

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JUNE 6, 1878.

[No. 23.]

## Legal Profession.

**SPENCER, McDOUGALL & GORDON,**  
Barristers, Solicitors, Notaries, &c.,  
39 ADELAIDE ST. EAST, TORONTO.  
T. H. SPENCER, J.L.D. JOS. E. McDOUGALL,  
B. GORDON.

**J. & E. HENDERSON,**  
BARRISTERS, SOLICITORS, &c.  
JAMES HENDERSON. ELMES HENDERSON.  
NO. 1 JORDAN STREET,  
TORONTO.

**MURRAY, BARWICK & LYON,**  
BARRISTERS, ATTORNEYS-AT-LAW,  
Solicitors in Chancery, Notaries Public, &c.  
ROMAINE BUILDINGS, TORONTO.  
HUBSON W.M. MURRAY. F.D. BARWICK. J.L. LYON.

## Engineers and Architects.

**S. JAMES & CO.,**  
Architects, Civil Engineers and  
Building Surveyors,  
17 TORONTO STREET, TORONTO.

**M'CAW & LENNOX,**  
ARCHITECTS, &c.  
OFFICE, IMPERIAL BUILDINGS,  
No. 30 Adelaide Street East,  
(Next the Post Office)—P. O. Box, 986,  
TORONTO.  
W. F. M'CAW. ED. JAS. LENNOX.

**WADSWORTH & UNWIN,**  
PROVINCIAL LAND SURVEYORS,  
Draughtsmen and Valuers.  
52 Adelaide Street East, Toronto. V. B. Wadsworth,  
Chas. Unwin, R. M. Bouffellow, R. H. Coleman.

**FRANK DARLING,**  
ARCHITECT,  
56 KING STREET EAST,  
TORONTO.

**PIANO-FORTE AND ORGAN.**  
**MR. HALLEN,**  
480 Ontario Street, Toronto,  
Receives or attends pupils. Terms moderate.  
Satisfactory references, &c.

**PHONOGRAPHY.—MESSRS.**  
JAMESON & PRITCHARD, Members of  
the "Phonetic Society of England" and the  
"Toronto Stenographic Club," certificated  
Teachers of Phonography. This art is now ac-  
knowledged to be invaluable to the Student as  
well as to the professional and commercial  
man. Private or Class Tuition.—Special ar-  
rangement made with Colleges and Schools.  
For terms, &c., address Messrs. Jameson &  
Pritchard, P.O. Box 2530, Toronto.

**D. L. THOMPSON,**  
Chemist and Homœopathic  
Pharmacist,  
394 YONGE STREET, TORONTO  
Pure Homœopathic Medicines in Dilutions  
and Triturations, Pure Drugs, Phar-  
macological Preparations.  
Homœopathic Cases from \$3 to \$10.  
Cases Refitted. Vials Refilled.

**REMOVAL.**  
**H. & C. BLACHFORD,**  
Have removed to  
87 & 89 KING ST. EAST.  
Most reliable stock of  
**BOOTS & SHOES**  
IN TORONTO.  
Be sure and give them  
a call.

## THE LIVES OF THE SAINTS,

BY  
**The Rev. S. Baring-Gould, M.A.**

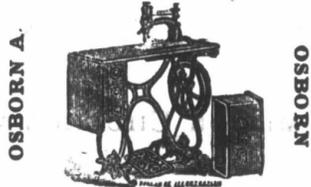
This important work is now complete in 15  
vols., crown 8vo., handsomely bound in cloth,  
bevelled boards, with frontis piece, price £5 5s.,  
or single volumes, price 7s. each.  
The Publisher has much pleasure in an-  
nouncing a re-issue in

## MONTHLY SHILLING PARTS,

Parts I, II, III., & IV., now ready.  
This or any other Book will be sent post free  
to any part of Canada or the United States on  
receipt of the published price.

**J. HODGES,**  
King William St.,  
LONDON, W.C.  
England.

## GUELPH Sewing Machine Co.



We can with confidence recommend our Ma-  
chines and warrant

## Entire Satisfaction to our Patrons.

Their universal success may warrant a trial.  
To be had from our Agents almost everywhere  
or direct from the Manufactory.  
Agents wanted where none have been ap-  
pointed.

Large reductions made to MINISTERS.  
**WILKIE & OSBORNE,**  
Manufacturers,  
Guelph, Ontario, Canada.

**BONA FIDE**  
Important Clearing Sale  
OF  
**FRENCH MILLINERY,**  
At No. 1 Rossin House Block.

That large and well selected stock of MISS  
HODGINS, consisting of French, British, and  
New York Millinery, will be sold at consider-  
able below cost, so as to insure a full clearance  
of same by first of July, and as the undersigned  
has determined to have all closed out by that  
date, great bargains may be expected.  
Sale will commence on THURSDAY, the  
23rd inst. Dressmaking continued to date of  
closing. Call and examine stock and prices.  
Terms Cash. **WILLIAM SIMPSON.**

**FURNITURE.**  
**The Oshawa Cabinet Company**  
NO. 97 YONGE ST.,  
Have an immense stock of furniture in New  
Designs.  
CHAIRS, SETTEES &c., for CHURCHES  
and SCHOOL ROOMS, constantly on hand and  
made to order at low prices.

**WEBER & CO.,**  
MANUFACTURERS OF  
Grand Square, and Upright  
**PIANOFORTES.**  
FACTORY AND WAREHOUSES:  
Cor. PRINCESS AND ONTARIO STS.,  
KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial  
Exhibition, 1871; and two First Prizes at  
Hamilton, 1872.  
Responsible Agents wanted in several unre-  
presented Counties of Ontario.

## JAS. D. SMITH

## NEW MILLINERY, MANTLES,

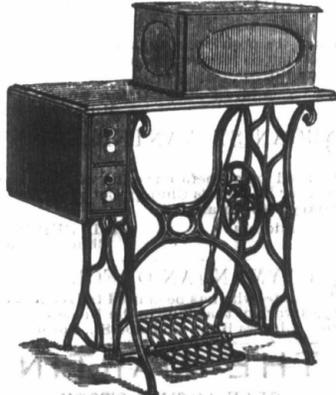
Sunshades, Fancy Dress Goods,  
Cashmeres, and Cashmere

D'Ecour,  
the favorite material for  
Spring and Travelling Dresses,

in three shades,  
LIGHT, DARK GREYS, and SHETLAND.

also those three-button Kid Gloves, in medium  
colors, only 75cts. per pair.

LATE  
**CRAWFORD & SMITH,**  
49 King Street East, Toronto



**The Genuine Williams Singer**  
is the most durable and really satisfactory  
Sewing Machine that is made.

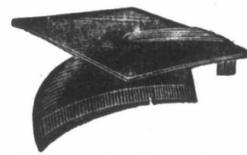
Head Office—347 Notre Dame St., Montreal.  
Toronto Office—3 U. E. Club Building,  
King Street, Toronto.  
**GEO. DAWSON, Gen. Agent.**

**SILK  
HATS.**  
DINEEN,  
Cor. King & Yonge.



**PHENIX HAT STORE** For Fine Furs.  
**HAMMOND**  
129 YONGE STREET,  
(Opposite James Shields & Co.)  
Ladies and Gents Fine Furs a specialty.  
Ready-made and Manufactured to order  
Furs Cleaned and Altered to  
**LATEST STYLES.**  
Motto: "Best Goods Bottom Prices."

**W. H. FITTS & CO., REAL**  
ESTATE AGENTS, have a demand for  
City Property at low prices.  
184 KING ST. EAST, TORONTO.



REGISTERED TRADE MARK.

**B. & M. SAUNDERS,**  
(ESTABLISHED 1856)  
**ROBE MAKERS AND TAILORS.**

BARRISTERS' BAGS AND GOWNS,  
just arrived.

ROMAINE BUILDINGS,  
Academical Robes and Caps,

AND ALL  
LEGAL ROBES AND BAGS,  
In Stock.

TORONTO, 1878.

**TORONTO CENTRAL FACTORY,**  
59 to 73 Adelaide St. West,  
cheap for cash, first-class

## DOORS SASHES, BLINDS,

Casings, Mouldings, Bases, Seecing, Flooring,  
Kope Mouldings, Chicago Sheathing, Felt, &c.;  
also, good second-hand Machinery. Having re-  
plenished his factory with the latest improved  
machinery, he can sell very much cheaper than  
heretofore, and also do Planing and Sawing at  
very low rates. All orders will be promptly  
attended to. **J. P. WAGNER, Proprietor.**

## NERVOUSNESS.

**Dr. Cularier's Specific, or French**  
**Remedy for Nervous Debility, &c.**  
Attended with any of the following symptoms:  
Deranged Digestion, Loss of Appetite, Loss of  
Flesh, Fitful, Nervous or Heavy Sleep, Inflam-  
mation or Weakness of the Kidneys, Troubled  
Breathing, Failure of Voice, Irregular Action of  
the Heart, Eruptions on the Face and Neck,  
Headache, Affections of the Eyes, Loss of  
Memory, Sudden Flushings of Heat and Blush-  
ings, General Weakness and Indolence, Aversion  
to Society, Melancholy, &c. Clergymen,  
Physicians, Lawyers, Students, and persons  
whose pursuits involve great MENTAL ACTIVITY  
will find this preparation most valuable.  
Price 6s; Six Packets for 25s.  
Address **JOS. DAVIDS & CO.,**  
Chemists, Toronto,  
Sole Agents for the above preparation.

## BUY YOUR CARPETS

FROM

## PETLEY & DINEEN

TORONTO,

And Save Twenty-five per cent.

## SELF-BINDING CASES.

FOR THE

## DOMINION CHURCHMAN

SUBSCRIBERS

wishing to preserve the Churchman week by  
week for reading or the library, will find the

## SELF-BINDING CASES

the very thing.

They have been got up expressly for the  
Churchman, and are easily adapted to the re-  
quirements.

PRICE

## Seventy-five Cents.

POSTAGE 10 CENTS.

**FRANK WOOTTEN,**

11 York Chambers,  
Dominion Churchman Office,  
Toronto St.,  
Toronto

P.O. Box 2530

Agents Wanted to Sell Biography of  
**FRANCIS MURPHY.**  
 Including complete history of the Great Modern  
 Temperance Struggles under Murphy & Reynolds.  
 A thrilling and fast selling book. One agent  
 sold 30 the first day, another 63 in two days,  
 another 88 in one week. Canvas book, showing  
 sample pages, illustrations, styles of binding,  
 sent free of expense for 25 cents. Give  
 choice of townships. W. S. FORSHEE & CO.,  
 176 W. Fourth St., Cincinnati, O.

**VICK'S**  
**Illustrated Monthly Magazine.**  
 Each number contains Thirty-two pages of  
 reading, many fine Wood-cut illustrations, and  
 one Colored Plate. A beautiful Garden Maga-  
 zine, printed on elegant paper, and full of in-  
 formation. In English and German. Price  
 \$1.25 a year. Five copies, \$5.  
 Vick's Flower and Vegetable Garden, 50 cts  
 in paper covers; in elegant cloth covers, \$1.  
 Vick's Catalogue—300 illustrations, only 2c.  
 Address, JAMES VICK, Rochester, N.Y.

**VICK'S**  
**Illustrated Priced Catalogue.**  
 Seventy-five pages—300 illustrations, with  
 descriptions of thousands of the best Flowers  
 and Vegetables in the world, and the way to  
 grow them—all for a Two Cent postage stamp.  
 Printed in German and English.  
 Vick's Flower and Vegetable Garden, 50  
 cts in paper covers; in elegant cloth covers \$1.  
 Vick's Illustrated Monthly Magazine—32  
 pages, fine illustrations, and Colored Plate in  
 every number. Price \$1.25 a year. Five copies  
 for \$5.  
 Address, JAMES VICK, Rochester, N.Y.

**VICK'S**  
**Flower and Vegetable Garden**  
 is the most beautiful work of the kind in the  
 world. It contains nearly 150 pages, hundreds  
 of fine illustrations, and six Chromo Plates of  
 Flowers, beautifully drawn and colored from  
 nature. Price 50 cents in paper covers; \$1 in  
 elegant cloth. Printed in German and Eng-  
 lish.  
 Vick's Illustrated Monthly Magazine—32  
 pages, fine illustrations, and Colored Plate in  
 every number. Price \$1.25 a year. Five copies  
 for \$5.  
 Vick's Catalogue—300 illustrations, only 2c.  
 Address, JAMES VICK, Rochester, N.Y.

**VICK'S**  
**FLOWER AND VEGETABLE SEEDS,**  
 are planted by a million people in America. See  
 Vick's Catalogue—300 illustrations, only 2c.  
 Vick's Illustrated Monthly Magazine—32 pp.,  
 fine illustrations, and Colored Plate in each  
 number. Price \$1.25 a year. Five copies for \$5.  
 Vick's Flower and Vegetable Garden, 50 cents  
 in paper covers; with elegant cloth covers, \$1  
 All my publications are printed in English  
 and German.  
 Address, JAMES VICK, Rochester, N.Y.

"Unquestionably the best sustained  
 work of the kind in the world."  
**Harper's Magazine.**  
**Illustrated.**

**TERMS:**  
 Postage Free to all Subscribers in the United  
 States.  
 HARPER'S MAGAZINE, one year ..... \$4 00  
 \$4.00 includes prepayment of U. S. postage  
 by the publishers.  
 Subscriptions to HARPER'S MAGAZINE, WEEK-  
 LY, or BAZAR, to one address for one year, \$10;  
 or, two of Harper's Periodicals, to one address  
 for one year, \$7; postage free.  
 An Extra Copy of either the MAGAZINE, WEEK-  
 LY, or BAZAR will be supplied gratis for every  
 club of FIVE SUBSCRIBERS at \$4.00 each, paid  
 for by one remittance; or, Six Copies one year,  
 without extra copy, for \$20.00.  
 Subscriptions received for Harper's periodi-  
 cals only.  
 Newspapers are not to copy this advertise-  
 ment without the express order of HARPER &  
 BROTHERS.  
 Address HARPER & BROTHERS, New York.  
 Notices of the Press.  
 The veteran Magazine, which long ago out-  
 grew its original title of the *New Monthly Maga-  
 zine*, has not in the least abated the popularity  
 it won at the outset, but has added to it in  
 many ways, and has kept fairly abreast of the  
 times, thanks to the enterprise of the publish-  
 ers and the tact and wisdom of its editors. For  
 whatever is best and most readable in the lit-  
 erature of travel, discovery, and fiction, the av-  
 erage reader of to-day looks to *Harper's Maga-  
 zine*, just as expectantly as did the reader of a  
 quarter of a century ago; there is the same ad-  
 mirable variety of contents and the same  
 freshness and suggestiveness in its editorial  
 departments now as then.—*Boston Journal*.

Back numbers can be supplied at any time.  
 The Volumes of the *Magazine* commence with  
 the Numbers for June and December for each  
 year. When no time is specified, it will  
 be understood that the subscriber wishes to  
 begin with the current Number.  
 A Complete set of HARPER'S MAGAZINE, now  
 comprising 55 Volumes, in neat cloth binding,  
 will be sent by express, freight at expense of  
 purchaser, for \$2.25 per volume. Single volumes,  
 by mail, postpaid, \$3. Cloth cases, for binding,  
 55 cents, by mail, postpaid.  
 A Complete Analytical Index to the first Fifty  
 Volumes of HARPER'S MAGAZINE has been pub-  
 lished, rendering available for reference the  
 vast and varied wealth of information which  
 constitutes this periodical a perfect illustrated  
 literary cyclopaedia. 8vo Cloth, \$3; Half Calif,  
 \$5.25. Sent postage prepaid.

"THE DAWN OF DAY."  
 A new Illustrated Monthly Magazine for  
 Sunday School and parish use. Published by  
 the Society for Promoting Christian Know-  
 ledge.  
 Subscription 15 cts. per year per copy.  
 Postage 6 cts. per year on every 6 copies.  
 The first four numbers can now be supplied.

Also  
**THE YOUNG CHURCHMAN.**  
 A monthly paper for children in their teens,  
 and for family reading, (published in Milwau-  
 kee.) Single subscriptions 25 cts. per annum.  
 Ten or more copies to one address at the rate  
 of 16 1/2 cents per copy, including postage.

**THE INFANT CLASS.**  
 A monthly paper for little ones, (Milwaukee,  
 U.S.) Single subscriptions 15 cents per an-  
 num. Ten or more copies at the rate of 10  
 cents per copy per annum.

**Rowell & Hutchison**  
 76 KING STREET EAST, TORONTO.  
 Agents for all of the above.

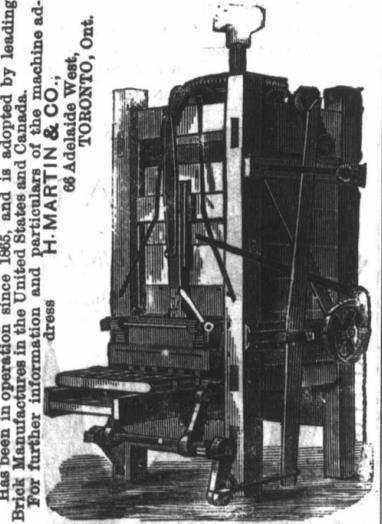
**THE CURACY**  
 OF  
**St. George's Church,**  
 ST. CATHARINES,  
 will be vacant early in July. Applications to  
 be addressed to the REV. H. HOLLAND,  
 St. Catharines.

**TUITION.**  
 Wanted a position as assistant in a school, or  
 private pupils for a few hours daily in or near  
 to Toronto.  
 Address—D., P.O. Box No. 80,  
 Millbrook, Ont.

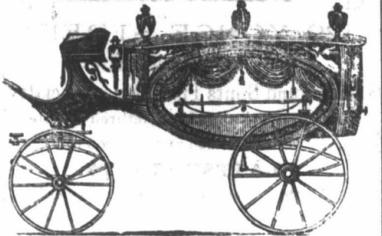
**ORGANIST WANTED.**  
 Wanted on or before the 1st of July, an or-  
 ganist for St. Peter's Church, Cobourg.  
 Salary \$500 per annum.  
 Address, W. D. BURNS,  
 Churchwarden.

**A LAYMAN (AN OXFORD GRA-  
 DUATE)** who has been used to Lay Reading  
 desires work of that kind in the Diocese of Tor-  
 onto. Address B. A., 276 Hope St., Toronto.

**THE MARTIN**  
 SELF-ACTING STOCK  
**BRICK MACHINE.**



ESTABLISHED 1838.  
**W. H. STONE,**  
 (Late H.B. WILLIAMS.)



**UNDERTAKER,**  
 239 Yonge Street Toronto.

THE  
**DOMINION**  
**CHURCHMAN.**

Published every week on  
**THURSDAY,**  
 In the City of Toronto, Canada,

And delivered to SUBSCRIBERS  
 FREE of postage, at the fol-  
 lowing rates:

\$2 per year, payable strictly in advance.

\$3 " " when not so paid in advance

**ONE NEW SUBSCRIBER.**

The labor involved in getting one  
 new Subscriber to the

**DOMINION CHURCHMAN**

Is very small. Anybody can do so  
 much. Most people can, if they will  
 only try, get a great many. We ask all  
 friends of this paper to assist us in ex-  
 tending its circulation.

**TO CORRESPONDENTS.**

The conductor of the

**DOMINION CHURCHMAN**

Hopes to be favored with correspondence  
 from all parts of the country. Items of  
 ecclesiastical and other intelligence will  
 be thankfully received and promptly  
 attended to. In order to ensure inser-  
 tion in any particular week's issue, copy  
 should reach us not later than Monday  
 previous to that issue.

**CHANGE OF ADDRESS.**

When a change of address is desired,  
 both the old and new addresses must be  
 given.

Address all remittances, editorial  
 matter, and business correspondence,  
 to

**FRANK WOOTTEN,**  
 Publisher and Proprietor,  
 11 York Chambers,  
 Toronto St., Toronto.  
 P.O. Box 2580.

**HAWTHORNE VILLA.**  
 BRAMPTON,  
 Boarding School for Young Ladies.  
 By MRS. and the MISSES GILBERT.

It is the aim of the Misses Gilbert to make  
 their school, which is beautifully situated in  
 Brampton, about an hour's ride west of To-  
 ronto, a happy home for young ladies, upon  
 moderate terms. Their moral as well as intel-  
 lectual improvement is strictly attended to.  
 The tuition includes, French, Music, Vocal &  
 Instrumental, Drawing, Pencil, Water colours  
 and Crayons. Special attention is given to  
 English in all its branches. Department care-  
 fully attended to. Terms made known on ap-  
 plication. The best references given. The  
 School will be re-opened on April 24th.  
 Brampton, April 5, 1878.

**LESSONS ON THE**  
**Church Catechism.**

By Rev. A. Cluny Macpherson, M.A.

Price 55 cents, postage prepaid; also other  
 very valuable books for Clergymen and Sunday  
 School Teachers. A List of same mailed  
 free.

**R. T. LANCEFIELD**  
 52 JAMES ST., HAMILTON, Ont.

**BOOK AND JOB PRINTING.**

The Office of the

**DOMINION**  
**CHURCHMAN**

Is prepared to receive orders for all kinds of

**Plain, Ornamental and Fancy**  
**PRINTING,**

ALSO FOR

- SERMONS,
  - PAMPHLETS.
  - BOOKS,
  - CIRCULARS,
  - HAND BILLS,
  - VISITING CARDS.
  - BUSINESS CARDS,
  - BILL HEADS,
  - BLANK RECEIPTS,
- At lowest prices, neatly and expeditiously exe-  
 cuted.

Address—  
**DOMINION CHURCHMAN,**  
 11 York Chambers, Toronto St.,  
 or Box 2580, Toronto.



**R. WALKER & SONS,**

are showing a very superior assortment of

**Gents Summer Clothing**

manufactured by themselves from Cloths im-  
 ported direct from Europe.

- Gents Black Dress Suits, from ..... \$12
- Gents Blk. Summer Cloth Suits from .. 5
- Gents Alpaca Dusters, from ..... 3
- Gents Tweed Traveling Suits, from ..... 9

CLOTHING TO ORDER in any style desired.  
 Four first-class Cutters constantly employed.  
 Clergymen allowed 10 per cent discount on  
 personal wear. Goods sold for cash only.

**THE GOLDEN LION,**  
 33 to 37 KING ST. EAST

# Dominion Churchman.

THURSDAY, MAY 30, 1878.

## THE WEEK.

WE have at last something definite about the Congress. It is to meet in Berlin on the 13th inst., and invitations have been issued by the German government to the Powers which signed the Treaties of 1856 and 1871. The invitations propose a discussion of the preliminary stipulations of the Treaty of San Stefano; and include a guarantee of the German government for the full and free discussion of all the provisions and stipulations of that Treaty. This information is so far authoritative that the announcement of it was made by Sir Stafford Northcote and the Marquis of Salisbury in the House of Commons and the House of Lords on Monday last. They also stated that Earl Beaconsfield, the Marquis of Salisbury and Lord Odo Russell had been selected as the British representatives. Earl Granville and the Marquis of Hartington objected to this selection of representatives, thinking it most unseemly that the Prime Minister and the Secretary for Foreign Affairs should both be absent from the country. They also objected that representatives of such distinction would be uncontrolled both by the Cabinet and by Parliament. We imagine it is rather unusual for the Premier to leave England on such an errand. It looks like an earnest desire on his part to plead the cause of his friends the Turks. The representatives of the other Powers are said to be Bismark and Von Bulow, for Germany; Schouvaloff and M. Doutril, for Russia; Andrassy and Von Haymerle, for Austria; Waddington and St. Vallier, for France; Counts Corti and De Launay, for Italy; and Safvet Pasha, etc., for Turkey.

Another attempt has been made to assassinate the Emperor William. A man named Nobeling, who appeared to have been selected by lot from a band of conspirators, fired on the Emperor when riding in his carriage. A chasseur sitting with the coachman sprang into the vehicle and threw himself over the Emperor, so that the slugs from the second shot touched only the Emperor's arm. The worst wound is in the wrist, near the main artery, from which the Emperor lost much blood. This renders his condition very dangerous. The effect in Berlin, of the news that another attempt has been made on the life of the Emperor was astounding. The outburst of public feeling went as far beyond the manifestations of the previous occasion, as Nobeling's attempt exceeded that of Hoedel in seriousness. A vast crowd assembled around the palace, and forced its way into the building. It only dispersed on receiving satisfactory news of the Emperor's condition, and warning that their manifestations might aggravate his suffering. The spot where the Emperor was shot is almost five minutes walk from the scene of Hoedel's attempt. Nobeling

came to Berlin a few weeks ago from Halle. He hired a furnished room on the second floor from which the shots were fired. He was formerly in the civil service of the Kingdom of Saxony. He was a regular contributor to the agricultural journals, and seems to have been in easy circumstances.

Nobeling's injuries from self inflicted wounds are fatal. He refuses to allege any satisfactory motive for his crime. He is neither a Socialist nor an Ultramontane, but is a Protestant of good family and position, and fair means. His brothers are officers in the army, and his mother's second husband is a retired major. Nobeling admits that his plan had been formed a long time. He had accomplices who had been in communication with him on the subject of the assassination of the Emperor for six months.

Sir Watkin Williams Wynn, Bart., addressing his constituents in Denbighshire, remarked in reference to the position he occupied as Baronet and not a Peer of the Realm:—"The position for more than a century and a half has been the most prized distinction of my family; it was preferred by my great-grandfather to an earldom, by myself to a peerage." The facts are that the family of the worthy Baronet is the most popular in North Wales, while a peer almost close by is just as unpopular; and moreover the Baronet's father used to be called "The King in North Wales," and it is popularly believed by hundreds and thousands that the title and the name, "Sir Watkin Williams Wynn" is the very highest under the Crown.

The British fleet in the Sea of Marmora and the Russian troops close to Constantinople remain about as they were some time ago. The attempt to come to an arrangement respecting the withdrawal has been abandoned, but it is supposed the negotiations will be resumed shortly. A new phase has come over the negotiations in regard to the evacuation of the fortresses by Russia offering to occupy the heights near Varna, and to leave the town itself in the possession of the Turks. The hostility displayed by Roumania towards Russia on the Bessarabian question appears to be increasing in intensity, and England and Austria are desired to support the Roumanian view. Great disappointment is felt in Greece at the agreement between England and Russia, and the supremacy given to the Bulgarians whom they hate, so much so that desperate measures—possibly even an invasion of Thessaly—may be resorted to.

Our neighbors, with whom we desire ever to be in close alliance and communion, appear to be somewhat exercised about the hybrid term "Pan-Anglican" applied to the approaching Conference, at Lambeth, of Bishops who are in communion with the Church of England. The proposed substitute for it

—The Lambeth Conference—will doubtless do just as well as any other, as it is sufficiently distinctive, as well as sufficiently comprehensive for any practical purpose. And yet one or two remarks on the subject, as they suggest themselves, may possibly do no harm. We imagine, in the first place, that we have just as much right as any one to complain when we find the very persons who object to the term "Pan-Anglican" making use of the term "American Church" to denote the Church of the United States—just as though beyond their own border there was no Church at all on this continent. And further, the term "Pan-Anglican" is not *barbarous* because it is *hybrid*. It denotes, as every one might suppose, all those who are in immediate communion with the Church of England, and including and consisting, as far as Bishops are concerned, of all those who derive their orders through that branch of the Church. Now the Church of the United States got its orders from the Scottish church and the Scottish church got its orders from the Church of England; so that the term "Pan-Anglican" has a special meaning, which is not so barbarous after all—nor so very inappropriate either, whether it may refer to Bishops who come from Australia, Cape of Good Hope, Canada, or even the United States. It cannot certainly include Bishops of the Roman Church, which separated from the Church of England in the Mother country in the Twelfth year of the reign of Elizabeth, and which, ever since, has continued in a state of schism. The name however is of very little consequence in itself. The gathering is not only remarkable but is a very satisfactory indication of a general feeling, among the *Pan-Anglican* Episcopate, of the necessity of united action in the Church, and of an effort on their part to secure as much unity in the body of Christ, the Church, as may be found practicable. It must be known everywhere that the assembly at Lambeth can, at present at least, possess no authority over the various branches of the Church that may meet together. Valuable results may, however, arise from it: and for all that can just now be known to the contrary, ways and means may be found to give the decisions of the Council a greater amount of authority, and to make them more generally binding than some people seem to imagine. A mere "centralization of authority" in the Patriarchate of Canterbury may be everywhere discountenanced, and yet the result of the deliberations of a Council, to which the Lambeth conference seems to be the precursor, may ultimately be accepted throughout the Anglican communion. A grand opportunity is certainly now presented to effect a great amount of good, by consolidating the forces of the Church, and by laying down plans for the wider diffusion of the Catholic, primitive, and Apostolic principles which distinguish the Anglican from every other living branch of the Church of Christ.

## WHITSUNDAY.

"GREAT is the *mystery* of Godliness," in every branch of it, without exception. But when St. Paul made this statement, he did not refer to the sublime mysteries connected with the Divine Nature and existence. His special allusion was to the Incarnation of Christ—which he regarded with the most profound veneration—and to the events connected with it and flowing from it: much more would *mystery* be felt to surround the nature and operations of Divinity itself.

In this Infidel age it is a prominent part of the principles which are sought to be spread among us that there is no mystery at all connected with our Holy Religion—no mystery attached to any part of the economy of Providence or grace—no mystery in Redemption, none in the Sacraments, and none to be looked for in the future world. Among those who repudiate the very idea of a Revelation from Heaven, it is not to be wondered at that every thing wearing the garb of mystery should be ignored; and the fact that some who profess to receive "the Bible, and the Bible alone," yet discard the idea of mystery from the principles of our Religion, shows them to be the veriest children in their theology, which, as far as it goes, is strongly tinged with the infidelity as well as the presumption of the age. They may profess most emphatically to hold the doctrines of *grace*, to believe in the intrinsic efficacy of faith as acting almost like a charm, and yet the plainest statements of Revelation on this subject, as well as on others, go for just nothing. To them it is in vain that the Lord has said, in reference to one sacrament, "The wind bloweth where it listeth and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit;" as it is equally in vain that our Church, in reference to the other Sacrament, speaks of the reception of "these holy mysteries"; and also that St. Paul, in expatiating upon the subject, stamps it with a mystery ten-fold more certain in this character than before. We are fully convinced, however, that the subjects connected with the Incarnation and with the whole economy of our Redemption, will only begin to be thoroughly unfolded when we shall reach the place of the Redeemer's Glory; and that for ever and ever the scroll may be unrolled, but that eternity itself will never have fully solved to us the mystery of the Revelation of Christ, the mystery of the means of grace, or the mystery of the elevation of men to the heavenly places in Christ Jesus.

The Church celebrates to-day one of the loftiest, one of the holiest mysteries of our faith, as well as one which most intimately concerns ourselves, our reception of the benefits of the Atonement, and our growth in in grace. The Descent of the Holy Ghost, in more varied operations, and in far larger measure than before, was the crowning blessing of the Christian Dispensation; and no words can adequately express the excellence and the dignity of the gift. When Solomon was dedicating the Temple, his great soul

appears to have been filled with rapture at the thought that He, Whom the Heaven of Heavens cannot contain, should deign to dwell with man upon the earth. But by the gift of the Holy Ghost His special residence on earth is in the Church collectively, and in the individual hearts of the faithful members of the Church.

The descent of the Divine Spirit was the strongest attestation of the Saviour's ascension into heaven. He had promised that, in testimony of His exaltation, He would send down the blessing of the Holy Ghost, which could only come from thence. On this test, the certainty of the Ascension may well be allowed to rest; for if in token of His entrance into the celestial world, He would send His followers such blessings as could only come from thence, who could doubt that He had there arrived?

We now, therefore, have in the Church, in all their fulness, a participation and communication of the Love of the Almighty Father, the Grace of the Eternal Son, and the Influences of the Blessed Comforter. But, as one of the most eloquent of living writers has observed:—"Doubtless we here touch, as so often in the Kingdom of Jesus Christ, upon mystery, that is to say, upon a truth of the reality of which we are convinced, but the full account and reason of which is, in our present state of being and knowledge, beyond us. Like the mystery of life itself, like the mystery of growth, whether animal or vegetable, in the realm of nature, like the mystery of the sacraments, our chief means of grace in the Kingdom of Christ, so the daily, hourly action of the Eternal Spirit upon the regenerate Christian soul is a thing certain to us, yet altogether beyond us. Who shall attempt to picture, much less to describe, the process whereby He, the Eternal, the Uncreated, overshadows, enwraps, penetrates, moulds, changes, burns, our finite and created spirits, bathing them, if we will, through and through with His light and with His warmth, endowing them with powers which, according to the original terms of their natural structure, are altogether strange to them, fitting them by anticipation here, amid the scenes of sense and time, for a higher and a better world? Who, indeed, shall say, since who knows enough of the nature and intrinsic capacities of spirit to attempt a description? We can but recognize the fact as a most real although invisible miracle, daily, hourly taking place among us wherever the Divine Comforter breathes and works in souls, rendered certain to faith by the unfailing promises of the Divine Christ—rendered certain to experience by the observed changes in those around us in disposition, in character, in spiritual insight, in the whole direction of thought and of feeling: changes for which nothing natural will adequately account, and of which none can in reason deny the high significance. From age to age the gifts of the Spirit may vary in their form: substantially they are the same to the very end of time; and, next to the atoning death of Jesus Christ and the power of His blood to cleanse our sins, there is no fact of equal prac-

tical importance to human beings who are living and must die."

## THE BISHOP OF EDINBURGH'S CHARGE.

THE recent charge of the Bishop of Edinburgh has excited a great deal of attention. It refers chiefly to the cathedral now in course of erection; and there are two points referred to which render the subject of general interest throughout Christendom. The first is in connection with the fact that it is intended to make the new structure the cathedral not of the city only but also of the diocese. On this subject the Bishop remarks: "There is, indeed, one important end to which our cathedral system ought to be directed—I mean maintaining an intimate relation between the cathedral and the diocese—which is not, I think, sufficiently provided for in the statutes as they stand at present. One of the methods for effecting this, which I myself at first contemplated as desirable—viz., by electing a large body of canons of the cathedral from the incumbents of the diocese—did not seem to meet with the approval of the clergy, and I felt that there was some weight in the objections that were urged. I still, however, think the number might be more than two with advantage. I also proposed that the Dean of the diocese should always *ex-officio* be the Dean of the cathedral: and although it does not seem possible to secure this under our present canons, I believe we all agree that, as a general rule, the two offices should be combined. Indeed, if the cathedral is to be fully and really the church of the diocese, the first presbyter in the one ought to be the first in the other. And with this feeling we have not hesitated to retain for the cathedral the true title of Dean (as in the old Scotch cathedrals), instead of that of Provost. There are, however, some other methods which we might, I think, adopt, with the view of strengthening the relations between the church and the diocese. One of them could not be embodied in the statutes until it should be formally sanctioned in Synod, after due notice and full consideration; though I think the sanction by the Diocesan Synod might be sufficient, even without any provision by a General Synod. I mean that the Dean and the two Canons who are incumbents, or, if there were more, two selected by the Bishop should perform in the diocese the functions elsewhere known as archidiaconal—the Dean's sphere being the Edinburgh churches, and the rest of the diocese being divided between the two Canons. One of the questions, in reference to which notice of motion in this Synod has been given,—I mean the condition of the churches (and in this I would include not the mere fabrics, but the condition of the interiors), would fall under the cognisance of these authorities as matters for inquiry and report, as well as other matters of more vital importance. Perhaps, also, the action of such authorities might lead to the restoration amongst us of the ancient lay office in the Church of *testes synodales*, or churchwardens as they were called in later times, our need of

which I have often felt in this diocese, and more than once expressed to you. Another method which I would suggest for practically using the cathedral as the church of the diocese, besides employing it for episcopal acts and diocesan functions, would be by holding there special services from time to time, perhaps at stated periods, for the clergy and laity both of the city and, occasionally, of the whole diocese. But it will be very necessary so to arrange these services that they may not interfere with your own work, but connect that with the cathedral. Hereafter, some provision for such services might be embodied in the statutes. Ultimately, also, other relations between the cathedral and the diocese will no doubt grow up, if only they are fostered and encouraged so as to become of practical benefit, without which no rules will prevent them from becoming an empty formality."

The Bishop's idea of the nature and extent of church work in connection with his cathedral do not half reach those we would like to see carried on in connection with our so-called cathedrals in Canada; for in this country, especially in this Diocese, *the name is a terrible mockery of the thing it ought to signify*. In addition to what is usually believed to belong to the character of cathedrals, we would certainly like to see them the centres of all the mission work in the Diocese, with their *Canons* (save the mark!) employed in real church mission work wherever they might be needed, and paid from the endowments of the Cathedral Church, which, in this Diocese, every one knows are on a princely scale; at least compared with which all our other church work is paid.

The other subject of general interest, to which the Bishop refers, is that of "seats," in his new Cathedral, which curious to say, the Bishop sanctions, although he admits that it seems to him "the Walker Trustees would have the right legally, and probably it would be their duty, in order to carry out the instructions under the will, to object to any provision being made in the deed of constitution that the whole Church should be free and open." The will to which the Bishop refers is that of the late Misses Walker, who bequeathed money out of which the Cathedral has sprung. It is considered rather singular that the Bishop should sanction "seat-letting" as some time ago, he was known to occupy the chair at a "Free and open Church" Meeting. The Bishop also objected to the indulgence of sentiment, although it is well remarked that there is a great deal of sentiment in religion. It is also urged that the Church will not prosper in Scotland until the debased principle of having "a pew at church and a box at the theatre" is replaced by the nobler sentiment which led an inspired writer to exclaim, "One day in Thy courts is better than a thousand." It is urged that "there will be more seats engaged by rich people than they are prepared to occupy, and these will not be filled up. There will be crowds of persons waiting at the doors and in the gangways. There will be persons going about the church at hours of service,

talking and beckoning and arranging. There will be a promiscuous rearrangement going on just while the solemn words of the general confession in morning and evening prayer are being said or chanted; and there will be a feeling of restraint and difficulty, and of the necessity of speaking to somebody in order to get a place, which will effectually exclude the poorer members of our Church from finding their home in the cathedral just as they are now excluded from some others. Finally, to wealthy members of the church, who ought to be taught a very different lesson, will be suggested the idea that it is enough to give towards the maintenance of divine worship during a whole year, a certain limited amount. All these objections may be avoided by the use of unappropriated chairs, as tried for many years in several London churches, and now under the dome of St. Paul's cathedral. On the occasion of any great diocesan function or course of popular sermons delivered from the middle of the nave, these chairs could be rearranged as in foreign cathedrals, and there would never be even a beginning of cushions, hat-boxes, &c."

In reference to the statement that seat rents are necessary to support the public services, an earnest minded writer replies:

"Let the cathedral offices be once filled by men gifted and earnest; let the standard of teaching be such as to elevate and purify the minds of those who hear; let the lives and conversation of the clergy be consistent and respected; let the cathedral become the centre of a multitude of pious and charitable agencies; and let the ritual be such as to lead the most careless to recognize with awe the presence of the supernatural; and then I venture to predict that the freewill offerings (by offertory and otherwise) of the people will be very largely in excess of any sum that could be extracted by seat rents. There are good men and true who will rally to the support of the cathedral if it is once started on a true basis.

"I am one of those who humbly believe in the Divine Mission of our Church in Scotland. I believe she has a message to the baptised-children of Jesus Christ in this country, which she alone can deliver. If I did not believe this, I should not be happy in calling myself a 'Scottish Episcopalian.' I feel that the failure to rise to this conviction has been the secret of the painful weakness of the Church in most of the great towns of Scotland. It is a principle that I believe the more thoughtful and earnest among our clergy and laity (and especially among the laity) are now well prepared to realise and act upon, so far as they are themselves concerned, humbly and trustfully, through good and evil report. And I look upon the opening of the new Cathedral as providentially prepared as an opportunity for displaying and proving the reality of this conviction among us. It may be shared by those whose counsels are to guide the destinies of the Cathedral, or it may not. If it is, I believe a great success will await them; if not, I think they might as well give up their great attempt at once. On these principles, evidently, anything like seat-

appropriation will be simply a hindrance. Within the walls of the Cathedral, and from the point of view of those who minister therein, the Church should be, and must be, the one Mother Church of the whole city and diocese of Edinburgh, and so, more or less of all Scotland, in so far as all Scotland has to do with Edinburgh."

#### CHURCH MUSIC.

THE appointment of the Revd. S. Joy, as Precentor of Ripon Cathedral, with the experience he had acquired in the famous choir of Leeds parish Church, has done much to secure the due performance of the Cathedral service. Very recently a new organ was opened, and at the Service Mr. Crow, the organist, was assisted by Dr. Armes, of Durham Cathedral, and other organists of the northern Counties. The choir consisted of picked voices from the choirs of York and Durham, and the parish Churches of Leeds and Wakefield, the object being to assemble a skilled choir capable of rendering, which it did most effectively, the typical specimens of English and foreign Church music. The new organ, built by Messrs. Lewis of London, consists of three manuals, and, including couplers, has fifty-three draw stops.

The annual performance of sacred music at Durham Cathedral, having special reference to the seasons of Lent and Easter, took place at Evensong, on Thursday in Holy Week, as in previous years. Haydn's *Last words of our Saviour on the Cross* were given with most striking effect by the Cathedral choir, augmented by the Sunday evening supernumerary singers. In accordance with the original design of the work, the Dean pronounced each of the sentences in order from his stall, and added a brief but most appropriate and impressive commendation of each to the devout attention of the congregation. Then followed the musical "meditation" proper to each of the "words" selected. The Cathedral was densely crowded by a most devout congregation. The sermon, usual at Evensong during Holy Week, was omitted, thus reducing the service within those limits to which English congregations are accustomed.

At Lincoln Cathedral, in addition to the daily Mattins and Evensong, there were short services with addresses every day in Holy Week. There was an additional evening service at 7.20 on the evenings of Good Friday and Easter Even. At the former, the Sermon was preached by Precentor Venables; at the latter, when the "Passion" music from Handel's *Messiah* was sung, Canon Crowfoot was the preacher.

At St. Paul's Cathedral, at the afternoon service on Easter day, the anthem was taken from the *Messiah*. The Solo, "The Trumpet shall sound," and the magnificent chorus, "Worthy is the Lamb," being rendered in a style of excellence, for which the congregation of St. Paul's is accustomed to look. After a sermon of great power and eloquence, by Canon Liddon, and as soon as the echoes of the preacher's voice had died away, the jubilant strains of "Jesus Christ is risen to-day," burst forth with a thrilling effect from

the choir, and was heartily joined in by the vast congregation. The singing of this hymn, indeed, is a well-known feature of the Easter-tide services at St. Paul's.

THE USUS LOQUENDI OF THE SACRED WRITERS AND THE HERAISMS OF THE N. T.

I think that the way is now sufficiently prepared for the consideration of this very important subject. It might be sufficient to ascertain the fact that words were used by writers of this or that period or nation in such a sense in order to base an argument for their interpretation by us in relation to subjects treated of in the sacred volume; and there is no doubt that there is perfect unity and continuity of idea in the language used by believers upon "one living and true God," and the great and supreme fact of relationship to Him, *here* and *hereafter*; but if we can give reason, not scientific or philosophical, (for this we do not aim at, nor consider essential) but *rational*, in view of the facts revealed by *inspiration*, for such a sense being attached to certain words in view of God-given and revealed evidence, concerning Him as our Creator, and ourselves as His creatures, we have, I conceive, something further to consolidate our argument from the Usus Loquendi, of the sacred writers.

This is the more necessary because our *Premiss* must be taken from a period when we may say that the Usus Loquendi as a fact in evidence cannot avail for determination of the sense. But having given sufficient evidence to support our rendering of the meaning of the words Life and Death as connected with the Fall of Man; the Usus Loquendi of the sacred writers must be very important as *corroborative* evidence.

I cannot but consider that all the arguments adduced by Mr. White and others to support their interpretation are entirely *hypothetical*, and not supported by sound logic, the logic of facts, whether viewed from the standpoint of Natural Theology, or of Revealed Religion.

Mr. White puts forth a certain remark of Hooker (valuable in its place and measure, but not as an *absolute* rule) as a cogent argument for the literal interpretation of the language of Scripture as to the nature of future punishment; but surely he does not contend that there is *no* figurative sense to be attached here, or elsewhere, to the language of Scripture, and if *not*, his argument as to the literal sense, is a mere *petitio-principii*. Hooker's rule, "that when a literal sense will stand, the furthest from the literal is *commonly* the worst," is relatively true; but over-against that we may put the following canon laid down by Horne. First, however, I will remark that here, the words of the curse, may have a literal rendering, I have already shewn, and I believe from *unassailable* premises. Hume says, *Introd. Part 2, Book 1, sect. 2-4*: "Ascertain the *usus loquendi*, or notion affixed to a word by the persons in general by whom the language is now, or was formerly, spoken, and especially in the connection

in which such notion is affixed." And again, *sect. 2-4*, "Although the *force* of particular words can only be derived from etymology, yet too much confidence must not be placed in that frequently uncertain science, "because the primary signification of a word is frequently very different from its common meaning." I do not hold that there is any *contradiction* in the use of the word "death" by the sacred writers from the beginning to the end of Revelation, but that the duplex reference is found in the words of the curse, each bearing a sense corresponding to the *nature* and to the *good*, both of the *body* and of the *soul*. There can be *no good* to the body when the animating principle is withdrawn from it, no good to the soul when it *loses its moral affinity to God*. "Woe unto them also when I depart from them." Having established this truth as the simplest exhibition of a subjective Theism, I proceed to enquire what is the relation of the *usus loquendi* of the sacred writers thereunto.

Does the scope of their testimony *ratify* this fact as a fact?

Mr. White and Mr. Constable most vehemently inveigh against those who would give to Greek words any other sense than that which they bore to *Greeks*, and in which they were used by them. The Greeks were Polytheists, and their language, as to its use by them, was guided by that fact. The Jews and the Apostles were *not* so, and consequently their *character* stamped their use of the language, and so it was moulded to their wants, not *they* to it. So it was not alone their *nationality*, but their *view of the Deity* that in its relation to *this* fact, modified or changed its meaning as it was used by them. The Hebraistic character of the Greek N.T. is a fact so well known, that it may well be wondered how such an argument can be brought forward by scholars, as practically ignores this fact.

The most striking *parallel* to this is found in the special pleading of Baptists for the use of the word *baptizo* (which by classical writers is *generally* used with the sense of "to dip") as the *only* sense to be attached to it in the N. T. whereas it is *never* used there with that meaning. It is indisputable, not only that there is a marked difference in the N. T. use of the word just referred to, but also of many others, which are used either with a *different* sense from that attached to them by Greek writers, or else with the super-addition of other ideas never elsewhere included. *Ekdidomi*, and *Guorkein*, are specimens of the latter, so also *chleithai zocu*, and *thanatin theorein*, and *idein*, *viz.*, to see death, for "to die," and to see life for "to live." The superadded idea here is that of suffering or that of enjoyment, as connected with "life" and "death." It is also an established fact that the words death and life, *thanatos*, *zoe*, do in the sense used by inspired writers include the additional ideas of "happiness" and misery," as well as those of *existence*, or *cessation of life*. With a *completely different* signification, some words are used in the N. T. from that which obtains in classical writers as *baptizo* before mentioned, and (as more

in unison with the subject matter here spoken of) also *eirene*, *peace* *splankna* (heart, mind,) for *pity compassion*. *Dikaios* (just) for *pious*, *godly* or *good*. So also of *Sarx* and *Neuma* (flesh and spirit) for the natural man and the spiritual man, the sinful and the renewed nature.

These facts are indeed evident to the reader of our translation, and to those familiar with the language of Scripture, and particularly as possessors of experimental acquaintance with Divine Truth, it will need no argument that the phraseology of Scripture has a meaning peculiarly *its own*. The basis of this meaning is the objective truth of the Divine existence, the statements of Scripture concerning *sin* and the actual experimental acquaintance with Divine truth.

Notably it is evident that the degree of experimental knowledge of God derived from Nature, must be less marked than that possessed from Revelation. But the issue before, is *wider* than this. Allowing the writers of the sacred volume to be *godly* and *renewed* men, as Theists in the proper sense of the word, there must be present in the character of their writings, as they deal with man's relation to God, all that distinction from classical Greek which exists between Theism and Polytheism. S.

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

CHAPTER VI.

The debt incurred by the building of St. Stephen's Church was immediately reduced, until it was wholly paid in 1857. The balance sheet was a pleasant picture, and many regarded it with more admiration than they would have done a work of unquestioned art, for it was the outcome of their own earnest endeavor. The occasion was one of congratulation and thankfulness, but these sentiments were reverently rather than noisily expressed, for our parson had imbued us with his own quiet tastes in such matters. Hence whenever he had occasion to ring our joy bells, we did not accompany them with "trumpets also and shawms." But though our note of praise was pitched in a minor key it was very heartily rendered and distinctly heard. The story was simple and soon told. In seven years we had paid the debt on one church and had built another, with the addition in the case of the latter of school rooms and vestry. Our lady amateur who had so skilfully led our songs of praise had left Montreal to reside in Upper Canada, and our harmonium, like the gentlewoman who had played on it, had departed elsewhere.

The modest harmonium was succeeded by a costly and well appointed organ, while Mr. Alfred Welch, a gentleman of varied accomplishments and a very earnest churchman, became our organist and "chief musician." He alas! in the vigor of his manhood has gone to his rest, but he has left a name to be remembered and a memory to be cherished.

In our cup of blessing there were of course a few lees. There generally are, for dregs may be discovered in all draughts. Some of us, and none more deeply than our parson, regretted that our new building was excluded from the catalogue of "free and open churches." It could not, however, be so managed, as the question was hampered by some property considerations, and public opinion was not then, and is not now, sufficiently educated to give up individual luxuries for the general good. We cried, so to speak, for the moon, but she remained insensible to our tears, and hence it came about that in our festival of thanksgiving some of us were happy in being able to qualify our regrets with the pleasures of hope, and, even while appreciating what we had, could

year  
Bu  
Chris  
Step  
his n  
his d  
and  
aim  
and  
well  
work  
the  
ship,  
a pla  
be ca  
W  
the  
our  
Char  
servi  
elsew  
itual  
far to  
fathe  
mile  
servi  
the r  
centr  
the b  
lacion  
At th  
cordi  
Gran  
Blach  
these  
our  
most  
had  
their  
divin  
a chu  
whicl  
latter  
Belch  
thanl  
Philli  
late  
of M  
of St  
and  
meeti  
later,  
whicl  
Ju  
to th  
of lar  
medi  
they  
erativ  
donor  
with  
with  
advar  
lots v  
realiz  
Wi  
begar  
sent  
first  
Mr.  
prop  
plied  
Chur  
will u  
parso  
Philli  
"but  
paid  
prove  
for th  
the al  
house  
which  
and c  
succes  
that c  
Canon  
Curra  
the cl  
purrs  
experi  
difficu  
closes

yearn without ingratitude for a more perfect work. But, while a large and very interesting body of Christian people were gravitating towards St. Stephens, our parson was diligently mapping out his missionary district into new boundaries, for his desire was, and is, to decentralize old parishes and multiply new ones. To this end it was his aim to take early possession of unoccupied ground and by a judicious system of mission stations and well chosen lay assistance to carry the church work, as nearly as possible, to the very houses of the people, and so incline them to habits of worship, according to the Anglican use, by providing a place where such worship might conveniently be carried on.

When the work consequent on the building of the Victoria Bridge was about to be commenced, our parson lost no time in beginning at Point St. Charles what proved to be uninterrupted Sunday services, and thus the artisans from England and elsewhere found on their arrival that their spiritual wants had been anticipated, for they had not far to go to worship God after the manner of their fathers. The site chosen was situated about a mile or so to the south-west, and another similar service was begun at about the like distance to the north of St. Stephens. The first was in the centre of extensive flats, and the second was on the border of extensive fields, for the tide of population was evidently setting in in both directions. At the mission in the flats Mr. Ellegood was cordially welcomed and warmly assisted by the Grand Trunk authorities in the persons of Mr. Blackwell, Mr. Hodges and Mr. Brydges. Of these gentlemen and their generous co-operation our parson had reason to speak, and always spoke most highly, for they strengthened him when he had much need of help and encouragement. By their assistance a schoolhouse was built, in which divine service was at first celebrated. Since then a church called Grace Church has been added, which represents a new and distinct parish. The latter is now under the charge of the Rev. Samuel Belcher. The outcome of the mission in the fields, thanks to the generous aid of Mr. and Mrs. Chas. Phillips, of the heirs of the Mackay estate, of the late Mr. Kimmer, the late Mr. William Workman, of Mr. J. H. Winn and many more, is the church of St. James the Apostle, including the handsome and commodious school rooms, as well as the meeting house. Of these, however, I shall speak later, for some other work was previously done which deserves a place in our parish annals.

Judge McCord, as I have already observed, gave to the corporation of St. Anne's Church four lots of land which, however, could only be made immediately useful by turning them into money, as they were too remote and too small to be remunerative as leasehold properties. The generous donor was then living and he thoroughly fell in with their wish, who desired that the church might, without any unnecessary delay, enjoy whatever advantage his gift could be brought to yield. The lots were valued at \$1,600, and they eventually realized that sum.

With such a rest to lean back on, our parson began to work for what he intended should represent a parish endowment. In 1859 he made his first appeal to his good and true friends, the late Mr. and the present Mrs. Charles Phillips. The proposition was frankly made and as frankly complied with. "If you will give St. Stephen's Church a suitable piece of land for the purpose, I will undertake to gather money to build a suitable parsonage." "We will," said Mr. and Mrs. Phillips, said the latter with marked emphasis; "but on condition that the house is put up and paid for within eighteen months." The condition proved, no doubt, a useful incentive to exertion, for the parsonage was faithfully completed within the allotted period. It was the first parsonage house in connection with the Anglican Church which up to that time had been built in Montreal, and consequently the example in after days was successfully appealed to by other clergymen in that city as well worthy of imitation. No doubt Canon Evans, who, following the Reverend Mr. Curran, has now succeeded to the incumbency of the church, and to residence at the parsonage, purrs pleasantly over Canon Ellegood's charming experiment in parochial innovation. It is not difficult to imagine, as the Canon in residence closes the door of his parsonage against the storm

and draws the curtains and shuts out the darkness and warms his hands at the fire which sparkles on the hearthstone which his predecessor built, that his pleasant face lightens with a keener charm, perchance ripples with appreciative smiles as he breathes his thanks for the cosy dwelling place which "his brother" in "the adjoining parish" built and bequeathed, so to speak, to the rector of St. Stephen's, and his successors forever. Besides the comfort of not being made conscious by a note from the landlord of the arrival of quarter-day, the premises represent a valuable endowment to a theretofore unconditioned parish, for were they not needed for occupation by the incumbent, they might probably be rented for \$500 per annum, which of course represents a tangible annual gain to whomsoever may happen to be the rector.

The new house was scarcely finished when our parson was approached by a common form of temptation, a form that many seek and some experience without seeking. Mr. Ellegood received a very flattering, because it was a unanimous and unsought for, invitation to take charge of a flourishing church in one of the most important towns in Virginia, and as the salary offered was five times as much as the salary he then received, the fact that the offer was declined should be marked with a very white stone, because the cases are so rare of men continuing to work for \$600 a year when they could, were they so inclined, get \$3,000. The fact that such an offer had been made was only communicated to very few persons, and then only after it had been dismissed with a grateful negative.

(To be continued.)

BOOK NOTICES.

JUSTIFICATION OF LIFE, ITS NATURE, ANTECEDENTS AND RESULTS. By Rev. M. F. Sadler, Rector of Horniton, London: Geo. Bell & Sons, 1877. Fcap 8vo. cloth, pp. 367. Toronto: Rowsell & Hutchison. \$1.20.

Mr. Sadler has evidently successfully studied "The Right use of the English Language," and with thorough mastery of the important subject he has in hand presents a review of the teaching of the New Testament on Justification with a clearness and sincerity of conviction that must have considerable weight with his readers. The appearance of this work is most opportune, as in presenting the Scriptural doctrine it also lends valuable assistance in exposing some of the rash and unfounded views which, in different forms, have of late been taught by Revivalists and Plymouth Brethren. Carrying on his investigation with painstaking perseverance, the author states what he believes to be the true teaching of the Pauline, Petrine, and Johannine Epistles. Materials for many a sermon will be found in this book, our criticism upon which is summed up in the brief advice to our clerical friends to buy it and read it.

THE CHRISTIAN MINISTRY. By J. B. Lightfoot, D.D., Hulsean Professor of Divinity and Fellow of Trinity College, Cambridge. New York: T. Whittaker, 1878. Sq. 18mo. cloth, pp. 147, 75 cents.

Even those who may differ from Dr. Lightfoot in the conclusions arrived at by him cannot but admit that he has stated his case with his usual power and learning. Though from our own standpoint the aspect of the question, *e. g.*, as to the inception of the Episcopal order, and the "universal priesthood overruling all special limitations," may not appear to us in the same light as it does to Dr. Lightfoot, yet we cannot but acknowledge the truly Christian spirit in which the subject is pursued, and whilst making the most of his authorities yet always avoiding every harsh construction or irritating expression.

QUESTIONS ABOUT OUR CHURCH; or words to help people who desire information concerning the Episcopal Church. By Rev. G. W. Shinn. New York: Thos. Whittaker, 1878. Sq. 18mo. paper, pp. 85, 10 cents.

This is an excellent little work. It presents in an admirable shape clear and concise information

upon precisely those questions which, when addressed to them, every member of the Church should be able to answer as their *raison d'etre*. It fulfils its promise of "courteously setting forth those points which have only to be comprehended by religious persons to win them to allegiance to a Church that is a pure branch of the historic body, and that is ultimately to be the Church of all who use the English tongue."

Diocesan Intelligence.

NOVA SCOTIA.

ALBION MINES.—On Wednesday evening, Chas. Partridge, Esq., of Albion Mines, on his leaving to reside at North Sydney, was presented by the ladies of Christ Church, with a handsome gold Albert chain and locket, in recognition of his gratuitous services for a number of years as choir master for that church. His many friends wish him every success and happiness in his new sphere in life.

WALLACE.—Some person or persons sacrilegiously broke into St. Andrew's Church on Saturday, May 18th, shattering the vestry window and throwing the church and churchyard open for the night. The church warden (Mr. Blair) had been too careful for them to find plate, surplice or any other article of value.

ACADIA MINES.—The Rev. F. J. H. Axford, acknowledges, in answer to the appeal for Church Fund at Five Islands, \$1.00 from Mrs. J. D. H. Browne, Halifax; and \$1.00 from the Rev. Harry L. Yewens, Elora, Ont. All donations for the work are presented on the Lord's Table.

FREDERICTON.

CAMBRIDGE, QUEEN'S CO.—The quarterly meeting of the Kingston Rural Deanery, was held on Wednesday and Thursday, the 15th and 16th ult. The clergy present were the Rev. J. Neales, S. J. Hanford, Canon Medley, B. Shaw, F. Partridge, H. S. Wainwright, J. H. Talbot. The Chapter was in session from 3 p.m., until 6 p.m., on Wednesday. There was a Missionary Meeting at St. James' Church, Cambridge, on Monday evening, at 7.30. Prayers were said by the Rev. S. J. Hanford, and lessons read by the Rev. H. S. Wainwright. The following addresses were delivered: "Pastoral Relations," by the Rev. J. Neales; "Devotional Life," by Rev. F. Partridge; "Holy Communion," by Canon Medley. The new edition of "Hymns Ancient and Modern" was used, No. 242 was sung as a processional, and "Nunc Dimittis," as a recessional. The whole service was hearty and full of interest. On Tuesday morning there was a celebration of the Holy Communion at 7 a.m. After breakfast the Chapter met at 9 a.m. The next meeting is to be held at Sussex, on Tuesday, August 6th.

MONTREAL.

The very Rev. the Dean of Montreal, who was appointed administrator of the diocese, by the most Rev. the Metropolitan, before his departure for England, has made an appeal to the churchmen of Montreal, for a special contribution towards the Mission Fund of the Diocese. This has become necessary in consequence of the contemplated reduction in the missionaries' salaries. There has been a great falling off in the contributions to the Mission Fund for the past year or two in the diocese, and the Executive Committee have been compelled to effect a reduction in order to make both ends meet. A collection will be made on Sunday next in the city churches, to meet the exigencies of the case.

The Rev. W. Craig of Trinity Church, preached on Sunday evening a special sermon on the creed commonly called the Athanasian. He maintained that the creed was thoroughly in accord with Scripture, and though not absolutely necessary to the Church's safety, was nevertheless useful in meeting the heresies of Unitarians.

The malcontents, who form the bone and sinew of the Reformed (?) Episcopal congregation in

Montreal, seem to be dragging out a miserable existence. Bishop Fallows, who, by the way, they style the Right Rev. in their announcements, came here last winter with a flourish of trumpets to launch the "Reformed" bark. Having effected his object to his own satisfaction and the admiration of the chosen few, he left for other fields, and the Rev. W. Maguire was inaugurated proctor of the Church. Things did not seem to work smoothly, for in a few weeks the new proctor resigned, and the flock has been for some time without a clergyman. Last Sunday the "Right Rev." gentleman made a second splurge in inaugurating the Rev. Dr. Ussher as proctor of St. Bartholomew's, as the Church is called. Dr. Ussher, we are told in advertisements, comes to Montreal "amidst the universal regret of the Protestants of Montreal." So far as their actions can be taken as indicating their sentiments, the religion of these so-called Reformers consists of bitter antagonism to, and deadly hatred of, the Church and of Church people, whether High or Low. That their enterprise will prove a failure here, even under the direction of a Dr. Ussher, is evident to all.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop has issued the following letter which we are requested to publish:—

To the Clergy of the Diocese of Ontario:

MY REV'D BRETHREN—I hereby notify you that I have appointed the Venerable Thomas Alexander Parnell, D.C.L., Archdeacon of Kingston, my Commissary during my absence from the Diocese.

I am faithfully yours,

Ottawa, May 31st, 1878.

J. T. Ontario.

KEMPTVILLE.—Tuesday, May 28th, was a day long to be remembered in the annals of the Church in this portion of the Diocese, for on that day the Bishop of Ontario laid the corner stone of a handsome stone church to the memory of the late Venerable Henry Patton, first Rector of Kemptville. On Monday evening the 27th a large number of the clergy, together with the Bishop, had assembled, when evening prayer was said in the old Church by the Rev. E. P. Crawford and R. Lewis, Messrs. Auston and Christie reading the lessons, and a very excellent sermon was preached to a full congregation by the Rev. Herbert Patton, youngest son of the late Archdeacon, who is now a Missionary in Deacon's Orders, at Billings Bridge, near Ottawa. The services of Tuesday commenced with an adult baptism at 9 a.m., followed by confirmation and a celebration of the Holy Eucharist at 9.30. The large number of 49 candidates presented themselves for confirmation, and upwards of 130 received the Holy Communion. The Bishop made one of his usual powerful and convincing addresses, in which he referred to the gratifying evidence of faithful and thorough work going on in this Parish, as shown by so large a number of candidates coming forward to confirmation, it being only 18 months since he had confirmed another large class in the same church. He also said that this work was general throughout his Diocese, and that the preparation of those confirmed was everywhere far more thorough than in former years. At 12 the first bell rang and the people began to assemble upon the new building and in the old Church. At 12.30 the second bell announced the commencement of proceedings, and, when it ceased ringing, the procession, which in the meantime had been formed within the old Church, began to move singing "Onward Christian Soldiers" to Sullivan's splendid setting. First came the children of the Sunday School with banners, then the members of the Choir, followed by upwards of 20 clergy in surplices the Curate of the Parish, the Archdeacon of Kingston bearing the pastoral staff and the Bishop. The corner stone, (a very handsome one) was laid by the Bishop with the usual imposing ceremonial, to the glory and worship of God, and in pious memory of Henry Patton, D. C. L., Archdeacon of Ontario, and first Rector of Kemptville. A collection of \$126 was laid upon the stone, and the Bishop gave a short address, in which he alluded in feeling terms to the good man whose memory they were then seeking to per-

petuate. The procession then re-formed, marched all round the walls of the building singing Psalm 48, and returned to the old Church singing "Brightly gleams our banner." The ladies of the parish entertained the Bishop and clergy at a bountiful lunch in the Parish Hall at 2 p.m., after which the respective clergy dispersed to their own parishes much refreshed, and rejoicing in the knowledge of the excellent work being accomplished in the Parish of Kemptville. One great source of regret was that the Rector of Kemptville, the Rev. Mr. Stannage, was not present, he being still absent in England where he has done excellent service to his parish by raising about \$4,000 towards the erection of this new church, and an endowment of \$4,000 for the formation of a new Mission at Oxford Mills. The Curate, Rev. A. Spencer, has had sole charge for some time, and has wrought hard and well in his Master's field. The new church is being built of limestone with dressings of white sandstone from Smith's Falls. It will be cruciform in shape with large chancel, transepts, tower and spire about 130 feet high, and porch on south side. The design is very neat, and it will add another to the long list of handsome churches built since the formation of the Diocese of Ontario.

BELLEVILLE.—At the late adjourned meeting of the Vestry of St. Thomas' congregation, the Rev. J. W. Burke, Rector, was presented with a numerous signed address, expressing the hearty sympathy of his congregation with him in his trials and persecutions, their confidence in his churchmanship, and their approval of his general course of action.

MADOC.—The Rev. A. F. Echlin and Mrs. Echlin on leaving Madoc have been the recipients of numerous pleasing and substantial tokens of the good will and esteem of the parishioners and others. During Mr. Echlin's short incumbency he has done much towards improving and finishing the church edifice, and otherwise forwarding the material interests of the parish, by the purchase of a plot of ground for a parsonage. He has labored earnestly for the good of the congregation, studying to approve himself unto God as a workman that needeth not to be ashamed.

SMITH'S FALLS.—On Tuesday May 14th, the Bishop of Ontario confirmed forty persons in Smith's Falls, twenty male and as many females. Five of the number, three married men and two young women had been lately baptized by the Rector. The Bishop gave one of his very best addresses and expressed himself highly gratified at the flourishing condition of the parish. There were one hundred and twenty communicants on the occasion. This parish is one of the few in Canada that have the privilege of weekly and Saint day celebration of the Holy Eucharist. The number of communicants have more than doubled since the change from once a month to once a week celebration.

The Easter decorations were retained for the Confirmation day, whilst others suited to the occasion were added.

The same day the congregation presented their Rector with a handsome carriage and set of harness accompanied by a hearty address expressing their gratitude for the work accomplished by him in the parish for the furtherance of their spiritual well being.

#### TORONTO.

ASHBURNHAM.—St. Luke's Church.—The very interesting and somewhat unusual ceremony of consecration took place at the above Church on Friday, the 17th ult., at three o'clock p.m. The usual petition for Consecration, signed by the Incumbent, Church Wardens and several parishioners, was read by the Rev. Mr. Bradshaw on the entrance of the Bishop at the west door. At its conclusion, his lordship in a few words, kindly signified his great pleasure in assenting to the prayer of the petitioners, and at once began the service by proceeding towards the Chancel, followed by the several clergy present, all repeating responsively the 24th Psalm. Then followed the usual solemn and impressive prayers dedicating the House to God—setting it apart "from all

common and profane uses for ever," and imploring the Divine blessing and assistance on all religious acts—ministerial and otherwise—which should take place within its walls. Evening prayer was then said by the Rev. Messrs. Clementi and Mussen—the lessons appropriate for the occasion being read by the Incumbent. After singing a hymn, Canon Givens read the Ante-Communion service. The sermon, which was a most eloquent one, was then preached by the Bishop's examining Chaplain—Canon Stennett—and was listened to with marked attention by the large congregation present. The offertory was devoted to the organ fund of the church, and was, we are glad to hear, a liberal one. The interesting service was brought to a close by the Bishop invoking a special blessing on the religious work of the day, and by pronouncing the benediction. It is a matter worthy of particular comment in these days of heavy debts on so-called houses of God, that a church which has only been opened to public worship a little over six months has thus, by the perseverance, assiduity and liberality of clergymen and congregation, been presented to God free from all encumbrance.

MARKHAM, Grace Church.—Our church being much in need of repairs, the ladies of the congregation consulted as to the manner in which the required funds could be raised. They decided to hold a Bazaar, in the large principal town hall, on the Queen's birthday, with an entertainment consisting of Tableaux Vivants, songs and music in the evening, and also to furnish refreshments during the day. Each of these three departments were under the control of a committee of ladies, and admirably did they fulfil their duties. A fair display of fancy and useful articles, attesting the skill and labour of the contributors, some from friends at a distance, was made and nearly everything was sold at good prices. A novel feature was the fishpond, a vessel containing a number of articles, of varying value wrapped up in paper, one of which might be fished out on payment of ten cents. It was so well patronized that it was speedily depleted. About 300 persons sat down to dinner and tea. The refreshments were provided by the ladies and were excellent in quality, and so abundant, that enough remained over to give the children of the S. School a treat (which was done on the Tuesday following.) A cricket and a base ball match were played on the grounds during the day. The great attraction however, was the Tableaux Vivants, in the evening, at which there was a very large and appreciative attendance. The scenes which were much admired, nearly all being re-demanded, reflected much credit on those who took part in them; and on those on whom devolved the task of arranging the scenes. The ladies and gentlemen who took upon themselves the task of supplying the musical part of the entertainment, discharged their duties well, and to the satisfaction of those present. The total proceeds after paying all expenses, will be about \$230 or \$240. All are pleased at the success, and are happy in looking forward to the improvements to be effected in the appearance of the Church as a result of their efforts. The best feature of the whole affair, however, is the harmony displayed by all who took part in it, and which perhaps, was drawn out, or at least strengthened by their efforts to make it a success. It has added another proof of the old days that "unity is strength." May we continue to experience what is equally true that "unity is happiness."

SYNOD OFFICE.—Collections, &c., received during the week ending June 1st, 1878:

MISSION FUND.—Special Appeal.—Seymour and Percy, per Rev. J. D. Smithett, \$6.50; Collingwood and Barrie, per Rev. Dr. Hodgkin, \$61.00; F. D. Barwick, Toronto, \$20.00; on account of collections in Toronto by Mrs. McCaul, \$41.00; by Lady Macdonald and Mrs. McCaul, \$40.00; Port Hope collected by Mrs. Short and Mrs. Lauder, \$28.50; Whitby, Oshawa, Cannington and Uxbridge, per Rev. I. Middleton, \$134.94.

Parochial Collections.—Seymour and Percy additional, \$8.25; Holland Landing and Sharon, \$40.35; Woodbridge, \$37.15; Hastings and Alnwick, additional, \$1.50.

DIVINITY STUDENTS' FUND.—April Collection.—

Campbellford, \$2.12; Percy, 50 cents; St. Peter's, Toronto, \$5.00.

LINDSAY.—His Lordship, the Bishop, held Confirmation Services in St. Paul's Church, on Monday evening, the 27th ult. The congregation was very large, and the singing by the choir good. The incumbent read prayers and the preface to the confirmation service, after which the Bishop confirmed, two by two, in order, 15 females and 9 males, nearly all adults. His Lordship then addressed them on the obligations and privileges of the rite. This is the second confirmation in the year, 22 having been confirmed in October last.

CARTWRIGHT.—The Bishop visited St. John's Church in this parish on Sunday morning, the 25th ult., for the purpose of Confirmation. The number of candidates was 19. Immediately after "the laying on of hands," his Lordship gave a very earnest and affectionate address to the newly confirmed. He also preached to the congregation. The church was crowded, not less than 300 being present, and many could not find admission. The degree of B.D. has been conferred on the Rev. I. Creighton, Rector, by the Faculty of Theology of Kenyon College, Ohio, Mr. C. being an Alumnus of Bexley Hall.

NIAGARA.

MEETING OF SYNOD.—(Continued.)—The Rev. Mr. MacLeod, M.A., moved, seconded by Mr. F. Briscoe, and it was resolved that the report be adopted, and that this Synod desires to urge upon the Special Trust Committee the importance of not merely augmenting the Episcopal Endowment Fund by the collection of unpaid subscriptions, but that active steps be taken by the Committee as soon as practicable for the completion of the endowment by prosecuting the canvas for new subscriptions in the diocese.

The Rev. Rural Dean Bull moved, clause by clause, the adoption of a Canon for making provision for the due administration of the Widows and Orphans' Fund of the diocese of Niagara:—1. "That all rents, issues and profits of lands and tenements held by the Synod for the relief of the widows and orphans of clergymen, and all moneys given or granted for the same purpose by individuals shall be put to the credit of the Widows and Orphans' Fund." After a very lengthy but extremely interesting discussion, the rest of the By-law was shelved.

The Bishop appointed the Very Rev. the Dean of Niagara, and the Rev. Messrs. Holland, and Carmichael, with Messrs. E. Martin and F. E. Kilvert, a committee to draw up a new canon on the same subject. His Lordship also nominated the Very Rev. the Dean and the Rev. H. Holland and E. Martin, Q.C., a committee to confer with the committees of other dioceses with regard to the proposed Church Temporalities Act.

THURSDAY, May 23rd.—At ten a. m. the Synod re-assembled, and after prayers the proceedings began with the reading of the minutes by the Hon. Lay Secretary.

The following notices of motion were submitted and read:—1. By the Rev. Rural Dean Yewens, That inasmuch as great inconveniences might arise from the adoption of diverse schemes of clergy discipline in the separate dioceses of the same Ecclesiastical Province, the consideration of that subject be left to the Provincial Synod.

2.—By the Rev. Canon Worrell, M.A. The report of the committee appointed by the Lord Bishop, in accordance with a resolution adopted at the last session of the Synod, to confer with the Synod of the Parent Diocese, or a committee thereof, on the subject of exchanges between the Dioceses, was presented by the Rev. Canon Read, D.D.

The consideration of motions of which notices had been given was then resumed. 1.—By the Rev. Rural Dean Holland, B.A. A mission by-law, prepared by the Rev. Mr. Holland, was read by him.

The Mission Fund Ry-law of the diocese of Toronto was adopted in the main, the chief variation being in the increased security of payment to the missionary.

The Canon on clerical discipline was, on motion, laid over till next session.

The Rev. Canon Worrell moved, seconded by Rev. Canon Read, and by a standing vote of the Synod it was unanimously adopted, "That the Synod desires to place on record the expression of its deep and sincere regret, and its sense of the great loss that the Church in this diocese has sustained by the decease of the late Canon Hebden, M.A., and this Synod directs the Secretary-Treasurer to convey to the widow and family its deep sympathy with them in their bereavement."

It was moved by the Rev. Rural Dean Yewens, M.A., that the Lord Bishop be respectfully requested to make the necessary arrangements for holding a Diocesan Conference of Clergy and Laity at such time as he shall think best. The motion was seconded and carried.

Mr. Adam Brown moved that the Bishop leave the chair, and that the Archdeacon of Niagara take his place. Carried.

Mr. Brown then moved, seconded by J. B. Plumb, Esq., M.P., and it was resolved "That in view of the near departure of our venerated and beloved Bishop to attend the Pan-Anglican Synod, this Synod take the opportunity, while congratulating him upon the good-will, harmony and prosperity which prevail among us in all matters pertaining to the Church under his charge, confirmed by the proceedings of this Synod, to tender to him our heartfelt wishes and prayers, for a prosperous voyage, a profitable and pleasant meeting with his brethren of the Episcopate of the Catholic and Apostolic Church, and for his safe return to his diocese." The Synod adopted the address with acclamation.

His Lordship thanked the Synod for their kind wishes and prayers, and hoped that if he were spared to return he would continue to deserve their approbation. After the usual votes of thanks, the Bishop prorogued the Synod.

His Lordship has appointed the Venerable the Archdeacon of Niagara as his Commissary during his absence at the Pan-Anglican Synod.

HAMILTON.—Receipts at Synod Office from 24th April to 31st May, 1878:

MISSION FUND.—Offering Collections.—Ancaster, \$17.70; Niagara, \$10.00; Orangeville, \$3.00; Merriton, \$2.00; Grantham, \$2.10; Homer, \$1.80; Barton and Glanford, \$12.42; Omagh, \$1.05; Palermo, \$1.60; North Arthur, \$2.00; St. Catharines, Christ Church, \$8.00; Harriston, \$3.25; Clifford, \$3.08; Drew, \$1.25; Erin, \$2.18; Reading, 53 cents; Hillsburg, \$2.16; Stamford, \$9.85; Drummondville, \$11.09; Jarvis, \$2.22; Clifton, \$9.00; Queenston, \$1.83; Wellington Traveling Mission, \$3.00; Georgetown, \$5.00; Thorold, \$15.52; Port Robinson, \$2.24; Louth and Port Dalhousie, \$6.70; Dunnville, \$6.36. Parochial Collections.—Woodburn, \$1.00; Saltfleet, \$1.00; Elora, \$27.58; Well. Trav. Mission, \$4.00; Hamilton, St. Mark's, \$10.00; Guelp, \$65.00; Cheapside, \$6.00. Thanksgiving Collection.—Fort Erie, \$5.02. On Guarantee Account.—Grantham, \$62.50; Wellington Travelling Mission, \$36.00; Port Colborne, \$87.50; Lowville, \$45.00; Nassagaweya, \$90.00; Carlisle, \$25.00; Stewarttown, \$100.00; Homer, \$31.25; Drew, \$12.50.

WIDOWS AND ORPHANS' FUND.—Offering Collections.—Clifton, \$10.00; Georgetown, \$4.35; Glenwilliams, \$1.02.

ALGOMA.—Lowville, Nassagaweya, and Carlisle, \$17.44; Fergus Sunday school, \$2.50; Fort Erie, \$10.75; Offering collection, Opening service of Synod, \$24.81; Synod Missionary Meeting, \$36.74. Good Friday Collections.—Ancaster, \$5.14; Fergus, \$2.73; Alma, 61 cents.

The Bishop of the Diocese has issued the following circular:

To the Clergy and Laity of the Diocese of Niagara:

DEAR BRETHREN,—Having been summoned by His Grace the Archbishop of Canterbury to attend the approaching Conference of the Bishops of the Anglican Communion at Lambeth, I have appointed the Venerable Archdeacon of Niagara to administer the Diocese in my absence. I have therefore to request any and all of you who may have business with him as such Conciliary to address him at the Rectory, Niagara.

Commending you all to God's gracious care and protection, I am, dear brethren,

Yours very faithfully,

T. B. NIAGARA.

HAMILTON.—The Bishop administered the rite of Confirmation in the cathedral and in All Saints' Church, on Sunday, 26th May.

On Monday, the 27th May, the Bishop of Niagara also held a Confirmation in the new church of the Holy Trinity, Barton, on the mountain, near Hamilton.

On Wednesday, 29th May, the Bishop of Niagara and Mrs. Fuller left Hamilton, per Royal mail steamer, for England. A large number of clerical and lay friends gave his Lordship and lady an affectionate farewell.

A very pleasing incident marked the late missionary meeting in Hamilton, held during the Synod week in that city: A special subscription was given before the meeting ended, amounting to \$605, in aid of a new mission in Amaranth township. The usual collection was given to the missionary Diocese of Algoma.

HAMILTON: All Saints' Church.—On Sunday, May 26th, the Lord Bishop of Niagara confirmed a number of candidates in this church. The sacred edifice was filled with a devout and interested congregation, and the faithful and affectionate address of the Bishop was received with the deepest attention. The Holy Communion was celebrated after morning prayer, in the administration of which the Bishop was assisted by the Incumbent, the Reverend C. E. Thomson. A special collection was taken up for the purpose, partly, of making some improvements in the school room connected with All Saints' Church. The choir portion of the service was excellent. Mr. Christian J. Robinson, late choir master of Christ Church Cathedral, having kindly volunteered his services, conducted the singing with his usual efficiency. It is to be regretted that the valuable services of Mr. Robinson as choir master of Christ Church Cathedral and instructor of the choir of All Saints Church, have terminated on account of that gentleman's resignation.

Litany was said at All Saints' Church Sunday afternoon.

BARTON.—Church of the Holy Trinity.—On Monday evening, May 27th, a large congregation assembled in this beautiful little church to witness the confirmation of seven of its members. His Lordship the Bishop of Niagara, in an able address referred to the energetic spirit displayed in some of the parishes belonging to the Diocese, and dwelt upon the necessity of increased exertions on the part of the laity. He also gave a great deal of sound practical advice to the newly confirmed and others. The congregational singing was very good, and the organist, Mr. Footes, seems to be achieving success in his good work. The Incumbent, Rev. G. A. Burr, Rural Dean, at the Bishop's request, will form another Confirmation class almost immediately, as his Lordship deems it expedient that unremitting attention should be given to this most sacred rite.

The Rev. Canon Townley arrived to-day (28th) safe and well at New York on his way from Ireland, where he has been sojourning for several months.

HURON. (From our Own Correspondent.)

MUNCEY.—Friday, May 24th. His Lordship the Bishop visited St. John's Church, Muncey, and held Confirmation Service. After the opening service he received into the Church by baptism, an aged Indian chief and his wife. They had been for some time under the instruction of Rev. H. Pahtahquahong Chase, missionary to the Indians at Muncey and Oneida, and who had been enabled by the liberality of friends in England, to build three handsome brick churches for his congregations, as reported at the time in the DOMINION CHURCHMAN. The chief at baptism took the name of William Medwayosh, and his wife that of Mary Ann. After baptism, his Lordship, by the laying on of hands, admitted to the

full Communion of the Church, sixteen Indians, among whom were the newly baptised chief and his wife. Seldom, if ever, has the Bishop administered a more interesting rite and sacrament than the baptism and confirmation that day in the Church of St. John's. A very large Indian congregation present felt the solemnity of the service and seemed deeply impressed. There were also present forty of the teachers and pupils of the Helmuth Ladies' College, who evinced the very great interest they feel in the missionary labor among the Indians by going to Muncey to witness the service. The Missionary Association of the Ladies' College subscribed, as seen by the last report, a sum of over \$1,300, towards the Indian Mission. The Bishop was accompanied by Rev. J. W. P. Smith, Christ Church, London, and Rev. E. E. Newman, Delaware, who assisted in the services of the day. His Lordship's address to the newly confirmed was especially appropriate and impressive. An impromptu pic-nic was afterwards held, at the close of which the National Anthem was sung in honor of the Queen's Birthday.

LONDON.—*Chapter House of the Holy Trinity.*—Wherein differeth one confirmation from another? Not in the service itself, nor does he who layeth on hands according to apostolic precedent, differ in authority. The difference—a very considerable one often—is in the candidates for confirmation. There was on last Sunday, the 26th ult., a special Confirmation Service by his Lordship, the Bishop of Huron, in the Chapter House. There were confirmed five Divinity Students of Huron College. They had been of diverse denominations but were converted to the Anglican Church and have now, after due preparation and examination, come forward to make public profession of their faith in all that is believed and taught by the old, old Church, and to be confirmed by the Bishop. There were also confirmed two other young men who had been under instruction of the Rev. Darnell, and also four ladies, two of them heads of families. The confirmation was at morning service and the Bishop preached an excellent sermon, besides addressing the catechumens.

The Annual Meeting of the Synod of Huron is to be held on the 18th of June, and on that day the Bishop is to hold Ordination Service. It is expected that eight candidates for the ministry will be ordained deacons and eight admitted to the priesthood.

The Bishop is to leave on the 27th for England, to take part in the counsels in the Lambeth Conference.

More adult baptisms: eight adults and two children were baptised in Christ Church, last Sunday evening, by Rev. J. P. Lewis.

WARDSVILLE.—The Rev. Geo. W. Wye, incumbent, is leaving the Mission for Port Burwell, where he has been appointed Rector. His late parishioners have signified their appreciation of his services by presenting him with the following address, accompanied with a splendid double-cased, full-jeweled gold watch of superior workmanship. The watch was procured from the establishment of Messrs. A. S. Murray & Co., of London. The following is the address and reply:—*To the Rev. Geo. W. Wye:—REV. AND DEAR SIR,*—We, the undersigned members of the several churches of Wardsville, Glencoe, and Newbury, comprising the "Wardsville Mission," desire to express to you our regret at your removal from amongst us after a period of faithful service, rendered during the past seven years that you have officiated as our pastor. We desire to make our grateful acknowledgments of your unvarying kindness towards us, and untiring exertions amongst us during the period of your incumbency. We are aware that from the extent of the mission your duties, particularly on the Lord's day, have been very arduous, and at times difficult to perform; but through sunshine and rain, in prosperity and adversity, we have ever found you ready to afford your kind ministrations as a pastor cheerfully and willingly, notwithstanding that from the state of your health these services have often been rendered at the sacrifice of personal convenience. Although we feel your removal from amongst us a great loss, we can but congratulate you on your appointment to a Rectory where your duties will be less onerous, thus affording you more leisure

for study, and also entailing a lesser strain upon your mental and physical energies. We avail ourselves of this opportunity of begging your acceptance of the accompanying gold watch as a parting gift, expressive of the high esteem in which you were held by your late parishioners. Sincerely wishing you every success and happiness in your new sphere of usefulness, and trusting our Heavenly Father will support and strengthen both Mrs. Wye, yourself and family through all the troubles and changes incident to this life, we beg to subscribe ourselves ever your devoted friends and well wishers, on behalf of the several congregations. (Signed by the Churchwardens.)

REPLY.—*My kind Friends in Wardsville, Glencoe and Newbury:*—It is with mingled feelings of regret and pleasure that I rise to thank you for your extremely kind address and valuable as well as welcome present. As you well know the regret with which I leave this pleasant and interesting though arduous field of labor, I need hardly remind you of what we have, under divine Providence, accomplished by united effort during more than seven years of, I trust, fruitful labor.

As you so considerably say, the work has been too much for me, and that, and that alone, is the reason why we have to part.

For the many kind expressions of sympathy in your address, please accept my heartfelt thanks.

The pleasure that I have in receiving your welcome present is doubly enhanced by the unanimous exertions which have procured it for me at this time of financial depression, as well as the kindly foresight which places me in the possession of what I have long wished for but never possessed—a good time-keeper.

As your pastor, and now bidding you for a season farewell, I can only add a word of counsel:—Be true to yourselves as Churchmen. Possessing as you do the wealth and intelligence of this section, represented by one hundred and fifty families, your future looks bright, and I trust it may be as pleasant and fruitful in happy memories to you and yours as you have foreshadowed mine and those dear to me by your kindly sympathy during the past seven years, and again to-day by your generous present and sympathetic address.

Permit me once more to thank you, and in the hope of reunion in everlasting life, given unto us by One who also made us brethren with Him, I bid you at the farthest a short farewell.

May 23.

GEORGE W. WYE.

On Sunday, 5th after Easter, the new brick church in the village of Delhi, (Co. of Norfolk), was opened for the Public Worship of Almighty God. The Missionary Priest was obliged to take the services himself, assistance in the Diocese of Huron being hard to obtain. Matins was said at 11 a.m., with proper Psalms and Lessons by the Missionary; chants and hymn (Church Hymnal) by an effective choir, (possessing one of Mason's \$180 organ.) Sermon short and appropriate, (Phil. iv. 18.) Holy Eucharist was celebrated, in which many humble followers of the Saviour participated. The church which is 30x50 was filled to its utmost, chancel and isles being utilized, hundreds not being able to enter the Church, remaining in their carriages and listening as best they could to the beautiful prayers of "God's Church." The collection for building fund was good, a proof of the liberality of those present, more than two-thirds being Dissenters. Messrs. R. Crysler and G. Lugder, the Wardens, have made themselves responsible for out-standing debts. The little Church is a gem and will become more so when additional furniture and other improvements are made, but it is a difficult matter to build a brick church and to furnish it in a churchy way with a membership of only 12 families, and those far removed from wealth. We trust that the blessing of the "Head of the Church" was poured forth on the worshipers in that little Temple on that eventful Sunday opening. This church makes the fourth completed by the Missionary, and one other renewed.

—"Rise early, if you wish to become rich and conquer an enemy." "What is the most beautiful thing? The universe. The strongest? Necessity. The most difficult? To know ourselves. The easiest? To give advice. The rarest? A true friend."

## Correspondence.

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

### THE LATE DEPUTATION IN AID OF THE DIOCESAN MISSION FUND.

MR. EDITOR,—As I perceive you have deemed my communication on the above subject of sufficient interest to give it a place in your valuable paper, I proceed to fulfil my promise to furnish you with some of my experiences in the course of my canvass.

Knowing how frequently our parochial clergy are compelled to apply to their people for local purposes, I did not think it reasonable to ask of them more than a list of those members who could contribute, with some hint as their proclivities; and I feel bound to acknowledge their kindness in this respect. Indeed in the majority of instances I am under the greatest obligation for their hearty co-operation.

With the view of drawing attention to the illiberality and want of consideration on the part of those who are able to give, I will mention a few cases of unsuccessful applications:—

1. In a thriving town where the Church ought to be strong and able to do much for the mission cause, I obtained a list of the members and called on one who was represented to me as able, and possibly willing to give. He was a young professional man in good practice, he was the son of an early settler who had succeeded in business and no doubt left him a fair patrimony; he had married a young lady, the least of whose attractions was an ample dowry. He had built a noble mansion on a beautiful site adjoining the town, and has furnished it with every convenience and luxury that modern art could devise. I reasonably hoped that so highly favored an individual would have listened with interest to my humble appeal, on behalf of my suffering fellow laborers, whose sad lots form such a contrast to his own. I confidently expected a liberal response, but judge my disappointment on his declining to give me *anything* on the score of *inability!* In my simplicity I thought he would gladly have availed himself of the opportunity to acknowledge God's goodness to him; but alas! as in many similar instances, it would appear the heart contracts and becomes more wedded to the world as the hoard increases.

I next applied to his well fed, well dressed and well-to-do partner, who received me so graciously that I was cheered with the hope that his generosity was about to make up for his colleague's illiberality; but instead of receiving, as I expected, a handsome contribution he handed me 50 cents!

The next case I will mention is that of an influential member of the Church, who is carrying on a prosperous business in the outskirts of the town. His clergyman, who kindly accompanied me, assured me he was well able to give to the cause. To make sure of finding him we called at an hour he was known to be in his counting house, but he was *not at home*. Bent on finding him we proceeded to his manufactory, but he was not there—although the foreman said he had been but a moment before, and was sure he was in his office—but we rapped in vain.

At no slight inconvenience we paid him another visit in the afternoon, but with a like result. My companion was not a little disappointed at our failure, and declared he believed he saw us coming, and, knowing our object, dodged us. Of course my revered friend knows his flock better than I do, and whether he judges this member of it harshly or not I presume not to decide; but certain it is that this gentleman listened to my appeal the previous Sunday evening and was aware I had called on him, yet he never sent a contribution to his clergyman or myself. It is this *want of consideration* that renders the work of collecting so discouraging.

I will trespass on your space by giving another incident: In another parish the clergyman, in escorting me to the door of one of his leading parishioners, informed me he was reputed to have a considerable sum of money invested, at what

rate  
from  
that  
in c  
pro  
sist  
toget  
ver  
C  
sior  
trib  
wer  
the  
cou  
eve  
unt  
and  
so l  
sett  
felt  
the  
and  
live  
and  
how  
rific  
syn  
me  
ma  
not  
whe  
on  
ilar  
in t  
It v  
ma  
in r  
tain  
and  
act  
hav  
end  
tha  
of  
som  
in  
but  
the  
all  
I  
cau  
abil  
sha  
take  
my

I  
a ne  
shaj  
belo  
cons  
The  
fully  
One  
a te  
eou  
and  
her  
whe  
roor  
T  
adu  
ous  
it is  
Mr.  
to p  
exte  
but  
refer  
teac  
feel  
with  
being  
paro  
Pau  
chur  
allov  
shot

rate we shall say nothing; that his income therefrom was sufficient to live comfortably upon, but that being of an active turn he employed himself in carrying on business, which he did with much profit; that he was a bachelor, and he and his sister—also in independent circumstances—lived together very comfortably and were considered very good sort of people.

On making known to him the object of my mission he told me it was not long since he had contributed to the parochial collection; that people were always at him for something or another; the times were dreadfully hard, and that he really could not afford to give anything more. I, however, persisted by telling him this was a special and unusual appeal in consequence of the hard times, and that upon no class of persons did they press so hardly as on our missionary clergy in the new settlements, where the pressure was most keenly felt. This he denied, stating that he had lived in the backwoods, and it was a fine healthy place, and that people there could learn to rough it and live upon little. Yes, I said, that is true, but they and their families must have food and raiment however coarse and plain it be, and that the sacrifices they were making entitled them to the sympathy of those who were blessed with ample means and were living in comfort.

"Surely," said I, "you would treat them like the man who tried to make his horse to live upon nothing; the result was, you remember, that when he had so far succeeded as to get him to live on a spear of hay per day, the horse died. A similar instance of folly I was told as having occurred in the neighborhood in which I am now residing. It was that of a fanatic—by no means a poor man—who took it into his head we did wrong in not following nature more strictly. He maintained it was never intended we should wear shoes and stockings, not even in winter, and resolved to act on the principle. He did so and, as might have been expected, after a good deal of stoical endurance, caught a cold and died. I much fear that the insufficient and irregularly paid stipends of our missionary clergy may have compelled some of their children to take elementary lessons in these branches of experimental philosophy; but surely, after these facts, you would not allow them to be carried out to like fatal results!" But all in vain! I could get nothing from him!

If you think these observations may do the cause service by leading people who possess the ability "to consider their ways and be wise," I shall be happy to supply you with more, but I must take care and not commit the fault of persons of my age—become tiresome.

Yours, &c.,

SENEC.

LADY EVANGELISTS.

DEAR MR. EDITOR.—We are just now having a new church sensation in Western Ontario, in the shape of two lady "Evangelists." They belong nominally to the English Church, but consort freely with the different denominations. They believe part of the Prayer Book, but carefully exclude even its collects from their meetings. One of them holds services and preaches, taking a text or subject and delivering an extemporaneous address or sermon. On one occasion, at least and presumably therefore at others, she closed her meeting herself with extemporaneous prayer when there were four ordained clergymen in the room.

The imposition of hands in Confirmation after adult baptism they deem unnecessary and irreverently seated during the communion office where it is used because they don't believe in it. Now Mr. Editor we do not allow our Divinity Students to preach their own sermons, still less to deliver extensive addresses either in praying or preaching; but devoted christian ladies (for such the persons referred to undoubtedly are) may become public teachers and preachers whenever forsooth they feel themselves called to such a responsible office without passing any theological examination or being amenable to any authority either diocesan or parochial. Putting aside for the time being, St. Paul's strictures upon female speakers in the church, it seems to me that before women are allowed this amount of license, our lay readers should have more freedom given them in their

work, and our clergy should be released from the vows of obedience to authority and belief in the Book of Common Prayer. If the church is to be revolutionized let us go about it in earnest. But the ladies referred to defend their position by a pamphlet. It is called "woman's ministry in the Gospel," and is an extemporaneous address delivered at St. James' Hall, Plymouth (England) by Mrs. Henry Denning.

The authoress naturally begins her defence of her anomalous position as a public teacher by repeating St Paul's direction to the Corinthian Church regarding the silence of women. She accomplishes her purpose by the newly invented interpretation that by the "church" is meant a "church meeting—which we now term a Vestry Meeting!"

If this is a correct rendering, we must either unlearn our theology or have a new version of the passage. Why, even Barnes, the Presbyterian commentator, says "St. Paul here argues against the practice on every ground; forbids it altogether, and shows that on every consideration it was regarded as improper for women even so much as to ask a question in time of public service." "No rule in the N. T. is more positive than this, and however plausible may be the reasons urged for disregarding it, and for suffering women to take part in conducting public worship, yet the authority of the Apostle is positive and his meaning cannot be mistaken."

The same Apostle's advice to Timothy "I suffer not a woman to teach or usurp authority over the man, but to be in silence," is met by the argument (?) that the clergy and laity of the Established Church are all under "petticoat government" because the queen forsooth is "head" of the church "as relative to temporal power." St. Paul's advice about not teaching and keeping silence is quietly ignored, and the not usurping authority handled in the above way.

Having thus disposed of the passages which seem to some minds to forbid the ministry of women, she takes up the texts which, in her view, seem to favor it. She begins by confounding the inspired prophetess of the Jewish Church with the female preachers of these latter days. Miriam and Deborah and Huldah and Anna are quoted as instances of woman's preaching. The daughters of Philip the Evangelist, in St. Paul's day, are referred to in the same connection, and great wonder is expressed that the Apostle could sojourn in a house where there were "four lady preachers," and yet teach what we believe he did in his Epistle to the Corinthians. Surely our lady friends do not lay claim to inspiration!

Next comes another startling assertion, Mary Magdalene was a preacher! She proclaimed the Resurrection to the Apostles. The woman of Samaria, too, preached to the Samaritans when she testified of the Saviour's prophetic character, and finally Priscilla is separated from her husband and "handed down to us in Holy Writ as one who expounded the way of God more perfectly to an eloquent man and was mighty in the Scriptures." Strange, is it not, that woman cannot be spoken of as "helpers" in the Gospel without being at once transformed into public teachers and placed in the category of "preachers?"

I am not one, Mr. Editor, who would oppose woman's work in the Church; but I would have her keep within her proper sphere and labor, as hundreds of devoted women are laboring to-day with the approval and under the direction of the clergy in the parishes where their work lies. There is plenty of legitimate work to be done. In almost every parish noble spheres of usefulness might be filled by godly women. We want "helpers" in the Gospel. But let us reserve the public teaching for those who, after due examination and careful preparation, have been deemed fitted for the priesthood or the diaconate, and has admitted to holy orders in the Church. After exhausting her arguments (?) Mrs. Denning indulges in a little declamation. She treats the clergy with feeling "Mondayish," and claims that were there more Wesleys and Whitefields in the world the "weaker vessels" would not feel it so necessary to become standard-bearers. The closing words of her peroration quoted from some dear friend, admits an identity of sex quite unexpected by us stronger vessels, and I cannot better

close this letter and clinch its argument than in her own words: "Had Balaam been a more faithful prophet the ass need never have opened HER mouth." Yours, "ECCLESIA."

"HIGH" OR "LOW."

DEAR SIR,—A few days ago I received from a friend a copy of your Toronto contemporary of May 16th, in which some remarks of mine, arising out of the unwarrantable interference of the Church Association in our parochial affairs, are the subjects both of an editorial and a communication—a larger amount of attention than I had a right to expect.

I am charged with raising "a false issue" in having said that "low churchmen assert that Christ died only for a few, while high churchmen believe that Christ died for all." The answer to this is: "The matter here mentioned has nothing whatever to do with the issues between high and low Churchmen." I was perfectly correct in saying that it formed the doctrinal difference, and that was what I was asked to define. In the early days of my ministry it was the only issue between my worthy Calvinistic neighbour and myself, and we never argued about anything else. Though an exceedingly kind and hospitable man, he was sometimes not very courteous in conducting his argument. He told me plainly on one occasion that I could not be saved because I did not believe as he did. Once the old gentleman got me to preach for him, and although the congregation only consisted of five persons, including the two clergy, he could not trust me to preach a sermon of my own. I had to spell through one of his. The doctrine is constantly though covertly preached. In most Low Church sermons we find a marked distinction made between "the redeemed," and those we are left to infer have not been redeemed. The Lambeth Articles containing the doctrine were not drawn up by High Churchmen. The doctrine was an open and a living issue in the days of Wesley, and constituted the only difference between himself and Whitfield, and which upon every fitting occasion he opposed. The doctrine is Calvinism, pure and simple, and Low Churchmen profess to be Calvinists. It is a burning issue in the Free Church of Scotland at this moment, between those who repudiate the standards, and the part in particular which teaches this doctrine, and those who maintain them in full, as they have received them.

A part of the editorial in question is taken up in answering Dr. Robert South's witty definition of High and Low Church in which there was much truth when it was uttered, and there is just as much truth in it now. I gave it because the question having been raised by the communications of the Church Association, matters had assumed to me a comical aspect. And, indeed, the writer of the editorial justifies the definition, for he says: "We love our own Church but we cannot allow this love to blind us to her faults, or to her dangers." This is an example of setting private opinion above the Church. The editor can see "faults" in the Church which the Church herself cannot see, or else she would redress them. I can see faults in myself; in individual members of the Church, and many evils arising out of the mere accident of her being established, and, as it were in bondage to the State. One of these I will mention,—the maintainance of a Bishop in the enjoyment of the temporalities of the See from which he has been deposed by the whole Church for denying the inspiration of the Divine Record. To the Church, the body of Christ, I can see no fault. I should much like to know what the "faults" of the Church are: I can easily guess what the editor considers "her dangers."

"There is one grand distinction between us and our opponents; a distinction admitted by themselves, and one concerning which there can be no compromise. All who hold the doctrine of a human mediating priesthood are on the one side; all who hold the sole priesthood of Christ are on the other side of this line. This is the sole issue."

The offices of Christ are those of Prophet, Priest, and King. I neither know any who hold "the doctrine of a human mediating priesthood"; nor where in Scripture the sole priesthood of Christ is mentioned, or proved by inference or logical de-

duction. I read of the eminent superiority of His Priesthood, and of its "unchangeable" character, but I can find no proof of its being a *sole* Priesthood. "Consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii. 1. This I take to refer to the exercise of His priestly office during His abode among men. And again:—We have such an *High Priest*, who is set on the right hand of the Majesty in the Heavens." Heb. viii. 1. We here see that Christ continues to be a High Priest still, and "ever liveth to make intercession for us," being the "One mediator between God and man. A *High Priesthood* appears to be more honourable than a *sole* Priesthood. For He is infinitely exalted above all other priests, whether they be the Angels of God, those "ministering spirits sent forth to minister for them who shall be heirs of salvation," or that "priesthood taken from among men, and ordained for men in things pertaining to God;" and He can delegate His authority to whomsoever He will.

Now whatever side of the "line" we may be allowed to occupy, or however little "compromise" may be made with us, it ought not to be forgotten that we have all received the same commission in the same divine words: "Receive the Holy Ghost for the office and work of a *priest* in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." And moreover, we all perform the same spiritual functions, and by the same ritual. Do we not then all equally hold "the office of priest in the Church of God?" Are we not all equally "Ambassadors for Christ, as though God did beseech (men) by us: we pray (men) in Christ's stead, (to be) reconciled to God" We may not agree about the amount of the power conferred by the commission, nor is it necessary that we should. Being fully persuaded of the validity of the commission, all that we have to do is faithfully to perform the duties which the commission imposes, leaving the consequences in the hands of the Great High Priest. No opinions that we may form about the power conferred will make any difference one way or the other. For one man to argue that he has some power that the commission does not give, certainly would not give him that power; nor should another argue that he has less, would he have less. St. Paul, indeed, when he "magnified (his) office," humbled himself personally, for he never forgot that he possessed this "treasure in an earthen vessel." He then, by "magnifying (his) office" was far from intending to detract thereby from the honor due to the priesthood of Christ, or to set himself up as a "human mediator." This is his own account of the matter: "Inasmuch as I am the apostle of the gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them."

Since the Reformation, two schools of thought have existed, and been fully recognised in the Church of England. They have for the most part worked together in harmony for the glory of God and the good of the souls of men. They exist, all over the world, wherever the Church of England exists at this day, and nowhere do they find any difficulty in working together, except in this Diocese. For one school of thought then, because we cannot all think alike on minor matters, a thing impossible, not only to say to the other: "Stand off to your own side of the 'line,' I am holier than thou," but to refuse to let their money mix in the same treasury for the carrying out of the general objects of the Church of which they are both members, is a state of things, fortunately without a parallel in the present condition of the Christian world. And if there could be a state of things better calculated to bring Christianity into contempt and encourage infidelity, if such conduct be the fruit of Christianity (?) I frankly confess that I am unable to conceive it. Yours,

WM. LOGAN.

Fenelon Falls, May 30, 1878.

#### THE APOSTOLIC CHURCH, WHICH IS IT?

DEAR SIR,—The difference between income payable during tenure of office and the actual ownership of the properties from which such income is derived must be plain enough to all. How Mr. T. G. Porter comes to mix the two I cannot fancy; and in spite of what he says about dooms, laws, homage and investiture, I fail to see how donors can still be the owners of what they have given away. It seems to me even more impossible than making a D. C. L. out of D. C. M.

DEAR SIR,—Is it necessary to remind Mr. Porter that his letter in the DOMINION CHURCHMAN of the 23rd ult. does not at all meet my remark that as to "the quotations in his letter in your issue of May 2nd, I think he will find they only strengthen the position you have taken; for they read very much like some modern Acts of Parliament, which only confirm what the Church possessed before!" And also that "even since the Reformation, more voluntary offerings have been made to the Church than all the kings and queens put together, with the State included, ever gave or lent to her." Yours, CHURCHMAN.

### Family Reading.

#### THE PENNANT FAMILY.

##### CHAPTER XLII.—RECONCILIATION.

"You shall not escape me again, Adam Perceval!" cried Sir George Walpole, at the top of his voice.

He had left Brynhafod preparing for its Harvest Home, and had come to look at the now famous Esgair. He was sure that the man who nearly met him on the cliff-path, but who turned at sight of him, was our friend Ap Adam. He accordingly ran full speed after him. They were face to face at last.

"It is cowardly and unhandsome to dodge a man's steps till you seize him like a bloodhound!" said Ap Adam, finding concealment no longer of use. "What can the great Sir George Walpole want with me?"

"Your old friendship and your past history," replied Sir George, letting Ap Adam go.

"The one you forfeited long ago; the other is not worth having," said the Master, coldly.

"Oh Adam; that sad jealousy and distrust should be buried with her we both loved!" said Sir George gravely. "Death at least should end the hot-headed quarrels of youth."

"Death! is she dead?" exclaimed the Master.

"It is twelve years since I lost her," replied Sir George, more calmly than his questioner.

What was an old if cherished sorrow to Sir George Walpole was a new and sudden grief to Ap Adam. They had been friends in youth, and through a long chain of circumstances too intricate to unwind here, they had quarrelled, and when too late Sir George discovered that Ap Adam had loved the lady he had married. They had never met since that marriage and Sir George's long career in India had facilitated Ap Adam's estrangements, for no news of him ever reached Sir George.

"Who told you that I loved her?" asked the Master, after a long pause, and with emotion.

"She told me when too late, and I think she loved you best," replied Sir George. "But the past is past and she was a good wife to me."

These two men, both over the meridian of life grew young again at these recollections. The Master's face flushed and tears filled his eyes, and the soldier's heart beat fast at the painful admission he had made. Neither spoke for a time, then Ap Adam held out his hand, and said, "You are noble as ever, George Walpole, far nobler than I."

Sir George grasped the offered hand, and while still holding it, changed the subject abruptly.

"If I owned this property I would build a lighthouse there," he exclaimed, pointing to the Ceder-y-Witch.

"So would I," rejoined the Master; and they stood some minutes side by side gazing at the back of the chair as if their whole souls were in it and not, as they actually were, in the memories of the past.

At last they turned, and walked together up the mountain.

"Have you any reason for concealment, or may we return as old friends to the farm?" asked Sir George, when they paused to take breath.

"Sit down here, and I will tell you," was the reply. And they seated themselves on the turf, while the Master told his story, as follows:—"After our quarrel, and when you had returned to India with her, I did not much care what became of me. Having neither relations nor friends, and but little money, I threw up doctoring, as I had before done law, and took to writing. No publisher would undertake my books, because they were either too learned, too dry, too quaint, too real, or too something or other. So writing followed physic and law. You know my craze for geology and antiquities? I determined to take a turn at them. I considered myself badly treated by the world, so I thought I would leave it, and earn my daily bread by the sweat of my brow while I hammered at the rocks and explored the old castles that came in my way. This brought me into Wales. I began at once to collect materials for a work on the strata, flora, and other physical peculiarities of the country, which I have nearly completed."

Nearly! interrupted the general. "One work in a dozen years, and not finished!"

"And when finished never likely to see the light," returned the Master, sadly.

"It shall, if money can do it" cried Sir George, energetically.

"Money! Money! It is all money. I have laboured for love, and seen the fruit of my labours. If my great work die with me, my children will survive me."

"You are richer than I, after all," sighed Sir George.

"Well! My researches and wanderings brought me to this neighbourhood, and I fell in with Carad, then a boy. I found him after my own heart. I almost forget how it came about, but, for love of him, I turned schoolmaster. They asked me for my name, and as Perceval was high-sounding, and as I was desirous to end my days in obscurity, I gave them my baptismal distinctive, adding thereto the Welsh Ap, or Son—and as my father's name was also Adam, I neither belied him nor myself."

Here Sir George laughed heartily.

"A whole month has elapsed," said Sir George, "and I am still dawdling about in the hope of being of some service to Lord Craigavon. But he has seen no one since your Daisy's visit. I have no doubt but that Penruddock was sincerely in love with her, and I fancy the earl knew it. Your vicar tells us that he keeps himself shut up in his tower, and wanders from chamber to chamber, in order to avoid contact with his fellows. But he does not lock himself in, or interest himself in his affairs."

"That will come," interrupted the Master.

"I have written to summon his daughter, by his permission, given to your beautiful mountain flower, Daisy," continued Sir George, "and when she arrives I expect I shall go to the castle. The poor countess was a distant connection of mine, and I was with her when the shock of Lady Mona's elopement caused her death. I feel a natural interest in the survivors, if only on account of those who are gone. There were the makings of a fine character in Penruddock."

"As well then, that he was taken before they were quite destroyed," said the Master.

Thus talking, the re-united friends sauntered together to Brynhafod, where they found great excitement, caused by the Harvest Home. The labourers, who had helped to save the golden grain, were assembled in the great farm kitchen, together with their families. A substantial supper was prepared for them, and they were seated at long tables, ready to enjoy it. Old Mr. Pennant had just said grace, David and his wife had begun to carve, Michael, Daisy, and Marget to help, when Sir George and the Master entered, arm-in-arm. They met Daisy first.

"I have caught him at last, and he is my very friend Adam Perceval," said Sir George to her.

The master shook hands with her hastily, then, seizing a huge knife and fork, began to carve a round of beef. When Daisy brought him a plate to fill, he said to her, in a casual sort of manner,

"We knew one another years ago, Sir George and I," then added, with much earnestness, "What makes you look so ill, Daisy?"

"I am not ill," she replied, carrying off her well-replenished plate.

Yet she was not well. She had never been quite herself since that last interview with the earl. Perhaps Caradoc may have also had something to do with it, for, although he was kind, he was distant. She felt intuitively that her name written on a book presented by her to one who avowed himself her lover must appear strange to him, and she had not the courage to explain it. She had, besides, seen little of him. He had vacated his bed-room for Sir George Walpole, who little knew the trouble he had given by his self-invitation to the farm. The "best-room" and parlour having been dismantled, preparatory to the general move, Caradoc had slept in the house taken in the town. His professional calls rapidly increased, and hence he had not been much at home during Sir George's stay. But he had promised to be at the Harvest Home, and Daisy was on the look-out for him. Truth to tell, he had been jealous of that "Daisy Pennant" written on the fly-leaf of the Bible, and also of her having assured the earl on a previous occasion that she would not renounce his son. He believed his jealousy to be on his brother's account, who was perceived, on the tenderest terms with her they both loved so dearly, but self had a large share in it. Whether he absented himself or not, Daisy was ever in his mind—in thought by day, in dreams by night.

When he arrived at last, instead of avoiding her, he went up to her at once, with the words, "Daisy, Mr. Tudor writes to me to say that Lady Mona is at the castle, and wishes to see you. She is not well; and I am also summoned."

"I dread the castle, Carad," said Daisy, sadness in her face. "Poor Lady Mona! It seems unkind; but, oh! I would give much not to see her! The tragedy and the castle gloom weigh down my spirit!"

Caradoc looked into her face, and remarked its varying colour, and the strained expression of her eyes. He led her quietly out of the crowded kitchen, and into the old school-room hard by. All were so busily occupied that no one saw them save Michael.

"Sit down in the Master's chair, Daisy, while I doctor you," said Caradoc, playfully; "I have never yet had that honour, and shall administer my first dose, proud of a new patient."

He took a bottle from his shelf, and gave her a little sal volatile, which she swallowed obediently, then seated herself on the long form.

"You are master, I scholar, now," he said, seeing that her eyes resumed their natural expression. "It brings back the old times, Daisy, when you made us idle; and Michael was always best boy."

"And you cleverest," returned Daisy, smiling. "I wish we had been always children, and that you had never left us. We have had so much sorrow of late that I almost start at a rustling leaf."

"The terror has been worse for you than our personal trials," replied Caradoc. "Were you not very courageous you could not have passed through those encounters with the wretched earl."

"But you were with me, and I did not mind, Carad," she rejoined innocently; "you are so brave and strong."

"I wish I were, Daisy," he said, glancing at her, and restraining an impulse to tell her how gladly he would be still stronger and braver for her sake.

But it was always thus. No sooner did they relapse into the manners natural to them, and grow easy, as of old, than some sudden thought, either of Michael or Lord Penruddock, came to chill Caradoc. Any formality checked Daisy's flow of spirits, and thus they were estranged, she knew not why.

"You are better now," he said, watching, while the colour tinged her fair cheeks, and light gleamed in her dark blue eyes. "If you will keep quiet until I return, I will make haste back. Stay here where no one will seek you, and I will bring you news of the earl and Lady Mona."

"I will, Carad," she replied, the faint colour deepening.

He left her alone in the Master's old arm-chair. She sighed as she watched him depart, but there was a smile on her half-parted lips. Leaning back, and folding her hands on her lap, she tried to think; but her mind was exhausted by late emotional events, and the uncertain state of her home. Confused visions of Carad, Sir George Walpole, the Master, and Lady Mona, chased away thought, and she insensibly fell asleep. She slept so heavily that she did not hear the door open, or see one of her visions come in. It was Sir George who, missing her, had entered the first available door in search of her. He hurried up to her, thinking she was ill, but perceiving that she slept, he took Caradoc's seat and watched her. He could scarcely have looked upon a fairer or statelier picture. It was perhaps heightened by the quaint Welsh costume, and still quainter surroundings; and the imagination of the old soldier wandering through the school and farm life that had combined to form so well-educated, simple, healthful, and innocent a child of nature as her he gazed upon. He compared her with Lady Mona, and others whom he knew, and sighed to think how the world and bad example might sully the purity of youth, while the sight of natural objects, holy living, and simplicity could thus beautify and even sanctify it.

"I will settle near them, and spend my money amongst the poor," he thought. "Adam Perceval can live with me, and these young people can cheer our old age. Why is one man blessed with children, while another is deprived of them? How calmly and innocently she sleeps!"

Daisy little thought how intently and lovingly she was watched, or by whom. She was still sleeping when Carad returned, and found Sir George with her. At first he felt anger at the interloper, but the soldier's imperative "hush!" dispelled it. He did not, however, choose that Daisy should be subjected to longer surveillance, so he aroused her by a light touch, and her name. She started, and blushed at being so surprised, but Caradoc at once engaged her attention and Sir George's by telling them that Lady Mona had enquired for them, and wished to see them.

"Her Ladyship is only nervous," he said; "Miss Manent is with her, and Morris, as of old; but she has not yet seen the earl, who keeps resolutely to himself. Her feelings will not kill her, though she is grieved for her brother's death. I suppose she is heiress now he is gone, and thinks of her inheritance; but Craigavon is entailed on the male line, and the earl is the only masculine representative of the family, so he can do what he likes with the property. I always thought Lady Mona selfish."

"She has been so unnaturally brought up," remarked Sir George, glancing at Daisy; "all young people are not trained in pure morals and pure air!"

Then he gave them the account of his meeting and reconciliation with Ap Adam, suppressing only that they had both loved the same lady. He mentioned casually, the fact that they had not met since his marriage and second departure to India, which drew from his hearers the exclamation, "Married, sir! we thought you single."

"Ah, did not Perceval tell you? No; of course not, since he ignored me altogether. I have been many years a widower, having lost wife and child. I believe my friends have nearly forgotten the fact that I was once married, and . . . but my past sorrows are no topic for Harvest Homes so we will rejoin your mirthful guests."

Sir George and Daisy rose simultaneously. She moved to his side, and fixing her eyes full of a new sympathy, upon him said, feelingly, "Oh sir, if only you lived near Brynhafod, you need not be solitary, for, indeed, we all love you!"

"Thank you, my dear, perhaps I may," returned Sir George, taking Daisy's hand.

Caradoc looked on, a strange emotion in his heart.

(To be continued.)

THE CHRISTIAN PRIESTHOOD.

He believed that this was a true picture, chiefly in the very words of the New Testament, of the primitive Christian Church, and the relations of its pastors to the people yet. "I have said nothing

thus far on that aspect of the clerical office, which is commonly called by the name 'sacerdotal;' and here my task is undoubtedly more delicate and more difficult. I would remind you, first, that the clergy were ambassadors for God to man. 'Now, then, we are ambassadors for Christ, as though God did beseech you by us' (2 Cor. v. 20). Their special commission was to preach, or, more properly, to herald, the kingdom of the Messiah; to declare that God had reconciled all to Himself, and to pray men to be reconciled to God. Thus, then, from the side of Heaven, they might be said to stand between God and man, as a herald or ambassador stands between a king and the nation to which he is sent, but it was not in any way to keep God and man apart, but to declare that God had come to man, and to ask man to go to God. Looking at the other side, the side of man, the clergy were not so much mediators as leaders—spokesmen of the people. We are told that the whole Church of Christ is a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Peter ii. 5); the Christians are a chosen generation—a royal priesthood (verse 9); that Christ 'has made us unto our God kings and priests' (Revelation v. 10). This, indeed is by no means an argument to disprove the priestly office of the clergy, for it is the Old Testament language concerning the Jewish people adapted to the New Testament to Christians; and as the Jews, though a kingdom of priests, had yet a peculiar priesthood, so certainly it may be with Christians. Yet it does throw light on the nature of these offices which the Christian clergy fulfil on behalf of the laity. The whole Christian Church is a great priestly kingdom. Every Christian is anointed to be a royal priest. The whole Christian society is a kingly priesthood. The High Priest is Christ. Every Christian, therefore, may come boldly through Christ to the throne of grace. Yet, in the public services of the Church, it must be that one should lead its worship, and that one always has been, as it had been before in Jerusalem of old, a specially consecrated servant of God. In his own name, and in the name of his people, he offers up the worship of the sanctuary—not as having more right of access than others—not as holier than they—not as substituted for them, or as doing a work which they cannot do—but, as going before them, leading them on, and joining with them. And I think that this is not only true, but was ever held to be true of all public worship of Christians. The highest act of Christian worship is unquestionably the celebration of the Holy Communion. It was the regular Sunday service of the Church. We do not even know that there was any other public service on Sundays at all. Every Christian was present at it, every Christian joined in it, every Christian partook of it unless he was under penance or excommunicated. It had many purposes, the two chief being—1st, that Christ's death and sacrifice should be kept in a special memorial, told out to man and pleaded before God—and, 2nd, that the believing soul should be fed with the spiritual food of Christ's Sacred Body and Blood. Now, in this most characteristic and most frequent service of the Church, the presbyter, or priest, was emphatically the mouthpiece of the people. He consecrated before them and on their behalf the broken bread and the out-poured cup, and he pleaded as one of them, their leader but not their substitute, the merits of the precious death which they were all commemorating. I would observe to you that in this, which is thought to be the most priestly office of the Christian presbyter, even the Roman Church and the canon of the Mass clearly guard the principle that the whole congregation of Christ's people performs this great service before God. You will, perhaps, see it, too, in a rubrical direction of our own Church; that, namely, in which it is ordered that the Bishop, if present, shall always pronounce the absolution and the blessing—the highest acts of ministerial authority; but he is not enjoined as of necessity to consecrate, consecration being an act of the whole Church of God, and not merely of its chief rulers and pastors. I know that I am treading all along on controverted ground; but I think it can well be borne out by scripture and by history that the true relation of the clergy to the people was, first, that of paternal rulers, each guiding

his own little flock, his own district of the commonwealth, not as a worldly tyrant, but as a friend, an adviser, and an example; secondly, that of an ambassador from God to man; thirdly that of a leader and representative, offering up for and with the people the spiritual sacrifices which are acceptable to God by Jesus Christ. So far as all these offices were priestly, the presbyter may legitimately be called a priest. The whole Church is priestly, and so the Churches representative has without question a priestly character. But in any such sense as should signify a keeping of the people off from God, mysteriously shrouding the sacred presence from them, or arbitrarily dispensing His favour, in any such sense as this, the Christian ministry never was and never can be called a priesthood. This was the very pretension of priestly castes among the heathen; this is not the character of the shepherds of Christ's flock and the dispensers of His mysteries."

BISHOP OF WINCHESTER.

#### SACERDOTALISM.

The following remarks on this subject, were made in a recent charge by Bishop Harold Browne of Winchester, who is well known to be one of the most moderate Bishops in England:

Sacerdotal claims and proper resistance to them are not peculiar to any Church, or even to Christianity. At the present moment the very word 'sacerdotalism' seems the very war cry. I can hardly expect to say anything which may calm the passions or still the fears on either side; yet, perhaps, a little quiet thought might help to allay the tempest. Let us try to see what the real position of the clergy was in the primitive Church, and whether allowing for the difference of times, it may not be an example for us now. The Church of Christ, before the conversion of the empire, was of necessity, a little separate society, a close corporation, if you will; not repudiating any social duties nor any loyalty to existing governments, but still ruled by its own laws, subject to its own great King, and organized by its own officers. Under that great King, the clergy, without doubt were the presidents of that society. In the regeneration, in the new commonwealth of the Israel of God, the Apostles sat on twelve thrones judging the twelve tribes. Under them were presbyters, ruling Churches in the different towns, hamlets, and, again, deacons who exercised subordinate offices in the Church polity. There can be no kind of doubt but that thus the clergy had a paternal authority in the infant community. 'Let the presbyters who rule well be accounted worthy of double honour, especially they who labour in the Word and doctrine' (1 Tim. iv. 17). 'Obey them which have the rule over you and submit yourselves; for they watch for your souls as they that must give account' (Heb. xiii. 17). The rulers here spoken of are undoubtedly the elders of the Church, who are themselves exhorted 'to take heed to the flock over which the Holy Ghost had made them overseers, to feed the Church of God' (Acts xx. 28), 'to feed the flock of God, taking the oversight thereof' (1 St. Peter v. 2). They are described 'as ministers of (superetas Christon—workers under) Christ and stewards of the mysteries of God' (1 Cor. iv. 1), just as the Lord Himself had spoken of each of them, as 'the faithful and wise servant whom the Lord should make ruler over His household, to give them meat in due season' (St. Matt. xxiv. 45). Throughout the New Testament, elders, stewards, shepherds, overseers, rulers, are the titles bestowed on the ministers of Christ."

#### The Authority of the Clergy.

It was needless to add that, in the earliest Christian Fathers, signally Clement of Rome and Ignatius, the authority of Bishops and presbyters was very highly extolled and very earnestly insisted on. "It is singular that with all this and much similar evidence it should be argued now that the clergy were simply servants (not of Christ, but of the flock), the argument being grounded on one single text of Scripture, the words of St. Paul concerning himself, 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants (slaves,) for Jesus' sake' (2 Cor. iv. 5). Can it be that St. Paul, in the very epistle in which he most strongly insists on his Apostolical

authority, in which, after having excommunicated the incestuous man, he restores him in language the most remarkable to be found in Scripture, saying that he restored him and forgave him in the person of Christ (2 Cor. ii. 10), in which he threatens to come back to the Corinthians, armed with Christ's commission to punish those who had sinned in his absence, saying, 'If I come again I will not spare' (2 Cor. xiii. and context)—can it be, I say, that thus St. Paul speaks of himself as a slave of the Church in any other sense than that which his words naturally mean—viz., that his whole aim is to exalt Christ, and that, to this end, he was willing to be a very slave to Christ's people? The faithful shepherd serves his flock. The good king serves his people. It does not follow that he does not guide and govern. Even Jesus was amongst us as one that serveth, yet He was the Christ of God—anointed to be Priest and King. I repeat, then, that no candid reader of the New Testament, and of Church history, can doubt that the Bishops and presbyters, in the earliest ages, were the leaders and governors of the Church, of that spiritual kingdom which Christ had founded, and over which He Himself reigned as supreme. It was to strengthen them for this authority that He committed to them the keys of the kingdom, the power to bind and to loose, to forgive and to retain sins—a power which they constantly exercised, admitting men into the kingdom by baptism, excluding them from the kingdom by excommunication, restoring them to the kingdom again by absolution. It is true that on the first order of the ministry, the Apostles, and afterwards the Bishops, this authority, as it was conferred by the Lord Jesus, so was it believed specially to vest. None was baptised into the Church but by the Bishop himself, or by his immediate direction, no one was ever excommunicated but by his sentence. Still the presbyter, in the absence of the Bishop, ruled in his name and in his Master's name; and in his presence, they formed his Council. The Church in those early days was one of the most highly organised societies that the world has ever known. If it had not been so, it would soon have gone to pieces, and could never have made the marvellous progress of which we read. If we inquire into the workings of every successful Missionary Society of the present day, we shall learn that its Missionaries in like manner find it of the most vital necessity to establish strict discipline, and high organization in every little village or district in which they have brought converts to Christ. Without it their labors would soon be lost.

—Among the 'Indians' in Niobrara alone there has sprung up in the last fifteen years 'a mission whose short history has witnessed the baptism of over two thousand two hundred persons; the confirmation of nearly one thousand; the erection of fourteen churches, of three boarding-school buildings, and of five parsonages; the admission of sixteen native candidates for Holy Orders; and the ordination of six natives to the sacred ministry. To-day the staff of workers numbers twelve clergymen, twelve catechists, and twelve women-helpers. There are one hundred and twenty children gathered in boarding-schools, and about six hundred in actual attendance at day schools, and congregations of Indians assemble every Sunday in nineteen different churches and chapels.'

—TINNEVELLY.—More than 16,000 natives of Tinnevelly and its neighborhood in South India have applied to Bishop Caldwell for Christian instruction with a view to baptism. The Society for the Propagation of the Gospel is requested to employ seventy native Catechists to instruct them, and to send out ten additional clergymen. For their support for five years a sum of £20,000, or £4,000 per annum, is requisite. The Society solicits offers of personal service from your clergymen, and contributions from all who desire the spread of the Gospel in India. The employment of a certain number of Catechists have already been authorised by telegraph, and the number will be increased as funds come in.

—Dean Close, in a letter to the *Times* on the subject of Church patronage says: If livings were all in the gift of Government, a political cast would

be imparted to them; if they were all at the disposal exclusively of the bishops, I will not, as a subordinate dignitary, venture to suggest what might be the consequence either on the bishops or to the clergy or to the parishoners; if all were in the hands of the Universities and Colleges, we might have learned men and scholars, but very questionable parish priests; were all in the hands of individuals, it would be a chapter of accidents; if in the parishoners and congregations (the worst of any mode of appointment), chaos or the deluge would surely follow. Excepting the last named, I rejoice that so many channels are open to the gifted, the deserving and the laborious clergy, by which they may pass from the rank of stipendiary curate to that of rector, vicar or incumbent.

#### SPRING TIME OF THE HEART.

Nine parts out of ten of your griefs are cured the moment you accept with cheerfulness the lot which God has appointed you in this life. Nine hundred and ninety-nine parts out of a thousand, of human trouble, are only rebellion; and the moment a soul says, "God, Thy will be done," that moment its trouble is over, and the time of the singing of birds has come to it. Some of God's most heroic soldiers are bedridden ones. Look at that sweet child of eighteen, full of aspiration and hope, to whom has been denied, not loving father, not loving mother, not sisters and more than anxious brothers, but health. She has made a weary fight for one year, for two years, for three years, and at last she says, "If God has planted me to grow as a nightshade here; if I am to be a flower in the forest, that knows no sun; if it is here that God wants me to show patience and zeal, then I am content with my lot, I accept it, and I will ask and expect nothing more. Let this be my sphere of duty, and let my life be spent on the bed, the couch, the cot, if God wishes it. If sickness be God's will, even so. His will be done, not mine." The time of the singing of birds has come to such a heart. To such a heart spring has come, and summer is not far off. Such I have seen.

THE ENGLISH ANTI-TOBACCO SOCIETY.—This Society, after the exertions of ten years, numbers 705 members, "but 105 are in arrears with their subscriptions." This does not appear to be a very flourishing condition of things; and if we may judge from the really small number of its members when compared with the vast number of those who smoke, the indulgence in tobacco is likely to continue for a long time to come. The failure of the Society is probably due to the absurd way in which they often attempt to enforce their doctrines. To tell anyone that he should leave off smoking because it is "unchristian" is simply absurd and we still maintain that the vices of society—if tobacco smoking is one of them, it too—must be eradicated by the higher education of the masses. Such stuff as the following does more harm than good: "How can anyone deny ungodliness and worldly lusts and yet be a slave to this pernicious weed."—*Medical Examiner*

—For the first time in Holland the degree of Doctor of Medicine has been conferred upon a woman, Miss Aletta Jacobs, a lady whose intention to practice in medicine at Amsterdam is announced.

#### MARRIAGES.

At Barton parsonage, on the 29th May, by the Rev. G. A. Bull, James Bell to Miss Margaret Ann Temple, daughter of Richard Temple of Glanford.

At Holy Trinity Church, Barton, by Rev. G. A. Bull, on April 17, John Vaustone, to Frances Brice (widow), both of Galt, Ont.

#### DEATHS.

May 15th, John Edward, only surviving child of John E. and Julia Warner, Pugwash, N.S., aged 14 months. (Diphtheria.)

May 15th, at Taunton, Mass.; aged 25, Margaret, daughter of Mr. John Saxtoris of Pugwash, N.S.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

PHOTOGRAPHY.

J BRUCE & CO.,

118 KING ST. WEST, (opposite Bossin House) TORONTO.

Photography in all its branches unequalled by any other house in the Dominion for artistic beauty. Paintings in Oil, Water Color, Crayon, Indian Ink, &c., in the highest style of the art. Liberal discount to Clergymen & Students.

ESTABLISHED 1840.

Turnips

Superphosphate or Bone Dust will increase the yield 50 to 100 per cent.

Send for circular.

PETER R. LAMB & CO., MANUFACTURERS TORONTO.

BLYMYER MFG CO BELLS

Church, School, Fire-alarm. Fine-toned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

THE DOMINION CHURCHMAN

IS AUTHORISED AND SUPPORTED BY THE

BISHOPS, CLERGY AND LAITY OF THE CHURCH.

It maintains Church principles. It discusses all subjects of interest to Churchmen. Its columns are free and open to Correspondents.

The CLERGY should see that the CHURCHMAN circulates throughout their parishes, because its interests and theirs are identical. There can be no active Church life without full sympathy with the working of other parishes and dioceses.

Every MEMBER of the Church should take the CHURCHMAN, seeing that it will contain an account of the most interesting topics of the day. Children will find good, wholesome, and attractive stories in it. It may be put into the hands of any member of the family with safety.

The DOMINION CHURCHMAN provides a reliable Church newspaper which is an increasing want of the present day. Those who value definite Church teaching will help us by getting their neighbors and acquaintances to subscribe. Our success is the success of the whole Church.

The DOMINION CHURCHMAN is not a sectarian paper. It is not a party paper. It is not a diocesan paper. In brief, it is the only paper published in the sole interest of the Church, for the whole of Canada.

It is sent from the office of publication for \$2 per annum in advance; \$8 per annum if not in advance.

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

Address Editorial Matter, Remittances, and all Business Correspondence to

FRANK WOOTTEN,

Publisher and Proprietor,

P.O. Box 2530.

Over the Synod Rooms, Toronto St., Toronto.

CHRISTMAS GOODS.

a fine assortment or the season's trade of WATCHES, GOLD and SILVER,

Chains, Locketts, Necklets, and a great variety of other kinds of Jewelry,

CLOCKS AND ELECTRO-PLATED WARE

consisting of

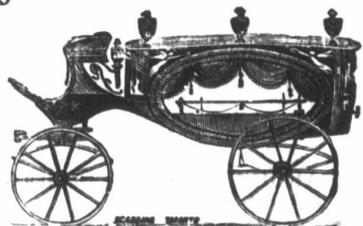
TEA SETS, SALVERS, CARD & CAKE BASKETS,

Epergnes, etc., entirely new (no old bankrupt stock at discount prices), at moderate prices, and warranted of the finest quality;

W. WHARIN,

23 KING ST. WEST TORONTO.

J. YOUNG.



UNDERTAKER, 361 Yonge Street, Toronto.

Anstie Bros. & Company,

226 Dundas Street London, Ont.

AND

36 King St. East,

At Lyght's Book Store,

Hamilton, Ont.

Sole Agents in Canada for

KIMBALL & MORTON'S

IMPROVED

Sewing Machines

Importers of and dealers in

Wax Thread and "Elastic" Sewing Machines.

Agents for the

FRANZ & POPE

Knitting Machines

Agency for the celebrated

BUTTERICK PATTERNS

of Garments of every description.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President... The Lord Bishop of Toronto. This School offers a liberal education at a rate sufficient only to cover the necessary expenditure...

The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates perfect, and the grounds spacious and well-kept.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline...

The Scholastic year is divided into four Terms of ten weeks each. Trinity Term begins Monday, April 22.

Fees per Term, \$5 to \$18. Additional for boarders \$45.

Apply for admission or information to MISS GREER, Lady Principal, Wykeham Hall, Toronto.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS.

Under the management of Mrs. and the Misses Logan, late of Hamilton.

The School will re-open after the Christmas Holidays, January 15th, 1878.

Circulars on Application.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Trinity Term will commence on MONDAY, APRIL 29, 1878.

Terms (inclusive) \$225 per annum. Twenty Bursaries for the sons of the Clergy.

A copy of the Calendar will be sent upon application to the REV. C. J. S. Bethune, M.A., Head Master.

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes.

ANNUALS.—VOLUMES FOR 1877.

- The Adviser, 25 cents. Band of Hope Review, 30 cents. British Workman, 45 cents. British Workwoman, 45 cents. British Juvenile, 45 cents. Child's Companion, 40 cents. Child's Own Magazine, 30 cents. Cottages and Artisan, 40 cents. Children's Friend, 45 cents. Chatterbox, 30 cents. Infant's Magazine, 45 cents. Kind Words, 30 cents. Little Wide Awake, 30 cents. Peep Show, 30 cents. The Prize, 45 cents. Sunday at Home, \$1.75. Leisure Hour, \$1.75. Sunday Magazine, \$2. Good Words, \$2. Quiver, \$2.

FOR SALE BY JOHN YOUNG, Upper Canada Tract Society, 108 YONGE ST.

DOMINION CHURCHMAN READING ROOM,

11 York Chambers OVER THE SYNOD ROOMS,

A FREE READING ROOM

Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file.

Office hours from 9 a.m., to 6 p.m. FRANK WOOTEN, Proprietor and Publisher.

TEAS! TEAS!! TEAS!!!

Fresh new crop of Teas at the Empress Tea Store; also, a fine stock of GROCERIES.

Try our 65 cts. per lb. mixed Tea. SELBY BROS., 527 Yonge St.

ALGOMA MISSIONARY NEWS and Shingwauk Journal.

Published Monthly. Price 35c. pr. annum mailed

By subscribing for the above paper, you will gain information about our work, and help to support our cause, and afford us the means of teaching our Indian boys a useful trade.

Address—REV. E. F. WILSON, Sault Ste. Marie, Ont. Send postage stamps.

MISSION LEAFLETS.

The following progressive set of Leaflets and Prayers for distribution in connection with Mission Work can be supplied at 40 cents a hundred of each, postage included.

- No. 1. Living or Dead. 2. Jesus Christ the Friend of Sinners. 3. What is this Mission? 4. Are you Satisfied? 5. A Prayer for use before the Mission. 6. A Prayer for use during the Mission.

Apply to REV. H. L. YEWENS, Mount Forest, Ont.

GLOVER AND TIMOTHY THRASHER FOR \$30

I warrant by the application and use of my Clover Thrasher Attachment, to convert any Thrashing Machine into the Best Clover and Timothy Thrasher in existence.

Wanted a good Agent in every Co. in Canada.

ESTABLISHED 1852. MUSIC EMPORIUM. P. GROSSMAN, wholesale and retail dealer in Music, Musical Instruments, and Strings for various Instruments.

THE NEW YORK SINGER SEWING MACHINES

ALWAYS TRIUMPHANT.

AT PHILADELPHIA IN 1876, Two Medals of Merit, Two Diplomas of Honor,

besides the PEOPLE'S GREAT VERDICT for 1876, when we sold 262,316 MACHINES,

being 153,022 MORE MACHINES than any other Company sold.

WITHOUT BRASS TRADE MARK On Arm of Machine.

Warranted to outwear two of any other make.

ASK YOUR AGENTS FOR NEW YORK SINGER,

and take no other. The Singer Manufacturing Company, 22 Toronto Street, Toronto, Ont.

R. C. HICKOK, Manager.

UNION MUTUAL Life Insurance Co'y.

ASSETS..... \$10,000,000 SURPLUS OVER LIABILITIES..... 867,653

PREMIUMS RECEIVED FOR TEN YEARS \$14,308,916 DIVIDENDS TO POLICY HOLDERS..... 447,547 RATIO..... 24.99 per cent.

J. H. McNAIRN, General Agent, Toronto St., Toronto.

A SITUATION

is desired by the daughter of a clergyman, to Teach one or two young Children.

She can take charge of an organ, and is willing to be useful in the Sunday-school, etc. A congenial home with Church privileges the first desideratum.

Address M., Rectory, Pugwash, N.S.

TORONTO Fuel Association, G. & J. KEITH, Proprietors,

Offices—124 King Street East, and No. 1 Union Block, Toronto Street.

Coal of all kinds always on hand. City orders promptly delivered. Orders from country dealers will receive prompt attention.

Quotation given on application. Yard—Esplanade St., near Nipissing station.

TORONTO STEAM LAUNDRY. LACE CURTAINS, WINDOW BLINDS,

got up in a superior manner. Cor. Bay and Wellington, or orders left at 65 KING ST. WEST.

BIRD CAGES. A large assortment selling cheap

Toronto Wire Works 116 King Street West. W. H. RICE.

J. W. ELLIOT, DENTIST, Nos. 43 and 45 King Street West.

Over E. Hooper & Co's Drug Store, TORONTO.

REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

THE British American Assurance Co., FIRE AND MARINE.

Incorporated 1833. Head Office: Cor. Scott & Front Sts., Toronto.

BOARD OF DIRECTION. Hon. G. W. Allan, M.L.C. Hugh McLennan, Esq. George J. Boyd, Esq. Peter Paterson, Esq. Hon. W. Cayley. Jos. D. Ridout, Esq. Peleg Howland, Esq. John Gordon, Esq. Ed. Hooper, Esq.

Governor—PETER PATERSON, Esq. Deputy Governor—HON. WM. CAYLEY. Inspector—JOHN F. McCUAIG. General Agents—KAY & BANKS. F. A. BALL, Manager.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never overblowing. Numbers having been tested for the last four years, are now proved to be a most decided success.

For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed.

Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P.O. Box 270.

BUCKEYE BELL FOUNDRY. BELLS

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANUZEN & TIFT, Cincinnati, O.

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

M'SHANE BELL FOUNDRY manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free. HENRY McSHANE & CO., Baltimore, Md.

A FARM AND HOME

Now is the time to secure it. Only FIVE DOLLARS for an Acre of the BEST land in America. 2,000,000 ACRES in Eastern Nebraska now for sale. TEN YEARS' CREDIT GIVEN; INTEREST ONLY SIX PER CENT. Full information sent free. Address O. F. DAVIS, Land Agent U. P. R. R., OMAHA, NEBRASKA.

COOPERS' are showing the choicest goods in

WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS.

Scarfs, Ties, and Umbrellas. MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

A Large Stock to Select from. Liberal terms to the Clergy. 109 YONGE STREET, TORONTO.

CANADA STAINED GLASS WORKS, TORONTO.

MEMORIAL WINDOWS, and every description of Church work executed. Designs and estimates furnished. JOSEPH McCAUSLAND.

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES, DWELLINGS, PUBLIC BUILDINGS, &c., &c.,

In the Antique or Modern Style of work. Also, MEMORIAL WINDOWS

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

WOLVERHAMPTON HOUSE.

WM H. SPARROW, Importer and Dealer in General House Furnishing Goods, Stoves, Grates, Willow, Wooden and Hollow Ware, Chandeliers, Kerosene Lamp Goods, Oil, etc.; Manufacture of Water Filters, Refrigerators, Meat Safes, Children's Cans, Platinised Tea and Coffee Pots, Urns, and every description of Tin, Sheet Iron, and Copper ware. No. 87 Yonge Street, Toronto, Ontario.

S. R. WARREN & SON, CHURCH ORGANS.

Factory—47 & 49 William St., Montreal. Builders of all the largest organs and any number of small ones throughout the Dominion. Specifications promptly furnished on application.

GURNETT & CO., Financial, Commission, Estate Agents, &c.

Persons having money in small or large sums for which they seek investment, or having stocks, lands, (city or country), &c., to sell or exchange, or wishing to buy, will do well to call or communicate with us. Estates managed, loans negotiated, rents collected, &c., &c. Business promptly attended to. Charges moderate. Equity Chambers, No. Adelaide St. E., near Post Office.

H. J. MATTHEWS & BRO. NO. 93 YONGE STREET. GILDERS,

PICTURE FRAME & LOOKING GLASS MAKERS, AND IMPORTERS OF Fine Engravings, Chromos, Photographs, Illuminations, General Fine Arts Goods.

Trout & Todd Printers, Church St., Toronto

S. Bar T. H. J. BAI JAI M. Solv. HUB. S. A. M. No. W. F. W. P. D. 22 A wort Cole F. 56 P. 4 Rec Sati P. the "Tea know well man ran For Prit D. C. 39. Pur H. C. BOOTS & SHOES.