHEW.—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. K. 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.

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