

Dominion Churchman.

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[No. 5.

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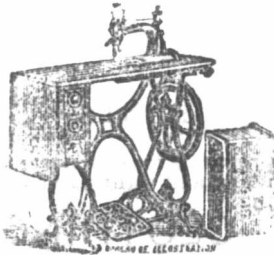
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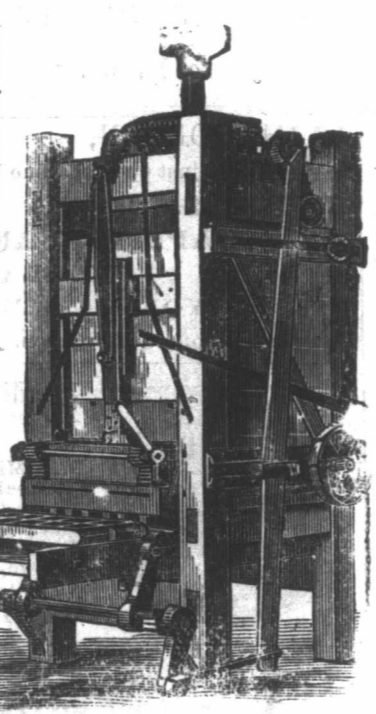
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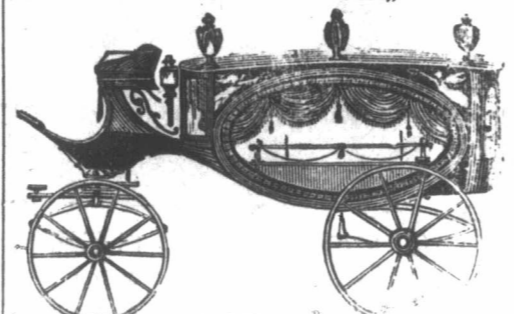
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THE WEEK.

MANY of our readers who take an interest in matters relating to music, and who have not lost their interest in the Mother Country, will be glad to learn that the Bishop of Worcester has given his decision, as to the revival of the festival in the cathedral there in its former shape. His Lordship decides that Oratorios shall be given in the cathedral as heretofore, and he also decides that they shall be preceded and followed by a form of religious service. One of the most important points about which there has been a great deal of controversy—the admission of the public to the cathedral—the bishop decides that it shall be by cards obtainable from the secretaries or agents of the Festival Committee, who will issue them to subscribers to the fund for defraying the expenses of the festival. The list of subscriptions to this fund is to be kept open until the time fixed for the commencement of the service. If the Dean and Chapter contribute £500 to the fund, as they proposed, they are to have a corresponding number of cards of admission. The whole available space in the nave, nave aisles and transepts, is to be reserved for the use of subscribers, the choir and its aisles are to be placed at the disposal of the Dean and Chapter. His Lordship, in concluding his judgment, expresses “a hope that it will insure harmonious action, and that a festival may be provided which shall promote the great objects which both alike desire—the cultivation of sacred music, the enjoyment and edification of man, and the honor and glory of Almighty God.”

However effete the Turkish power may be in the East, considered either with reference to statesmanship, diplomacy, or ability to utilize the resources of the country in time of war, we must not suppose it altogether stripped of vitality. Nor may we be much surprised if some curious and even startling developments of natural character, hitherto unexpected, should manifest themselves among a people who can sometimes be aroused to an extraordinary degree of activity. When the idea of a Turkish Parliament at Constantinople was first spoken of, every one imagined it was going to be the most perfect mockery ever seen of constitutional government, and the most shadowy attempt ever heard of, to reproduce and transplant into their country the liberty enjoyed by some other States. It appears, however, to have turned out to be anything but the subservient engine of State policy which was so generally expected. The present perilous state of affairs in that unhappy country has recently given occasion to a succession of energetic and unsparing debates in that novel assembly. The whole blame of the failure of the war has been thrown upon the Administration. An address to the Throne was proposed in the interest of the present Govern-

ment: but the opposition to the recent action of the Porte was so strong that an amendment to the Address was carried in the face of a large opposing influence; and both the Grand Vizier and Mohamed Damad Pasha, the Sultan's favorite brother-in-law, were driven to tender their resignation. The Ministers of War, Marine, and Foreign Affairs, were called upon to explain the faults of their Administration. Server Pasha also made a statement to the Chamber of Deputies, announcing that every effort had been made by the Government to interest European powers in behalf of Turkey, but in vain; and that it was idle to entertain any hope of an alliance. Turkey was completely isolated, and therefore it became necessary for her to determine alone how she could best bring the present war to a close.

It might, on a first consideration, be supposed that a language with scarcely any literature at all would be entirely forgotten by everybody when it had ceased to be spoken for a hundred years or more. This, however, is not the case. The influence of a dialect used in a particular neighborhood not only gives names to the various localities, the rivers, hills, and towns of the district, but it leaves for a long time afterwards its distinct and unmistakable impress upon the spoken language which has succeeded it. A meeting has recently been held at St. Paul's, near Penzance, to commemorate the centenary of the death of Dolly Pentreath, who is described as the last person who spoke the Cornish dialect of the Keltic language, other dialects of which are the Gaelic in Scotland, the Manx in the Isle of Man, the Erse in Ireland, the Breton in France, and, some add, the Basque in Spain, as well as that spoken at the mouth of the Elbe in Germany. No relics of Cornish are known to be older than the thirteenth century, and now, with the exception of some local names and some words of ordinary intercourse, it is extinct. At the centenary meeting an explanation was given of the position of Cornish in the Aryan family of languages, and of its closest relationship to the Breton and Welsh. The relics of Cornish literature are not numerous. The principal of those still remaining are Beunan's Meriasek, a drama describing the life of St. Meriasee, of Camborne, and the final struggle between heathenism and Christianity in West Cornwall; some miracle plays on the origin of the world, the Passion, Resurrection, and Ascension of Christ, the general Resurrection, and a few others.

The probabilities are that, by this time, peace in Europe has been almost secured. Turkey is most likely convinced that, single handed, she cannot at present cope with Russia. And when a nation has made a brave resistance to an enemy, sufficient to shield it from the charge of pusillanimity, it can honorably submit itself to the inevitable. It appears to be certain that, the other day,

the British fleet sailed to the mouth of the Dardanelles, which was not a very long trip; but it is equally certain that the fleet immediately sailed back again to Bersika Bay. Austria and Russia seem to be in accord with each other, the latter power having assured the former that Austrian “interests” shall sustain no loss; and Prussia, or we should say Germany, has indicated that the terms of peace will have to be submitted to European supervision; which is pretty much what England has contended for. Some false news appears to be occasionally circulated in Constantinople, apparently for the purpose of inflating the ardor of the war party in England. It is said that the story of the Russians advancing past Adrianople while peace negotiations were going on is an instance of this kind. It is rumored, although one can scarcely believe it to be true, that the British Government became alarmed by these reports, that consequently the orders were given to fleet to enter the Dardanelles, and that of it was to proceed to the Golden Horn. Arriving there, marines, etc., were to land; but that finding the rumors to be false, the order was countermanded, just as the fleet approached Gallipoli. Whether Russia will consider the entrance into the Dardanelles as a breach of the Treaty of Paris remains to be seen. The Porte is said to have protested against it, but that protest was disregarded by Great Britain. Sir Stafford Northcote stated, in the House of Commons, on Monday evening, that the order to the fleet to return to Besika Bay was issued because it had come to the knowledge of the British Government that it was understood the question of the passage of the Dardanelles was to be submitted to a European congress.

A curious incident in Central African history has just been reported on pretty reliable authority. The latest news from the Lake Regions is that King Mtesa, soon after the arrival in Uganda of the first Christian Missionaries from England, hoisted what his Majesty was pleased to designate “the Christian flag.” This step which it is remarked may either have meant his conversion to Christianity or only a change in his political alliances, appears to have displeased the Egyptians, who ordered the flag to be taken down. The order, up to the date of the latest advices, was however disregarded. Should further steps be taken by the Khedive to compel the King of Uganda to renounce the Cross for the Crescent, surely a remonstrance from the English Government, though rather an unusual thing perhaps of late years, would scarcely be considered to clash with any “British interests.”

The Pan-Anglican Synod has been fixed to meet at Lambeth Palace on the 2nd of July, and is to continue its sitting for nearly a month, so that we trust a decided conclusion will be arrived at in reference to some important practical questions which are of general

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30, Toronto.

interest to the whole Church. The first week is to be devoted to preliminary discussions on subjects which during the second and third weeks will be given to special committees for consideration. The fourth week will be occupied with the reports of the Committees and discussions thereon. The following subjects have been selected for discussion: 1. The best mode of maintaining union among the various Churches of the Anglican communion. 2. Voluntary boards of arbitration for Churches to which such an arrangement may be applicable. 3. The relations to each other of missionary Bishops and of missionaries in various branches of the Anglican communion, acting in the same country. 4. The position of Anglican chaplains and chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity, and the best means of dealing with them. 6. The condition, progress and needs of the various Churches of the Anglican communion." This appears to be the extent of the programme as at present announced. Other subjects will probably be discussed during the sittings of the Synod, which promises to be of much more interest and importance than the former one.

As far as is known at present the Russian terms of peace, which will no doubt in the main, be pretty nearly acceded to, are, first, that Bulgaria including a portion of territory to the south of the Balkans, is to have some kind of independent government, more after the manner of that established in Lebanon than on the plan of the Conference. This condition, which we have always understood was the main object of the war, might we imagine, have been secured without any war at all, if the Conference had only insisted on it, when it was sitting at Constantinople. Can we be wrong when we say that the Conference, and England especially, was blamable for not insisting on it? The next condition of peace is that Russia shall be paid by Turkey somewhere about a hundred million dollars as a war indemnity. That is simply absurd, because it only means a slice of Turkish territory, inasmuch as the Turkish treasury does not possess one cent's worth of money. But another article of the conditions provides that Batoum shall be ceded to Russia; and that Ardahan, Kars, and Bayazid shall be held until the indemnity is paid. Servia and Roumania to be independent without compensation, the latter ceding part of Bessarabia to Russia; Montenegro to receive Antivari, Niesics, Spuz, and a portion of territory bordering on Lake Scutari; Bosnia and Herzgovina, to be assured of protection, reforms, and Christian government; security to be given for the better government of other Turkish provinces, and part of the Russian army to embark for home at Constantinople. The latter arrangement, it may be presumed is to gratify Russian vanity; the other terms of peace are not quite so disinterested as Russia originally pretended; although perhaps they are rather more so than many people expected. It is said that Austria demands some modification of the terms and although the Porte still refuses to

communicate the exact nature of them to England, it is believed that they must be submitted to her Government before they are finally settled.

The death is announced of Canon Mozley, one of the few first-class sermonizers in England, and altogether a remarkable man. He was author of "A Treatise on the Augustinian Doctrine of Predestination," published in 1855, and of "The Primitive Doctrine of Baptismal Regeneration," in 1856, his object being to endeavor to reconcile the two. He was perhaps best known by his "Eight Lectures on Miracles, which formed the Bampton Lectures for 1865. In 1871 he was nominated to the Regius Professorship of Divinity in the University of Oxford. The *Guardian* says: "Whatever may be thought of the arrangement of the Bampton Lectures on miracles, it cannot be denied that they lifted the discussion to the level which it ought to occupy; the ablest of his opponents have acknowledged the lively grasp which he had of the question; and when they have dwelt on his unfamiliarity with the facts of science, they have really evaded the force of his appeal to that reason on which science itself must rest. His earnestness and his power gave a new interest to the argument; he equally impressed Professor Tyndall and the unceremonious disputants of the *National Reformer*". * * * "The younger men listened to his lectures without knowing, many of them, the unusual excellence of their teaching. But if the younger men missed it, it was not missed by older men, more capable to measure originality and power, and to judge what he laid before them. He became a teacher of teachers; he discussed with a class of tutors the graver difficulties presented by the thought of the time; and a specimen of these lectures has been presented to us in the last published of his volumes, a volume which he could not himself revise, on the moral difficulties of the Old Testament, "the Ruling Ideas," as he called it, "in early ages." His place, too, as professor, was in the University pulpit. How he taught there the volume of sermons which so astonished the world, sufficiently shows; though it seems that many of those who heard the sermons preached hardly appreciated them adequately, till they read them in print."

THE FOURTH SUNDAY AFTER THE EPIPHANY.

ANOTHER manifestation of the unshared, the unapproachable glory of Christ, is brought before us in the Eucharistic service of to-day. Not only is He declared by His acts of Divine Majesty to be the Saviour of men; but He is shown to be their Deliverer from every danger as well as the Saviour of the diseased and the infirm from the bodily afflictions to which human nature is liable. Not now a leper or a paralytic but the strong forces of the natural world, as well as the powers of the supernatural, are brought to feel His omnipotent energy, showing to the men of that generation that all power was given for us to Him both in heaven and earth.

These miracles as well as the rest were full of mercy and goodness. Their object was to confirm His disciples' faith and to convince the world that He was the promised Messiah sent to be the Redeemer of sinful men; to confirm the divine origin and nature of the doctrine He taught and to allow mankind no excuse in rejecting it; and the latter miracle given in the gospel now under consideration was doubtless wrought in order to show that He had come upon earth to overthrow the kingdom of Satan. The epiphany or manifestation of Christ as the conqueror and destroyer of the devil is all the more conspicuously shown by the peculiar nature of the miracle; for His control over the movements of these debased spirits was more clearly seen from their entering into the swine unlawfully kept in that neighborhood than had the Saviour merely cast them out of the men possessed, and then allowed them to go beyond the range of human observation.

In addition to the remarkable manifestation of Christ, His power and his mission afforded by this miracle, we are taught to remember that Satan is still in an emphatic sense the god of this world, that his power to hurt the souls of men is as great as ever, and that although from the "oppositions of science falsely so called," it may be a fashionable thing in the present day to deny the existence of a personal spirit of evil, yet a belief in the existence of such a being at the head of his fallen crew will better help to keep the Christian on the watch against the wiles of that apostate spirit, who now rules in the heart of the children of disobedience, and whose malice doubtless increases in proportion as he knows that his time is coming to a close.

We may see also how the spirit of evil blinds the minds of his slaves that they should not see the things that make for their best interest, and that they should resist the means and let slip the opportunities of grace and salvation. The Gadarenes being so near to Galilee, only a little on the other side of a small lake had heard of the fame of Jesus, and probably as lovers of novelty and strange sights, may have desired to see so extraordinary a Personage, and have their curiosity gratified by a miracle. And when out of tender pity to their deplorable condition arising from their heathenish way of life He condescended to go over to them in the capacity of a Saviour and deliverer, and to give them a proof of His power and grace, he wrought a wondrous cure upon a fierce demoniac, yet all that his omnipotent energy and His infinite grace and mercy had to bestow were counted as nothing, if at the same time that they were the recipients of His blessings they might not be allowed to transgress the commandments of God and enjoy the sinful pleasures of the world. Surely the sad example of these Gadarenes in their confirmed attachment to the world and sin is as remarkable an illustration of the unhappy tendencies of human nature as any upon record. And yet Christians in the present day are guilty of even greater sin than they were, if they refuse to live

according to the privileges with which they are favoured. The Gadarenes had seen the Saviour but once on their coasts, and had but slender means in other respects to become acquainted with his power and goodness; whereas the guilt and the obstinacy of those who profess to believe in His eternal power and Godhead, and yet refuse to give up all for Him must be a thousand fold greater than theirs.

MISSIONS—THE MANIFESTATION OF THE CHURCH.

THERE can be no Epiphany of the Church where she confines her ministrations within her own borders. The thing is impossible. Even in the times of the Jewish Church, the exhibition of the true religion and worship was an object aimed at to a much greater extent probably than we oftentimes seem to imagine; and when the prophets look forward to the diffusion of the Gospel of the Messiah among the Gentile population of the world, they break forth into the sublimest strains of rapture in contemplating the future glory of Immanuel and the universal spread of the blessings of His grace.

In the sister Church of the United States, the subject appears to be taken up on the most correct and satisfactory principles. The *Spirit of Missions*, referring to the way in which they have taken the matter in hand, states: "Our Society is neither the Domestic nor the Foreign, but the Domestic and Foreign Missionary Society, and it comprises all the members of this Church. It is not competent therefore for any individual, any Parish, or any Diocese, to say, 'Here is so much to be done, that we cannot compass that which is there.' In the Appeal of the Board of Managers, a larger sum than usual for the work abroad has been asked for, because by the same great command that determines our duty in respect to Church work at home, we are just now called to aid those Christians in Mexico, who are reaching out to grasp the blessings which came to our fathers with the overthrow of Papal power, and a return to the faith and practice of a primitive and purer Christianity; and much more than this, we are bound to make the Epiphany a real and tangible matter to the 800,000,000 Gentiles who (to the shame of Christendom be it said) know nothing of Him in Whom 'was life; and the life was the Light of men.' Speaking of our duty in this regard, the Bishop of Albany has well said: 'These Missions are not foreign to us in any distance of duty or of sympathy; but only as they are Missions to those who are strangers to the covenants of God.' In a word, if any individual having contributed to the work at home rests satisfied, if any Parish having made an offering for Domestic Missions does no more, if any Diocese determines, because its own needs are great, not to look beyond; that individual, that Parish, that Diocese has adopted a policy which leads to the crippling of the Church's work abroad; and does react inevitably upon and cripple the Church's work at home."

In very truth, by our neglect in the impor-

tant duty of sending forth the Gospel of Christ, we ourselves shall come to want the joys of His salvation. The lamp of truth shall feebly burn that does not diffuse its light around. The candle that is put under a bushel shall be dimmed and extinguished by its own stagnant vapors. And, by our delay in the work in which we ought to be engaged with so much earnestness, the perdition of our brethren is increased by our negligence—the coming of Christ's Kingdom is retarded, and that by our fault. Have we any right, when we refuse to extend the blessings of the Gospel, the essence of which is universal love, have we any right to expect that its fullest blessings will be showered upon ourselves? When the Lord had used all His efforts to evangelize Jerusalem, by discourses, by miracles, by going out and in among them, He could not look upon their forlorn condition without tears; their miseries affected His tender heart. And can it be a matter of indifference to us when so many multitudes pass into eternity without an effort on our part to save them from perdition? Can it be a matter of indifference to us to know that, after all that has been done for us, so many hundred millions of our fellow-men fail to give glory to their Redeemer, and to send to Him their prayers unceasing, through the culpable negligence of the Christian Church? And should not some of the spirit of the Prophet Isaiah animate the breast of every member of the Church, when he said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth?"

THE LATE MRS. McMURRAY.

MRS. McMURRAY, wife of the Venerable Archdeacon of Niagara, whose death on the 17th was briefly noticed in the last number of the DOMINION CHURCHMAN, was no ordinary woman. She sprang from a noble race who, a century and a half ago held undisputed control over a large and important section of the great North-West.

She was the daughter of John Johnston, Esq., an Irish gentleman, highly educated and connected with some of the best families in the North of Ireland. He came to Canada about the year 1780 on the staff of Lord Haldimand, and being fond of hunting he was advised by friends at Quebec to go to the far west, where he would find it in perfection. On this advice he acted and found himself in the territories of Waubogieg, a celebrated chieftain and warrior, who had been present at Quebec with his braves when it surrendered to the British, and witnessed the death of General Wolfe. This great chieftain's territories extended from the Falls of St. Anthony to a point at the foot of Lake Superior.

Here the gallant young Irishman was arrested by the beauty of Waubogieg's eldest daughter, whom he soon afterwards married, and remained during a long life enjoying the society of his Ogibway relations, and the excellent library which he obtained from Eng-

land at a heavy expense, and never returning to Ireland except for a brief visit. After the death of Waubogieg (Whitefisher) the chieftainship of these immense territories descended to Mrs. Johnston according to the Indian law of descent. She was a woman of very superior talents and discharged the duties of this important office, aided no doubt by her able husband, with consummate ability.

Anxious for the education of their children Mr. and Mrs. Johnston sent the eldest daughter to England for her education, whilst Mrs. McMurray, the third daughter, was educated at Detroit. When in 1832 the Archdeacon was sent to the Sault de St. Marie as a catechist (being then too young for orders) Miss Johnston kindly acted as his interpreter; and when he returned in deacon's orders in the Autumn of 1833 she became his wife. After labouring at the Sault for six years and laying the foundation of the present extensive work there, they removed to Dundas in the Diocese of Niagara, where they lived much respected eighteen years. Here and at Niagara Mrs. McMurray entered heartily into every good work of the parish, greatly strengthening the hands of her devoted husband in every good work. Unfortunately at that time the laity had not learned to contribute to the support of the clergy, so that the leading clergy were obliged to keep boarding schools. Here Mrs. McMurray's sterling qualities had opportunities for usefulness; and many of those for whom she acted the part of a kind and tender mother will hear with deep sorrow of her death. At Dundas and Niagara she dispensed a most refined hospitality, presiding in her house with much grace and dignity. This is well remembered by the surrounding gentry who survive her; and the few remaining of the Western Clerical Association will never forget the delightful reunions which they were privileged to enjoy at the Rectory, Dundas. But her attentions were by no means confined to the upper class of society; but were extended to the poor and the destitute also, doing all in her power to alleviate their wants and soothe their sorrows.

Having lived long in the fear and love of God and in the faithful use of the means of grace, she was fully prepared to endure without murmuring the troubles and trials of life, and especially her long and painful illness; and at last in the possession of all her faculties, with mind serene and perfectly stayed upon her God, on the morning the 17th inst., surrounded by her relatives and kind friends, she commended her soul into His hand with a hope full of immortality.

Her funeral was attended, on Sunday the 20th, by a large concourse of sorrowing friends, whilst the services in the church were taken by the Rev. H. Holland, Rector of St. Catherines, and the service at the grave by her oldest friend then present the Rev. D. Shelton, Rector of St. Paul's Cathedral, Buffalo. Thus on the 21st anniversary of his entering on the duties of St. Mark's Church, Niagara, amidst the tears of heaven, was the Archdeacon called upon, in the providence of God, to part with one who had proved a good

wife, a tender and devoted mother, a wise counsellor and a faithful christian, till the resurrection morn, when the graves shall give up their dead and those long separated shall meet to part no more.

THE LATE MRS. FORSYTH.

ENTERED into the rest and joy of the paradise of God, at Hammond Vale, King's Co., N. B., on Tuesday morning, Jan. 15, Mrs. Elizabeth Forsyth, aged 73 years, relict of the late D. Forsyth, of the same place.

As a loving and faithful member of Church, and as an example of Christian charity and virtue, her life and death bore beautiful testimony to the power of living Faith, and her memory will be fondly cherished in the hearts of those who knew her in all relations of life.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

I. Baptism.

§ 1. *Introductory.* Religion is too important in the nature of the doctrines it teaches, and the sanctions to which it gives utterance to be lightly regarded, or to be thoughtlessly accepted. The fact that our ancestors held views of a particular character is no reason why we should hold the same views: on this principle we should now raise our axes and hammers to defile the decorations of our churches, or to break in pieces those instruments of music whose melodious strains send a thrill of holy joy through the hearts of sincere worshippers in the courts of the Lord's house, because, forsooth, some of our ancestors in the days of the Commonwealth were imbued with the fervour of Puritanical zeal, and with a dislike to an ornate style of architecture or of worship; on this principle we should still advocate the mummeries of the dark ages, and the superstitious practices that were followed in the Mother Country before the Reformation, because our ancestors in the times of their ignorance yielded a reluctant submission to the iron sceptre of the Romish bishop; and on this principle, we should still be worshippers of Jupiter and Venus, of Woden and Friga, and our altars should reek with the blood of human victims, because we are the descendants of a race, to whom those false gods were an object of worship, and who took delight in beholding the sufferings of their fellow men.

Religion, to be appreciated, must, as far as possible, be understood; to be understood, it must be examined into; and by a thorough examination of its principles and practices we shall accept it, not as a legacy from our forefathers, but as the honest conviction of our own understanding and judgment. The word of God, though claiming to be a revelation from Him who cannot lie, appeals to the reason of those it addresses, and urges them to make use of the power with which God has endowed them to investigate into the truth of its claims: St. Paul, when addressing the Corinthian believers on one of the deepest

mysteries of the Christian religion, says "I speak as to wise men, judge ye what I say." 1 Cor., x 15. Again and again, he urges those to whom he wrote to examine and to prove what he says; and our blessed Saviour himself, who spake as never man spake, appeals to the reason of his hearers, and asks, "Why, even of yourselves, judge ye not what is right?" (St. Luke xii 57.) It is then a duty we owe to ourselves, and to the cause of truth and religion, to study the subjects that are offered for our acceptance, and to investigate them fully in all their aspects, lest we should be drawn away from the truth by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive, or have our judgments led astray by the fervid appeals of those who darken counsel by words without knowledge.

§ 2. *Means of investigation.* In this investigation we are not left to steer out our course without rudder or compass; we are pointed by God himself to those aids by which our understanding will be enlightened, and our faith confirmed. Those aids thus pointed out to us are, *Reason, Antiquity, and the Word of God.*

1. God frequently appeals to *Reason* in his addresses to his people, and is not willing that even his own truths should be received by them, unless they are received and acknowledged by their reason, "Come and let us reason together," are not only the express words of God, but the rule by which his appeals to his sinful creatures are always influenced. A reference to the Acts of the Apostles, shews that the inspired teachers of our holy religion sustained the truth of their doctrines, not only by reasoning with the Jews out of the scriptures; (Acts xvii 2; xviii 4, 19), but also when contending with the Gentiles, who did not acknowledge those scriptures, they sustained that truth by an appeal to that internal property of the soul which goes under the name of reason; the philosophic Athenians, (Acts xvii 22), and the dissolute Felix (Acts xxiv 25), were alike argued with from their own knowledge of what the Divine Being requires from mankind, and the propriety of yielding obedience to those requirements.

2. In reference to *Antiquity* one of Job's friends spake words of truth and soberness, when he counselled his afflicted friend in the following language, "Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers, (for we are but of yesterday, and know nothing, because our days upon earth are a shadow), shall not they teach thee, and tell thee, and utter words out of their heart?" Job. viii, 8-10. The same counsel is given us with the impress of God's own authority, when he directed the prophet Jeremiah thus to address the Jews, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jerem. vi 16.

3. We are frequently directed in the *Word of God* to compare with it the different teachings which may be presented for our acceptance: "To the law, and to the testimony," said God by the prophet Isaiah, "if they

speak not according to this word, it is because there is no light in them." Isaiah viii 20; and he gives to a people, who put this rule in practice the fullest expression of his approval; "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." Acts xvii 11.

§ 3. *Usage of the Church with respect to those aids.* Those texts of orthodoxy have been always held in the highest regard by the Church: some of her earliest writers speak of the first in the following language:

CLEMENT OF ALEXANDRIA. A. D. 194. "The possession of reason is granted to all, in order to the pursuit of what is good, and the avoidance of what is bad." On the prodigal son.

TERTULLIAN. A. D. 200. "Reason, in fact is a thing of God; inasmuch as there is nothing which God the Maker of all has not provided, disposed, ordained by reason; nothing which he has not willed should be handled and understood by reason." On Repentance, Chap. 1.

LACTANTIUS. A. D. 306. "It is therefore right, especially in a matter on which the whole plan of life turns, that every one should place confidence in himself, and use his own judgment and individual capacity for the investigation and weighing of the truth, rather than through confidence in others to be deceived by their errors, as though he himself were without understanding. God has given wisdom to all alike, that they might be able both to investigate things which they have not heard, and to weigh things which they have heard." Div. Instit., Book 2, Chap. 8.

2. The voice of antiquity was invariably regarded with reverence by the Church; the Nicene directions, "Let ancient customs prevail," held good not only of external usages, but of internal doctrines, and in the days of the greatest purity of the Church innovations in doctrine were looked on with the utmost abhorrence.

TERTULLIAN. "In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever; that whatever is first is true, whereas that is spurious which is later in date." Against Praxeas, Chap. 2. "That which was first delivered is of the Lord, and is true, whilst that is strange and false which was afterwards delivered." Prescriptions against heretics, Chap. 31.

VINCENT OF LERINS. A. D. 434. "What shall a Catholic Christian do if some small portion of the Church has fallen from the communion of the Catholic faith? What else but prefer the health of the whole body to the diseased and corrupted members. But if some new infection goeth about to corrupt, not in this case only a little part but the whole Church. Thus likewise shall he take care to cleave unto antiquity, which can now no more be seduced by any crafty novelty." Commonit., Chap. 3.

In modern times our own branch of the Church, when putting forth her Book of Common Prayer, has, in the strongest language,

expressed her approval of the authority of antiquity in sustaining doctrines and usages. "Here you have an order for prayer, and for the reading of the Holy Scripture much agreeable to the mind and purpose of the old fathers." Preface concerning the service of the Church. "If they think much that any of the old do remain, and would rather have all devised a new; then such men granting some ceremonies convenient to be had, surely where the old may well be used, there they cannot reasonably reprove the old for their age without betraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed." Of Ceremonies.

3. The word of God, in the purest ages of the Church, has invariably been the court of final appeal to which she had resort in all controversies which threatened to disturb her peace.

IRENÆUS. A. D. 168. "As we follow for our teacher the one and only true God, and profess His words, as the rule of faith, we do all speak alike with regard to the same thing." Against Heresies, Chap. 35.

CLEMENT OF ALEXANDRIA. "Those who are to toil in the most excellent pursuits will not desist from the search after truth, till they get the demonstrations from the Scriptures themselves. He, then, who of himself believes the Scripture and the voice of the Lord, which by the Lord acts to the benefiting of man, is rightly regarded reliable. Certainly we use it as a criterion in the discovery of things." Miscellanies, Book vii, chap. 16.

TERTULLIAN. "I do not admit what you advance of your own, apart from Scripture." On the flock of Christ, chap 7. "I revere the fulness of His Scripture, in which He manifests to me both the Creator and the creation. In the Gospel, moreover, I discover a Minister and Witness of the Creator, even His own Word. But whether all things were made out of an underlying matter, I have as yet failed anywhere to find. Where such a statement is written, Hermogenes' shop must tell us. If it is nowhere written, then let it fear the woe which impends on all who add to or take away from the written Word." Against Hermogenes, chap. 22.

In accordance with the doctrines of the ancient Church thus expressed, our own branch of the Church thus records her views: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Art. 6.

§ 4. *Teaching of the Church of England on the subject of Baptism.* We shall now bring the doctrines and usages of the Church on the subject of baptism to those tests, and we are fully convinced that the more searchingly they are tried by them, the more Catholic,

Primitive, and Scriptural will they appear. The Church has an advantage over most religious bodies from the fact that her standards are known; she is not afraid to show them to the world, nor is she compelled to hide her face in shame when beaten from some supposed vantage ground by concealing herself behind the flimsy pretence that the opinions assailed were only those of some persons connected with her, but were not held by herself as a Church. For centuries those standards have been before the world in her acknowledged formularies; they have been repeatedly assailed, but no argument has ever been brought forward which was able to prove that she was erring in holding them; and to-day she stands as fully convinced of their truth as she was in the days of the Reformation, in the days of her implanting in the Mother country, and in the days when first she was built upon the foundations of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. On baptism her teaching is:

1. That that sacrament is as necessary to salvation now, as it was in the days of the Apostles.
2. That it should not be confined to adult believers, but should be administered to infants.
3. That the administration of it is not limited to immersion but is equally valid when the person baptized receives the sacrament by pouring or sprinkling.
4. That every believer has not the right of administering it, but that that right belongs exclusively to the Christian ministry.
5. That it is not a mere formal ceremony but a sacrament whereby we are made partakers of high spiritual privileges.

(To be continued.)

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

CORNWALLIS.—Since the resignation of Revd. Mr. Keating, as Rector of Harton, the Rector of Cornwallis, has given Sunday afternoon service in the parish church at Wolfville, in addition to his own parochial duties. In most generous recognition of such services the Anglicans of the village surprised Mr. Shreve after Evensong on Sunday last with a purse of \$80, accompanying their gift with kindly words, to which Mr. S. gratefully replied.

HALIFAX.—The Rev. G. B. Dodwell gave an interesting lecture on "Turkey, its Rise and Progress," in the Cogswell School House N. W. Arm Halifax, on Friday Jan. 7th, 1878

TRURO.—At a Conversazione lately held here \$1100 are said to have been realized towards the completion of the new stone church for the parish of St. John. The Vicar Rev. J. A. Kaulbach and Parishioners deserve the greatest credit for their indomitable perseverance in the face of apparently insurmountable difficulties.

BATFIELD.—The parishioners recently presented the Rector (Rev. A. C. McDonald) with a handsome and valuable sleigh-robe.

HALIFAX CATHEDRAL.—On Sunday last the preacher at the 4 p. m. church service was the former curate (Rev. J. Bell) now Rector of Dartmore.

DIGBY.—The branch of the Church of England Temperance Society here, it is announced has resolved to affiliate with the general society in Hal-

ifax, over which the Lord Bishop of Nova Scotia presides.

QUEBEC.

QUEBEC.—The annual meeting of the Church Missionary Union was held in the Board Room of the National School, in the afternoon, January 7th, at half past two—the Lord Bishop of the Diocese in the chair. After the opening office of prayer, the Secretary read his report, which was adopted and will be found below.

The Treasurer also presented a report showing a balance on hand of \$70.31. Of this, the meeting proceeded to appropriate the sum of \$30 to missionary work in the Diocese of Algoma, and a similar sum to work in the Diocese of Saskatchewan. The meeting then proceeding to the election of officers, the following were re-elected:—

- Patron—the Lord Bishop.
- President—Revd. G. V. Honsman.
- Vice-Presidents—Messrs. Robt. Hamilton, H. S. Scott, R. H. Smith, Hon. Geo. Irvine, E. H. Taylor, J. B. Forsyth, Dr. Marsden and B. R. Dobell.
- Treasurer and Librarian—Mr. J. H. Richardson.

Secretary—Revd. Geo. Hamilton.
Standing Committee—The Patron, the President and Messrs. Geo. Hall, W. C. Scott, C. Judge, Revds. M. M. Fothergill, Chas. Hamilton, Mr. Jas. Hamilton, Mr. H. S. Scott, Dr. Marsden, the Treasurer and the Secretary.

The following is the report of the Secretary:—The Church Missionary Union can record, with satisfaction, that her efforts to unite her members and churchmen generally in intercessory prayer on behalf of missions, and to interest them in the study of the Church's efforts in various portions of the world, have been attended by an encouraging measure of success.

The monthly meetings have been held regularly during the year and have been well attended. Additional interest has given on no less than four occasions, by the fact that the members of the Union have had among them men who are, themselves, personally engaged in missionary work; and who could therefore tell the story of things which they themselves have seen and heard.

The account which the Bishop of the Diocese gave of his missionary tour, during the past summer, among the poor and scattered members of our Church along the coast of Labrador, was listened to with the keenest interest.

The Missionary Diocese of Algoma has been brought before the Union in a thoroughly practical and encouraging way by its own missionary Bishop: by his chaplain, the Rev. T. H. Appleby, and by the Rev. E. F. Wilson, the founder and manager of the two admirable Homes for Indian boys and girls at Sault Ste. Marie. Mr. Wilson was accompanied by two of the Indian boys, who are being educated and trained to the arts and ways of civilized life; while at the same time they are, from day to day, being moulded and formed by the Christian Church after the pattern and standard of the Gospel. Mr. Wilson's admirable plan of taking the children of the Indians and training them in a Christian Home, where some may be qualified to act as missionaries amongst their own tribes, is also being actively and vigorously pursued by the Anglican Church amongst the natives of the islands of the Pacific.

The progress which may be made in this way, towards raising up a native ministry in two opposite quarters of the world, will, no doubt, be watched with great interest by all Christians.

In addition to those already mentioned, the Union is also indebted to Dr. Montizambert, Mr. Heber Budden, and the Revd. Messrs. A. J. Woolryche, C. W. Rawson, and T. Chambers for valuable and instructive papers.

During the year something has been done towards realizing the hope expressed in the last annual report. A beginning has at length been made in the direction of affording some tangible assistance from the Union to the work of extending the Church of Christ and all its blessings amongst the Heathen Indians of our land. A sum of \$50 has been sent to Mr. Wilson in aid of the Indian homes under his charge, while a further sum of \$40 was forwarded to Mr. Good for the furtherance of his work among the Heathen In-

dians of British Columbia. This small offering called forth from Mr. Good, (whom the Union gratefully remembers as its founder,) a letter testifying the gratitude with which it was received and the very seasonable relief which it afforded. A sum of \$15 has also been sent to each of the great societies in England, the Society for the Propagation of the Gospel and the Church Missionary Society. The Union would assure the members of the Church generally that they will spare no pains to render their monthly meetings during the coming year attractive and profitable, but they would, at the same time, remind all that the Church's missionary work cannot always present incidents of exciting interest—that though the field is wide and infinitely varied—yet the daily struggle of the Church's officers with sin and ignorance, is in its leading features everywhere the same, and the object of her members in studying those features is not that they may be interested or excited, but that they may be moved to more earnest prayers and more self-denying efforts in behalf of all for whom Christ died.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The anniversary meeting of the Sabrevois Mission was held in the St. George's School-room on Tuesday, the 22nd instant. The attendance, owing to the state of the weather, was not as large as usual on the occasion of the annual meeting of the society. The Most Rev. the Metropolitan occupied the chair, and was supported on the platform by the Very Rev. the Dean, and the Rev. Messrs. Craig, Empson, Roy, Baylis and McLeod. His Lordship, in opening the meeting, informed the audience that a flourishing French Mission was in operation among the French Canadians of this city, under the auspices of the society whose anniversary they were celebrating; and that a new church would shortly be built out of funds collected by the Rev. J. J. Roy in England and in Montreal. The report of the Montreal Ladies' Association was read by the Rev. J. G. Baylis, showing the work done by that branch. The Rev. J. J. Roy delivered a pleasing address, during the course of which he alluded to the Church of Rome as a partly political organization. He stated that there was prospect of a great work being done with the French Canadians, among whom the spirit of inquiry into religious matters was daily becoming stronger. The Rev. Mr. Craig alluded to the peculiar facilities possessed by the Church of England for prosecuting such work as that undertaken by the Sabrevois Mission.

A temperance society, under the title of the "St. Jude's Total Abstinence Society," was organized in the school-room of St. Jude's Church on Thursday, the 24th inst. After the election of officers, &c., a pleasant musical and literary reunion took place.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

GLOUCESTER.—A very successful musical and literary entertainment, with the Rev. H. Pollard as chairman, was recently given at Billings' Bridge, in this Mission, in aid of "the church building fund." A full and varied programme was ably sustained by local and city (Ottawa) talent, the rich "Feast of Reason" being none the less appreciated because of a festal episode of a more mundane character. In connection with this brief notice, the Incumbent (the Rev. H. B. Patton) and his congregation tender thanks to those who have already kindly responded to the appeal (which has appeared in these columns) for general help towards the erection of their first church. Their building operations, brought to a close for the winter with the basement nearly completed, will be resumed in the spring; and they earnestly hope that, in the short interval, many more, remembering the old adage ("Bis dat, &c.") will be found willing to help.

ARCHVILLE.—The last work in connection with the completion of the church, *i.e.*, the fencing in of the ground is now in progress. We congratulate the Rev. T. D. Phillipps and his congregation. We observe further that the weekly

entertainments in the basement, which have been, in their pecuniary results, a substantial assistance to the church fund, continue to increase in attractiveness and popularity.

NEPEAN.—Sunday-school festivals have been recently held in connection with All Saints', Richmond Road, and St. Paul's, Rochesterville. A magic lantern exhibition, heavily laden Christmas tree and refreshments for the children were features of both entertainments; whilst, at the latter station, carols, readings and songs further diversified the programme. The teachers and other members of the congregations shewed great liberality in their provision of gifts for the children,—especially at Rochesterville, where, in response to a call for fifty such, more than one hundred and twenty were contributed, without reckoning fruit and sweets in profusion. Two prizes to each of the five classes were also presented here from the school fund, the distribution being made by Mr. Bramley, for whose fostering care, as superintendent of the school, both Incumbent (the Rev. G. Jemmett) and congregation have from the first been deeply indebted. Of the neighboring Clergy, the Rev. Messrs. Pollard, Phillipps and Patton were present. Merivale also, the third station of this Mission, has had its entertainment, one of a more strictly literary and musical character than either of those already noticed having come off on the 21st inst. very successfully. A crowded audience was on this occasion delighted for two or three hours with excellent singing from the "Merivale Choir," and with speeches, songs and readings contributed by visitors from the neighboring townships, as well as from the city.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending January 26th 1878.

MISSION FUND.—*Special Appeal*.—Peter Paterson, Toronto, on account of subscription, \$50.00. *January Collection*.—Hastings, \$1.50; Alnwick 55 cents; Dartford, 80 cents; Shanty Bay, St. Mark's 95 cents; School House, 48 cents; Toronto St. George's, \$35.77; Galway, 60 cents. *July Collection*.—Toronto, St. George's, \$26.62. *Thanksgiving Collection*.—Richmond Hill, \$3.20; St. Paul's, Toronto, \$34.58; Atherley, 71 cents; Beaverton, \$2.50. *Missionary Meetings*.—Westwood, \$8.50; Norwood, \$11.50; Port Whitby, \$4.47.

WIDOWS' AND ORPHANS' FUND.—*For the Widows and Orphans of two deceased clergymen*.—St. Paul's, Toronto, \$19.00; Vespra, \$1.73; Atherley, 72 cents; Beaverton, \$3.89. *Annual subscriptions*.—Rev. Canon Ritchie for 1877 and 1878 \$10.00.

ALGOMA FUND.—*Day of Intercession collection*.—St. Paul's, Toronto, \$41.91; Vespra, \$1.70; Atherley, 70 cents; Beaverton, \$1.41.

BOOK AND TRACT FUND.—Beaverton for Sunday School Books, \$12.00.

NORTHUMBERLAND AND PETERBORO.—That it may serve possibly as an encouragement to others as well as to show what is being done at this particular crisis in connection with the Bishop's recent pastoral to the clergy and laity, I have thought well to make the following report, showing the results of the missionary meetings, as held in the undermentioned places, in the counties of Northumberland and Peterborough.

It might be stated here, that owing to the railway connections, according to the scheme laid down, it was found impracticable for the Deputation to reach Gore's Landing and Harwood the first stations on the list, in time, consequently there were no meetings held at these places, a matter much to be regretted, and disappointing both to congregations and Incumbent, but which under the circumstances could not well be avoided. The first meeting was held at Alnwick 22 miles from Cobourg reached by stage, about 50 were present, \$2.00 collected and \$34.00 subscribed in the Church which sum I was led to believe would be made up to \$50.00, a highly satisfactory result when it is mentioned that the entire mission including Hastings, Alnwick and Dartford contributed only \$25.25 last year. It is believed these stations will send in together \$100.00.

Westwood meeting at 3 p.m. (a bad hour), a

sweetly pretty little church, beautifully situated, 23 present, collection at meeting \$8.30, and \$26.00 subscribed to the debt and mission fund.

NORWOOD.—Meeting at 7 p. m., sixty persons present. A very fair meeting, money collected \$11.00 and subscribed in the church \$30.00. When we consider that blanks appear against these places in the returns for the past year, these results may be considered most encouraging. With Belmont station now opened in this mission it is confidently hoped that Norwood and Westwood will contribute from \$1.00 to \$1.25 towards the needs of the diocese.

PETERBOROUGH.—At this place the meeting was thinly attended, about fifty being present. But as the congregation here contribute liberally and systematically to the various objects of the synod, nearly \$400.00 being reported from this Rectory for the last year, the few present must not be taken nor is it to be understood as an index to the interest felt here for missionary or charitable objects. Many allow themselves to think that it is unnecessary to attend these meetings. This is certainly a mistake, however considerable interest seemed manifested by those present \$4.50 were collected on the plate and \$51.00 subscribed towards the debt of the mission board and the maintenance of our missionary staff for the current year.

ST. MARK'S OTONABEE.—The meeting here which was held at 3 p. m., was very satisfactory considering the hour, 23 were present \$21.00 subscribed and \$1.50 contributed in the church.

At St. Jude's, Ashburnham, a suburb of Peterboro, a pleasant meeting was held. Though I understood many prominent members of the congregation were absent, 85 were present in the handsome church edifice, recently erected, \$27.25 were subscribed at the close of the meeting and \$4.75, collected: not an unfavorable result under the circumstances, and may be taken as an earnest of what will be done towards the pressing necessities of the Diocese for the current year. The parochial returns from this parish embracing Otonabee for the year ending April 30th, were \$144. We are not overstepping the bounds of a fair expectation when we say that \$150 will be contributed by this lively parish during the present year. A large and heavy home work has been done by Ashburnham during the past eighteen months, and the congregation seems in a very flourishing condition.

LAKEFIELD.—A Saturday night meeting, a good attendance could therefore hardly be expected. A beautiful church is here erected by the indefatigable labors and generous assistance of the Rev. V. Clementi the previous Incumbent. About forty were present, and \$4.50 collected and \$29.00 subscribed.

The weather throughout was exceptionally fine with moonlight and the deputation while regretting the absence of his expected colleague cannot express too strongly his grateful appreciation of the generous hospitality extended to him, and the very great kindness he met on all sides from those, with whom he came in contact while on his mission. It certainly lightened his labors, and rendered them most pleasant for him, and if the result will in any measure equal the pleasure afforded, the church will be a large gainer and the work will not have been in vain. C.C. Johnson clerical member of deputation, January, 22nd 1878.

DEANERY OF HALBURTON.—A meeting of the clergy of the deanery was held at Minden, on Wednesday, the 16th of January. Divine service in St. Paul's Church, at 11 a. m., commencing with the Litany, said by the Rev. J. E. Cooper, assistant missionary. The ante-communion service was said by the Rural Dean; Rev. F. Burt being the gospeler. A practical discourse was delivered by Dr. Smithett, R. D., from Rom. xii, 1. Holy Communion was administered by the R. D. assisted by Mr. Burt. The business meeting of the deanery was held in the afternoon at the parsonage. Present: the R. D. and Revd's Burt, Harding, and Cooper. Many of the clergy were pre-

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vented from attending on account of the great distance of their missions and the difficulties of travelling over bush roads at this season of the year without snow. Mr. Tocque, of Kimmount, we regret to learn was unable to be present owing to severe illness. Discussions were held on various points of Church discipline. Also a discussion on our position with regard to dissent. It was arranged that the next meeting be held at Apsley, on the last Wednesday of July, and that the Rev. T. Burt be the preacher.

Missionary meetings were held at Maple Lake, Stanhope, and Dysart, places not provided for by the deputation programme. J. E. COOPER, Sec.

STANHOPE.—A very successful missionary meeting was held in the new school house at Maple Lake on Tuesday evening, the 15th of January, when stirring addresses were delivered by Rural Dean Smithett, D. D., and Rev. F. Burt. During the evening several hymns were sung by the choir led by Mr. T. T. Grimmett, who also presided at the melodeon. A collection was then taken up at the conclusion in aid of the Diocesan Mission Fund.

SCARBOROUGH.—The annual missionary meetings were held in this parish on the 21st, 22nd and 23rd inst. They were very well attended, especially that at St. Jude's Church, which was quite full. The following gentlemen gave very interesting addresses, which were earnestly listened to and highly appreciated: The Rev. F. H. Almon, B.A., Rector of St. Luke's, Portland, St. John, Diocese of Fredericton; the Rev. H. B. Owen, F.R.S.L.; the Rev. John Fletcher, M.A., and the Rev. C. Ruttan; the chair being taken by the rector of the parish.

NIAGARA.

(From our own correspondent.)

PORT DALHOUSIE.—A most pleasing and effective "service of sacred song" on the birth and early years of "the holy child Jesus" was rendered by the children of the Sunday School on Wednesday evening the 16th inst., in "St. John's Church" in this village. The service, which was that published by the "Church of England Sunday School Institute," was introduced by the Rector, Rev. John Gribble, with prayer and a few remarks explanatory of the nature of the service, coupled with the announcement that the collection to be made at the close of the service would be appropriated to the purchase of reward books for those children of the Sunday School who had proved themselves deserving of them during the past year. About forty of the pupils had been selected from the Sunday School, and grouped effectively in the chancel, on whom devolved the rendering of the service. Led and directed by their indefatigable instructor, Miss Thring, who deserves the greatest credit for the taste and precision with which they sang, the various parts of the service were then proceeded with, the readings, duetts, organ solos, and accompaniments, in addition to the Hymns, being all rendered by the children. It was a charming sight to see the happy little faces all aglow with pleasure and excitement taking their respective parts with the greatest accuracy, and mingling their sweet childish voices in the strains of praise to the Holy Child Jesus, and few who had the pleasure of being present (and the church was well filled) will soon forget the thrilling interest of the scene. After the collection, which amounted to about \$17.00, the children were briefly addressed by one of the clergy present, and the proceedings terminated by singing the Doxology and the benediction.

Such services as these cannot but be appreciated by old and young alike, and are calculated to make a deep and favourable impression on the minds of the youthful members of the church. It is the first of the kind in their neighbourhood, but the example set in this parish will doubtless be soon followed in others. Before separating a very handsome "Church service" and a gold pencil case were presented to Miss Thring by the children, in grateful acknowledgement of her efforts in training them for this occasion.

WELLINGTON.—*Missionary Meetings.*—The deputation, appointed by authority, to address mis-

sionary meetings in those parts of the deanery of Wellington, which the Bishop of Algoma was unable to visit, started from Hamilton, via H. & N. W. Ry., on the morning of Jan. 10th. Arrived at Georgetown, it was found necessary to hire a conveyance to accomplish the distance to Erin village, 13 miles. After some bargaining, a single buggy was secured at as low a rate of hire as possible. The deputation had heard of a clergyman who had been out on a similar duty and whose expenses had exceeded the collections made. We (deputation) therefore determined to begin carefully in order that we might not be overtaken by a similar mishap. The only condition attached to the hiring of our buggy was of a double nature, a wide seat and strong springs; the intelligent reader will guess why. It was a pleasant drive; a communicative driver gave us much information as to the social customs of George's Town and the private character of not a few of the leading citizens. Having discovered in our coachman's mind a settled dread of a certain inn at Erin on account of its cleanliness, we took it for a recommendation and ordered him to drive us to the very house. And, certainly, it has never been your correspondent's lot to put up at a cleaner or more orderly hotel than that known as Clarke's Hotel in the village of Erin.

Thursday Evening.—Meeting in Erin Church, very fairly attended. On Friday we addressed two meetings in the same mission, one at Reading and in the evening at Hillsburg; these were not largely attended. On these days we had an opportunity of seeing some of the leading men of the congregation. A clergyman can do much good upon these occasions by churchly words in season while visiting a brother's parish. In this parish a change was made in clergy fare from missionary turkey to missionary goose. Missionary deputations are forced into becoming Turco (turkey) philites.

The Rev. W. A. Grahame is leaving this parish, a fact much regretted by his people, for Harriston.

Saturday found us, after a pleasant drive through a very fine agricultural district and a short ride by rail on the T. G. & B. Ry., at Orangeville, guest of the Rev. A. Henderson. This is a flourishing town, and the Church has struck her roots deep and spread her branches far. An excellent congregation filled St. Mark's Church, morning, when Rev. C. E. Whitcomb preached; and evening, when, instead of a sermon, addresses were delivered by the members of the deputation. In the morning, the Rev. Canon Houston took duties back in the township of Amaranth. Here he found a large number, probably a hundred Church families, held together by the services of a very efficient lay reader. We do indeed trust that these persons may not be permitted to slip from our fold for want of the regular ministrations of the Church among them. The fact that such a settlement is in existence in our own diocese, containing so many families, unprovided with an ordained clergyman, should prevail with every true Churchman to redouble his efforts on behalf of the Mission Fund.

St. Mark's, Orangeville, is a large church, ecclesiastically built, of red brick. The interior is commodious and the chancel room ample for the use of a good choir. Even the pretty decorations of the Xmas season were, however, insufficient to entirely relieve the bare appearance of lofty white walls. A delicate tint upon the walls, perhaps, blocked out in large rectangles, would give a very much more refined appearance to the interior. We do hope the Incumbent will, ere long, see his way to the removal of the cramped box which now most inconveniently does duty for lectern and prayer-desk, from its present position of complete isolation and place it within the chancel, facing choir-wise. Perchance some faithful member, whose eye may glance over this, will present a handsome lectern from which to read God's holy word "in the ears of the congregation."

Monday found us again upon the railroad and in the afternoon we arrived at Harriston, the mission field now occupied by the Rev. Rob. Cordner, who is, however, about to remove to Mount Forest. A meeting at his out-station, Clifford, on this evening, and another at St. George's, Harriston, at which were present the Revs. — Caswall, Fergus; — Spencer, Palmers-

ton; — Cordner, Harriston; — Pigott, Drayton; Canon Houston, Waterdown; and — Whitcombe, Saltfleet and Binbrooke, completed our work upon this missionary tour.

Of St. George's Church, at Harriston, we may say that, internally, it is one of the most complete churches, as to appointments, that can be found in the country parts of Canada. Font at west door, prayer desk set choir-wise (why will so many clergy continue to pray at the people) lectern and pulpit with stalls for seven clergy, give a very 'decent and orderly' appearance to this pretty little "House of God." Within the rails, the furniture consists of bare frontal altar table and two chairs. As a bishop's chair is the only one called for by the canons, we would suggest the removal of the chair (mate to that called the bishop's) upon the south side, in favor of a "sedilia" for clergy within the sanctuary. The east window is a triplet of stained glass with a very neat pattern, in the centre of which is the chalice with bread and wine under the figures of a cluster of grapes and ears of corn.

On Wednesday, the evening was spent in the organization at Palmerston—Rev. P. L. Spencer's parish—of a Church of England temperance society. To the total abstinence pledge were obtained the names of a number of signers. We congratulate our good brother on the success of the inauguration, and pray for as successful a continuation of his good work. The Church is evidently flourishing in these parts, though there is most pressing need of more help. The clergy are earnest, zealous, and faithful. Distinctive Church teaching is adopted by the servants of the Church whose head is the Lord Jesus Christ. May we urge upon our brethren to continue the "distinctive church line," it is the only really effectual means for the suppression of vice and infidelity, and for the reclamation of those who, from perverseness or ignorance, are now found without her fold.

DUNNVILLE.—Church work most favorably progresses; congregations very large and liberal; Sunday School and college lectures in neighbouring settlements have been established. The churches of Port Maitland and South Cayuga are united with Dunnville, but should be, and it is thought will be soon separated for a new mission. Rev. P. W. Smith is the Incumbent. A new church is freely spoken of.

NANTICOKE.—The Bishop of Niagara has recently appointed the Rev. Gabriel Johnstone to this charge in connection with Cheapside and Hagersville. Mr. Johnstone is an able and very active clergyman, who for many years was labouring in Colorado with much success. After Divine Service at 8 p. m., on Thursday the 24th, the Rev. Rural Dean Bull was present, and addressed the new Incumbent of Christ's Church, Nanticoke, and the congregation. The Rural Dean expressed a kind welcome to Mr. Johnstone, in the name of the Bishop and clergy of the Hamilton Deanery, and said that he fully anticipated continued prosperity to the churches in South Walpole, in which Nanticoke and Cheapside are situated. Already Mr. and Mrs. Johnstone are assured that they are surrounded by ready hands and loving hearts. The new and beautiful parsonage is very much enjoyed, and is a great credit to the people of Nanticoke, during the ministry of the Rev. P. W. Smith, now of Dunnville.

BINBROOK AND SALTFLEET.—Three churches are in this Mission, and we suppose it is a sign of their increasing strength, when, as we learn, the Mission Board is about to reduce the amount of Grant, which will take effect on April 1st. The field is very wide, and the labour required is very great. Sunday and week day services are regularly held. We fear that the reduction of grant will be seriously felt, as it may hinder the enlargement of the borders, or establishment of new stations. The Rev. C. E. Whitcombe is in charge. We do not know of a parish where so much work is well done every week, as in this.

WELLAND.—The 51st meeting of the clergy of the Rural Deanery of Lincoln and Welland was held at Welland on Tuesday, the 22nd of January, so as to take part in the week of services in celebra-

tion of the opening of the new church in that growing town. The old church was altogether too small and inconveniently situated, quite away from the people. The new church is quite in the middle of the town. The nave only has yet been built, a well-proportioned church like structure, 75x26 feet. It was opened by the Bishop of the Diocese on Sunday, the 20th instant, when the church was filled to its utmost capacity. On Monday evening service was again held, the sermon being preached by the Rev. Rural Dean Holland. Tuesday morning the rural-decanal meeting was opened with Holy Communion, and a most interesting and practical reading for the special benefit of the clergy present was given by the Rural Dean; the subject being Practical Dealing with Individuals by the Rev. Canon How. The morning was spent by the clergy in discussing the epistle for the circumcision, and the afternoon in considering how best to attract workmen to the church. Many valuable hints were thrown out which cannot fail to be useful to those who were present. In the evening a missionary meeting was held, and addresses delivered by the Rural Dean, the Rev. E. Fessenden, D. I. F. McLeod, R. Arnold and the Incumbent of the parish. There were present besides, of the clergy, the Revs. J. Fennell, J. H. Fletcher, J. Gribble and C. L. Ingles. The parish of Welland is to be congratulated on their possession of this handsome brick church, and the greatest credit is due to the Rev. J. Morton, by whose zealous exertion seconded by a small band of faithful laity, the work has been accomplished.

WEST FLAMBORO.—Christ Church Sunday School. A Christmas Tree and treat in connection with this school took place on the 22nd inst., in the Town Hall, the Rev. John Osborne in the chair. The scholars went through a variety of dialogues, recitations, etc., in a most amusing and praiseworthy manner. The acting of Miss Wishart, in all her parts being particularly good. During the evening a pleasing and gratifying ceremony took place, viz., the presentation of a handsome Bible to Miss Charlotte Kievel by the S. S. Scholars, as a token of their esteem. Mr. Little of Dundas, sang and Mr. Fred. J. Gibson gave readings. Duets were sung by Miss Fielding and Little, after which the juveniles were made glad by the distribution of prizes from the Christmas Tree. Miss Hore presided at the organ with much success. The Hall was crowded and the entertainment reflects great credit upon all who got it up, and took part in it.

HAMILTON.—There is very little that is new in church matters here. The Rev. Mr. Darnell, of London, has taken charge as Assistant to Canon Hebden, at the Church of the Ascension, and preached his first sermon on Sunday the 19th inst. It is to be feared that the Rector of this Church is labouring under a very serious illness.

St. Mark's is going on prospering and to prosper. Four services each Sunday show that good work is done. Of course it will be up hill work for some time to provide for the heavy indebtedness incurred by the erection of the church; but there seem to be energy and determination enough among its members to go through with the work successfully.

The Rev. Wm. Thomson, of All Saints', exchanged pulpits with the Rev. Wm. Locke, of Cayuga, on the 19th inst. The latter gentlemen preached very acceptably both morning and evening.

As I mentioned before, the services at the Cathedral are becoming more pronounced in the direction of those formerly carried out at All Saints', and now at St. Mark's. The services are frequently choral, and it looks as if they would soon be entirely so. A very excellent service of the kind on Wednesday evening inaugurated a series for week days through the remainder of the winter.

The Lord Bishop of the Diocese has removed his objection to processional singing and no doubt it will be taken advantage of generally.

HAMILTON.—A meeting of the Mission Board was held at the office of the Secretary Treasurer, on Tuesday, 22nd, inst.

The following resolutions were adopted.

1. That this Board having heard the application of the Rev. Canon Dixon, for a grant of \$300 per annum towards the support of a clergyman to reside in Guelph, and do duty in adjacent parts; and also the recommendation of the Lord Bishop, that such a grant be made, deeply regret that they cannot concur in making such a grant for the following reasons,

a. That while fully recognizing the necessity of more clerical help for the Town of Guelph, the Board thinks that the wealthy and numerous church population of that flourishing town could and should raise funds and pay for the services of an efficient curate.

b. That to make a grant from the Mission Board towards the support of a clergyman residing in Guelph, although he might do duty in adjoining parts, would have the effect of seriously injuring the mission fund, as the idea would be entertained that to ask for money—and to give \$300 to Guelph, would be to ask for money—under false pretences.

c. That the precedent would be a bad one to make grants to clergyman who act as curates or assistant ministers in towns or cities.

d. That the Board would gladly make a grant towards the support of a missionary who should reside in Puslinch or Freulton, and who should under the direction of the Rural Dean take charge of the church population outside of and adjoining Guelph.

2. That the following reductions in the grants to missions be made from the dates specified:—Dunnville, \$100, from October 1st, 1878. Grant-ham, Homer and Merriton \$100, from May 1st, 1878; Nanticoke \$100, January 1st, 1878; Harriston Clifford and Drew \$50 April 1st, 1878; Arthur \$100, January 1st, 1878; Mount Forest \$100, April 1st, 1878; Saltfleet and Binbrook \$100: April 1st, 1878; and that these several Rural Deans and Mission Committees visit the several missions in which these reductions are to be made, in order to explain the necessity therefor and to urge them to increased exertions in their own behalf.

3. That a grant of \$400, be made for one year towards the support of a missionary who shall reside at or near Puslinch Church or in one of the villages south-west or north of Guelph as may be decided by the Bishop, that such missionary shall hold services in such places as may be appointed by the Rural Dean. The balance of the missionary's stipend to be made up by the people amongst whom he may labour.

4. That the Bishop be authorized to pay \$100 for one year from January 1st, 1878, towards the support of Mr. C. R. Clark, doing duty in Amaranth Mission, who is preparing for, and intends to enter the Holy Ministry, and who is devoting the whole of his time towards the work of the church.

HURON.

(FROM OUR OWN CORRESPONDENT.)

Annual Missionary Meetings. The Parochial Missionary Meetings are now being held throughout the diocese. If the work be prosecuted energetically it will we have no doubt demonstrate the efficacy of the parish system, and be a means of awakening a missionary spirit in every congregation in the diocese. In order to this it is necessary to make all the church members acquainted with the labour of missionaries in all countries. Were there an auxiliary missionary society in every parish and mission, holding meetings monthly or otherwise as might be deemed best according to circumstances, and these auxiliary meetings to have missionary and other church periodicals, the aid now given to the missionary cause might be indefinitely increased. How few of the members of the church are really acquainted with her statistics or her mission work? And this want of knowledge is the parent of indifference to her prosperity.

GLANWORTH.—*Westminster.*—The annual meeting was held in Christ Church, Glanworth on Wednesday the 16th inst. Churchmen here are few, a colony of loyal faithful members surrounded by many of various denominations, they turned out in full force to the mission meeting. Rev. Professor Halpin, Incumbent of the parish; Revs. S. W. Young of Toronto, and J. B. Richardson, of

Memorial Church, London, delivered an excellent address on mission work, and a good collection was taken up.

PETERSVILLE.—The Missionary Meeting at St. George's was very successful. Rev. Canon Innes presided and there were very interesting addresses by Rev. Evans Davis, of St. James, Westminster, and Rev. John Gemley, assistant minister of St. Paul's, London. The church was filled with a large and earnest congregation. There was a good collection for the missions of the diocese.

Consecration of St. Anne's Chapel.—This ecclesiastical gem was consecrated on Friday, the 25th inst. Long before 3 o'clock p. m., any available seat was occupied by persons desirous to join in the worship in the new chapel, pews for the young ladies of the college had been reserved at the hour appointed, his lordship the Bishop accompanied by a large number of the clergy entered the chapel and in procession passed along the nave reciting the appointed psalm. The service then began with prayers by the Bishop; Hymn 398, Hymnal Companion was sung followed by evening prayers by Rev. Dr. Darnell. The first lesson was read by Ven. Dean Boomer, and the second by Prof. Guillemont. The services were also taken part in by Rev. Canon Innes and J. W. P. Smith. Miss Clinton, the lady superintendent officiated at the organ, and the young ladies, pupils at the Ladies College formed the choir and a most efficient choir they were.

Ven. Archdeacon Sweatman preached an excellent appropriate sermon, taking his text from Ps. 144, 12 verse. "That our daughters may be as stones polished after the similitude of a palace." Referring to the erection of St. Anne's Chapel by the Bishop, he said: I know that it was the wish dearest to his heart which inspired the generous self-sacrifice and liberality, cheered the labours and lightened the anxieties of the founder of this noble institution, in prosecuting the great work whose completion we see to-day in the addition of this beautiful chapel. * * * The motives which actuated him were of national importance, aiming to tram up for the country of his adoption for the generations to come, those who should be fitted to fill with honour and usefulness, positions of responsibility in Church and State, as well as to adorn with the culture of sacred learning, and the practice of Christian virtues the more private walks of life, and may be, as the result has proved to be the case, to extend those priceless benefits beyond the lines which bound our own Dominion to the great Republic of our Anglo-Saxon cousins.

The Ven. preacher briefly addressed the pupils of the College, congratulating them on the acquirement of such a house of prayer, speaking of their privileges and their duty to God, to their teachers and the world: and of them as "our daughters" destined to be the future mothers of Israel. The proceedings closed with the hymn "The Church's own Foundation, and the Benediction."

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

PRINCE ARTHUR'S LANDING.—The ladies of St. John's Church, here, held a very successful bazaar on Wednesday, the 19th December. On one side of the room was a table abundantly provided with the good things of this life: and on the other were a great variety of articles, useful and ornamental, which willing and unwearied hands had furnished. Nearly every item was disposed of, and \$172.00 were realized, after all expenses had been paid. This amount is to be applied to the diminution of the debt upon the parsonage. The church was very tastefully decorated for Christmas. Six beautifully illuminated texts, presented by L. De Carle, Esq., were in themselves a valuable help to the adornment of the edifice. The white cloth which covered the holy table was wreathed with green, and in the centre of it was the sacred monogram, I. H. S., also covered with green. The prayer desk and pulpit were hung with white, and here, as well as in texts of Scripture and festoons which encircled the whole building, the fir tree was employed to beautify the place of God's sanc-

tuary. The offerings amounted to \$32.87, and several generous gifts from members of the congregation were sent to the parsonage on Christmas Eve.

A very handsome crimson altar-cloth is the kind gift of Mr. De Carle, and on it the monogram I. H. S. has been beautifully embroidered in gold-colored silk by Mrs. Frank Moberly. Velvet hangings for the pulpit and prayer-desk have also been presented by Mrs. Moberly and Mrs. Clarke, and will replace the Christmas decorations as soon as these are removed. Some other requisites for the chancel have been promised by another lady member of the congregation, and when these are supplied, the furniture of the church will be almost complete.

The Missionary Bishop of Algoma acknowledges with thanks the following sums received during the past month for mission work in this Diocese: Per Rev. G. C. Mackenzie, Kincardine, coll. Church of the Messiah S. S., \$5.41; Miss Barnes' class, do., \$4.00. Per Rev. — Robinson, Brussels: coll. St. John's Church, \$9.47. Per Rev. H. Cooper, Listowell: coll. Christ's Church, \$13.00. Per Rev. W. Pigott, Moorefield: Mrs. Sherloch, \$1.00; Mrs. McGir, \$1.00. Per Sec. Treas. Diocese of Quebec, \$410.34.

Correspondence.

[We have received a communication from a correspondent in reference to the power of the Diocesan Synod to require all its members, lay as well as clerical to be communicants. He thinks the Canon to that effect is *ultra vires*. The letter is too long for insertion, especially as his quotation from the Synod Act of incorporation (32 Vic. cap. 5, sec. 2) is a sufficient refutation of his view of the case. "The said Synod shall consist, of the Bishop.....and of Lay Representatives to be elected according to the constitution of the said Synod after the passing of this Act, or as it may from time to time be altered by the said Synod after the passing of this Act." It is only necessary to add that it would be a step in the wrong direction altogether to repeal the present Canon. The very few cases in which the persons elected have had no opportunity to communicate during the previous year are easily dealt with by the Synod.]

E. D.

THE MISSION BOARD AND THE REV D. E. P. CRAWFORD.

SIR: In your issue of the 17th January your readers are favoured with a letter, headed "The Mission Fund of the Diocese of Ontario," and signed "E. P. Crawford," Brockville. The general tone of that communication—so far as it expresses zeal, earnestness, and anxiety for the welfare of the Church, is just such as might have been expected from one who (*deservedly*) stands high in the estimation of his brethren. The intention, doubtless, of the writer, was to be courteous and just. It may be the misfortune of his position that in *failing to be just* he has become *discourteous*; that by making charges without due attention to facts, and by imputing motives without just warrant, he has cast injurious reflections on many long-trying servants of the Synod, and done not a little to foster, if not create, the very "dissatisfaction" which he seems to deplore.

(1.) He charges the committee with a consciousness of "dissatisfaction" on the part of the missionaries, and of striving to meet it by tampering with the appointed order of the Synod—in other words, of having devised the "two classes" scheme in order to cover the results of their own maladministration. Now, so far as this from being the case that the prevalence of anything like *justifiable* dissatisfaction was never once assumed or admitted by the Board. It was invariably held by them that the principle (*i.e.*, "classification," as laid down by Canon), which regulated their apportionment of the funds, *was a just one*, viz., that aid should be given in proportion to the needs of the several missions. And, so far as data were furnished for their guidance, every effort was made to administer the bounty of the Church according to that principle. It is very possible that some of the parties immediately affected by

the apportionment—viewing the matter from their own peculiar standpoint, may have deemed themselves aggrieved. Each mission would naturally regard itself as having special claims to consideration. And between conflicting claims of this kind it might sometimes be difficult, if not impossible, so to judge as to escape the imputation of partiality. It is enough to say that the Board has ever sought to act *fairly* and for the general interest of the Church. To assume, therefore (as is done by Mr. Crawford), that consciousness of *wrong-doing*, or admission of *wrong suffered* by the missionaries, prompted them to change their course, by the putting forth of a new scheme, is neither courteous nor right. The change, in fact, did not originate with the members of the Board, whether elected or appointed. It is attributable to the Bishop and to him alone. Its merits, or demerits (as the case may be) are due to the Bishop and to him alone. The proposition was made by him, and was supported by such sufficient reasons as (provided the Canon was not violated, as the *legal* members of the Board asserted it would not be) justified the concurrence of a majority of the members. The public may judge, therefore, of the justice of these two lines in Mr. Crawford's letter: "in order to meet it (*i.e.*, the dissatisfaction), "they brought forth the scheme for the increase of the stipends of *certain missionaries by putting all missions into two classes.*"

(2.) It is a pity Mr. Crawford is not more guarded. A very little thought would have shown him that a grave accusation was couched in these words. The charge (more than implied) is *favoritism*, and favoritism in such sort as to be equivalent to *injustice*. The "certain" few are intentionally benefited to the disadvantage of all missions." If not, where the ground of complaint? Our friend Mr. Crawford may, perhaps, not be aware that the Bishop's aim in this new scheme, as openly declared by himself, was to cut off all (even seeming) ground for jealousy, and to render even the suspicion of partiality *impossible*. So far as the missions were concerned he would have them *all treated alike*. Whether the Bishop's plan be a judicious one or not—whether in practice it may not create difficulties greater than that which it seeks to remove, is not here the question. The simple fact is that the change introduced by the Bishop (and concurred in by a majority of the Board) was intended for the especial benefit of ALL the missions. It is a poor reflection on the wisdom of the Diocesan, as well as questionable logic, to infer that the correction of an alleged partial administration by a provision which cut off all partiality, justifies a "fear that there will be a still greater falling off this year." Some other ground must be found for it than "the extraordinary action of the Board at the late session of the Synod."

(3.) Mr. Crawford is wrong also in the assertion that the Mission Board (*i.e.*, so far as it was dealing with its own special trust, the Mission Fund) has increased all stipends to \$250 and \$300 respectively." The Board actually made no change whatever in its apportionments; but all allowances under \$250 were made up to \$250—not out of the funds of the Mission Board, but out of a *gratuity* or grant made, at the time, *by the Bishop, from another fund (the Sustentation) over which the Committee had no control whatever*. Every member of the Board was given distinctly to understand that this Episcopal act was not a session of the Sustentation Fund, or even of the interest of that fund, to the Board. The Bishop asserted his right to be sole trustee, and as such he 'volunteered' the gratuity above referred to for ONE YEAR. It is true that, to simplify matters, the money so granted was to pass through the hands of the Committee; but it is equally true that it forms no portion of the Mission Fund, and that the accession to the stipends of the missionaries is due, not to the Board but to the action of the Bishop himself. In support of what has been just stated, it may be added that the Bishop became responsible to the Board, "not for any specified sum to be manipulated by them at their discretion, but only for just so much of the interest of the Sustentation Fund as would raise all missionaries' stipends (as apart from local contributions) to the level of \$250 per annum; and further, that this *gratuity was available solely on the condition that the stipends should be so raised.*"

How far all this can constitute a grievance perhaps your correspondent will explain.

(4.) Mr. C. is further in error when he states that the Board "promised the interest of the Sustentation Fund," etc. The Board, as is explained above, has no power whatever over the Sustentation Fund. The Synod itself, thus far, has asserted no claim to it. What it may do, or ought to do, is not now under debate. The fund originated in the Bishop, was worked up by him in England and in Canada, and from its inception to this hour 'he alone' has had any control over it. How any body of sane men, to whom all these facts were known, could undertake to promise the interest of a capital 'altogether out of their reach,' is not quite understandable. The Board may possibly consist of very weak and unbusiness-like men, but even the charity of Mr. Crawford will shield them from the supposition that they are so thoroughly fatuous and imbecile as the assertion in his letter would make them out to be.

(5.) Your correspondent is about equally correct where he deals with the referring back (by the Synod) of the Committee's report for amendment. As he represents the case, the committee "ignored the instructions" of the Synod, and thereby succeeded in carrying their scheme, and that they did so on the plea that they had pledged themselves to the missionaries, etc. What are the facts? In the report of the Board as first submitted (and of which Mr. C. complains), the disputed clause ran as follows: "The Bishop having consented to allow the amount" (should be *interest*) "of the Sustentation Fund for one year to be used, resolved that the missions under Class 1 and the missions under Class 2, excepting the mission of Lyn, and the missions in Class 3 and the mission in Class 4, excepting Moulinette, to be placed in Class 4, and that Class 5 remain with the addition of Moulinette." See Journal of Synod, Ap. C., page 1493.) This, then, is the clause in regard to which Mr. C. says the Committee ignored the instructions of the Synod, and thereby acted unfairly and improperly establishing a bad precedent of *independence and unaccountability*.

Will it be believed, Mr. Editor, that the course of the committee was exactly the *reverse* of what is stated by Mr. Crawford, and that in every particular they conformed to the instructions received? *Yet, so it was!*

Judge McDonald moved, seconded by Dr. Henderson, "That the clause" (given above) "be not adopted but be referred back to the Mission Board with an instruction to report at the afternoon session the advisability of the present scheme being retained for the ensuing year."

The Committee retired and reconsidered. Their second report was as follows: "That the Mission Board *withdraws the claim* committed to them for reconsideration, and recommend that the classification scheme as set forth in the Canon be adhered to until altered by authority of Synod; and that the Mission Board further recommend that all the missionaries who, under the proposed change would have derived certain substantial benefits, be allowed these benefits for the current year." This met with *approval and was passed*. And yet, in the face of this, the public are told that the Committee "ignored instructions," "succeeded in carrying a scheme," etc.

There are, sir, several other inaccuracies in the letter of the 17th. But of these enough. The heart grows sick of the misrepresentations which for reasons as yet not patent, are made of the Mission Board. Such attacks on official conduct are sometimes made on grounds anything but unselfish. We have no desire to impute anything so injurious to the writer of the letter here under review. His past has ever been generous. The more reason for regret that now, and on such a subject, he should be found to equally misunderstand the action of his brethren and the language in which their official deeds are recorded.

CHARLES FOREST,

A Member of the M. Board.

Morrisburgh, Jan. 21, 1878.

THE MISSION FUND OF THE DIOCESE OF ONTARIO.

DEAR SIR:—In your issue of Jan. 17th, a correspondent writes, *inter alia*, "it would seem that the Mission Board recognized the existence of

some of dissatisfaction at least among the missionaries, and in order to meet it they brought forth the scheme for the increase of the stipends of certain missionaries by putting all missions into two classes, receiving grants of \$250 and \$300 respectively, and promising the interest of the Sustentation Fund to supplement the Mission Fund."

My own impressions of the circumstances to which reference is made are,—that the *Bishop* seems to have "recognized," in the first instance, "the existence of some dissatisfaction at least amongst" the *laity*, if anywhere, such dissatisfaction having been, in one particular instance, made known to himself personally. Not, indeed, that the dissatisfaction of one or more laymen, however, pecuniarily or otherwise influential, led to action on His Lordship's part irrespective of other and really weighty considerations: but very trifling circumstances, we know, in awaking afresh reflections which have engaged the mind at intervals even during a long period, serve often, too, to give them point and concentration. And so it seems to have been in this case. The layman's letter started anew thoughts to culminate in the conclusion that, if only the grants to the missions were equalized, there would be promotion for the clergy even in parishes not self-sustaining; whilst at the same time, dissatisfaction, whether clerical or lay, would come to an end or be lessened. What, then, really was "brought forth" was not so much "the scheme" by the Mission Board "for the increase of the stipends of certain missionaries" (whatever this expression may mean,) or any scheme at all originating with them; but the Bishop's proposal,—though in a modified form, as the funds of the Board were not deemed in a condition to admit of its being carried out in its entirety.

Again, my impression is that the Mission Board did *not* promise the interest of the Sustentation Fund (how could they?) "to supplement the Mission Fund"; but that they eventually agreed to the missions being placed in two classes only, on the understanding that the *Bishop* sanctioned their using the Sustentation Fund interest, as a help to meet the increased expenditure, and to make up any deficit, should such occur.

With regard to what your correspondent, in continuation, "suggests" as "unfair and improper" in the conduct of the Board at this last Synod, there is just enough about the case to "suggest" something very different, viz., that the Synod erred (as pointed out at the time by the Rev. J. J. Bogert) in instructing the Board to amend what the Canon says "shall be" the classification for the year: and that they "succeeded in carrying their scheme in a thin house at the close of this session, under the plea," &c., is unmeaning except as evidence that the members of the Board were attending to their duties, whilst so many other members of the Synod were neglecting theirs.

Let me further ask,—is it possible that your correspondent has so thoroughly investigated the monetary statistics of "all Christian bodies during the past few years" as to be able to decide that the "Mission Fund of this large Diocese" is alone the sufferer, during our long commercial depression; and that, therefore, this retrograde or at least stationary condition of our Mission Fund is due in the main to other causes? And again, is *this* the time, when the deputations are or are soon to be at work, for any one "who has the welfare of the Diocese at heart" to be raising questions, or suggesting suspicions, of mismanagement of funds, and of unfairness and impropriety on the part of those who are charged by the Synod with, perhaps, its most important trust?

Ottawa, 24th Jan., 1878.

BRAY LIBRARY.

DEAR SIR,—I have received a paper from London, England, with reference to the branch of the Bray Library which was established at a certain district of this diocese some years ago. The following are the questions submitted on the paper, together with the answers, I am obliged to return to them:

(I.) Name of present librarian. *Answer*—No librarian.

(II.) Names of present trustees. *Answer*—No trustees.

(III.) Number of volumes in the library and their general condition. *Answer*—Forty-one volumes originally,—thirty-two at present.

(IV.) Names of clergymen who have used the library during the last three years. *Answer*—The clergyman in whose parish the books were stationed.

V. Number of entries on the register of books taken out and returned during the last three years. *Answer*—No entries.

(VI.) Kindly give any information as to the utility of the library in its present locality and condition—stating also, whether, in your opinion it would be well (1) to transfer the books to some other place more accessible to the clergy, or in other respects more desirable, or (2) to add to the library the works of standard theology which have been published since it was founded or augmented.

This last question I am at a loss to know how to answer. The answer which, however, suggests itself to my mind at present is the following: The library is of no utility whatever in its present locality, and in my opinion it is most desirable to transfer the books at present in the library, together with all volumes at any time borrowed from it, to the Synod office in Toronto, and there, united to all other branches of the same library which may be scattered throughout the country, to form, in the place most accessible to all the clergy of the diocese, and under the care of a responsible librarian, one good diocesan library the value of which library would be greatly enhanced, and its usefulness largely increased by the addition of the works of standard theology which have been published within the last few years.

I send this in the hope that the clergy of the diocese—and especially those who may have received papers similar to that received by myself—would take the last question into their consideration. I think that a good theological library established in Toronto would be a great boon to all the clergy, and I am sure that many of the clergy in the country, whose small stipends hardly admit of their purchasing many of the standard theological works, which are rather expensive, would be only too glad of the opportunity of borrowing each time they are in Toronto two or three good books which would furnish them with interesting and profitable reading.

Yours truly,

T. P.

OUR SPIRITUAL PASTORS AND MASTERS.

DEAR SIR,—I am sure there will be found few churchmen to dispute the opinions of "Charles" given in your columns under above heading on the 24th inst. But like all subjects of a similar nature, it cannot be considered apart from the principle,—“If we cannot have the best, we must be content with the next best.” Undoubtedly three years for a graduate and four years for a literate at divinity is not too long a period; but whilst we may hope that "the good time" shall arrive when such terms may be made compulsory on all who seek entrance into holy orders, yet I question if it be practicable at present to exclude all candidates who have not devoted three and four years, especially to divinity. Undoubtedly it would be *best* that all men should take a full art's course, as the very best general preparation for the ministry or any of the learned professions; but I think we may strain this too far in the closing of the gates to all other aspirants to the holy office of the priesthood. In this matter we are in the hands of our Bishops, and although there may have been exceptional cases in which our "overseers," pressed by urgent demands for more "labourers in the vineyard," have acted with undue haste in the ordination of candidates, yet it is not for clergy and laity to criticize such cases, but to strengthen the hands of the Bishops by contributing liberally to the "student's fund" in various dioceses, and thus to help candidates, to give themselves to a longer course of study. The practical aspect of the question is this:—Where and how shall we obtain men for the work? "Dissent" is laying hold of many churchmen by offering to them "schismatical ministrations" in the place of no ministrations whatsoever. The rising generation are being lost to the church in many places for want of church teaching, best

given, in the Church's Sunday-schools. It is undoubtedly a necessity that every candidate for Holy Orders should be a good student in divinity; but there are candidates and candidates, and it is not necessary to tie all to the same term. I give an instance. A Methodist preacher, who convinced of the errors of schism, seeks admission to the church's ministry, undoubtedly requires a longer preparation in divinity than a man, who has been a consistent church member all his life. The former has not only to shew proof that he has acquired a thorough knowledge of the history and distinctive teaching of the Church of Christ, but also to unlearn those latitudinarian notions, which are invariably found among men bred in dissent. The faithful church layman has usually, and certainly if his early education had been good, more ballast, than the dissenter, who, as we have seen in many instances from want of such early training, is apt either to go through the sound doctrines of the church up to erroneous extremes; or when "times of persecution and tribulation arise because of the word" having "dured for a while" to go back to "low" ideas. In default of "means" to secure the standard of divinity education which we all feel most desirable, I think we should, nay must perforce, leave the matter where it now rests in the hands of the Bishops of the several dioceses. It certainly is a cause of regret to me, and I suppose to other clergy in this diocese, that the "student's fund" has been withdrawn and amalgamated with the general "mission fund." Your correspondent's remarks anent the sending of young clergymen to the sole charge of parishes are undoubtedly very reasonable on paper, but if he really understands the condition of the church in the mission fields of Canada, he ought to perceive that there is no choice between putting young men in charge of large mission fields and leaving those fields destitute of the services of the church. Finally if any man will adopt a scheme for the aiding of candidates for Holy Orders, by which they may be able to give three years in a college course and four or five years in a divinity course; he will have performed a service of incalculable worth to the cause of Christ's Church on earth, and will relieve the Bishops of the flock from the *painful necessity* of taking men, not so well gratified as they could wish, into the ministry. I quote from "Hooker" Book v. ch. 81 a few lines and refer "Charles" to the same place for further admirable remarks of "the judicious" on this very question. Hooker says: "The question doth grow to this issue; St. Paul requireth learning in Presbyters, yea, such learning as doth enable them to exhort in doctrine which is sound, and to disprove them that gainsay it. What measure of ability in such things shall serve to make men capable of that kind of office he doth not himself precisely determine, but referreth it to the conscience of Titus (Tit. i. 9) and others which had to deal in ordaining Presbyters."

PREBYTER.

PRAY FOR PEACE!

SIR,—For ten days and more Europe, and that means, more or less, the world, have been drawing nearer and nearer to the brink of war, and at the moment that I write the question is trembling in the balance. A false step in diplomacy, an unguarded phrase, the passions of the populace, may, before to-morrow's sun has set, have kindled a conflagration of which it is beyond human foresight to calculate the extent. At a moment of such intense suspense does not the church deem it necessary to raise her voice in prayer to Him in whose hand are the issues of peace and war? Four or five weeks drought and straightway we pray for rain; but in a crisis which, if it pass not by, will culminate in a deluge of blood, we are silent. Are our Bishops ignorant of the momentous questions at stake, or do they not think it worth while to trouble their flocks about such trivialities?

M.

CLERICAL TITLES.

SIR,—I notice, in your last impression, that a paper was read at a recent conference in Toronto, by the Rev. Isaac Brock, "Co-Rector" of St. Peter's Church, Sherbrooke." I am not unfamiliar with the fact that one of the clergy of the Church

ing by the case he cites as indicating the want. Poor Mr. Brookman is in a bad way, it appears; he actually addressed the people assembled at Union Prayer Meetings in the Methodist and Presbyterian "Chapels" (sic) in Collingwood. Whether he is from Huron, as the local paper said, or Niagara, he is all wrong; and if the veteran churchman, Dr. Lett, gave his sanction to his proceedings, he is wrong too. Pray who may be this "Churchman" who thus anonymously lacts the public censor of these well-known an ife-long servers of God in His church? And what is there in this matter which has not been done over and over again by nearly clergy without a word of blame? What rule of the Church Catholic, or if one branch of it is infringed, if our clergy take an opportunity of saying a word in season whenever or wherever they may find it? Surely nothing can be more lamentable than the spirit which would keep Christians separated from each other, when the *can*, without sacrifice of principle, join together in promoting any good work.

Yours truly,
UNION.

THE NEW EPISCOPAL RESIDENCE.

MR. EDITOR.—I gather from the newspapers that the Episcopal Fund Committee of the Diocese of Ontario have voted \$7,000 to purchase a residence in Kingston for the Bishop of Ontario. I understand also that the Executive Committee and the Bishop have approved of the active of the Episcopal Fund Committee. Many persons are of opinion that the committee has exceeded its power, before we can give an opinion on this point we must examine the Canon of Synod, under which the committee acts, and which limits its power. Clause 2 of that Canon reads as follows: "That the duties of the committee, as far as they relate to the Episcopal trust fund, shall be to *administer* and *dispose* of any sum or sums of money," &c., &c. The word "*dispose*" would seem to give the committee absolute power over the fund; but what is the fact, the committee has not even power to invest one cent of fund must less *dispose* of it. Therefore, I am inclined to think the committee did exceed its powers when it voted \$7,000 to purchase an Episcopal residence. We can only legalize the transaction by regarding it as an investment; then it must come before the investment committee, it must sanction the investment and buy the house, as business men they cannot approve the proposal to sell securities which are now yielding eight per cent., and invest in a property, which, when you deduct repairs, and insurance will not yield more than five per cent., still to oblige the Bishop they will consent, and he will be the first to discover that it was a blunder which will cost him \$400 a year every year he lives. It has been found that \$7,000 is not sufficient to buy the style of house required, and at the next meeting of the committee another \$1,000 will be asked for. The interest on \$8,000 at eight per cent. is \$640 add insurance, repairs, &c., the Bishop will be paying a rent of \$800 a year, a higher rent I feel sure than he ever paid before. The present Bishop may be able to pay the rent; but how do we know that his successor will be able? The present Bishop draws \$600 from the commutation funds, he draws \$1,600 the interest on certain moneys paid over by the diocese of Toronto under the Macarley Award, which his successor may not receive. Again the diocese may be divided, which will cause a division of the Episcopal fund. If the committee purchase an expensive house a few miles from Kingston the future Bishop of Kingston may not be able to keep it up, besides the Bishop should reside among his people, and where he could be conveniently seen by his clergy for their reasons. I hope that the idea of buying a house will be given up, and that the present and all future Bishops will be allowed to choose what part of the city of Kingston they will live in. Hoping that better counsels may prevail.

I remain, yours,
R. LEWIS.

A woman who attended church with great regularity was observed always to be there early, and was asked how it was that she managed always to be in time. She answered very wisely: "It is a part of my religion not to disturb the religion of others."

Children's Department.

THE LAMB.

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life, and made thee feed
By the stream and o'er the mead?
Gave thee clothing of delight—
Softest clothing, woolly bright?
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee:
Little lamb, I'll tell thee:
He is called by thy name,
For he calls himself a Lamb.
He is meek, and he is mild;
He became a little child:
I a child, and thou a lamb,
We are called by his name.
Little lamb, God bless thee!
Little lamb, God bless thee!

WHAT THE CATECHISM HAD TO DO WITH IT.

"The children are very quiet to-night," Mr. Thornton said his wife. "What are they about?" "I suppose they are in Aunt Mary's room," she said rising, "I must see that they do not tire her." But Aunt Mary had seen nothing of them. They were not in the nursery, or the kitchen, or any where that the nurse could find them. All of a sudden the household was startled by a loud shriek from the top of the house, which was instantly followed by a succession of shrieks and a rush of feet down the stairs. Mr. Thornton was up stairs in a moment, just in time to catch Alice in his arms as her foot slipped and she was about tumbling down the lower flight. The shrieking stopped as soon as they saw their father, and Alice clung to him as though she would never let go. "There's a ghost in the attic, we heard it bang the door," she sobbed out when she could catch her breath. Mr. Thornton carried her, and led the way for the other children to Aunt Mary's room, where she was waiting anxiously to know who was hurt. "A ghost!" he said, indignantly, "who put such nonsense into your head?" Jack looked too much ashamed to answer, now that he was with the family in a lighted room. But he mumbled something about a story of John's, the coachman, that their garret was haunted, and said that they had gone up in the dark to see if it was true, and that some one there had suddenly banged the door and shut them all in. "Well, we will go up and see who 'some one was,'" Mr. Thornton said. Alice shrank back at the idea of going near such a dreadful place, but her father insisted, and he took a candle and went before the children who held on to each other and kept very closely behind him. Of course there was no one in the garret, and it looked pleasant enough now that they had a light. But they had hardly been in for a moment, before the door slammed violently. Alice screamed again and clung to her father. "Why, you foolish children," he said, pointing to the window. It was open, and the wind rushing in was quite enough to shut half a dozen doors, and this was all the ghost they ever found in the garret.

The children were too much ashamed of themselves to say much about their fright for some days. But Aunt Mary had her own reasons for leading them to talk it over one evening, when they were in the room. She was troubled to see how Alice's timidity was increasing, and how since that night she shrank from going into a dark room or anywhere near the garret. "Why is not your father afraid of the dark, or of ghosts?" she asked them, after a graphic description by Alice of the horrors of the memorable night. "Oh, he's a man," was the prompt reply. "So is John," said Aunt Mary. "But why are your mother or myself not afraid, then?" "Well, I suppose it's because you're grown up," Alice said, with a sigh, wondering whether that would ever make her less of a coward.

"If you think a moment," Aunt Mary said, "you will find it is only very ignorant and foolish

people who believe in ghosts. All you have heard about them has been from John, a man who cannot read or write. You never have heard or never will hear a word of such nonsense from any sensible person. If John had a better belief he would lose all his fear. The heathen people have all kinds of fears and strange, foolish beliefs. But I want my dear children to be too brave for fear. And there is something that will keep each one of you from ever being afraid of anything, and will make you brave men and brave women."

She paused for a moment and none of the children waited more earnestly for her next words than little Alice. Oh, if she only could be brave! if she could only get over this dreadful fear and heart tremble and be quiet and sure like Aunt Mary.

But looking straight into her questioning eyes, Aunt Mary said. "I used to be very timid, afraid of so many things—now"—she paused, and then, in a low voice, added "I fear *no evil*, for Thou art with me." Just as Alice, held in her Father's arms the other evening, forgot her fears and felt so safe, so I feel all the time. My Heavenly Father's love is all around me. I am never out of His keeping, and so I am afraid of nothing."

"It must be very nice," Alice said, with a sigh. "I am afraid of so many things"

"But the Lord Jesus came to save from every fear. And the Bible is full of stories about His love and power—how he has saved His people in all kind of dangers, and how He is always ready and able to save them now. All He asks of you is to believe in Him. The only happy brave people are those who believe in His love and care that they fear nothing. This is the reason the Bible says so much about belief. And that is the reason another book has so much to say about belief."

Bessy began to turn over the leaves of her prayer book. Then she looked up brightly and said: "You want to tell us about the creed."

"Yes," Aunt Mary said, smiling, "I have brought you in rather a roundabout way to the very part I wanted you to think of. You didn't think the catechism had anything to do with the first part of our talk. But see how it teaches us just what to believe, so that we can never believe the foolish things that the heathen or ignorant people do." Then they went over the creed, and she showed them how they who really believed in the Heavenly Father's love and care, and in the dear Saviour's presence and in the teaching of the Holy Spirit could fear no evil in any way.

When Alice went to her room she knelt down and asked her Saviour to take her fear and give her trust in Him in its place. Then with a happy child's faith she went to bed, for she had asked, and He would give it to her. It was a very happy thing to trust in Him. She fell asleep, knowing He was taking care of her. She was in the dark but Jesus was with her.—*Parish Visitor.*

BRING JESUS MORE INTO HOME.—The little loving charities of daily life preach loudly for Him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, with him so little acknowledged? How can it be otherwise, when you are not cast upon Him in all that pertains to you? Change your plans. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing His presence so little. The name of Jesus is no mere fancy. He is a reality. He is a bosom Friend, a tender Physician, a loving Father, a gracious Saviour, a very present Helper. Oh, make him so to you. Live not outside of these pleasant relationships. How strangely will all things change then! How you will be lifted up above things that once fretted you and hung heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it! Bring Jesus more into everything. Make Him your constant friend and companion. Make Him a reality. Only then will you begin to know Him as you should. Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.

