

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, APRIL 19, 1877.

No. 16.

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for word, from letters recently received. Read
them:

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Dominion Churchman.

THURSDAY, APRIL 19, 1877.

THE WEEK.

IT is by the *Scottish Guardian* that the Archbishop of Canterbury has written to the Bishop of Edinburgh in reference to Bishop Buckle's extraordinary interference in the Scotch Church, on which we lately commented, to the effect that he has "never given any countenance, directly or indirectly, to Bishop Buckle's proposal in reference to the Episcopal congregations which stand aloof from communion with the Bishops of the Scottish Episcopal Church;" and his Grace intimated that he thinks these congregations have, under existing circumstances, no reasonable ground for maintaining their isolation. It is well to know that the Archbishop has not "countenanced" this move; but is this all that can reasonably be expected from him? An English Bishop, bound by his Consecration vow to recognize the supremacy of the See of Canterbury, and holding an English cure, proposes to make a schismatical Episcopal intrusion into the dioceses of a church in full communion with the Church of England, and the Primate can, or will do no more than declare that Bishop Buckle has received no "countenance" from him! Would Bishop Beckles have accepted a roving supervision of Episcopalians who rejected their own episcopate if the Archbishop had actively discountenanced his doing so? His Grace can act vigorously enough when he chooses.

The Italian Minister of Finance is in a happy and, for Italy, an unprecedented position, being able to show by calculation that, for the current year, that hitherto unattainable object, an equilibrium between income and expenditure, will not only be maintained but even exceeded. Signor Depretis estimates the income for 1877-8 at £55,880,000 and the expenditure at £55,400,000, a balance that even larger States would in these hard times be glad to be able to show on the right side of the national ledger. To attain this result no additional taxes are necessary, but the existing average maintained, and will, it is hoped, by careful supervision of the revenue laws, be rendered more productive. A European war will disturb all income budgets, but it may fairly be anticipated that Italy has passed the crisis of her financial difficulties.

It is somewhat premature as yet to say whether the "output" of the present session of the Dominion Parliament will be up to the average in useful legislation. We are afraid, however, that an undoubted characteristic of the session so far as the acrimony and intense personality which have characterized many of the debates and the party warfare, personal attack, abuse, retaliation, and recrimination seem unfortunately, like speeches from the chair, to be always in order in the House of Commons, whilst, outside, the party organs

most unscrupulously suppress all that makes against their own side, and garble and twist to their own advantage all that they do publish, so that even those who can afford time, trouble and money, to read and compare the asseverations of several journals, can obtain, after all, but a very imperfect idea of what really is passing at Ottawa. We hear a great deal about the strong language and vindictiveness of the press, but its real bane is its unscrupulous disregard of truth when party interests are to be advanced, or party delinquencies to be concealed. An oath hastily rapped out often meets with more condemnation than a well-considered falsehood; and so often the relative iniquity of scurrilousness and lying is often misjudged. A very considerable amount of time and temper has been spent in Committee and in the House over Sir John Macdonald's connection with the Secret Service Fund, which all parties will admit to have been somewhat irregular. Mr. Speaker Anglin admits that he did execute printing for the Government, and did receive therefore the amounts that appear against his name in the Public Accounts; but he contends that there was no "contract." Lawyers may decide whether the case as stated by the Speaker comes within the provisions of the Independence of Parliament Act; but it does not require professional acumen to see that the intention of the Act is to prevent members of Parliament receiving money from the Government, and that every member who does so receive it violates the spirit, even though he should scrupulously observe the letter, of the Act.

In times of excitement some one has to be thrown "to the lions," and the Opposition in the English House of Commons, failing in their endeavours to make a successful attack on the Ministry, have thought that Sir Henry Elliott might fairly be so treated. Of course the Ambassador's own hands are tied, but Mr. Bourke, the Under Secretary of Foreign Affairs, made a vigorous and spirited defence on his behalf. If he did not receive as early information as he ought to have done, or if he did not appreciate at their full importance the Bulgarian massacres, Sir Henry's grasp of the whole subject seems to have been a firm and sensible one. However, the English public is not satisfied as to his capacity; and, what is more important, the Porte would look upon his presence at Constantinople as proof that England had forgiven the past and would aid the Sultan in the future. So it is just as well that Mr. Layard is sent off to act as England's representative in the Bosphorus, while Sir Henry Elliott is "on leave"—a euphemism that may spare his feelings but deceive no body.

It is assuredly not a matter of surprise—at least to Churchmen—that an address should have been signed by such men as the Deans of St. Paul's and of York, and doubtless by a number of other dignitaries, and

presented to the Archbishops and Bishops, deprecating Parliamentary encroachments on the spiritual powers of the Church. This is the curt announcement that comes to us by telegraph, with the addition that the *Times* considers it "a most extraordinary address." Neither does this latter fact surprize us at all: for the *Times* is essentially an extraordinary Erastian, and it has always ridiculed the spiritual pretensions of the Church of England, which it looks upon as a mere department of the Civil Service, to be controlled in all things by the House of Commons, and, during the vacation, by the gentle autocracy of Printing House Square.

With more regret than surprize we read that the Church Missionary Society agents in Ceylon are asking for funds to erect four Churches which shall be independent of the Bishop's control. The question of "opportuneness" may fairly be raised concerning Bishop Coplestone's action towards the C. M. S. Missionaries, but that the stand which he took must eventually have been taken, and that the Bishop must be supreme among congregations of Episcopalians, no Churchman can deny. A letter from one of the missionaries to the *Rock*, in which the above appeal was made, contains the following choice paragraph:—"You and we are engaged in the same struggle against error and a bold attempt to restore Popery. We shall both, by God's grace, maintain our ground, and we need not dread the result: a severe and perhaps a long struggle, and then victory. The dragon, the beast, and the false prophet must fall before the King of kings and His chosen army of saints, clothed in the robes of righteousness." Those who are not conversant with the eccentric jargon of a section of the so-called religious press may be somewhat astonished at this latest instance of "Rome-on-the-brain;" a monomania, which would be ludicrous were it not humiliating. There are persons who call themselves Churchmen whose occupation it seems to be to sniff Popery on every breeze. Everything which they do not happen to understand—and that comprises a pretty large field—it sets down as Romanism. Venture to disagree with them, and you are, with a meekness characteristic of the class, described as a votary of the Scarlet Lady. Show a preference for the doctrine and ritual of the Church in its full entirety, and the mystical denunciations of the Apocalypse are found actually to fit your case. The glibness with which these applications are made is only equalled by the ignorance and uncharitableness of those who make them. Was it not very gravely asserted the other day in a local contemporary as a demonstratable fact that the Cross was the "mark of the beast"? What the dispute between the C. M. S. and the Bishop of Ceylon has to do with Popery or "the beast" we do not profess to understand; but it is significant that the Bishop is meeting with very warm support and encouragement from true Churchmen in

the Island, where he is doing most excellent work.

The *Record* is responsible for the assertion that Lord Penzance has resigned his office as Dean of the Arches, and that that resolution had been taken in consequence of an intimation that his salary would be less than he had expected it to be. Let us hope that the two Archbishops will select as his successor some one whose appointment would not be open to such obvious objections as lay against the selection of the Judge of the Divorce Court. The same paper considers it definitely settled that the forthcoming judgment of the Privy Council in the Ridsdale case will legalise, though not enforce, the Eastward position, but will disallow the use of vestments.

The English Educational statistics of last year show that there is accommodation provided for 3,426,318 children, of whom, however, something under two millions are average attendants. Of this number the Church of England provides 2,105,849 places, being an increase of nearly one hundred thousand in the year. In Board Schools there is an increase of 170,000 places, and the average attendance has risen from 227,000 to 328,000. The voluntary contributions for Church schools have risen from £528,000 to £592,000, while the Nonconformists raised £5,000 and the Roman Catholics £6,000 in excess of previous contributions. These statistics are evidence both of the vitality of the Church and of the hold which it must have on the present and future generations of Englishmen.

Every one who is at all conversant with the work of the Church in and near New York city will have heard with regret of the death, on the 8th instant, of Rev. Dr. Muhlenberg. As rector of the Church of the Holy Communion, the first free Church in New York, he established in 1846 the first Protestant Sisterhood in the States, two years before Miss Sellon began hers in the West of England. But it is in connection with St. Luke's Hospital and St. Johnland that Dr. Muhlenberg is best known and will longest be remembered—two noble institutions such as it is given to few men to initiate and carry to completion.

THIRD SUNDAY AFTER EASTER.

ON this Sunday, as the fruit of the Resurrection, the religion of Christ is presented to us as involving a communion of its votaries, not only with each other, but also with its own high principles and aims; having the risen Saviour Himself as the strength and bond of that union and communion, and the Fountain of the Spiritual powers of the saints.

The essential consistency of the Christian system is one of the first principles now brought before us. It is represented to us as having a distinctive character of its own, and as opposed to every thing else as erroneous, whether in dogma or in practice. This

special teaching of the Church for this Sunday is therefore diametrically opposed to that senseless abnegation, that *any thing* or *nothing* system of the present day which it seems to have become very fashionable to call by the venerated name of Christianity; as though the loving kindness of God towards man and the charity of the Christian towards his fellows could consist not so much as redeeming mankind from false systems and false practices, as in an equal leniency and kindness to man and the errors into which he may have fallen. It is not charity to tell a man he is right when he is wrong; and the Church teaches that there is such a thing as error in the world, from which it is needful to return into the way of righteousness; and that there are things contrary to the profession of Christ's religion which must be eschewed, if we would have either part or lot in the matter. Christian liberty is not, therefore, to be as St. Peter says, a cloak for badness, but to be used as an instrument in serving and obeying God. The word translated *maliciousness* in our version answers to the Latin *malitia*, and has for its primary meaning any kind of badness or vice.

The other particular specially brought before us for this Sunday is the real, essential, and perpetual presence of Christ with His Church. During the period we now commemorate, the Lord Jesus was frequently seen by His disciples. They were, however, distinctly given to understand that their Master was soon to be taken from them; although they appear not to have fully realized the fact until the Ascension actually took place. The question, "Lord, wilt Thou at this time restore the kingdom to Israel?" would never have been asked in the sense intended by men fully alive to the fact that their Lord's departure to the Father was very soon to take place. During the forty days after the Resurrection, the words the Lord had previously spoken must often have been present to their minds as words in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because he was going to the Father to present His natural body as an everliving intercession, He could not be seen by the bodily eyes of His little flock. But because He was going to the Father, to be a constant Mediator and Intercessor, the benefits of His presence would be manifestly given to the multitude of the faithful, even as if the eyes of all rested upon His visible person. In this way the Good Shepherd comforted His flock, both before His crucifixion and after His Resurrection. And thus in the Divine service of the Church, He is especially at this season speaking to us and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who look to Him by faith, especially in using the ordinances of His appointment. In the breaking of bread is His presence most especially a real one, and in that Heavenly institution may His regenerate children well look for that Divine presence and aid which will give them strength to fulfil their Christian duties.

ST. MARK.

ST. Mark the Evangelist is remarkable for the liturgical service which bears his name which is of very high antiquity, and which there is the strongest reason to believe was used in Apostolic times, very much in the same form as it was used in after ages. It is of great service in determining the teaching and the worship of the early Church. He was also the founder of the Coptic Church at Alexandria, is said to have been associated in his apostolic labours, to a very large extent, with St. Peter; and after having been with that Apostle in Rome, is also reported to have conducted a mission in Egypt and other points of Africa, to have become Bishop of Alexandria, and to have suffered martyrdom in that place.

It has been a subject of considerable dispute whether St. Mark the Evangelist was the same individual as the John whose surname was Mark (Acts xii, 12, 25). Many suppose that he was the same person; whereas Graham and others contend that he was not. From the fact of St. Peter speaking of "Marcus, my son," it has been supposed that he was converted by that Apostle. It is not improbable that, as some assert, he was one of the seventy disciples. It has also been supposed that an event of the night of our Lord's betrayal, related by St. Mark alone, is one that befell himself (St. Mark xiv., 51, 52), and it is not at all unlikely. The account of the facts is remarkably minute, only the name being wanting; and it is not improbable that he suppressed his own name, while telling the story which he had the best means of knowing.

The Evangelist is, however, best known as the author of the Gospel which bears his name. This Gospel has not been exempt from the attacks of the modern German School, which seeks to undermine the genuineness as well as the authenticity and the authority of every part of the sacred writings; and hence some have pretended that they see in it only a collection of notices of the life and acts of Christ worked into its present shape by a later writer, who had before him the Gospels of St. Matthew and St. Luke. But it has been well remarked, in reply to this, that "while there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often some marked character, which puts aside at once the supposition that we have here a mere epitome of St. Matthew and St. Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noted by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. To this must be added, that whilst St. Mark goes over the same ground, for the most part, as the other evangelists, and especially St. Matthew, there are many facts thrown in which prove that we are listening to an independent witness." Tradition has always maintained that this Gospel gives the teaching of St. Peter. John the Presbyter is spoken of by Papias as the interpreter of St. Peter. Irenaeus calls St.

Mark "interpres et sectator Petri," and quotes the opening and concluding verses of the Gospel as we now have them. And Eusebius says, on the authority of Clement of Alexandria, that the disciples of St. Peter at Rome desired St. Mark, the follower of St. Peter, to leave with them a record of his teaching: upon which St. Mark wrote his Gospel, which the Apostle afterwards sanctioned with his authority, and directed that it should be read in the Churches.

The Gospel was probably written between A.D. 63 and 70; and although it has many resemblances to the statements in the other Gospels, yet it could not be omitted from the Sacred Canon without much damage and loss to the Christian Church. "It is the history of the war of Jesus against sin and evil in the world during the time that He dwelt as a man among men. Its motto might well be, as Lange observes, those words of St. Peter: How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

BISHOP SARGENT.

WE are glad to notice the progress the Church is making in the extension of her organization in various parts of the world; and the consecration of the Right Rev. Edward Sargent, D.D., as Suffragan Bishop in the Diocese of Madras, on the 11th ult., in St. Paul's Cathedral, Calcutta, must not be passed over unnoticed. He was born in Australia, and early in life went to India. In 1839 he visited England, and was ordained Deacon in 1841, and Priest in 1842, by the Bishop of London. His connection with the Church Missionary Society has extended over a period of forty years. He has chiefly been labouring as a missionary in South India, and has been extensively instrumental in working out the plans of the Society in developing the native Church. As a preacher in the Tamil language, he is said to have few equals. During a considerable part of his career, he has had charge of the Theological Institution, in which a large number of the seventy-one native clergymen, now employed in the Church Missionary Society's Missions in the Madras diocese were educated.

The South Indian Mission of the Society has now grown, till at the close of 1876, there were 50,795 baptized Christians, and 14,078 under instruction as catechumens. Working among these people, and upon the heathen around in the Madras diocese, there are thirty European missionaries, and seventy-one native clergymen, with about one thousand native catechists and teachers. It will be Dr. Sargent's work to assist the Bishop of Madras in superintending this large organization. During the year 1875, the native Christians who will be the special objects of Dr. Sargent's care, contributed to the funds for the support of their clergy about three thousand four hundred pounds sterling.

With Dr. Sargent, there was also consecrated Dr. Caldwell, a veteran missionary clergyman in Southern India, who has been connected with the Society for the Propagation of the Gospel in Foreign Parts.

THE LATE DR. MUHLENBERG.

THIS active and laborious officer of the Church of the United States has just passed away to his rest, after a long life given to Christ and His Church. He died on the 8th inst., in New York, at the age of eighty years; and is chiefly known from his efficient management of St. Luke's Hospital, in that city. It has for the last three hundred years been a stigma, not altogether unmerited, upon the Churches which reformed themselves from the errors of Rome, that works of charity, care of the poor, and provision for the sick, were almost entirely laid aside; as though the good which was to be found in the Papacy should be just as much avoided as the evil. The late Dr. Muhlenberg was one of those who felt the reproach to be a just one in reference to that branch of the Church Catholic in which he was a pastor. In 1828, he had established a school, afterwards known as St. Paul's College, of which he was Principal and Rector for many years. In 1846, the Church of the Holy Communion was built by his sister, Mrs. M. A. C. Rogers, as a memorial of her husband. It was the first Free Church built in New York, and Dr. Muhlenberg became its Rector. A little before this, he had established the first Sisterhood in connection with the Church of the United States, which afterwards became connected with the parish of which he was the Rector. Miss Sellon's Sisterhood in England was not organized till a year or two after. Very soon after Dr. Muhlenberg became Rector of the Church of the Holy Communion, he took steps which led to the formation of St. Luke's Hospital, with which his name has ever since been associated. The first movement was made in 1846, on St. Luke's day, when he addressed his congregation in the Church of the Holy Communion on the neglect of the Church of the United States to provide systematically for the poor in sickness. He stated in the course of his address that if his people were agreeable, he would lay aside a part of their contributions on that occasion as the first instalment of a fund for the establishment of a Church Hospital; and the result was that thirty dollars was the small sum set apart for such a fund on that day. The next year, on the festival of St. Luke, the sum was considerably increased. At first the proposed hospital was regarded as a purely parochial affair, but the plan was speedily sympathized with more widely, and in a very few years the co-operation of the other parishes in the city was generally secured. An Act of the Legislature in 1850 formed a corporation for the "establishment, support and management of an institution to be known as St. Luke's Hospital, for the purpose of affording medical and surgical aid and nursing to sick and disabled persons, and also to provide them, while inmates of the hospital, with the ministrations of the Gospel agreeably to the doctrines and forms of the Protestant Episcopal Church." The charter states that a further object of the corporation is the "constructing and training of suitable persons in the art of nursing and training and attending

upon the sick." Subscriptions were solicited to the amount of a hundred thousand dollars; and within a month or two the entire amount was obtained. The Hospital is supported by contributions from the churchmen of New York, but is open to patients of all creeds. In 1857 Dr. Muhlenberg became Superintendent and Pastor of the new hospital. He also organized a Sisterhood in connection with the institution.

His other great work was the establishment of a Christian industrial community in St. Johnsland, on the north shore of Long Island. This was a plan to provide cheap and comfortable homes, with the means of social and moral improvement, for families among the working classes; to maintain a home for aged men in reduced circumstances; to care for friendless children and youths, especially cripples, and to assist young men who desire to enter the ministry of the Church. About 500 acres were secured for purpose, and homes for children and old men and a church were erected at a cost of \$50,000. The whole arrangements have been abundantly successful; the homes are constantly full; and many families have been located in suitable dwellings. Until his illness, Dr. Muhlenberg gave constant attention to both his great charges; and both were the works of the latter part of his life. His Christianity was active and philanthropic; it was practical and beneficial to his fellow-men.

Dr. Muhlenberg had a cultivated taste for general literature. He published, in 1823, a volume of "Church Poetry: being portions of the Psalms in verse and Hymns suited to the Festivals and Fast, from various Authors." In 1852, he assisted Bishop Wainwright in preparing the "Music of the Church"; and in 1858 he published "The Peoples' Psalter." He also wrote a number of papers on various branches of Theological subjects. Many of his sermons and hymns have been widely circulated; one of the latter, "I would not live away," being of exceptional merit as a poem and as an expression of religious feeling.

To devote the life to works of high philanthropy; to benefit at the same time the souls and the bodies of our fellow-men as the late Dr. Muhlenberg did, is truly to obey the Apostolic injunction—to leave the first principles of the doctrine of Christ and to go on unto perfection. And we think we are quite safe in saying that the Church in Canada will never prosper as she ought until her people give themselves to works like these; and then the blessing of her Great Head may be expected to rest upon her other efforts to extend and to establish His Church in the land.

INCREASE OF THE MINISTRY.

CLERICAL PROMOTION.

THE support of the Ministry is a subject of so great and vital consequence to the prosperity of the Church, as well as in its bearing upon the increase of the Ministry, that I must add a few words to those already said; and I would commend the subject to the care-

ful consideration of all true friends of vital Christianity.

The honourable and adequate support of the clergy is chargeable upon the Church, as a duty, by reason of the office which they hold, and of their relation therein to the world.

Assuming that all due care has been exercised in admitting them to that position, it is of the first consequence, that they as His accredited Ambassadors receive all that support, material and moral, from the Church, which is due to them from the premisses. Every interest demands it.

First with regard to such moral support. It is not too much to say that in most, if not in all, they have in their several charges, to maintain His cause against a majority of opponents, and often against an *overwhelming* majority.

In all cases, they are the responsible leaders in a battle of principles. The position they occupy herein is well shewn by the proportion of sacramental numbers to hearers or adherents. Happy those clergymen who have some Godly sympathisers and fellow helpers in their work. Is it not of first consequence as a principle of truth, of sound wisdom and of Holy Scripture, that the Church should assert and maintain an unwavering faith in its Clergy?

This I hold to be due, irrespective of doctrinal differences (however much to be deplored), and upon the basis of a common integrity and Christliness of purpose. Although as *this* is due and *because* it is due to His Ministers, there must also be a sufficient provision for material support. This is necessary because of the connection and interdependence of spiritual influence and temporal comfort. The most spiritual man is but a man. Affect the one part of his nature and you affect also the other, and by reason of this, you also affect, if not the character, yet the degree of that influence upon which the success of His cause so largely depends.

I now pass on to say a few words concerning Clerical Promotion. It is requisite, in order to satisfy the just expectations of probable candidates for the Ministry, that there should also be constitutional provision for Clerical Promotion.

(a). First in a way that all may share its benefits, by increase of salary after a certain duration of service in the Ministry and Diocese.

1. Increased liabilities by reason of family wants demand this. They have increasing families to be educated and fitted for some honourable profession.

2. It is justly to be looked for, as a recognition by the Church of past services, and also by analogy of other professions, where the principle is recognized and acted upon.

This may and ought to apply irrespective of location. It is not talent alone (*i. e.*, peculiar or popular talent), that is to be rewarded, but Godly service.

(b). With regard to Church Patronage (which also comes under the head of promotion), this must be guided by several considerations. Difficult as is this subject, both as a

matter of principle and of practice, I think that the following may be safely affirmed:

1. That herein there should be a *uniform and constitutional* procedure.

2. That seniority, all other things being equal, should be recognized.

1. With regard to where the patronage should be vested, many considerations concur in the conclusion that the laity should have some voice, but the Godly laity alone, and in a constitutional way, but not the entire control. It is contrary to all principle of sound wisdom, or of Holy Scripture that those who are not decidedly Christians by sacramental confession, should legislate where, Christ's interests are so vitally affected, as in the appointment of a Pastor.

2. I think that the position of a Christian Bishop is analogous to that of a constitutional Sovereign. This secures both the just requirements of Episcopal dignity, and the rights and interests of both clergy and laity, and to such authority and influence both will be disposed to bow.

In conclusion, I will add that I believe all the matters herein treated of to have an important bearing upon the way in which, and by which alone, we can justly look for what is of so much importance to the Church and to the World, viz., the increase of the Ministry, not only in numbers but in efficiency of influence. S.

BOOK REVIEWS.

WOOD'S BIBLE ANIMALS; a description of the habits, structure, and uses of every living creature mentioned in the Scriptures, from the Ape to the Coral. And explaining all those passages in the Old and New Testaments in which reference is made to beast, bird, reptile, fish, or insect. Illustrated by over one hundred new designs, by Keyl Wood and E. A. Smith; engraved by G. Pearson. By the Rev. J. G. Wood, M.A., F.L.S., &c.

We scarcely know terms of commendation strong enough to convey our estimate of the value of this extremely useful work; valuable alike to the naturalist and to the student of the Bible. In fact, nothing equal to it in importance and interest has issued from the press since the days of Bochart; and the great progress that has been made in natural history and in philosophy, of all which Mr. Wood has thoroughly availed himself, has rendered it necessary that great attention should be made in the translation of Hebrew words and the classification of animals referred to in the Sacred Scriptures.

As is stated in the Title page, this extremely valuable contribution to Sacred Literature gives an account of every creature whose name is given in the Bible, and as much of its history as will enable the reader to understand all the passages in which it is mentioned. The Bible thus appears as a living Book and is read with an interest and pleasure very largely increased by the aid thus afforded to an understanding of its pages; for in this extraordinary work we have before us not the weak and trashy reproductions of writers who lived a century or two ago; but the recent work of a first class mind, bringing forth all the resources of its mature and cultivated powers, and writing about these things as being perfectly familiar with their character and much attached to their habits and modes of life.

The illustrations too are all taken from the living animals themselves. Accessory details have been taken from the latest discoveries on Egyptian and Assyrian monuments; from actual living specimens examined for the compilation of this book; and from the photographs and drawings of the latest travelers in Oriental countries. All the illustrations and notices have been selected and arranged so that each illustration and each notice explains one or more passages of Holy Scripture;

and as Mr. Wood has long been known as interesting and instructive, this his latest and most valuable work will be hailed with much satisfaction and pleasure by many thousands of readers in England and America.

The volume now presented is got up in an unusually beautiful style, the engravings are far superior to those usually met with in books of a similar character; nor have we, for a long time, met with anything so well calculated to promote the intelligent and appreciative study of the Divine Scriptures; and we are sure that a very large circulation in Canada may be confidently predicted.

There is in the same volume an able treatise by Dr. McCosh on the doctrine of Evolution, "in which the new oppositions of science falsely so-called are ably refuted." It also contains a popular essay by Dr. March on his own personal Researches and Travels in Bible Lands.

We regret that we have not more space at our disposal to dilate further on the merits of this very superior work; we heartily commend it to our readers; and we sincerely trust that a copy of it may find its way forthwith into the dwelling of every church family in the Dominion.

To CORRESPONDENTS.—The "Churchmen's Handbook" next week.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

Although Good Friday and Easter came a fortnight earlier than last year, a corresponding advance in the season resulted in the usual impassable roads, and prevented the congregations in many parishes in the Country from being larger than ordinarily. In the towns, however, when this obstacle did not exist, the attendance was very large, the Cathedral and some other churches being filled to overflowing. The real influence of an Apostolic Church in the midst of many religious bodies, was shown in the special observance of these days in several of their places of worship. Even the solitary congregation of Unitarians in the Province listened to an "Easter sermon" in their Hall, which appeared at length in a city paper. It is a cold, polished sneer at the dearest joys and hopes that cluster around the glorious facts of the Christian's Easter. It is full of "Ambrosial fragrance," but empty of Christ and the Resurrection. Christ is only "the greatest Son of Man, the divinest Son of God," and, "the word 'resurrection' signifies not a rising of the earthly body." It is easy to see how with "views" like these, the Unitarians never have been, are not, and cannot be a missionary body. No Unitarian religion has been since the world began. Of Christ only it is true: "I, if I be lifted up, will draw all men unto me."

Good Friday.—In a considerable number of Churches in the diocese daily services through Passion Week led up to the solemn devotions of the great Fast of the Christian year. In the Cathedral, where daily prayer is maintained throughout the year, there were both Matins and Evensong. At Evensong on Good Friday the Bishop preached on the sufferings of our Lord. Daily services were also held in the Churches in St. John, those on Good Friday being accompanied by appropriate sermons. In St. Paul's Church, Portland, and, also, in St. Luke's, there were three services. At the latter church, in addition to Matins and Evensong with a sermon at each, a special service with an extempore address, was held for the young.

Easter.—The day of this High Festival was one bright and joyous with the prophecy, warm and sweet with the breath of Nature's resurrection—the Spring. Even nature called to worship the risen Lord, and in many Churches reverent hands had placed her choicest offerings. Thus both without and within "all things bright and beautiful" repeated the Easter watch-word, "Risen." Offerings of flowers were made in the Cathedral and the Parish Church, Fredericton; in St. Paul's and Trinity, St. John; in All Saints, St. Andrew's; in St. George's, Moncton; in St. Peter's, Kingsclear,

and in other churches. The most noticeable features of these floral decorations was in the Crosses, some of which were very beautiful. Two most lovely ones appeared in the Cathedral, one surmounting the Font which was converted into a Pyramid of Flowers, and another depending in front of the pulpit. In front of the reading desk in St. Paul's, Portland, was a Cross formed of four magnificent callas. Besides these floral decorations, there were in many instances, appropriate texts and banners, that in every way Christ might be preached. Another prominent feature of the Easter services was the excellent character of the music, that in the Cathedral, and Parish Church, St. John's Church, Trinity, and St. Paul's, showing plainly that the choirs of these churches did not offer to God of that which cost them nothing. In many churches there was an early celebration of Holy Communion, besides the usual mid-day one. In that of St. Paul's, held at 7.30 a.m., the Sunday School scholars, with their teachers, took part in the Ante-Communion, while the number of Communicants was one hundred. Many facts might be pointed out in connection with this Easter, which show, not only that the past Lenten season has been one of spiritual revival, but also, that the church in this diocese is steadily growing. But the opportunity seems peculiarly fitting to mention one instance in particular, that of St. George's, Moncton. A little more than three years ago the future of this congregation seemed exceedingly dark. There were those who said it was hopeless. It was rent asunder by dissensions within. The so-called "Reformed Episcopalians" had scented their prey from afar, and had settled on it to their work. The Church itself was burned down. If memory does not deceive, the present Rector came to a parish little more than nominally existent, with no Church, a scanty flock, twenty communicants, and eight children in the Sunday School he at once formed. On this Easter a large congregation met to worship in a new church; the choir contained fifteen voices; sixty persons partook of the Eucharist; and fifty names were enrolled on the register of the Sunday School. At present we hear very little about "the Reformers of the nineteenth century" in Moncton. In St. John, too, only one preacher remains. He, however, has the advantage of being able to exist there even independently of his own religious body. He uses a Church edifice, and enjoys a house and income left some years ago to trustees, by a wealthy citizen of New Brunswick, for the use of "any orthodox protestant denomination." Six years ago this bequest was in the hands of the Congregationalists. Their Pastor came over to the Church of England, and is now Rector of a Church in Montreal. Then it fell into the hands of the Methodists. But their itinerant system left it a prey to the "Reformers from the States"; and they will hold on to it, as something more tangible than the caprice of malcontents from every name of Christians. They are eminently fitted by vagueness of doctrine and elasticity of principle to guide a congregation who change the denomination as often as the Pastor. It is said that the "Reformers" find more congenial soil in Canada than in their native land. If so, the slip planted in this Province was cut from a dying plant. It most decidedly does not thrive. To-day they are either losing the footing they have gained, or are maintaining it with difficulty. There can be no fire without some smoke. The only chronicle of Easter from them thus far is the account of an "Easter Apron Fair," held in connection with this unsectarian place of worship, of which they have charge, in St. John.

New Hymnals.—On Easter Sunday "Hymns Ancient and Modern" was used for the first time in the Cathedral, and the Parish Church of Fredericton. The edition introduced is the latest one, in which the appendices are incorporated in the original book. On the same Sunday the congregation of Trinity Church, St. John, used for the first time the latest edition of the S. P. C. K. Hymnal. The congregation of St. John's Church adopted a little more than a year ago Bickersteth's "Hymnal Companion to the Prayer Book." In most of the Churches in the diocese, a small diocesan collection is used. It is most excellent in character; but as it necessarily contains a limited number of Hymns, and is without music, it is very likely that it will soon be generally re-

placed by some larger and more convenient collection. The use of "Hymns ancient and modern" is always followed by a very desirable improvement in Congregational singing; and the example of the Cathedral, which is in every way a model for the diocese, will probably make this Hymnal the favourite one.

Easter Offerings.—In many places Easter has been made the occasion of devout offerings to God to beautify His House, and to commemorate the departed. In Trinity Church, St. John, these offerings were a new altar, and chancel chairs, in native black ash, a chancel carpet of ecclesiastical pattern, and a handsome altar cloth. In Moncton the ladies' society of "Willing Workers" gave to St. George's Church a suitable chancel carpet. Miss Sisson presented to the Parish Church, Fredericton, an appropriate pulpit frontal. On Easter Even, Mrs. Mounsell presented to St. Peter's Church, Kingsclear, a beautiful and valuable Communicant's kneeling cushion, wrought entirely by hand, and the result of months of devoted labour. At the same time a three light memorial window, designed and executed by J. C. Spence, Montreal, was placed in the chancel. It is a figure and canopy window, the figures being those of the "Good Shepherd" in the center light with St. Paul on the right, and St. Peter on the left. The center light was erected as a memorial to Rev. John Black, late Rector of Kingsclear, and author of "Cantate Domino," by his daughter Sarah Robinson. The side lights are a memorial to the Rev. Canon Lee, a native of Kingsclear, and late Rector of Fredericton, and were erected by his many friends and admirers, through the instrumentality of Mrs. C. C. Tabor. The window is very creditable to Canadian art, and has the advantage of being considerably less expensive than English glass of the same excellence.

Easter Monday Meetings.—For the most part the annual parish meetings were confined to receiving the vestry clerk's financial exhibit, and electing officers for the ensuing year. In one or two instances, however, matters affecting the welfare of the Church were touched on. At St. Luke's Church, Portland, a resolution was passed, which will prevent the construction of "square" pews in the new edifice. Nothing, probably, would have been more pleasing to the Rector, who is a zealous and able advocate of "free seats," or more gratifying to Church people generally, than the extension of this resolution to the sale of the new pews. In the Fredericton meeting a desire was expressed to ask the Synod to apply for an amendment to the existing law which provides that the Easter meetings shall be held in the Churches. However desirable it might be to hold them elsewhere, to do so would be to destroy their legality. At the same time it is doubtful if the majority of the vestries in the diocese are legal as it is. The Statute defining the qualifications of vestrymen, states that they shall be either pew holders, or, in the case of free seated churches, annual contributors of four dollars to "the funds of Church." The question turns on the meaning of the expression, "funds of the Church." If it means a special reserve fund, beyond the offertories and assessments in the Parishes, we need not, in most cases, trouble ourselves to preserve a legality which we do not possess. Our most pressing need is a Committee appointed by the Synod to take into consideration all acts of the Legislature affecting the Church, and to report on some method of elucidating and simplifying their intricacies and obscurities.

QUEBEC.

(From our Own Correspondent.)

QUEBEC.—It is very gratifying to be able to report large congregations in all the Anglican Churches on Easter Day, and what is more cheering still, as an evidence of spiritual growth, a large number of Communicants. There were two celebrations in the Cathedral, at 8 and 11 o'clock, with over 800 communicants. At St. Matthew's there were three celebrations, at 6, 7.30 and 11 o'clock, with about 500 communicants, over 70 being present at the six o'clock service. This church was tastefully decorated. The altar was vested in a rich white silk cloth beautifully embroidered, on the Retable stood two vases of flowers with a floral cross in the centre. There is,

however, always a defect in the Altar decorations of St. Matthew's as regards flowers, the sombre reredos (not a slightly structure) seems to deaden the effect that flowers should have, a back ground of suitable cloth laid over the wood, would greatly enhance the effect; flowers are so rare at this season of the year, that it is a pity (especially when used in the adornments of the Sanctuary) that they are not distinctly seen from all parts of the sacred edifice. A well executed text, "We Praise Thee O God," in straw work runs in front of the splendid new organ, it is bold in design and would make a suitable permanent adornment. The Font was very beautiful, though here again the dark wood of the font cover detracts from the beauty of the flowers. In the south transept are two handsome illuminations of the Pelican and the Agnus Dei, with an illuminated text. At St. Peter's there were two celebrations at 8 and 10.30 with over 150 communicants, nearly 80 communicated at the early service. The decorations here consisted of a text "He is risen," designed for the back of the Altar, on a white ground surrounded with ivy leaves and ferns. The pulpit and lectern frontals were monograms on a white ground. St. Michael's Church, Sillery, carried off the palm in the way of decorations. Here flowers were introduced in pots and gave a really bright appearance to the Church. The Font was one mass of flowers, crowned with a magnificent lily. Praise is due to Col. Rhodes, who with his usual thoughtfulness furnished sufficient flowers to decorate the whole church. The Lord Bishop preached in the morning and administered the rite of confirmation to 23 candidates, all of whom afterwards partook of the Holy Communion with a large number of the congregation. At St. Paul's church the services were as usual with good congregations. There being no Rector in charge, the services are maintained by different clergymen of the city, until the vacancy caused by the resignation of the Rev. R. Mitchell (now in England) has been filled. I must not omit to mention something respecting the musical portion of the services on the Queen of Festivals. In the Cathedral there was a marked improvement on former years. Mr. Bishop, the talented organist, deserves great credit for the care which he has bestowed in the training and general management of the Cathedral choir. "Garratts" Te Deum in D was most beautifully rendered. The chanting of the Psalms was clear and efficient. In the evening Wesley's anthem: "Blessed be the God and Father" was given in admirable style. On the whole, it is within bounds to say that the whole service of the day was devotional and beautiful. In St. Matthew's there were processional and recessional hymns in addition to the usual chanting, and a choral litany in the afternoon. The latter was well taken by the Rev. C. C. Hamilton, who has a sweet, clear and distinct voice. As regards the music in this (now really handsome) church a visitor naturally feels somewhat disappointed—with a large surpliced choir and grand organ, expectations are raised, which are far from being realized. From some reason or other the organist fails to carry the choir and congregation. Whether it is not having been accustomed to so large an organ as the new one, or want of sympathy with the present style of the music we know not, but there is certainly something wrong somewhere.

The Easter meetings passed off in a very satisfactory manner at the Cathedral, there was a change in Wardens, Jas. Dunbar, Esq., Q. C., replacing M. G. Mountain, Esq., as Rector's Warden, and W. D. Campbell, Esq., replacing Geo. Hall, Esq., as People's Warden. In St. Matthew's the retiring Wardens were re-elected, viz.—W. H. Carter, Esq., and Col. Forrest. In St. Peter's, J. H. Richardson, and James Hamilton, Esquires, retain office. The vestry of St. Peter's passed a vote authorizing the purchase of the property adjoining the church on the west side. The purchase has since been made and thus a suitable residence provided for the Sexton.

The Election of Delegates to the Diocesan Synod takes place Easter 1878.

The great event of the past week has been the Anniversary meeting of the Diocesan Church Society; an account of which will be given in our next.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL VESTRY MEETINGS.—*Cathedral.*—At the Vestry Meeting, Canon Baldwin presiding, the statement of the Wardens' accounts showed the receipts to have been \$15,831.92 for the past year; disbursements, \$15,651.36. Messrs. Skelton and Skelton were elected Wardens; Messrs. S. E. Dawson and G. McCrae, Delegates to the Synod.

St. George's.—Receipts for the year, \$15,473.73; disbursements, \$15,136.34. Wardens elected—Messrs. Thos. Craig and Richard White. Delegates—Messrs. Thos. White and G. Prowse.

St. Martin's.—On the evening of Easter Sunday, His Lordship, the Metropolitan, held a confirmation service in this church, when 23 young people were presented. His Lordship preached from the text Acts xvi., 4: "As they went through the cities they delivered them the decrees for to keep." The sermon was most happily appropriate for the occasion, proving the rite of confirmation to have descended from the Apostles down to ourselves, and showing its spiritual side, in the Holy Communion of the Body and Blood of the Dear Saviour under whose banner the candidates had enlisted.

Good Friday.—The attendance at church to-day was unusually large. Business was suspended almost altogether throughout the city.

Easter.—The great Christian Festival, the Resurrection Day, has passed, but not without leaving its joyous impressions indelibly stamped on many a young heart; nor can the beams of gladness which radiated on the more advanced in life soon be forgotten. Some of our churches did nobly in honouring their risen Lord with elaborate displays of flowers and the best musical talent. Among the foremost were St. John's the Evangelist, St. James' the Apostle, the Cathedral, and St. Martin's.

The Cathedral.—The Rev. Canon Baldwin, assisted by several of the clergy of the city, is holding a series of mission services, which are very largely attended.

St. Luke's Church.—A meeting of the Temperance Association of this church took place in the basement of the church on the evening of the 23rd. There was a good attendance. Addresses were delivered by Mr. Putnam and the Rev. Mr. Rexford.

St. John's.—The Rev. Mr. Lobby, Principal of the Theological College of Montreal, preached in St. James' Church on Good Friday at morning service.

Chambly.—At the vestry meeting held in St. Stephen's Church, the wardens elected were Jno. Yule, Esq., and W. B. Austin, Esq., Delegates; Sir Wm. Johnson, Bart., and Captain Hugh Austin.

On the 4th inst., the Lord Bishop of Montreal attended by Canon Anderson, visited Chambly. He invited into the Rectory the Rev. Clement Richardson, A. M. T. C. D., and confirmed sixteen persons. The Rev. Canon Anderson read the preface of the Confirmation Service. The Rev. Chas. G. Kilner also took part in the service.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

WILLIAMSBURG.—*Trinity Church.*—Wardens: Messrs. M. Crysler and Wm. Colquhoun. Delegates: Mr. M. Crysler.

MORRISBURG.—*St. James'.*—Wardens: Messrs. S. R. Loucks and Mr. Baker. Delegates: Messrs. H. G. Weagant and R. H. Bradfield.

MERRICKSVILLE.—Wardens: Messrs. Thos. Ward and S. H. Bower.

FITZROY HARBOR.—*St. Georges'.*—Wardens: Messrs. C. B. Wilson, Wm. Wilson. *St. Thomas.*—Wardens: Messrs. John Headly and Thos. Vance. *St. Paul's.*—Wardens: Messrs. Benj. Hodgins and John Owens. Delegates: Messrs. Thos. Acres, John Headly, Geo. Sadler.

TYENDINAGA.—*Christ Church.*—Wardens: Messrs. Samson Green and Jacob B. Brant. All

Saints.—Wardens: Messrs. Nelson Maracle and Dow Claus. Delegate: Thomas Claus.

MURVALE.—Wardens: Messrs. J. Boyce and Gid.

OLMSTEAD.—Lay representative: Mr. E. B. Hopper.

ROCHESTERVILLE.—Wardens: Messrs. F. Abbot and G. W. Thompson. Lay representative: Mr. T. C. Bramley.

MILL POINT.—*St. Mark's.*—Wardens: Messrs. W. G. Egar, Cornelius Oliver.

SHANNONVILLE.—Wardens: A. L. Roberts, Esq., James Coulter, Esq. Delegate: A. L. Roberts, Esq.

GANANOQUE.—Wardens: D. Ford Jones, Esq., M. P.; T. P. Richardson, Esq. Delegates: D. Ford Jones, Esq., M. P.; Messrs. T. P. Richardson, Francis Jones.

PERTH.—*St. James'.*—Wardens: Messrs. John McMaster and E. Elliott. Delegate: Mr. N. J. Matheson. On the 11th of March the Lord Bishop confirmed seventy-seven persons in this church, and more than eighty communicants have been added during the last winter.

HILLIER.—Wardens: Messrs. Rob. Jones and S. P. Niles. Delegate: Mr. Franklin Jones.

WELLINGTON.—Wardens: Messrs. D. E. Clarke and Wm. Mills. Delegate: Mr. D. E. Clarke.

OTTAWA.—*Christ Church.*—At the late Vestry meeting of which we gave a notice in our last issue, it was stated that the collections, general and special, during the past year, amounted to \$1,770 64; pew rents including arrears \$2,700; subscriptions to pay debts \$3,525; total \$7,995.64.

NEW EDINBURGH.—*St. Bartholomew.*—The Easter Sunday Offertory was \$71; not \$46 as announced in a previous issue. The delegate elected was the Hon. Col. E. G. P. Littleton.

RURI-DECANAL MEETING.—The regular meeting of the Rural Deanery of Durham and Victoria was held on Wednesday at the Parsonage, when after the reading of the minutes of the last meeting, the Scripture selection was read in the original and discussed—I Cor., xv., 35th to 49th verses,—"The resurrection of the body." The Rev. Dr. O'Meara also read an able and instructive essay on "Pastoral Visiting," which was deferred for further consideration to the next meeting to be held in Omemece on Tuesday, the 24th day of July next. Clergy present: the Rev. Rural Deans Allen, (chairman) Stewart and Smithett, Dr. O'Meara, Messrs. Harris, Paterson, W. C. Allen, Horlock and Rooney.

OTTAWA.—The clergy of this city and neighborhood have formed themselves into an association, called the "Ottawa City Clerical Guild." The Ven. Archd. Lauder is Chairman, and the Rev. G. Jemmett, Secretary-Treasurer. At the first monthly meeting, on 9th inst., an arrangement was made for a systematic visitation of the hospital and gaol, the clergy acting weekly, in rotation. Hitherto there has been no satisfactory provision for the spiritual needs of either institution. Another immediate result of the working of the new organization is a fortnightly interchange of Sunday duty. Thus "in the mouth of two or three witnesses" may "every word be established," and an increase come of "Godly union and concord." The present members of the O. C. C. G., besides those above named, are: the Revds. Canon Johnston, Hull city, D. of Montreal; Canon Jones, St. Albans', Ottawa; H. Pollard, St. Johns', Ottawa; G. N. Higginson, New Edinburgh; T. D. Phillipps, Archville; and T. W. Barry, Billing's Bridge; also F. R. Smith, Chelsea, D. of Montreal, who was elected an honorary member.

PRESCOTT.—The annual vestry meeting of St. John's Church after assembling on Easter Mon-

day, at 6 1/2 p. m., was for local reasons adjourned until Monday the 9th inst., when it was held in the Sunday school house. The Incumbent, the Rev. W. Lewis, presiding. Mr. S. F. Jones and Mr. I. S. Wallace were elected Wardens for the ensuing year. Mr. Jas. Reynolds was elected lay delegate to the Synod for the next three years.

The income from all sources amounts to \$2,227.47, and the expenditure to \$1,553.57 leaving a surplus of \$718.90 to be applied to diminish the church debt, and to pay the interest on that debt. The meeting was largely attended, and was characterized by great unanimity. At the meeting a very pleasing circumstance occurred. The Organ Fund Committee offered the Church a new Organ, to be built by Warren, of Montreal, at a cost of \$1,750, and to be put in position in the course of two or three months. The sole condition required of the vestry being that they should pay the expense incurred by any alterations required in placing it. We need not say that this handsome offer of the Committee was unanimously accepted by the vestry. This Committee composed of several of the ladies and gentlemen of the congregation have raised by their own exertions during the past two years \$1,200, and expect to raise the balance by the end of the year. The Committee intend to sell the old organ, and would treat a purchaser liberally. On Easter Sunday the congregations were large. There were 47 communicants at the early communion, and 82 at the mid-day celebration, making 129 in all who celebrated the Lord's Death and Passion on this great Christian Festival.

ARCHVILLE.—The congregation was formally organized on Monday evening April 2nd. The meeting was held in the schoolhouse, in which, pending the completion of the church, the Sunday school and service are now held, through the kindness of the Trustees. The Rev. T. D. Phillipps, curate, occupied the chair, and after opening the meeting with prayer gave a succinct statement of the progress made. We note the following figures and details:—The Sunday school was opened January 21st with 15 pupils, and now has 32 on the roll, and an average attendance of 27, who are instructed by 6 teachers; the library contains some 75 volumes. The services have been held uninterruptedly since January 28th, the day they were commenced, by Rev. H. Pollard. The Building Committee have awarded the contract for a church in brick, with stone foundation, to Mr. W. Wait, who is prosecuting the work with commendable vigor, the walls being already above ground. The congregation hope to occupy the basement in June, and the church proper early in July. We may state that the plan is that of a plain and yet churchlike edifice, and is by Mr. K. Arnoldi, well known in Ottawa as a successful church designer. The nave will be 38x23 feet inside; chancel, 21x15 feet, with vestry room adjacent. The entrance will be by a porch under the belfry. There will be sitting accommodation for 140; but this may, without inconvenience, be extended to 160. The basement extends the whole length of the building; and will be very serviceable for the Sunday School, meetings, etc. The cost will be something like \$1,700, exclusive of furniture. The Chairman announced, as the result of an appeal by him to five hundred friends and acquaintances for a contribution of \$1 each to the building fund, that he had received nearly \$800; and that he fully expected to obtain the remaining \$200 very shortly. The Committee consists of the Curate, Messrs. Lowe, Hill, Taylor and Webster, and as other subscriptions are being taken up by them, their well known energy is an earnest success. The Church will be a great convenience to the community, as well as an attraction to it.

At the vestry meeting on Easter Monday, Mr. W. Taylor and Mr. J. S. Webster were elected as Churchwardens. We have only to add that the designation of Trinity Church has been adopted, and that the services will be free to all. The village of Archville is to be congratulated on the prospect of the immediate completion of its first church—an event which will not be without its effect in making this interesting suburb a desirable place of residence.

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TORONTO.

THE BISHOP OF TORONTO will, D.V., hold Confirmations in the City of Toronto on the days mentioned below:—

Grace Church,	"	"	22, 7 p.m.
St. Stephen's,	"	"	29, "
St. Paul's, Bloor-street,	"	May 6,	11 a.m.
St. James' Cathedral,	"	"	6, 3 1/2 p.m.
All Saints,	"	"	20, 11 a.m.
St. Bartholomew's,	"	"	20, 7 p.m.
Holy Trinity,	"	June 10,	3 1/2 p.m.
St. George's,	"	"	10, 7 p.m.
St. Luke's,	"	"	17, 11 a.m.
St. John's,	"	"	17, 7 p.m.
St. Philip's,	"	"	24, 7 p.m.

SYNOD OFFICE.—Collections, &c., received during the week ending April 14th, 1877:

MISSION FUND.—*Special Appeal*.—On account of collections in Toronto, by Rural Dean Cole, \$159.50.

January Collection.—Trinity College School Chapel, Port Hope, \$9.85.

Thanksgiving Collection.—Whitby \$7.80.

Annual Subscription.—Rev. C. J. S. Bethune \$5.00.

Parochial Collections.—Tullamore, St. Mary's, on account, \$20.00; Church of the Redeemer, Toronto, on account, \$3.50; York Mills \$56.04; St. Matthew's, Leslieville, \$5.00; Apsley \$9.00; Trinity Church, Barrie, Sunday school, \$6.16; Newmarket \$77.80; Vespra, on account, \$38.41.

Missionary Meeting.—Newmarket \$5.15.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Hastings, (additional,) \$3.75.

Annual Subscriptions.—Rev. J. McLean Ballard \$5.00; Rev. C. J. S. Bethune \$5.00.

On account of Mrs. Hill.—Grace Church, Markham, (additional,) 50 cents.

DIVINITY STUDENTS' FUND.—*April Collection*.—St. Philip's Church, Unionville, \$2.27; Credit, St. Peter's, \$3.15; Dixie \$1.82; Port Credit \$2.19; St. Matthew's, Leslieville, \$1.00; Gore's Landing \$1.21; Harwood 79 cents; Apsley \$1.00; Burt's School House 25 cents.

ALGOMA FUND.—Newmarket \$10.75.

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

TORONTO.—*St. Matthew's Church* near Leslieville.—The Lord Bishop held a confirmation on Sunday last, at which we were pleased to note there was a large attendance of devout worshippers. Matins having been said by the Rev. G. T. Taylor, Incumbent, hymn 347, A. & M., was sung after which the Bishop read the Ante-Communion service. Then Hymn 349th was sung when the confirmation took place. His Lordship preached an impressive sermon on Psalm 23rd, 1st. verse. Hymn 317 was then sung, after which his Lordship celebrated the Holy Communion of which many of the newly confirmed partook. The number of participants of this Apostolic rite was 14 males and 15 females and as at the last confirmation which took place on Trinity Sunday of last year there was a great predominance of adults. During the short time their clergyman has been amongst them he has succeeded in bringing forward 37 adults, many of whom were parents, out of a total of 52 confirmed. We were also pleased to notice an evidently increased heartiness in the responses since our last attendance and think if this little church goes on as it has begun it will soon surpass many of its elders.

ST. MATTHIAS, TORONTO.—The Easter Vestry after election of church wardens and Lay Representations having adjourned till 16th inst. took up the subject of the Financial Statement for the year. The income has been about \$1200, and expenditure the same. Last year \$200 further had been paid on the land and building fund, total expenditure to date on this account being about \$2500 actual outlay: \$3500 further would clear the property of encumbrance. The estimated value is \$8000. The remainder of the cost has to be paid within next eight years. It had been found possible, notwithstanding the hard times

in the city, to increase the weekly cash payment on account of stipend; but more system was required in providing for the payment of claims upon the liberality of the congregation. The Incumbent made a statement bearing upon the gratifying increase in number and regularity of communicants, the number having quadrupled in four years and only four having been lost, either by death or removal. Matins and evensong are said daily and a daily celebration of the Holy Communion is provided every morning at 7 am. He reported the names of some sixty communicants selected to work as visitors in the 23 parochial districts. Attention was also directed to the formation of a "West Toronto Fuel Clothing and Savings Club."

LINDSAY.—EASTER MISSION.—The effort to advance the spiritual interests of St. Paul's Church congregation has passed off most successfully and we trust beneficially to the community. The various speakers as announced made addresses and exhortations after the ordinary church services which were used on the occasion, and the congregations were large throughout, increasing to the end. In fact the occasion has been so pleasing and gratifying to the congregation that universal regret is expressed at the close of the mission. There were thirteen public services, commencing on Sunday morning and closing on Thursday morning at nine o'clock. Among those who took part in the services we may mention the Ven. Archdeacon Whitaker, of Toronto, Rural Deans Allen, Stewart and Smithett, Revs. Dr. O'Meara, and Messrs. Patterson, Harris, W. C. Allen, Rooney and Harlock. To undertake to comment upon the speaking would be invidious; it is sufficient to say that all the addresses were good, pointed, personal and practical, and can scarcely fail to secure the blessing of God upon the effort. The mission was conducted without excitement and in a perfectly orderly way, but it was quite evident that there was deep feeling throughout. The Holy Communion was administered on Wednesday morning at 8 o'clock by the Rev. Rural Dean Allen assisted by the Rev. Rural Dean Stewart. A large number of the congregation communicated with the clergy.

RURI-DECANAL MEETING.—The regular meeting of the Rural Deanery of Durham and Victoria was held at the parsonage, when after the reading of the minutes of the last meeting the Scripture selection was read in the original and discussed—1 Cor., xv., 35th to 49th verses,—"The resurrection of the body." The Rev. Dr. O'Meara also read an able and instructive essay on "Pastoral Visiting," which was deferred for further consideration to the next meeting to be held in Onemee on Tuesday, the 24th day of July next. The clergy present were Rev. Rural Deans Allen (chairman,) Stewart, Smithett, Dr. O'Meara, Messrs. Harris, Paterson, W. C. Allen, Harlock and Rooney.

PORT HOPE.—*Trinity College School*.—On Sunday March, 25th. the Lord Bishop of Toronto held his annual confirmation in the school chapel and admitted fifteen of the boys to the apostolic rite of "laying on of hands." The service was, as usual, bright and hearty; the music and singing were of their wonted excellence, the choir having much improved of late under the able instruction of Mr. Gilmore, the music master. The spacious chapel was completely filled with the members of the school and visitors from the town. The Bishop was assisted in the service by the Rev. C. W. Paterson of St. Mark's, Port Hope, and the clerical masters of the school, the Revs. Bethune, Cooper and Allen. His Lordship's sermon was a very beautiful and instructive one upon the text "Young man, I say unto thee, Arise."

In the Morning of the same day the Bishop confirmed nine persons at St. John's Church, Port Hope, and preached to a large congregation. On the following Tuesday, he went over to Cobourg and assisted in the remaining services of Holy week. On Easter day, he preached in St. Peter's Church there to a very large congregation. There were 215 communicants at the two celebrations of the Holy Eucharist.

Owing to the early occurrence of Easter this year, the boys at Trinity College School did not

go home for their holidays till the close of Easter week; they were thus enabled to be present at all the prescribed services of the church throughout the season of Passiontide and the great feast of the Resurrection. On Easter Day, it was most gratifying to observe at the early morning celebration of the Holy Communion so goodly a throng of young people dedicating the spring-time of their lives to their Lord's service; there were no less than 51 communicants on that occasion—forty-one being boys; a large proportion indeed out of the 92 pupils in residence at the time. This one cannot but feel, is a genuine result of careful religious teaching in the quiet good old ways of the Church;—the teaching we know has been free from any of the sensationalism or excitement of the present day, and in proportion as it has been gentle and persuasive, and yet devoid of appeal to the mere emotions, we may believe that it will be deep-rooted and enduring.

While the condition of the school is so satisfactory in a religious point of view, it is gratifying to find that it still maintains its high place as a successful educational institution. This has recently been proved by the fact that out of seven young gentlemen who passed the last examination for entrance into the Military College at Kingston, Mr. Arthur Van Straubenzee obtained the first place, and Mr. William J. Bridges the third—both pupils of Trinity College school. The following is the official report of the examination from the "Canada Gazette":

	Marks.
Arthur Hope Van Straubenzee, Kingston, Ontario	5868
George Curtis Clark, Kingston Ont	5645
William T. Bridges, Quebec	5378
Wm. George Barnstorff Duscombe Quebec	4671
James Malcolm McVicar, Winnipeg, Man.	4080
Cuthbert William Shanly, Toronto, Ont...	3346
John A. Coryell, Strathroy, Ont.....	2596

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—The ordination is to take place on Trinity Sunday, and the candidates are to be at the vestry room of St. George's Church on the Thursday morning previous.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LISTOWEL.—The Rev. Hugh Cooper having resigned the parish of Brussels, his address is Box 170, Listowel.

LONDON.—On Friday evening, 13th inst., His Lordship the Bishop of Huron, delivered a lecture in the City Hall, on the Restoration of the Jews to their own Land, with special reference to Jerusalem. Admission was free, and a collection taken up in aid of the funds of the Church of England Young Men's Association in connection with whom the lecture was delivered. On the platform with his Lordship and Mr. J. Laing, President of the Association, were Very Rev. Dean Boomer, Revs. W. H. Tilley, H. W. Halpin, and J. Gemley. There was a very large audience—every seat occupied. The choir of St. Paul's, at the opening service, sang the hymn "Onward, Christian Soldier." In prefacing his lecture the Bishop expressed his entire sympathy with the work of the C. E. Y. M. A., and his desire to aid them in their Christian work. His lecture was earnest, logical, and scriptural. He believes in the restoration of the Jews to their fatherland, at no distant period. A belief in this he firmly maintains in common with other Jews, whether believing that the Messiah has come or is yet to come to restore the kingdom to Israel. Rev. Mr. Tilley, in proposing a vote of thanks to the Bishop after the lecture, referred to the work done by the Association—the Bible-class, reading-room, circulating library, and cottage meetings throughout the City. Rev. Canon Innes, from the floor of the Hall, added his testimony to that of Mr. Tilley. After some delightful music from the very excellent choir, the Bishop pronounced the benediction.

INGERSOLL.—The report presented by the Rector and Churchwardens at the Easter Vestry Meet-

ing of St. James's, must have been very gratifying to the parishioners, as it undoubtedly is a source of pleasure to many who are only connected with them through the communion of the Church. It is not sufficient that the Church "hold her ground." She must, if she fulfil her mission, go on conquering and to conquer, adding daily to her strength and increasing her members. And such is our report from St. James's, Ingersoll. The Rector, Rev. Canon Hincks, finds it impossible to perform, by himself, the requisite parochial duty, so great has been the progress of the Church in that parish. At the Vestry meeting he presented statistics of the extent of Church work, and the increased and increasing number of members, demonstrating that an increase of the ministry must be looked forward to and provided for. Until that desideratum would be obtained, much, he said, might be done towards thoroughly working the parish by means of a regularly constituted lay agency. After mature consideration he would propose that a parochial Association be formed, so as to call forth, in systematic manner, under his own direction, the voluntary efforts of all who were willing to help, and let those who had willing hearts, but no leisure time, contribute their influence. This he considered would, in some respects, be preferable to the Ladies' Visiting Committee. He need not say the great aim of such an organization would be the wider diffusion of true religion as taught in God's word and reflected in the formularies of the Church.

Among the many specific objects to be thus promoted he would name: First, Seeking a better attendance at Divine service, especially on the week days. Second, Making the service more hearty and effective by conforming strictly to the rubrics, etc. Third, Cultivating increased reverence in public worship. Fourth, Assisting to obtain the funds required for parochial, diocesan, and other purposes. He believed that if some such scheme were adopted it would prove a source of blessing to those engaged in it, and he hoped it would by God's blessing sensibly benefit the parish.

The good work so energetically prosecuted by the Rector of St. James's, with the hearty support of his congregation, must be crowned with success. Faith such as is there evinced "will remove mountains" that may seem to obstruct their way. The life manifested by the good people of St. James's has long been known beyond the narrow limits of the parish.

The Church and the Indians.—In the Indian Reserve, Delaware township, two new churches have been opened for Divine service, and now hundreds of Indian Christians assemble on the first day of the week beneath their roof to worship the one true God. The churches stand on the Indians' territory, nigh to the banks of the Thames. One is the church of the Muncey nation; in it the service is in the Muncey tongue; the second is the church of the Chippewas, with services in their own language; and on the opposite side of the river is the church of the Oneidas. The clergyman of the three nations, Rev. H. P. Chase, preaches in both the Muncey and Chippewa languages, but to the Oneidas he preaches in English, his address being translated to them by an interpreter. Mr. Chase, whom we have just had the pleasure of meeting, speaks very encouragingly of the prospects and results of the labours of the Church among his kindred; he is himself an Indian. There are very few Pagans among the Indians there. The three churches are of brick; they were built by funds collected by him in England during his visit to that good old country for that purpose. He holds regular service in the three churches on Sundays, crossing the Thames in a log canoe to the Oneida church.

WARDSVILLE AND GLENCOE.—On Tuesday, the 10th inst., His Lordship the Bishop of Huron administered the Apostolic rite of *The Laying on of Hands* to a class of candidates for that sacred rite in the Church of St. James, Wardsville. Rev. G. W. Wye, Incumbent of the Mission Parish, is happy in seeing such unmistakable proof of the good results of his earnest labours in this part of his Master's vineyard. The service was held in the basement of the church, as the church itself is not yet quite finished. In Wardsville there are but few church families, and yet, strong in the

faith, they have built this goodly house of prayer. The congregation assembled to witness and participate with their prayers in this delightful service was very large, and the Bishop's address was, as all his addresses are on similar occasions, replete with affectionate counsel and encouragement. After Divine service the Bishop, having partaken of the hospitality of Mr. Wye and his good lady, proceeded to Glencoe, where he received a hearty welcome from his old parishioner, Mr. S. Blackburn.

Wednesday morning the Bishop held Confirmation in St. John's Church, Glencoe. Here, too, there was a large congregation, and an address from the Bishop. At both churches—one mission parish—there were thirty-five candidates confirmed.

Good Friday.—During this Holy week there has been a more than usual solemnity observable in the sons and daughters of the Church. Her children have been observant of her maternal instruction. They have cared more for the precepts of their beloved Mother as taught in the Book of Common Prayer than to conform themselves to other people. In St. Pauls Church there was daily service at 12 o'clock—a brief one—the ante-communion service, the singing of an appropriate hymn, and a few words from the rector or assistant minister on the Gospel for the day and that day of our Lord's life. The service was only half an hour. Never perhaps did they who attended that service so realize that sacred history in all its intense pathos and beauty as during those few half hours.

On Good Friday there were morning and evening services in the city churches. Attended Divine worship at the Memorial Church. His Lordship the Bishop of the Diocese held Confirmation service.

British News.

LONDON.—Ruridecanal Conferences are about to be held in the Diocese of London. This may lead to the creation of a Diocesan Synod for the Diocese of London.

CLERGY ORPHAN CORPORATION.—The amount of income of this useful charity during the past year was £12,510. This includes a balance on hand of £1,119. The object of this charity is to provide a safe and happy home for orphans of the clergy, who have not been able to make provision for them, at the most critical period of their lives, training them in religious principles, and preparing them for the struggle of life.

LICHFIELD.—The Bishop of Lichfield has offered to confer a canonry of \$500, and to give another of \$500 a year from his own income on a Bishop of Derby. The Secretary of State, however, insists (for what reason does not appear) that Derby and Nottingham shall go together, notwithstanding the earnestly expressed wishes of Nottingham to have a bishop of its own, for whom it is willing to pay. Secretary Cross knows no will but his own, and therefore the Church must "beg and pray and pay" for her own officers.

The Bishop of Lichfield refuses to support a proposal for a special Parliamentary Commission of Inquiry regarding the state of the law as affecting recent ecclesiastical decisions. He states that he has constantly advocated in convocation "the revision of the disputed rubrics, with a view to greater toleration and mutual forbearance. The law is not to blame, nor the courts, nor even the prosecutions, but the Legislature, which, both in church and state, has neglected its duty of making the law clear. In the blame of this neglect I fear that the clergy themselves must take a large share, the violence of party feeling having been the chief hindrance to wise and tolerant legislation.

LONDON.—The Pupil-Teacher system is being much discussed at present. The English school system must rely, to a great extent, for the present at least, on the assistance that can be afforded by the best scholars in the schools. And this is the very way to train them to become teachers themselves. A very small assistance, in many cases,

will enable those scholars to continue at school, to secure training for their future employment in teaching, at the very time when they, without it, would have to leave school and look for the means of gaining a living. Like every thing else the system is subject to abuse, and in order to be beneficial must be wisely managed.

HOUGHTON.—A cottager, living at Houghton, whilst digging in his garden found an earthen jar containing about 300 coins of the reigns of Henry VIII, Edward VI and Mary. About a dozen were gold and the rest silver.

WORCESTER.—Among the deacons ordained by the Bishop of Worcester, on St. Matthias' Day, was the Rev. A. H. Jones, late minister of the Free Church of England at Chatteris, Cambridgeshire.

LONDON.—The Bishop of London has refused to interfere with the services of St. Ethelberga, Bishopsgate, as conducted by the rector, or to withdraw the license of the curate, as requested by the churchwardens. Though the parish has only sixty residents, the church is crowded twice on Sundays. The daily services during Lent were largely attended by men from the city.

BOLTON.—The late Mr. Nathaniel Greenhalgh, cotton-spinner has bequeathed £40,000 for the erection and endowment of two churches in the neighborhood in which he lived.

WALES.—A correspondent in the *Guardian*, of March 7th, who is a Welshman by birth, and a clergyman of the Church, thus speaks of the past and the present state of the Church in Wales: "From Tudor times down to the beginning of the 18th century, the Welsh people, born under the commonwealth, were obstinately loyal to the Church. In A. D. 1700 there were only thirty-six dissenting chapels in all Wales. To-day there are more than 3000. What is the secret of the change? In the former period, native bishops and clergy, understanding the language and genius of the people, ministered in the Welsh Church. Between A. D. 1558, and A. D. 1714 no less than forty-three natives of Wales became bishops. The clergy were also natives. In A. D. 1692 Bishop Hacket testified that Wales was a seed plot of honest minds and men." The appointment of a native Welshman to a bishopric by Mr. Gladstone has had a very favourable effect on the Welsh mind. A well educated native clergy is an imperative necessity in the Church of Wales.

FOREIGN MISSIONARY NOTES.

NEW ZEALAND.—Intelligence comes from New Zealand of the death of Sir Donald McLean, in whose hands have been virtually, for many years, the task of dealing with the native population.

INDIA.—On Sunday, March 11, the Rev. Drs. Caldwell and Sargent were consecrated, in the cathedral at Calcutta, to be coadjutors to the Bishop of Madras, by the Metropolitan of India, assisted by the Bishops of Madras, Bombay and Colombo.

People who have had much experience in the affairs of Turkey state that this country was never in a more deplorable condition than at the present time, and is likely to be in the immediate future.

SERVIA.—Prince Milan assembled the "Great Skuptschina" for the despatch of business in connection with the treaty of peace with Turkey. The Deputies assembled accordingly, listened to an eloquent speech from the throne, delivered without notes, of an hour's duration, transacted the business, and were dissolved, all within the space of two hours. The Deputies did not like such hasty legislation, but obeyed.

INDIA.—Sir Jung Bahadoor, Prime Minister of Nepal, is dead. He was virtually ruler of that portion of India by having crushed all that stood in his way. He was a friend to the British Government, having rendered good service during the mutiny. He had good sense enough to see that

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an alliance with the British Empire was his best policy. His brother, Ranadee Singh, succeeds him.

TURKEY.—The Commission of Inquiry, at Philippopolis, having acquitted Ioussoun Bey and his accomplices, Mr. Baring, who was watching the case on the part of the British Government, is said to have intimated to the Commission that he regarded the decision as contrary to the evidence, and to having declined to attend any further meetings. Ioussoun Bey claimed, and is about to receive, the reward of the Turkish government as being the chastiser, that is, the destroyer of Klissoura and its inhabitants who were in rebellion, to which they were instigated by oppression and cruelty. But when the case came to be investigated as one of murder of the most villainous kind, he was not then the man he had supposed he was. It is one of those affairs where circumstances alter cases. Whilst there was glory and a prospect of reward for the deed, he was the man that accomplished it, but when his life became endangered on account of it he had nothing to do with it at all, at all.

Letter from a lay reader to his father, a clergyman in Canada. Will not somebody in our secular parishes or missionary stations follow the example:

LA PORTE CITY, IOWA, April 2, 1877.

DEAR FATHER AND MOTHER,—Our Easter Sunday was the first day of services of the Church. I have found 18 or 19 families and have established a church here. We have a splendid choir, selected from the choicest voices in this town. And they seem to be full of energy and good-will towards the cause. We have a hall 25 feet wide and 50 feet long. It will seat 150, neatly furnished with a reading desk, large chair organ, railing, &c. The Bishop sent me a book of sermons for lay readers, containing 52 sermons. They are short and plain. Easter Day was very windy and cold. Notwithstanding the unpleasant day there was a congregation of 80 or more. The responses were read well, in unison and distinctly. I think we may be able, here, to pay about \$200 a year towards a minister, with some other parish near by. But it will be many years yet before they can build, or pay a decent salary. It is true this is a large diocese for the Bishop, but it is also a very poor one.

AFRICA.—THE MISSION FIELD.—The diocese of Maritzburg has lost a Missionary who, though for many years incapacitated from hard work by illness, has always done what he could, and that in the true Missionary spirit. He gained it where many other of the best workers have, at S. Augustine's College, Canterbury. The Rev. Walter Baugh has died at Richmond, Natal.

The Bishop of Maritzburg, who is at present in England, wrote on the 17th of October:—

"By the last mails from Natal I have received the intelligence for which I was not wholly unprepared, that it has pleased God to release our friend and brother, the Rev. Walter Baugh, for many years one of the most zealous and successful Missionaries of the Society in Natal, but for the last nine or ten years compelled, by failing health, to decline any regular charge. He was taken to his rest on the 10th of August.

Ever since his return to Natal in 1870, after his short visit to England in search of health, he has been hoping that his condition might be such as to enable him to undertake some definite Missionary work among the natives; but each attempt has proved a fresh disappointment, the poor body being too weak to carry out the desires of the willing spirit. Even so lately as last December, when I parted with him, he was sanguine about the establishment of a Mission to the natives in and around Richmond; his removal thither from Maritzburg, and his residence with Archdeacon Fearnie having for a time produced a marked improvement in his health, so that he had assisted the Archdeacon in church, and, indeed, more than once taken the whole service, leaving the Archdeacon free to give services in other parts of the district. The improvement, however, proved to be but temporary; and recent letters had informed me that the dropsical symptoms which

had showed themselves some months before in Maritzburg, had returned, and precluded him from rendering even those lesser services which, throughout his residence in Maritzburg and Pinetown, had been so cheerfully given.

Mr. Baugh was respected and beloved wherever he was known. You will remember, no doubt, how particularly successful he was with his schools for the natives, both in the neighbourhood of Maritzburg and at the Umlazi."

DELHI.—Did you ever watch a field of ripe corn over which a strong wind was blowing? How the stalks bent till they were almost flat on the ground. But wait a moment, now the wind is quiet, and every plant is sprung up again, and stands strong and golden in the sunshine. Just so it was with the Mission at Delhi after the mutiny. It seemed ruined, almost gone,—no church, no school, no Missionary, no one anxious to learn and inquire about Christianity, only a few scattered believers to show that the good seed had ever been sown there. But the fierce storm was over at last, and two years after the destruction of the first Mission, a new English Clergyman settled there. He gathered together the Christians on his first Sunday for service—there were only five people who came. He was not discouraged, he began to work with hope and patience, and by the end of the year he had a congregation of thirty-five. Now the native Christians in Delhi may be counted by hundreds.

There is not much story to tell about the last seventeen years. The Missionaries have been working very hard there and doing a great deal, but their work is not generally amusing to read about; it wants a great deal of labour and patience, and it is only now and then that things happen which make pretty stories. I will try and tell you something about what is being done there now, so that you may know how the Missionaries have been busy in Delhi last year, while you were living quietly at home.

There are two Clergymen at the head, Mr. Winter, an Englishman, and Tara Chand, a Hindoo. Tara Chand was a friend of Ram Chandra's, who taught him about Christianity. Afterwards he went to college, and when fit was ordained. You know how large an English parish is, and that there are often two or more Clergymen to look after it. How far off do you think Mr. Winter and Tara Chand's parishioners live? One hundred miles on each side of Delhi. And all this country is covered with towns and villages, and full of people. Of course it is impossible for the Clergyman to go very often to each of these places: I will tell you how they manage. They make their home at Delhi, and one of them is always there, while the other spends part of his time in travelling among the different villages. If there are a good many Christians at a place, one or two Readers or Catechists, that is teachers who are not ordained Clergymen, and who are generally natives, go and live there. They have a school for the children, and hold services, reading to the people, both Christians and heathens, and teaching them. When one of the clergy can come to the place, he baptizes those who are ready for baptism, and administers the Holy Communion if there are any communicants. Delhi itself is divided into eight parishes, which are put under the charge of Catechists and Readers, some of whom hope soon to be ordained clergymen. In each parish they have services for the Christians on Sunday afternoons and on week-days; on Sunday mornings all meet together at the large church. There are schools of one kind or other in every parish, and Zenana workers—of whom I will tell you more by and by—and chosen men called churchwardens, who look after the chapel buildings and settle any disputes which may arise among the native Christians. There is a large hospital, a shop for selling bibles and good books, and various other plans for teaching truth to the heathen, and helping the Christians to grow better.

I will tell you the names of a few of the Catechists and Readers, because they have such nice meanings. One is called Bahadur Massih, that is, valiant for Christ; Uma-dia, hopeful; Abdul-Gufur, servant of the Pardoner. Do you know that your name has a meaning too? All our Christian names have, and very often they give

us a good lesson, so I advise you to try and find out the meaning of yours.

I have spoken of the Zenana teachers, and now I will tell you what they do. You know that in India the women are much shut up in their own rooms, which are called Zenanas. Ladies hardly ever go out at all, and would think it shocking that even their little girls should go to Church or school. Nor are they allowed to see any men in their own homes, except their nearest relations. So it happened that while the men of India learnt more and more of European ways and knowledge and some learnt what was better still, the knowledge of Jesus Christ, their wives and sisters at home were as ignorant as ever. They could not read, they could not work, all day long they had nothing to do, except perhaps to cook a little and to look over their dresses and jewels. Just think how dull you would find such a life. These ladies are very glad to have visits from women, so some English ladies have gone to Delhi on purpose to visit them in their homes and teach them to read and write, to make themselves nice clothes or to do pretty pieces of fancy work, and to know something about what the Bible teaches. You can fancy how pleased many of them are to learn. These English ladies have schools too, for, any of the little girls who are allowed to come out, and as these grow into women, some of them we hope will become Zenana teachers themselves. There are between six and seven hundred women and girls learning in the Zenanas and schools round Delhi, all of whom are learning something of Christianity.

I will end this paper by an account of one native Christian, which will show you some of the difficulties which hinder those who wish to become so. Jankinatu had made up his mind to be baptized, but kept the plan a secret. About a week before the day fixed, his relations somehow found it out, and in two days about two hundred people came to him to beg him to give it up. As he paid no attention to them, his brother next tried, threatening to cut his own and Jankinatu's throat if he persisted, while his wife said she would throw herself and baby into a well. They persuaded Jankinatu to put his baptism off for a while, but he would not give it up, so four months later he was baptized without the knowledge of his relations, and broke his caste, that is, gave up his rank as a Hindu, by eating with Christians. Of course when his brothers found this out they were very angry, they told many lies to keep the Missionaries from him, they threatened to persuade a doctor to say that he was mad, they gave him medicines to make him sleepy and stupid, and after a time, when they found everything was useless, they cast him out and would not even eat with him. His wife and her mother did not yet leave him, for they thought he had been made a Christian by some charm, and that if they could break the charm all would come right, so his wife used to throw dust over his head while he was eating to undo it. It was not till he was confirmed that they would believe there was no hope for them, and then they too left him, at peace indeed, but as far as his own family were concerned, alone in the world.—*Ibid.*

Correspondence.

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

CHURCHMEN MOVING TO ALGOMA.

DEAR MR. EDITOR,—Matters would be very much facilitated if my clerical brethren, or others, would kindly drop me a line when they know of any members of our church coming to settle out North. I am sure I need only point this out, to have it done by our friends who love their church, and I promise to take immediate steps to see or write to any one mentioned to me as coming into any of the following townships: Brunel, Stephenson, Chaffey, Perry, Armour, Stisted, McMurrich, Watt, Humphrey, and Ryerson, or any north of these; so that as much excuse as possible will be taken away from the thoughtless for forgetting their church and her teaching. Let no one fear

giving me trouble in any way; only let them tell me of any one they know, anywhere North.

I remain, &c.,

WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.

Port Sidney, P. O., April 7th, 1877.

THE SHINGWAUK HOME.

DEAR SIR,—I feel most grateful to you for your proposed plan of giving us a corner in your paper, especially for the Shingwauk Home. God's blessing is resting upon our work in a very abundant measure just now. Not only have many new friends been stirred up to help us, but—what is of infinitely greater importance—we have had plain evidences of late of a work of grace going on in the hearts of our dear boys. We have a considerable number helping the Shingwauk Home, and it seems to me that *all*—whatever may be their differences of opinion on some matters—must rejoice with me that many of our dear boys have, within the last week or two, yielded their hearts to Christ, and dedicated themselves afresh to his service, to be his faithful soldiers and servants unto their lives' end. Very touching is it to see an Indian boy in tears of deep penitence upon his knees, and in his own tongue addressing himself to the Saviour—"Lord Jesus, I give my heart to Thee, no longer to belong to myself, but to belong to Thee. We had prayed much for a blessing upon the boys during this holy season, and Holy Week of this year will indeed be a time for many of them to remember for ever with a deep feeling of thankfulness. There have been no special meetings, no excitement—just the words "Holy Week" written up in plain white letters over the black board in the school-room, and the boys taught every day about the Saviour's sufferings. The work has, we feel, been going on a long time silently, secretly, beneath the soil, and, now, through the influence of the Holy Spirit, the young plant has burst forth into the sunshine. Twenty-two boys have given their hearts to Christ, and of these, several were brought to their Saviour through the instrumentality of their companions.

E. F. WILSON.

CHURCH IN TUSCARORA.

DEAR SIR,—Allow me, through the columns of the DOMINION CHURCHMAN, to acknowledge with thanks the receipt of \$2 from Judge Jarvis, Cornwall, for the new church at Tuscarora, and to state that although we have made a very general and extensive appeal to the bishops, principal clergy and laity in the Dioceses of Huron, Niagara, Toronto, Ontario, Montreal, and Québec, very few have responded thereto. We cannot doubt the ability of churchmen in Canada to contribute towards the accomplishment of the important object of providing church accommodation for some hundreds of Indians who are now destitute, and the delay in responding to our appeal for the exercise of their Christian liberality we would not attribute to their indifference about the matter, for that would be something like a charge of unfaithfulness to their solemn obligations as churchmen and Christian citizens of this Dominion to provide for the spiritual wants of the aborigines. But perhaps they are not yet convinced of the necessity which is said to exist for their special aid. The appeal, however, was sufficiently plain; it was made by two missionaries, and was heartily commended by the Lord Bishop of the Diocese; and to question the necessity and worthiness of the object advocated would be to depreciate the good sense and judgment of those missionaries and of their Bishop. The general impression is that the Indians of the Six Nations are well able to build churches for themselves, but no impression could be more erroneous. It is true they have large funds in the hands of the Government, but those funds belong to Pagans and to Indians of different Christian denominations, and are not available for church purposes. We are accustomed to boast with justifiable pride, or to exult in a spirit of Christian thankfulness for the loyalty of the Indians to the British Government, of their progress in civilization, and of their advancement in the Christian religion, and this is owing chiefly to missionary enterprise, best conducted and sup-

ported mostly at the expense of missionary societies and the New England Company in England, and not at the expense of Christians in Canada.

The Imperial Government has long since surrendered the control and management of the secular affairs of the Indians into the hands of the Dominion Government; the time is coming when the Church in England will leave the Church in Canada to provide for the spiritual wants of the aborigines; and the time has come when the former expects the latter to contribute more liberally from their great and increasing wealth towards that object, and let us not disappoint their just expectations; let us be faithful to the solemn obligations which devolve upon us. A person in poor circumstances, comparatively, offers to give \$50 towards the erection of the new church among the Indians, if ten other persons will give individually a similar sum. May God dispose the hearts of twice that number to give \$50 each, and then we might appeal with some confidence to our fellow Christians in England to make up the balance of the sum needed.

I remain, dear Sir,

Yours respectfully,

JAMES CHANCE,

Missionary to the Six Nations.

The Parsonage, Kenyungch,
April 18th, 1877.

ALGOMA.

DEAR MR. EDITOR,—Our beloved Bishop has left us to again go forth and "tell his tale." And as I read the items of church news in your *useful* paper, it seems to me that *I too* have a "tale to tell."

When in January last I was ordained to the newly formed Mission of Gravenhurst, District of Muskoka, I undertook my high and sacred duties, with their grave responsibilities, in prayerful dependence in our Covenant God and Saviour, whose abiding presence and ready help is the rich heritage of his Church. I nevertheless feel that, with the man of Macedonia, I am privileged to send forth an appeal for *help* to the more highly favoured portions of the *one* vineyard of our blessed Lord and Master.

The Gravenhurst Mission extends over five Townships, with an increasing population, each and all of whom are struggling with the first difficulties incident to a settlement in the bush.

The village of Gravenhurst is the central station, and has a regular Sunday morning and evening service. Our church building—built some ten years ago, when Gravenhurst consisted of a store and three log houses—is fact decaying, and is inconveniently situated about half a mile from the village. To help us, an eligible and valuable plot, for a church site, has been generously given by Mr. Dugald Brown, who is a Presbyterian; but we have no funds wherewith to commence the much-needed building; yet, that *the work* stand not still, a few earnest hearts are uniting in a Sunday school effort, walking the distance to and from the church three times a day.

It being necessary for me to reside in the village, one of our members, Mr. Joseph Brock, has generously presented us with a suitable site for a parsonage, and adjoining one which could be bought cheap. Myself and two others at once determined, as trustees, to accept Mr. Brock's kind gift, and purchase the adjoining plot.

The trustees also undertake to erect a parsonage, to be held until the whole shall be clear of debt, when it will be handed over to the church, and the deed forwarded to the Bishop.

Distant thirteen miles east of Gravenhurst is the settlement of Uffington, which is purely a farming district. About eight years ago a log church was built. Last year this station raised over \$100 amongst themselves, with which they were able to pay a quota of the stipend, purchase a melodeon, and finish the interior of the church roof. This year they contemplate a frame tower, in which is to be hung a bell, presented a few years ago by a former resident. We have here a weekly service (held in my absence by a lay reader), and a Sunday school.

Another station is that of Alport, about nine miles north of Gravenhurst. Some fifteen months

ago I held the *first* service held in this settlement here. We have a little handful of members, earnest and united, with an alternate Sunday service and a Sunday school. Our little band, in their own locality, raised last year nearly \$90 for church purposes, and this year have commenced operations for a new church, frame, 20x40, with a vestry 12 feet square. One of the members has *volunteered* to plaster the whole. The sum of \$50 only is in hand.

Brethren, will you who have *tided over* the difficulties we in this new and *rocky* country are having to contend against, will you help us? In the *highest* sense I would say, the smallest contributions will be *thankfully received*. Will you kindly specify to which of the several objects named your aid is given?

At Gravenhurst a church and a parsonage now engage our attention.

At Uffington a tower and vestry are greatly needed.

At Alport a church is in course of erection. At present we are indebted to a settler for his house, in which to worship.

In every case named, the *church* has been the pioneer worker in meeting the prevailing spiritual destitution.

"Be merciful after thy power. If thou hast much, give plenteously. If thou has little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity."—*Tobit iv.*

THOMAS LLOYD.

Family Reading.

ONE LIFE ONLY.

CHAPTER XXIII.

Not once since the night when under Atherstone's roof Una fell on her dead father's breast had she seen the beloved face, whose image was ever before her eyes; not one word had come to her from him across the gulf of separation she had found so hard to bear; but she knew well from hints dropped by Will in her letters that she owed this dreary silence to Mrs. Northcote's diplomacy.

On the day of her father's funeral Atherstone had stopped Mr. Northcote as they were turning away from the grave, and asked him anxiously how Miss Dysart was, without the least attempt to conceal the interest he felt in her. The squire had evidently been primed with an answer in case Humphrey asked after her, and he proceeded to repeat his lesson hurriedly as if afraid of leaving a word unspoken, "Miss Dysart is very sadly—very sadly indeed, quite unable to see any one, or receive any letters. She is going abroad soon with her aunt, and we mean it to be the beginning of a new life to her, where she will be kept as much as possible from all associations with the past."

"And all connections with her past friends, I suppose," said Atherstone with a scornful curve of the lip, for he saw Mr. Northcote's drift perfectly.

"Well, yes—yes—it will be best so; her aunt will regulate her acquaintances now, and she is a very fastidious person, very exclusive, she will be exceedingly particular." Atherstone turned haughtily on his heel and walked away, but it was with the resolution muttered obstinately to himself, that neither Mr. Northcote nor any one else should keep him from seeing Una when he returned from Southampton, whither he was to go next day, to send his enemy away out of his sight, as he hoped, for ever. He accomplished his purpose in this respect, and saw with unspeakable relief the vessel which bore Edwards and his family dipping down below the horizon till it finally disappeared from his anxious gaze, and then feeling that he had, at a terrible cost to his conscience, removed the barrier between himself and Una, he returned with almost frantic impatience to Atherstone Abbey, determined to lose no time in making his way to her, and hearing from her own lips, that she would revoke the refusal she had given him for the sake of his honor, even while frankly admitting that she had won her heart. Atherstone had imagined it likely that she would return to Vale House for a few days, before going abroad, and he had not been five minutes in his own house before he had called Thorpe, and impatiently asked him if he

knew whether Miss Dysart was still at the Manor. "Oh no, sir!" exclaimed Thorpe; "she is gone quite away to foreign parts."

"Gone!" said Atherstone, turning fiercely upon him; "where has she gone?"

"No one don't know, sir," said the old man, who was keenly alive to the true state of his master's feelings. "I made it my business to wait for the housekeeper at the Manor after church on Sunday, and I asked her where Miss Dysart was a-going to, and she said no one didn't know, nor wouldn't; for Mrs. Northcote had said the young lady was going with her aunt, and her ladyship did not choose her plans to be discussed. All I know is, sir, that she crossed the Channel two days ago."

Atherstone turned and walked away without a word, controlling with difficulty the fiery passion that almost choked him; for he felt that he was baffled, even conquered for the time. If the Northcotes were deliberately set on concealing Una's destination from him, he knew well that they could do so most effectually, and he clenched his hands with impotent rage, as he felt that in all probability he should be able to hold no communication with her at all until she returned.

So it proved; to those two who lived in each other's thoughts night and day, not one single opportunity was afforded of even the most shadowy intercourse; but it never caused Una to doubt Humphrey Atherstone for a single moment. She knew perfectly how this total separation had been compassed, and she felt that the hour was fast approaching when none could prevent their meeting, and then it would rest with her and her alone, to make the final decision as to their future fate.

This night, the last she was to spend at Cannes, she must settle the question with her own soul; this night she must fix immutably her whole future life; and as she paced to and fro on the desolate shore she seemed to hear in every moan of the waves the perpetual echo of the warning, "One life only," "one life only!" Suddenly, with an impetuous movement, she turned to the sea, and standing on its brink, she gazed out over the waste of waters in the direction of that far-off spot where he dwelt whom she loved with all the impassioned fervour of her ardent nature. His beautiful face seemed to rise up before her with the infinite tenderness of his dark eyes pleading to her soul. And all the pent-up love of her aching heart suddenly burst its floodgates, and overwhelmed conscience, scruples, doubts, whatever had held back from him hitherto whom now she felt to be her only hope, her only joy; and with almost a cry of anguish appealed to him to take home to his heart for ever, she stretched out her arms towards the far horizon and exclaimed, "Yes, I have one life only, only one; but I give it all to you, my love, my love; it is yours, and only yours from this time forth for evermore." She clasped her hands and hid her face upon them, while she registered in her heart the vow she had uttered; then turned and slowly walked homewards. She reached the house, and as she passed the threshold of the door a thick letter, which had just been left by the postman for her, was put into her hand.

Una Dysart walked into the drawing-room, with the letter in her hand, and found it deserted; Lady Elizabeth having gone to bed early, in preparation for the journey next day, and Miss Grubbe being in attendance on her. So she sat down quietly near the lamp to examine its contents. It was deeply edged with black, and bore a postmark of the Mauritius. Una had but one correspondent in that island. Miss Amherst, whom she had been wont in her light-hearted days to call the "weird woman" had conceived a great affection for the bright winning girl she had first met on the homeward-bound ship, and had kept up a steady correspondence with her ever since. Una had often mentioned Humphrey Atherstone in her letters, and in one which she had written before her father's death, she had unconsciously let it be seen that they were far more to each other than mere acquaintances or even friends.

This letter had been immediately answered by Miss Amherst in a manner which roused Una's indignation on Humphrey's account, in no small degree. She had begun it by stating that she was in a very bad state of health, and that her condition was such as to make it certain that her

life could not be greatly prolonged. It had been her intention to make certain arrangements with regard to her property, which affected both Una and Humphrey quite independently of each other, and this had caused her, she said, to bring their names before the lawyer at Valehead. From him she had heard that it was generally believed they were engaged to be married, but along with that announcement he had made certain statements to her concerning Mr. Atherstone, the truth of which it was, she said, of the utmost importance, she should distinctly ascertain. Nor would it be sufficient that she should have a mere contradiction of the charges brought against him. It was most essential that she should have a detailed explanation of the vague generalities which had been laid before her. She felt certain that these must be known to Una, as the lawyer had stated that the strange reports concerning Mr. Atherstone were so rife and of so unpleasant a nature that Miss Dysart's friends were believed to be much opposed to the marriage, and Miss Amherst, therefore, implored her to tell her all the facts, all that was known to herself.

"It may seem strange," her letter had continued, "that I should ask you to give me an explanation of matters connected with one who may already be your husband for aught I know, but I entreat of you to trust me, Una, and to believe that I ask this of you for his sake, as much as for your own; and in the interests of that truth and justice, which I cannot doubt you have both at heart. I believe that I possess the knowledge of a secret, which may be of the highest importance to Mr. Atherstone, but it must depend on what I hear from you whether I can reveal it, and if I die before it has been told, it dies with me, for none other has been entrusted with it. Remember that I am dying here, and if you delay even one mail, it may be too late. I beg of you, therefore, to write to me at once, and tell me all I wish to know."

So the letter terminated, and it had made Una very indignant, not with Miss Amherst, whom she knew to be a true friend to herself, and an honourable person, but with all those who had spread evil reports against Atherstone, which she believed to be perfectly unjust, and it seemed to her that it would be sufficient to show on what a slight foundation they had been raised to disprove them altogether. She had no hesitation in telling the facts which were publicly known to the whole neighbourhood, to Miss Amherst, and she had therefore written a brief statement of the circumstances of Maurice Atherstone's death and all that followed it, painting Edwards in very dark colours, and touching lightly on Humphrey's determination not to marry, which she said had been alleged against him as a crime, and which she did not attempt to conceal had been completely overcome by his love to herself.

Since the day when Una had despatched this answer to Miss Amherst's inquiries, she had often thought of them, and felt very anxious for an explanation of the request that had been made to her, and she now hoped to find it in the letter she had just received. She took it up eagerly, and saw that it was addressed in a strange handwriting, and the conviction instantly darted through her mind that it must contain the announcement of Miss Amherst's death. She felt shocked and startled at the idea, although she knew if it were so it was only what she might have expected after the bad account she had received of her health. She tore it hastily open. There were two letters enclosed in one envelope. The first was from the English chaplain at the Mauritius, who began by stating that Miss Amherst had died, after a lingering illness, the day before that on which he wrote. She had retained all her faculties to the last, and on her death-bed had entrusted him with the letter he enclosed, begging him to see that it was safely transmitted to Miss Dysart, which commission he now executed, hoping to hear from her that she had duly received it. He then added a brief account of Miss Amherst's last hours, saying that he trusted one so humble and little hopeful of forgiveness for her errors in the past, would find the love and mercy that awaited her beyond the grave far greater than she had ever dreamt of here, and so concluded his letter.

Then Una opened that which had been written by the hand now cold in death. But it was some-

thing more than this fact which made her feel a shrinking sort of awe and terror as she prepared to read its contents. Some instinct told her that they would deeply affect her life.

(To be continued.)

Children's Department.

ONLY A LITTLE.

It was only a bright little floweret
Which was modestly hiding its face,
And quietly living unnoticed,
Contented to bloom in its place.

It was only a little child picked it,
With a heart full of kindness and love,
To give it to some need passer
In the name of our father above.

It was only an old blind beggar
Who was wearily passing along,
With no one to cheer him or love him,
And no one to welcome him home.

It was only a little thing given,
But with faith on the little one's part,
And only one bright little sunbeam
Crept into the blind beggar's heart.

It was only a little, but noticed
By Him from whose Word we may read,
"Dost thou give but a cup of cold water,
Unto me thou hast done it indeed."
E. S. D.

WORK FIRST, PLAY AFTER.

A man who is very rich now was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done I was allowed to play. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I now owe my prosperity."

A LITTLE GIRL'S EVENING PRAYER.

Lord Jesus make me better,
I am so very bad,
I disobeyed my mother,
And made her kind heart sad;
I was cross with little baby
When minding him to day,
Because with my companions
I could not go and play.

I want to be quite holy,
And please Thee every hour;
But sin is strong, and I am weak,
I do not have the power.
Thou lovest little children,
O hear my feeble prayer!
And help me Lord, to love Thee,
And serve Thee everywhere.

ON THE SHINGWAUK HOME.

DEAR CHILDREN,—There is a good work, that I think it would be a pleasure for you all to assist in, and I want you to try and do your best, and God's blessing will be with you.

Perhaps you have heard of the "Shingwauk Home," in Algoma Diocese. Many of you doubtless know all about it. It is near Sault Ste. Marie, at the head of one of our beautiful upper lakes. It is a large house, with more than forty Indian boys living there, from seven to twenty years of age. They are not only receiving a good plain English education, but are taught some useful trade, and more than all, are brought up in the knowledge of the Lord and Saviour Jesus Christ.

If you were to visit the Home, you would find it such a cheerful busy place. Some of the boys would be at lessons, but some would be learning to make boots, some printing, others learning to

be tinsmiths, or to make bread, and some at other employments, but all would be happy and contented.

Now is it fair all this should be for the boys; that they should be so well treated, and the girls left in the woods with their Indian parents to grow up in ignorance, idleness, and sin? You will say, "Certainly not," nor is it. The Indians are very anxious to have their children taught, and the good clergyman who superintends it all, is doing what he can to try and build a Home for the girls also; but it is very hard for him to get money up there. He wants over \$2,000 more. It seems a great deal, and yet that sum could be easily raised, if you children would send your small offerings to help him. Send anything you can, if it is only ten cents or twenty-five, it helps; but the more the better. About a year ago some children in the United States began to send their little offerings to the editor of *The Churchman*, to endow a cot in St. Luke's Hospital, New York, and in ten months the money came to \$7,000, and endowed a cot in another hospital also. It was a work of Love, and it succeeded. Could not this also be made a work of Love? If some of you would begin, others would soon follow your example, and children from all parts of this prosperous Dominion of Canada would soon be sending contributions to the Girls' Home in Algoma.

Try what you can, dear children, to help a good man on with his work, and to strengthen his hands, and be quite sure you will receive a blessing from the dear Lord Jesus.

All contributions to be sent to the Editor of the *DOMINION CHURCHMAN*, and they will be acknowledged as soon as possible.

BLANCHE'S BAD HABIT.

"Och, miss! and is this yees hat? I jest this blessed minit saw it swinging from the highest branch of the apple-tray, and fetched in to yees, thinking ye would be after wanting the likes of it before long."

"Thank you, Pat. I have been looking the house over for it, and was just going to the orchard; I remember I was there last night."

"The school-bell has been ringing these five minutes, and I shall be late to school again," muttered Blanche to herself, as she hastily tied on her hat, regardless of the damp ribbons. "Now, where is my satchel? Oh, there it is under the table; but my slate is not here. Well, never mind; I wont wait any longer; it is somewhere about the house; I can get it at noon, and perhaps I can borrow Fannie Wheeler's, she does not use hers much in the morning."

"The bell has stopped ringing and I shall have another mark; dear me! The teacher said if I was late again this week without an excuse, she would write a note to father about it. I do n't know how it is, but I am always in a hurry, and always late. Some way I never can find anything."

By this time Blanche had reached the school-room, and found every one seated and the school commenced.

As she entered, Miss Richards said, "Miss Blanche, have you any excuse this morning?" She was obliged to say she had none.

The next day Blanche's mother called her to her room and said, "My dear child, why is it you are not in season for school? Your father has received a note from your teacher, saying, you had been late every day for two weeks; now why was it?"

"I don't know just the reason; sometimes it was one thing, and sometimes another. This morning, I could not find my hat."

"What was the reason yesterday?" "Carlo ran off through the shubbery with my grammar," said Blanche.

"But how did the dog come by the book?"

"I remembered afterward, I left it on the front doorstep, when I came in from school the night before. I saw a beautiful butterfly light on the sweetbrier, and I wanted it to add to my collection," said Blanche, looking very much ashamed.

"I see how it is," said her mother; "it all comes of your bad habits of never putting anything in its place. Now I will go with you to your room and help you get everything in order, and then you

must try to keep them so. When you are through with anything, put it in its place, if it is only your hat, even if you think you will want it again in half an hour. You are making yourself miserable, and every one around you uncomfortable, by your disorderly ways."

"I have resolved to keep everything in its place a great many times, and it has done no good; somehow they will get out of place, and I forget where I leave them," said Blanche.

"The road to ruin is paved with good resolves," said her mother. "If I were you, I would give up resolving, and instead, try every day to overcome this bad habit before it gets too firmly fixed."

Blanche did try, and succeeded, too, as every one will who sets himself about it in earnest.

TRUST IN GOD

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in Thee do I put my trust?'"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"Oh yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing? If she had stepped a little on either side, she would have fallen into the water."

"Do you remember what she said?" asked the mother.

"Yes, mamma, she stopped a minute, as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said: 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl, when he wrote those words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods: but he had come to some difficult place in his life—there was some trouble before him that made him feel afraid, and he looked up to God, just as that little girl looked up to her father, and said: 'Preserve me, O God, for in Thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind Heavenly Father; I do not feel afraid when Thou art with me and taking hold of my hand.'"

"THE BLIND SHALL SEE."

One evening, about sundown, says the Rev. E. Kincaid, a missionary to India, I stopped at a city on the Irrawadi. I sat on the boat, a short distance from the bank, and began to read from my tracts. The people sat on the shore; some, however, went to the town to say that a foreign teacher had come. The crowd increased, and I read on till sundown. At length a tall young man waded to the boat and said, "Teacher, have you the Acts of the Apostles?" Imagine my surprise at hearing such a question in that place. I replied, "Yes." He said again, "Teacher, have you the Gospel of St. John?" He was evidently well educated. I asked, therefore, "How did you learn about these books?" He told me that long ago his grandfather had obtained them from Mr. Judson, but had lost them in a great fire; and now hearing of the foreign teacher, the old man had sent him in the hope of getting them again. I complied with his request, and he hastened away. A storm soon came upon us, and I removed my boat to another part of the city, two miles distant.

About eight o'clock in the evening the young man came again; he had been searching all along the shore for me. On his return to his grandfather, the latter inquired if he had asked the teacher to stay with him; and he had now come to invite me to his house. I went, and found the old man seated in the midst of his family. He put out his hand to feel for me, and I perceived that he was blind. His family had read to him,

and he spoke of the comfort he had derived from the Gospel of St. John and the Acts of the Apostles. "The eyes of my body," he said "are dark; but the eyes of my mind are open."

NELLIE'S ARITHMETIC LESSON.

"If Nellie makes her mother happy four times every day, how many times will she make her happy in a year?"

Nellie's father had brought home a new slate for her, and as she was much interested in arithmetic, she had asked her mother to give her "a sum to do." This was the question her mother had proposed.

Nellie said to herself, "If I make mother happy four times a day, then, as there are three hundred and sixty-five days in a year, I shall make her happy three hundred and sixty-five times four." As she thought it would be more convenient in multiplying, she put down three hundred and sixty-five first on her slate, and four under it, and found the answer to be one thousand four hundred and sixty.

"One thousand four hundred and sixty times! Oh, mother, only think of it! I mean to begin to-day; and perhaps, if I try, I can make you happy more than four times a day. Perhaps I might two thousand times a year."

"But there are others in the family, Nellie. Think of your father and little brother; and cousin Alice, too, who comes to see us sometimes. Think of all your friends. It may be in your power to make somebody happy twenty times every day, and that would be many thousands in a year! And don't forget that this arithmetic will give just as true an account of the unhappiness you cause. How sad to think you might make somebody unhappy many thousand times every year!"

READING THE BIBLE.

"Oh, mother!" said Willie, "I have read five chapters this morning." A look of pride flashed on his bright countenance as he closed his Bible, and uttering these words looked up in his mother's face. He felt he had done something great, and expected commendation; for the little boy loved praise, as many boys do. But his mother said nothing then, for she understood well his habit of reading. Many days, I am sorry to say, passed without his reading a chapter; and then, when told of his neglect, he would take a sudden start, and run over four or five chapters, and feel that he had retrieved his past negligence. But from such reading little good came. It was too hasty and irregular to make a deep impression. This little incident led me to think of some hints about reading the Bible, which I here offer to my young readers;

1. Read the Bible regularly. A good man of old says: "I have esteemed the words of His mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is in the Bible. Unless he that reads gets the meaning, it will not do him good. Hasty reading of a great many chapters at once, is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book, not merely because father or mother wish you to read it, but for better reason—because God speaks to you in the Bible.

When I have seen a little girl run in, her eyes sparkling with joy crying, "Oh, mother! here's a letter from father to me, for my name is on the outside," I always wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel, and so read, and you will not grow weary of the good book.

The spirit of the Gospel is a quiet, contented, unambitious spirit.

MARRIED.

At Honeywood, on April 14th, by the Rev. George Ledingham, Incumbent Christ's Church, Whitfield, George N. Granger, to Elizabeth Ann, eldest daughter of John Mathews, all of Honeywood, Mulmur West.

ST. JAMES and Church 3.30 and Rector. Greene, J. ST. PAUL vices, 11 o'clock Incumbent TRINITY streets. Rev. Alex. ST. GEORGE Sunday song daily Rector. HOLY TRINITY Sunday Daily ser Darling, Rector A ST. JOHN streets. Rev. Alex ST. DENISON and 7 p. ST. PETER streets. Rev. S. J. CHURCH West. 5 Rev. S. J. ST. ANNE a. m. and Incumbent ST. LUCAS Vincent & 7 p. m. CHRIS services, M.A., Inc. ALL SAINTS streets. Rev. A. ST. BARNABAS Sunday McLean ST. MARY Sunday Rev. R. ST. THOMAS vices, 11 M.A., Inc. ST. MICHAEL services M.A., Inc. GRACE Lane. Rev. C. ST. PETER rick st 7 p.m. CHURCH West, 1 a.m. and TRINITY 11 a.m. M.A., P. Profess. For St. to teach charge Festive and 6 qualify HAMPTON W. ocial month A. (A. who Church can of advan prepa: Classi accoun and D in a. L Geo who k pose d A. B., M. MA. SALA. The clerg: ing, charg

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 7.30, 10.30 & 12 a. m., & 3 & 7 p. m. Rev. R. Harrison, M.A., Incumbent.

ST. THOMAS.—Seaton Village. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

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

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. C. R. Matthew, B.A., Incumbent.

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

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

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

WANTED.

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

WANTED—A CLERGYMAN IN

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

A GRADUATE.

(A. B.) Trinity College, Dublin, who purposes entering the Ministry of the Church, is desirous of coming to Canada, if he can obtain a situation as Teacher in one of our advanced schools or Church Institutions, and prepare for ordination. He is well up in Classics and Mathematics. His wife is highly accomplished in the Modern Languages, Music and Drawing, and would take an appointment in a Ladies' School. Good references can be given, and any one who knows of a suitable opening for the purpose desired will confer a favour by addressing A. B., Dominion Churchman Office, Toronto.

MISSION VACANT.

MARY LAKE MISSION, MUSKOKA. SALARY \$800 PER ANNUM WITH A SMALL PARSONAGE.

The bishop will be glad to hear from any clergyman in priest's orders, and good standing, who may feel inclined to accept this charge.

THE "Dominion Churchman" IS AUTHORISED AND SUPPORTED BY THE BISHOPS, CLERGY AND LAITY OF THE CHURCH.

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

Toronto, April 28th, 1876. I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church. I trust it will receive a cordial support, and obtain an extensive circulation.

KINGSTON, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

SAULT STE. MARIE, Ont., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily. The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation. I remain, yours sincerely, FRED K. D. ALGOMA.

To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876. I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves. T. B. NIAGARA.

Will our readers kindly ask all their friends to subscribe for the DOMINION CHURCHMAN? IT IS THE ONLY PAPER PUBLISHED IN THE SOLE INTEREST OF THE CHURCH, FOR THE WHOLE OF CANADA. Subscription, \$2 per year, payable strictly in advance; \$3 per year when not paid in advance. Address Editorial Matter, Remittances, and all Business Correspondence to FRANK WOOTTEN, Publisher and Proprietor, Over the Synod Rooms, Toronto St., Toronto. P.O. Box 2530.

CHURCH OF ENGLAND Mission Fund.

Subscriptions previously acknowledged \$4,705. Additional subscriptions—Chancellor Spragge, \$200; William Gamble, \$20; J. H. G. Whitney, \$100; A Friend, \$25; J. G. Macdonald, \$25; Henry O'Brien, \$20; in smaller sums, \$135. Any persons to whom application is not made in the course of the canvass are requested to send in their subscriptions to WM. P. ATKINSON, Esq., Synod Office, who will acknowledge them in due course. Toronto, April 16, 1877.

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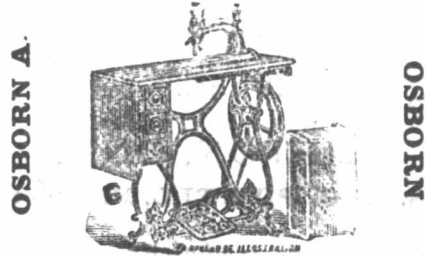
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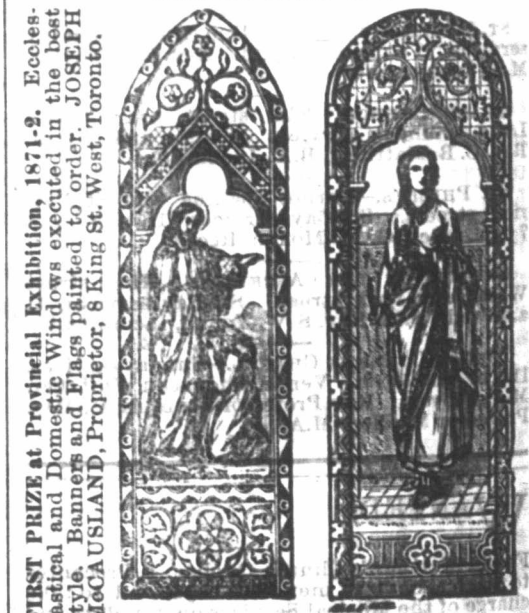
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