

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MAY 16, 1878.

[No. 20.]

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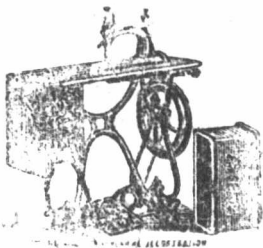
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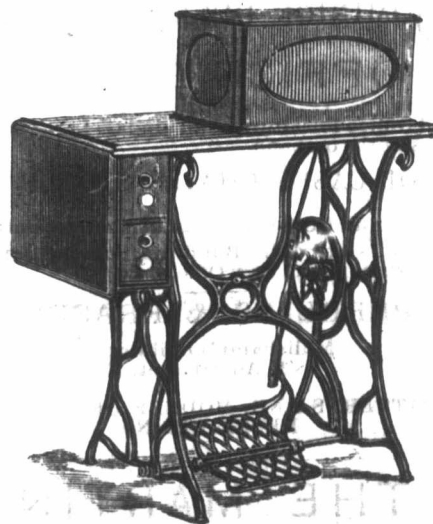
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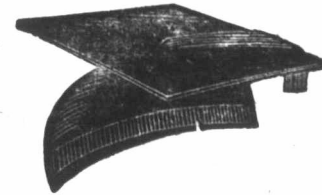
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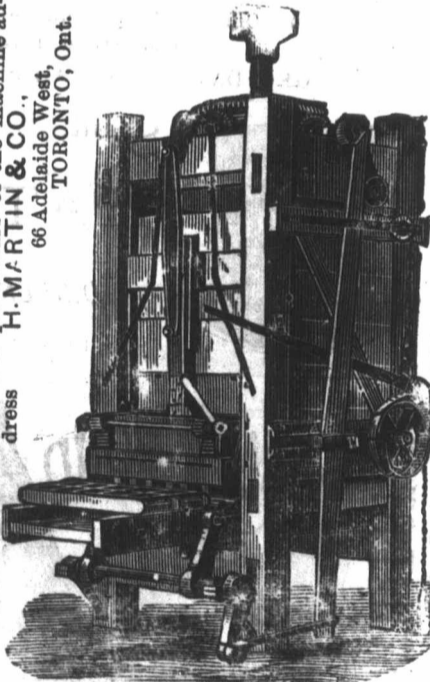
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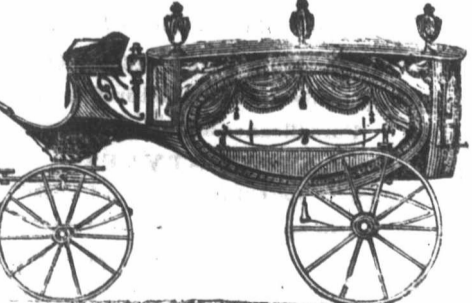
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## THE WEEK.

THE Bishops of the Scottish Church have issued a solemn protest against the establishment of a Papal hierarchy in Scotland. They state that they occupy the ancient Sees of the Church of Scotland, claim no other authority and jurisdiction than such as were claimed and exercised by the Bishops of the Primitive Church, before any of the kingdoms of this world became the kingdoms of our God and of His Christ; and teaching the faith once delivered to the Saints (and none other) as it is contained in Holy Scripture, and defined by the Ecumenical Synods of the undivided Church of Christ. They add that the Bishop of Rome neither hath, nor ought to have, any authority or jurisdiction, ecclesiastical or spiritual, in the realm. But, notwithstanding this, he has, on the plea of a pretended universal supremacy over the Church of Christ, intruded prelates of his own appointment into Sees occupied by themselves. And whereas it is a law of Primitive Episcopacy, as instituted by the Apostles of our Lord Jesus Christ, that all Bishops of the Church of Christ are of the same order and hold the same Apostolic office, and that for any one of them to claim universal supremacy is to usurp the Office of the Lord Himself; and whereas it is according to canonical rule and the order of the Church that there should be but one Bishop in the same See, so that the intrusion of another Bishop into a See already occupied is a violation of the law of unity and a rending of the Body of Christ—they, therefore, on behalf of themselves and their successors, on behalf of the clergy and of the faithful, do, in the name of the Lord Jesus Christ, the One Head of the Universal Church, solemnly protest against this assumption of power by the Bishop of Rome.

The "Fenian Scare" will not subside until the question of peace or war in Europe is settled. Should war unfortunately take place, a Fenian raid is expected as a matter of course. Preparations are being made in Halifax, Ottawa, Montreal, St. Catharines and other places to give our assailants as warm a reception as possible should they

think it desirable to make another attack upon the Dominion of Canada. We trust that should this be the case, no such maudlin consideration will be shown for the invaders as was manifested on the former occasion. They invaded a peaceful country that had never done them any harm, they cut down our innocent, unoffending citizens; and they were handsomely rewarded with having their expenses paid, and with money in their pockets, so that they might prepare for making another raid as soon as possible; while a number of Canadians, who came over from the States to assist in repelling the invasion, had to pay their own expenses hither and back again, and were rewarded with the thanks of nobody.

On the 11th inst., the Allan steamer *Sardinian* arrived at Lough Foyle, Ireland, to receive mails and passengers before proceeding on her trans-Atlantic voyage. Shortly after she came to anchor, an explosion occurred in one of the coal bunkers, and the vessel immediately caught fire. The passengers in the fore-castle were cut off from their comrades, and for some time the greatest confusion and consternation prevailed. With some difficulty the captain was able to communicate with the shore. It was found that about forty passengers had sustained serious injuries in various parts of the body. Several had legs broken; others arms injured; and a few were burned about the head. Three were found dead. Shortly after nine o'clock three steam tenders brought ashore about 400 passengers. The wounded were temporarily placed in the stores running parallel with the quay, where they were promptly attended to. The shrieks of the unfortunate sufferers attracted large and sympathetic crowds. The passengers are chiefly Germans and Italians; but a number of English and Scottish emigrants are among them. The *Sardinian* foundered, and is a total wreck.

The war news is particularly barren just now. Schouvaloff was still in St. Petersburg on the 11th awaiting the Czar's decision. The negotiations now going on are believed to be of the most important character; but the proposals of which he was the bearer have not yet leaked out. It is sagely but very safely conjectured that they must be one of two things—either the dismemberment and partition of the Ottoman Empire, or the combining and assuring of the vitality of Turkey and the independence of the Christian populations from Turkish administration, while leaving them nevertheless, tributary to the Porte. It is claimed that the latter solution would be advantageous for Turkey, and that it is the only wise and temperate one now practicable.

The prospects of peace are scarcely considered quite so hopeful as they were a week ago. The telegrams have again begun to alternate. Nothing however of particular con-

sequence has occurred to indicate the probability of war.

The Marquis of Hartington was to have moved a resolution on Monday that no forces be raised or kept by the Crown in time of peace, save in India, without the sanction of Parliament.

The war party in England received a very unexpected check in one of the strongholds of the present Government, by the election of Mr. Bass, (son of the great brewer,) for Tamworth. The declaration of the poll showed that Mr. Bass had secured 1,168 votes, and his opponent only 607; giving Mr. Bass a majority of 579. On this occasion the whole of the electors in the constituency, with the exception of about 200, recorded their votes.

An attempt has been made to assassinate the Emperor William, of Germany. As he was returning from a drive with the Grand Duchess of Baden, two shots were fired into the carriage from the sidewalk, but without effect. The assassin ran into the middle of the avenue, followed by the crowd. On an attempt being made to capture him, he fired three more shots and threw his revolver away, whereupon he was secured. Another man was also captured in consequence of attempting to rescue the assassin. Hoedel the prisoner was a native of Leipsic and was born in 1857. He denied having fired at the Emperor; said he was without work, and intended to shoot himself publicly in order to let the rich see what was the present condition of the poor. He said he shot once at himself and could not account for the other three shots wanting in the revolver; but supposed he might have discharged them from absence of mind. Tickets of membership of several Berlin Socialistic Unions and likenesses of two Socialistic leaders were found in his possession. He said he belonged to no party, that he was an anarchist, an enemy to all political parties, of the present condition of society, and of all public institutions. Socialistic organizations appear to be as numerous and as radically antagonistic to good order and security of life and property in Germany as in any part of the world.

We rejoice to find that the Curates' Aid Society, the only institution of the kind in England which is conducted on a general Church basis, is one of the very few societies in England which have not to deplore a falling off in their receipts during the past year. It reports a revenue of £72,632, stg., against one of £71,505 for 1876. The receipts, to the 15th of March last, have been £12,477 against £10,695 in 1877, and £10,815 in 1876: The receipts from subscriptions, donations, and collections alone having been £12,075, against £10,664 in 1877, and £10,719 in 1876.

The Rev. W. D. Maclagan, Vicar of Kensington, has been appointed to succeed the late lamented Bishop Selwyn as Bishop of

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Lichfield. Mr. Maclagan is generally known as an eloquent preacher and as an exceedingly successful parish priest. It is believed that his appointment to the Diocese of Lichfield will give general satisfaction. Though not a "High Churchman" (as would be gathered from his sermon recently published in our columns), it is expected that he will give no encouragement to the pitiful persecutions conducted under the Public Worship Regulation Act. He was ordained in 1856 by Dr. Tait, then Bishop of London.

Bishop McCoskry, of Michigan, has withdrawn his resignation of the Bishopric, sent to the presiding Bishop March 11, 1878, and has abandoned his contemplated tour to Europe. He thinks it more compatible with his duty to the Church and to himself to remain in the country for the present, in order that he may be easily accessible to all whose duty it may be to see him. The presiding Bishop has therefore recalled his summons to the different Bishops to meet in New York on the 17th of June. The Bishop states that his object is to afford every opportunity for the vindication of his character; and that as soon as this end shall be attained, his resignation will be renewed, on account of his increasing physical infirmities. The charges made against the Bishop appear to have been of such a nature and to have been so clumsily fabricated, that no one could possibly believe them; and the newspapers which were so anxious to give sensational paragraphs in support of them were perhaps the most to blame. It is stated that the Bishop intends to prosecute the *Chicago Times* for libel.

#### THE FOURTH SUNDAY AFTER EASTER.

THERE are some who maintain that, for Christian truth, we can only be allowed to refer to the Lord's own statements of it as given in the Four Gospels. But the Lord Himself told His disciples before His departure from the earth that He had many things to declare to them, that they were unable to bear them while He was with them in the body, but that the Spirit of Truth should declare the whole truth on His coming, and should guide them into it. A statement like this clearly shows that the Lord's own teaching during His sojourn on earth did not embrace all necessary Christian doctrine. And this is a matter of great importance to us. It may appear all very loyal to the Lord to receive His instructions only as the real, imperishable Christianity we are called upon to accept; but it is in fact an attack upon the claims of faith, cutting it down to the very narrowest dimensions, in professing to be all the more emphatically and sincerely Christian, for keeping strictly and exclusively to the teaching of Christ. For in the Gospel of today we find the Lord saying, in this His last discourse, that He Himself did not undertake to teach His disciples all that was necessary for them to know in order to secure the health of their souls. He tells them there were many things they could not bear at that time, but which He meant nevertheless to communicate

to them through the agency of the Comforter hereafter. By His Spirit, He would speak in and through His Apostles. What the Apostles taught would be His teaching, even though it should go beyond any thing He had ever said Himself. His work of teaching, He showed Himself, was to be carried on by others; and to His Apostles He had said: "He that heareth you, heareth me"; "He that receiveth you, receiveth me"; "He that receiveth me, receiveth Him that sent me." So that a man who should think himself a good Christian for keeping only to the teaching of Christ would be miserably deceiving himself.

The Lord's teaching then was completed by that of the Divine Spirit. He gave the germs indeed, which the Apostles, directed by the Holy Ghost, expanded into doctrines. The Lord spoke, for instance, of the necessity of Messiah's death and of the blood of Messiah as the blood of the New Testament to be shed for the disciples. In the Apostolic writings this is expanded into the doctrine of the atonement. The Lord had hinted at a new ground of acceptance in the parable of the laborers of the vineyard; in his eulogy of the publican who went down to his house justified; in his precept, "When ye have done all, say, We are unprofitable servants." In St. Paul's writings we find a highly elaborated doctrine of salvation through the grace of Christ, as contrasted both with salvation through the merit of good works, and with salvation through a literal obedience to the Mosaic Law. And further, in the visit of the eastern sages to the manger of Bethlehem, in the acceptance of the Syrophenician woman, in the interview with the Greeks at the Passover, in the statement that the Good Shepherd had other sheep that were not of the fold of Israel, whom also He must bring and make one fold under one shepherd, we have intimations that the pagan nations were to have their part in some way or other, in the Divine Saviour. In St. Paul we find it had been expressly revealed to him that the Gentiles were to be fellow heirs and of the same body—partakers of the promises in Christ by the Gospel. So that the entire equality of pagan and Jewish converts within the Christian Church of the New Testament was thus based upon hints in the Lord's own language and practice, and only drawn out into a more sharply defined doctrine, a more complete system, by His great Apostle.

And, moreover, there was one great truth, the full splendor of which could not have been borne when the disciples listened to the sermon on the Mount; although the full teaching of that sermon necessarily involved the entire compass of that great truth itself. The Lord spoke much about Himself, His claims on human affection; His freedom from sin, His power of enlightening and saving, His future coming to judge all human beings, in a way we should think would destroy the claim to goodness in any one who should in the present day come to us with similar pretensions. He did not present Himself as the prophets had done, only to teach men truths about God and duty; and then quietly to withdraw Himself from sight and hearing

as quietly as possible. He comes to proclaim Himself; to exhibit Himself; to draw all hearts to Himself as the Life of men, the Light of the world, the King and Judge of all. He teaches that He is, in Himself, the subject of His own doctrine. He reveals that He is Himself His principal revelation, "All men are to honor the Son even as they honor the Father." But what could such language mean? If it was not justifiable, what claims could such a one have upon the love and trust of men? If it was justifiable, what could it imply as to the person of Christ? It must imply at least that He was more than man; and if more than man, what was He? Were His claims to be admitted, as a created being, or is he of that Uncreated and Eternal Essence which all creatures should adore as the Source and End of all derived existence? Here again it was that the Holy Spirit took of the words of Christ and showed the truth to the Apostles. The words of Christ admitted of but one explanation; the Speaker, if He was to be received at all, must be Divine. And accordingly, the Colossians were taught that "all things were created by Him and for Him, that He is before all things and by Him all things consist"; and "that He is the Image of the Invisible God." The Romans were told that He is "God over all, blessed for evermore"; the Philippians that at the utterance of His human Name "every knee should bow, of things in heaven, and in earth, and under the earth"; and the Hebrews, that He is "the resplendent outbeaming of the Father's glory, the exact impress of His Hypostasis;" while St. John brings Him before us in the Apocalypse as the First and the Last, as having been slain but now glorified, and as being "the King of Kings and Lord of Lords." So that when the Spirit of Truth had come he guided men into all truth—as on other points, so especially in this, with regard to the Divine Person of Christ.

#### CHORAL SERVICES.

THAT our Reformers intended the services of the Church to be choral is evident enough to those who are at all acquainted either with their writings or with the efforts made, especially by Marbecke (who was afterwards burnt at the stake) to secure complete musical arrangements for all the services. It was indeed one of the first objects, at which Cranmer and others aimed, to provide choral services for the Reformed Church of England. And music is well calculated to adapt itself to the expression of every state of feeling and of every aspiration of which the human soul is capable. It is true that a prayer, or a thanksgiving, or a triumphal composition expresses precisely the same sentiments whether it is read, or said, or sung. But yet the recitation of it with appropriate music is calculated to intensify the feelings it is intended to inspire, and to give a greater amount of efficiency to its expression. So fully have these sentiments taken possession of some minds that they regard choral service as almost synonymous with sound churchmanship; and some have gone so far as to talk of the "quasi sacramental efficacy" of

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music, as set forth in Holy Scripture. Music has doubtless been most valuable in attracting and in teaching many who would neither have been attracted nor taught in any other way. Some of the *denominations* understand and appreciate the essential character of music in their services. It supplies a want and a craving in the nature of man as God made that nature, which nothing else can supply. And yet the indiscriminate use of choral services may do considerable injury. The service of the Church is emphatically called "Common Prayer," because it is intended to be common to all the people, and so that all can join in it. But all congregations are not musical, not to mention the fact that in some instances the prejudice against a choral service is so intensely strong, from a curious idea that singing is a popish thing to do; so that, in these two classes of congregations, the introduction of choral services, except as a very occasional thing, defeats the objects of assembling together to perform an act of public religious worship.

Let us consider ourselves as occupying the place of the unlearned. Suppose "we are poor, rustic, and illiterate. A clergyman comes who has the service chanted instead of read. We have heard that this is popish," (for there is a class of persons who delight to represent the thing in this way) "and we are accordingly suspicious of the clergyman altogether. And moreover we lose that which we so highly valued. When the service was read, we could hear what was going on. The Psalms used to be read, and although since the poor old clerk was abolished, and the congregation took his place in responding we could not hear the *even* verses of the Psalms as we used to do in our childhood, still the *odd* verses, which the parson read alone, were easily heard. But when the Psalms are chanted, we cannot follow the words at all. Even when the service is monotoned, it is so cold and so formal, we can't even say "Amen" in our natural tone of voice without making ourselves conspicuous." Now what advantage is gained by this proceeding? Surely choral worship should be the effect and the result of sound Churchmanship—it can never be the cause of it.

It may be all very well in a musical congregation to chant the Psalms especially, as from the first they were intended to be chanted. But until Plain Song shall be more extensively appreciated and Gregorian Tones almost exclusively used, our congregations will never become musical on this side of Doomsday. We would not be understood to say one word against the principle of choral services, which was certainly the primitive mode of worship as far as we can learn any thing about it, was doubtless the only mode used for thousands of years among the Jews, and was most likely that adopted by Christ and His Apostles. But unless there is both a full appreciation of the music, and a hearty congregational joining in it, the extensive use of choral services, except in Cathedral churches, if we have any such, is a great mistake.

THE PAN-ANGLICAN SYNOD.

AS the time approaches for the second meeting of Bishops of the Anglican Communion, summoned or invited from all parts of the world—the United States as well as New Zealand and Australia—for the purpose of discussing subjects of general interest to the Church, there are one or two matters that seem to call for attentive consideration, as they involve principles absolutely essential to the well-being of the Church. Perhaps the most important of these, is the statement which has been made, and which is declared to be more than a rumor, to the effect that Dr. Colenso claims a seat and a vote in the approaching assembly. Presuming, as we are given to understand we may safely do, that the statement is correct, it has not however been announced at what decision his Grace the Archbishop of Canterbury has arrived in regard to such a claim. But supposing it just possible that the Archbishop's breadth of Churchmanship, albeit not of a character such as to embrace some of the stronger points of Churchmanship recognized in the Prayer Book, may yet be considerable in the direction of Dr. Colenso's heresies, it becomes exceedingly advisable that we should be prepared to face the event of the Archbishop's allowing the Doctor the seat and the vote he is said to claim. We cannot help remarking by the way, however, that had not the statement been made so positively, we should have thought it very unlikely that the claim would ever be either made or recognized in the face of the almost universal *snubbing* Dr. Colenso met with when he was last in England. Should the assembled Bishops however find this man among them as one of their body, there can be but two courses open to them. One would be the adoption of so decided and so indignant a protest against so shocking an insult to their Christian character, as should unhesitatingly ensure his expulsion; the other would be that they should in a body, withdraw from the Assembly and leave the Archbishop, the Doctor, and those who chose to sanction his presence there, to close the proceedings. We could not imagine it possible that our Canadian Bishops could so far stultify themselves and their Christianity, not to mention their literary reputation too, as to place themselves on a level with this heresiarch, in an assembly called together to discuss the affairs of universal Christendom. The hospitalities of Lambeth or Fulham would surely present no attractions compared with a sense of imperative duty, an appreciation of the dignity of their own position, and the honor of a firm stand to be made on so vital a point as this.

The question is not of minor importance. It is not one which would refer to the surpassing beauty of a black stole over a purple or a white one—of the superiority of the westward or southward position compared with the eastward;—it is not a question of any of the minor details either of Theology or of the externals of public worship. The question concerns the very root of Christianity itself, the foundation of all Revelation from Heaven,

as to the duties of human life, or the hope of man after death. For if the positions assumed by Dr. Colenso could be true, the Book we are accustomed to regard as containing the Word of God is so full of the grossest errors as to cast suspicion on all its statements; and the Church herself would be absolutely a thing of nought.

FUTURE PUNISHMENT.

BY E. S.

(Continued.)

IN concluding the consideration of this passage as to the primary meaning of death, will but add a few words concerning the tree of knowledge of good and evil, and the tree of life. The two are connected with each other.

Mr. White seems to favour the idea that a medicinal virtue was attached to the tree of life, by which the decay of nature was continually repaired. This of course has reference *only* to the body. Therefore, as the one *poisoned* the system, so the other was of an opposite character, but both were *corporeal* in their effects.

This would give another aspect to the temptation altogether, inasmuch it would give a *primary* consequence to the corporeal results, either for good or evil. We may rather suppose that a test of obedience in apparently so trivial a matter was designedly given in order to prove whether they would be absolutely obedient to and trustful of the Divine will.

Mr. White says that the quality of the tree of life was such as to repair the decay of nature. The Mosaic narrative may or may not favour such a hypothesis, according to what is regarded as the radical idea of life or of death. If the perpetuation of *animal life* be regarded as the radical idea, and not the *moral qualities* of a responsible being in his relation to God (for from the words, "Thou shalt surely die," we must so regard either the one or the other), *then, and only then*, may such a hypothesis be admissible. But there is another aspect of the matter. The Prophets, Ezekiel and St. John (in the Apocalypse), both speak of the "tree of life." Such narrative is connected either with the millennial reign, or the final glory of the saints. Mr. White's hypothesis is that Christ gives immortality to those who believe in Him. Their system of psychology (although there is a difference between Mr. White and his friends as to whether it is the psyche or pneuma that is quickened in regeneration and so made immortal) is that immortality is obtained as a gift from Christ to believers in Him, *while in this life*.

Now, this being the case, either such a state of immortality is so conveyed at such time by Christ or it is not. If it is so conveyed, then what need afterwards to have access to the tree of life to perpetuate an existence *already* immortal? If it is *not* so conveyed at such time, the effect of regeneration as stated by them is not correct, and they have to account for the existence of the saints after death, as they do for that of the wicked, that is, that they do so by a special decree of God. The one to be first punished and then



annihilated, and the other to be continued and kept in a condition of physical immortality by means of the tree of life, which is in the midst of the Paradise of God, and which St. John says the saints alone have privilege of, as well as entrance into the New Jerusalem. If such be the case, their immortality comes to them *not* as a gift of Christ and a consequence of union with Him by Faith, but as a consequence of the medicinal benefits of a certain tree. Whatever the relation of the tree of life may have in that world to the believers (but there is every reason to suppose it is only used by St. John in a figurative way to depict the *happiness* of the saints, Canticles 2: 3, 4), the whole tenor of Scripture in this connection is fatal to their theory of psychology, and of the bestowment of immortality upon believers, *exclusively* and through union with Christ by Faith.

I have said it is probable that St. John is making *figurative* use of "the tree of life" to depict the happiness of the saints; but Mr. White can derive no advantage for his hypothesis from this consideration until his interpretation of the death spoken of in Gen. 2: 17, 19, is sustained by sufficient argument, both as to *character* and *time*. The literal interpretation, as we have seen, cannot hold as to *time*; neither can it hold as to *character*, for it is requisite that either a *literal* or *figurative* sense be given to the *whole passage*, and not that it refer *literally* to the body and *figuratively* to the soul, else they must confine their ideas of regeneration to the *giving of immortality* and not to the recovery of it in God's moral image. Thus any inference from Ezekiel or St. John in their favour must be a begging the question as their *premiss* is not *proven*. If "death" and "life" have not the meanings their exegesis assigns them, no allegory could be based upon such meanings. But if the salient idea of "death" be *want* of conformity to God's moral image, and "life" be the *converse* of this, then the allegory is quite in keeping with our exegesis, and also with the entrance into the New Jerusalem, and *presence of Christ*.

Mr. Heard (Tri. Part. Nat. of Man, p. 43) here differs from Mr. White, and has some very just remarks in relation to this subject. I quote but the following: "The spirit of man is not a mere act of creation, but rather an act of pro-creation. For we are also His offspring." It is not, as in the Chaldean myth, that a drop of the Divine blood is mixed with the clay of the ground, but the breath of God breathes into man that rational and moral nature which makes us, in a sense, partakers of the very nature of God Himself."

(To be continued.)

#### BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A.M.

##### II.—Confirmation.

9. *Propriety of the ceremony of laying on of hands.*—Among the significant actions thus referred to, none has met with greater opposition from some parties than that of laying on of hands in confirmation; they say that it is unreasonable to expect that any blessing

should be received, since no invisible effects follow the administration of the rite: the same objection might be made to the Sacraments of Baptism and the Lord's Supper; for the grace of regeneration received in the one sacrament, and that of renewal obtained through the other, do not manifest themselves visibly, but are felt in the hearts of faithful recipients. The inspired penmen invariably make use of plain language to shew the connection between the blessing received, and the instrumentality made use of for its reception: take, for example, the case of Joshua just quoted; it is said "he was full of the wisdom, for Moses had laid his hands upon him." The Hebrew particle *כי*, there used and translated "for" is distinctly causal, and is translated in that sense in the Septuagint and Vulgate versions of the passage, and shews that in the laying on of the hands of Moses upon Joshua the spirit of wisdom was conferred upon him. This particle is frequently translated "because" is our authorized version, e. g., Gen. 2: 3; 3: 14, 17: indeed, our translators considered "because" and "for" when used as causal particles to be interchangeable, see Isaiah vi. 5, where *כי* occurs three times, and is translated once "because" and twice "for" in the same verse. The objection that we are now considering is very ancient; fifteen centuries ago it was replied to by AUGUSTINE in the following language, "When now hands are laid upon any person that they may receive the Holy Spirit is it expected that they shall speak with tongues? Or when we laid our hands upon these infants, did any of you expect that they would speak with tongues? And when he saw that they did not speak with tongues, was any of you of such a perverse disposition as to say, They have not received the Holy Ghost, for, if they had received him, they would have spoken with tongues as was formerly done. If therefore the testimony of the presence of the Holy Spirit cannot now be shown by miracles, how comes it that any one knows that he has received the Holy Spirit? Let him ask his own heart; if he loves his brother, the Spirit of God abides upon him." ADAM CLARK, a commentator belonging to one of the sects that have laid aside the rite of confirmation shews with great force the folly of objecting to this ceremony because of the absence of visible results. "Imposition of hands," said he, "was a rite anciently used by the servants of God, through which heavenly influence were conveyed to the bodies and souls of men. This rite is still used in certain churches; but as there is no Holy Ghost communicated by it, some suppose it may be as well omitted. But why is this? Is it not because there is an unfaithfulness in the person who lays on hands, or an unfitness in him on whom they are laid? Let the rite be restored to its primitive simplicity, and God will own it as he formerly did. But however this may be, where is the man or number of men, who have authority to abrogate a rite of God's own appointment?"

10. *Reference to confirmations in the epistle to the Hebrews.*—It is evident from the passage in the sixth chapter of the Hebrews, just

quoted, that the inspired writer of the epistle considered laying on of hands as one of "the principles of the doctrine of Christ," as a "foundation," which equally with repentance and faith, with baptism, and with the doctrines of the resurrection of the dead and eternal judgment, is of perpetual obligation. To evade the force of the passage in maintaining the apostolical authority of the rite of confirmation, some authors, belonging to the sects that have laid it aside, assert that it refers to other usages, and not to confirmation. In reply to such persons it should be sufficient to say that the almost unanimous consent of commentators in all ages refers the passage to that rite. In support to this assertion I shall quote, in addition to the comments of two ancient writers on the passage, those of some celebrated modern authors of various denominations, omitting, with the exception of Wesley, all reference to acknowledged Church of England writers, since they all with one consent thus apply it. THEODORET. "Those who believe come to the Divine baptism and by the hand of the priest receive the grace of the Spirit." PRIMASIUS.—"He means that imposition of hands by which, it is most fully believed, the gift of the Holy Spirit is received, which for the confirmation of unity in the Church is accustomed to be administered by bishops." LUTHERAN. DELITZCH. "Can we suppose that the Apostolic writer of this epistle would represent the laying on of hands following after baptism, as among the fundamentals of Christianity, if it were not an holy ordinance, and had not a Divine promise annexed to it." MOLLE in Lange's Commentary. "Some refer the laying on of hands to ordination; the majority, to the laying on of hands immediately connected with baptism, which after the third century was, in connection with the chrism, elevated to the independent act of confirmation." PRESBYTERIAN, CONTINENTAL: CALVIN. "The apostle here joins the imposition, or the laying on of hands, with baptism, because, as there were two orders of catechumens, therefore the ceremony was two fold. For those, who were without, were not admitted to baptism until they had delivered their confession. In these, therefore, catechizing went before baptism. But the children of believers, since they were adopted from the womb, and belonged to the body of the Church by rite of promise, were baptized while infants; and when the season of infancy had passed away, and they had been instructed in the faith, they also offered themselves to be catechized; which catechizing in that case was subsequent to baptism. But then another rite was applied to them, namely, the laying on of hands. This one passage abundantly proves that the origin of this ceremony flowed from the Apostles; although it was afterwards turned to superstition, as the world almost always degenerates from the best institutions into corruptions." BEZA. "The Apostle numbers up five heads of catechism, viz., the profession of amendment of life, (i.e., repentance from dead works) the sum of faith concerning God, the compendious explications of doctrine that was wont to be delivered to the unlearned, especially at baptism, and the

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imposition of hands, (when they met together to baptize infants or adult persons, and also when they came together to impose hands upon any;) the head of the resurrection of the dead and of future judgment." PISCATOR. "At first sight there seem to be six heads of doctrine distinctly reckoned up; but if we shall more accurately weigh them, they may be referred to four, or to three; for the third and fourth, baptism and imposition of hands, seem not here to be propounded as peculiar heads of doctrine, but put among the rest of these fundamentals were wont to be propounded to beginners, namely, at that time when the adults were admitted to baptism, and also when those who were baptized in their infancy and afterwards instructed in their childhood were wont by the Church to be confirmed in the Christian faith by the imposition of hands." RIVET.—"The imposition of hands joined with the doctrine of baptism, Heb. 6: 2, refers to that solemn benediction of baptized persons which the ancients so often speak of, and which was in use in the Primitive Church, which was, that when children, who were baptized in infancy, could give an account of their faith to the satisfaction of the pastor, he then laid hands upon them and blessed them, commending them to God, and therefore confirming them in the profession of the Christian religion." *English ASSEMBLY'S ANNOTATIONS.*—"Laying, etc., which is usually called confirmation, which stood, first, in the examining those who had been baptized what progress they had made in the doctrine of Christianity, secondly, in praying for them, that God would continue them in the faith, and give them more grace, strengthening them by His Holy Spirit. Now when the chief pastor or pastors of the Church prayed for them, they laid their hands upon them, whence the Apostolical Constitution was called the laying on of hands. So Augustine; and so most of the fathers with one consent." *Congregational*, BAXTER.—"The use and ends of the ancient imposition of hands do still continue, therefore we are to judge that the signs and means is not to cease. The baptized believer may still want the joy of the Holy Ghost, and boldness of access to God, and the shedding abroad of fuller love in the heart. Now to have a message of Christ that hath received a binding and loosing power in the name of Christ to encourage us in our professions, and to put up solemn prayers for us, and, as it were, to take us by the hand and place us in a higher form, and make particular applications of the promise to us, and bless us in the name of Christ, by virtue of their ministerial office, this must needs tend much to confirm and comfort and encourage the weak. The scripture signifieth to us that imposition of hands was of standing use in the Church and therefore not to cease with miracles. In Heb. 6: 2, we find it named, among the parts of the foundation, Laying on of hands." *Methodist*, WESLEY.—"When they believed, they were to be baptized with the baptism (not of the Jews nor of John, but) of Christ. The next thing was to lay hands upon them that they might receive the Holy Ghost; after which they were fully

instructed touching the resurrection and the general judgment, called eternal, because the sentence then pronounced is irreversible, and the effects of it remain for ever." BENSON.—"And the laying on of hands. The imposition of hands was used by the Apostles and first Christian ministers in the healing of diseases, and in setting persons apart for the work of the Christian ministry; but neither of these were common to all Christians, nor joined with baptism, nor were they reckoned among the principles of the doctrine of Christ or the initiatory doctrines of the Christian faith. We must therefore understand this of that imposition of the Apostles' hands, which was wont to be used after baptism to confer upon the persons baptized the extraordinary gifts of the Holy Spirit. See Acts 8: 14, 17; 19: 6." § 2. *Conclusion.* In now drawing these papers to a close, I shall briefly sum up the evidence which I have adduced in support of the obligatory nature of confirmation: I have traced up the continued use of the rite in our Church from the present time to the earliest period of which we have any documentary evidence; I have shown that it was universally practised in the purest ages of the Church, centuries before the epoch which Nonconformists have fixed on as the period of the commencement of Popery, that leading members of the bodies which have now given up its use have spoken earnestly on its advantages and scripturality, and have given expression to their regret that it had not been continued in their denominations; and I have proved that it is instanced by Apostolical example and by the express words of Scripture, which lay it down as one of the first principles of the doctrine of Christ, one of the foundations on which the religion of Jesus is built, and therefore that it is designed to continue in the Church until the consummation of all things. I therefore conclude that our Church, in retaining its use, is acting in full accordance with reason, with antiquity, and with the Word of God; and that consequently confirmation as a religious ordinance is, as well as baptism, CATHOLIC, PRIMITIVE, and SCRIPTURAL.

BOOK NOTICE.

*THE DAWN OF DAY:* An illustrated monthly Magazine for Sunday School and Parish use. Published by the S. P. C. K., and for sale by Rowsell & Hutchinson, Toronto.

The first four numbers of a new Sunday-school paper commenced on January 1st last, has been laid upon our table by our friends, Messrs. Rowsell & Hutchison.

We are very much pleased with the appearance, matter and general get up of this new periodical, and hope that it will meet with a liberal support. The literary matter is varied, comprising brief Tales; a Calendar with Key; Bible Natural History; Sketches of Church History; Questions on the Book of Common Prayer; Explanations of the Church Catechism, &c.

The tone of the articles is sound and temperate. The illustrations are clear and good, and would do credit to a much higher priced publication.

We are informed that the paper can be supplied at the low rate of 15 cents per annum, and that it has already received the approval of several of our clergy, who have become subscribers for their schools.

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

CHAPTER IV.

The Church in due time was rebuilt, including schoolrooms and vestry. Better furnishings were gradually added; but such work was done cautiously, as there remained to be discharged when the buildings were finished a by no means inconsiderable debt. The clerical stipend was small, nevertheless, it not only grew annually larger; but it was given with such hearty good-will that the homœopathic morsel seemed to supply in relish what it lacked in substance, to say nothing of the flavour it suggested of better things to come.

In the meanwhile the worry of one kind and another had not been without its effect. Our parson fell into ill health, and consequently his parishioners suggested that he should take a rest and have a run into the country. With a purse generously lined, they presented an address which is very interesting as a parish record. It is too long to insert, and too local to be generally attractive; but as it includes some encouraging facts for Churchmen generally and for clergymen in particular, an extract or two may be permissible.

The address is dated the 18th of June, 1852, about seven years after Lord Metcalfe had laid the foundation-stone of the earlier building of St. Ann's Church. It is signed by sixty-five men, chiefly heads of families. It was agreed to at a meeting of which Mr. Lambert was the chairman, while the late Mr. C. Darwin represented the deputation that was appointed to present the address.

After stating that it was their firm intention to "stand by their minister" in the arduous duties he would be called upon to perform," they add an interesting retrospect of their parish history from a point which they term "dark days indeed," "when the number of attendants scarcely sufficed to denote to the preacher whether he was preaching to bare walls or to a congregation." They add that the Church "was overshadowed with an immense debt and that the resources were scarcely sufficient to defray the current and incidental expenses of keeping it open." It was a very good because a very true description of the "starving" which their minister had displayed courage and faith enough to accept. To those the transient character of the population and the havoc made by time and death, the address records the fact that among the "original founders and supporters of the Church in that place four only remain." After speaking gratefully and by name of these benefactors, clerical and lay, the chairman of the delegation, with a touch of poetic warmth, said: "I well remember, sir, when witnessing by your side the awful conflagration that doomed our little church, "it emphatically occurred to me that the last vestige of our hitherto precarious existence was in good earnest annihilated. It was then, sir, that the host of Pharaoh seemed to be upon us, but thanks to the God of the weak as well as of the strong, that which we thought was our ruin, like the children of Israel in the Red Sea, was our deliverance from bondage." No doubt it was a somewhat effusive way of saying that our church was burnt, and that the debt on the building was covered by the insurance. But then, it must be borne in mind that the people of our parish had glowing imaginations as well as warm hearts, and being at that time very much under the influence of these feelings, they may be excused if they expressed what they felt in an emotional rather than in a didactic way.

Moreover, "the four survivors" had little to remember but difficulty and discouragement. The plague of paying interest on the debt, and the current expenses of the Church, when the revenue was insufficient to defray the latter, was a very real one. On the other hand, however, they were not wholly destitute of some crumbs of comfort. They paid no stipend to their clergyman or to their organist; and their sexton was content with the merest trifle. For a time, the first remained on the staff of the Parish Church and drew his income from the revenue of Christ Church. A young gentlewoman, an exact musician, with ungrudging good will, played the Harmonium and led the singing. Her voluntary contribution to the service of praise attracted others, and, strange to say, although the little group represented a



good deal of educated talent, such culture did not result in any individual display. Our service of praise was borne upwards on the breath of many voices. Solos, duets, trios and quartettes were avoided, for those modest folk, male and female, unlike the general run of volunteers, thought it less their duty to exhibit their own musical skill, than to foster and draw out the uncultivated talents of the congregation. Consequently, the chants and hymn tunes were of the popular kind, and the worshippers generally soon learned how to control their joyful noise and bend it to sweet and solemn harmonies. In truth, our unadorned services were suited to our congregation and to our capacity, and we rejoiced in their heartiness.

Then, we had reason to make much of our sexton, for he made much of his office. James Wilson was an Irishman, of the radiant, genial type, who was as pleasant to look at as to talk to. He was a well-to-do man, and an owner of some real estate in the neighbourhood.

Nevertheless, as a Churchman, he would, I think, rather "have been a door-keeper than a cypher in the house of his God." His desire was to be employed; so as there was no parish clerk, he very cheerfully took the only vacant place left, the office of Parish Sexton, and a capital official he was. His stipend was nominal, for, if my memory is correct, he received little more than the amount he paid to the charwoman. But his Sunday duty was evidently his delight, for during its performance his face was a circumference of smiles. Like a host of earlier days, he welcomed each worshipper in the Church flock, as if he had been a guest of his own, shook them individually by the hand, and straightway, shining with satisfaction, shewed them to seats. As the revenue improved, James Wilson accepted some wages, but I never knew any official less greedy for reward, or who was willing to give so much work for so little pay. It will thus be seen that our civil list was easily disposed of, and as to the other items of the budget, there was no room for discussion of misappropriation and waste, at our annual vestry Parliaments.

Not only in the opinion of some people were our choir folk very foolish, but our parson was very obstinate on some points in the estimation of others. Though frequently asked, he always refused to make any effort whatever to preach the church out of debt. He would not consent to turn himself into a Sunday drummer, or his sermons into a ding dong of dollars and cents. He had a great distaste for what may be called Kilmanseg morals, for he knew that gold was less constraining than love, and that if the higher motive failed as an incentive to conduct, the lower one could not be expected to succeed. It was his duty to minister in spiritual things, and the duty of his parishioners to minister in temporal things. He absolutely declined to dun his people from the pulpit, or to jingle shekels in the ears of his parishioners during Divine worship. His resolution eventually commended itself to the calm good sense of the congregation, and in the end bore excellent fruit, for the church debt was silently and speedily paid without the distracting accompaniments of Sunday discourses on revenue and expenditure. Our parson had a reason for his conduct. He used to say that one indebtedness was an obligation which all had assumed, and which he was persuaded all would respect, and in good time would discharge. No doubt Mr. Ellegood impressed his individuality and self-sacrifices on various sections of his congregation. Mechanics and laborers appreciated him in many ways, and curiously enough, because among other things, he was "up to time;" because he preached short sermons, "as much as they could carry away with them, and because he considered the poor, by never spoiling their Sunday dinners." It should always be borne in mind that a man who six days in the week eats his dinner out of a can, by the way side, or it may be at a chop house in the city, does not like to sit down with his family to a feast of cinders on Sunday, and for no other reason than because the clergyman was irregular as to time and unconscionable in the length of his discourse. St. Peter's sermon at Pentecost was very short, said nothing about money, yet it "pricked the hearts" of thousands and brought the price of large possessions to the Apostles' feet. The clergy in these respects have much to answer

for. Elderly people, who also may be weak, and plagued with physical infirmities, are excluded from church by the operation of long sermons. Such persons begin by apologizing to themselves for their absence, and end by staying away as a matter of course. Who does not know many such? With respect to young children the matter is worse. The sermons, whose length irritates, the elders, occasion nothing but weariness to them, creating an early distaste to all clerical teaching, and all church going. They do not complain of the common prayer and praise of the services because they can take their part in them, but the sermons being for the most part dreary utterances, seem to influence their minds like evil spirits, causing them in thought and desire to run anywhere than to the Sanctuary. And the shame of the practice is not the least part of the wrong. How often have we not heard a preacher for fifteen minutes address his parishioners in closely reasoned sentences and with words of fire. Then, as the directors of a successful joint stock company take measures to water the stock when it has acquired value and commands attention, so does the preacher tax his ingenuity to attenuate his thought and vaporize his reasoning—to coddle and make flaccid his arguments, until being neither cold nor hot, they reach the Laodicean condition of lukewarmness, leaving on the mind a sense of weariness and in the mouth a flavour of nausea.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Nova Scotia made a visit to Acadia Mines, Londonderry, on the evening of the 11th of April, when his Lordship administered the Apostolic Rite of the laying on of hands to 20 candidates; the majority of whom were males, and of mature age, and one-third from without the church's pale. The Bishop's addresses were, as usual, very earnest, explicit and edifying. The congregation was large, composed of all denominations. His Lordship seemed gratified with his visit, and I am sure we were all pleased to see him among us again, and only hoped he could have remained longer. George Romans, Esq., extended the hospitalities of his house to his Lordship.

**APPEAL.**—*Appeals and appeals*—what becomes of them? Where the benefit? I've appealed before to-day, and for the same purpose, and received but feeble response. The reason of course is, that every body has his own local wants to supply. Yet I will try again—remembering the school boy's song—"If at first you don't succeed, try, try, try again."

The case is the usual one, an out station, thirty miles away, numbers few, and unable unassisted to build a house for Divine worship. But a few, however, have worked hard and self-denyingly, but at present are sorely tried. Through the kindness of friends I've obtained hitherto the material, the people the work. I had hoped this summer to have obtained funds for the windows, and to have finished the church for use.

I am persuaded the Church will grow in numbers if a suitable house can be provided in which to worship, instead of being packed in the fixed, low and close seats of the little children, in the school house. All the seats in the church are to be free. When the first frame was raised, the rafters all placed, for it is an open roof, a very heavy gale blew it down in the fall. That winter the people replaced the damaged frame from the woods, and last year again erected it and boarded it in; the roof also. The following extracts will tell the rest:

FIVE ISLANDS, April 2nd, 1878.

We have been visited by another terrific gale, and I regret to say the church is blown into a heap of ruins \* \* There seems to be no fault with the frame this time, as the building was blown over bodily, splitting and tearing the sills all to pieces, drawing those long bolts out in a number of places. Besides we had taken the precaution to shore the building on the inside, but all to no purpose. For my own part I am completely discouraged \* \* we were just preparing to finish the

outside, although by our circumstances, we could ill afford the time for so much work \* \* Your sympathizing and respectful parishioner, C. H.

Their work for the last two years now seems completely destroyed. They need your substantial sympathy. My desire is to cheer you by assisting our brothers in their laudable work of building a house in which they may worship our God, and to be a home for those who are cared for by none else, that we may go out and compel them to come in. Thus do I on their behalf appeal to you beloved in the Lord. Don't think 25c. in stamps too little to send. All offerings will be presented to the Lord, on the following Sunday after its receipt.

Address Rev. Frederick J. H. Axford, Acadia Mines, Londonderry, N. S.

**HALIFAX.**—*Bishop's Chapel*—A new organ is being prepared for this chapel, by Mr. Laundry of St. John, which promises to be of superior quality. The Rev. A. Brown having retired from the Chaplaincy, the services on May 5th were performed by the venerable Archdeacon Gilpin and His Lordship himself.

**LOCKPORT.**—A new church is in course of erection here.

**PUGWASH.**—The following officers were appointed for the ensuing year, at the regular meeting held in St. George's Church, on Easter Monday: Messrs. T. Howells and J. E. Warner, Wardens; Dr. Joseph Clarke, Vestry Clerk.

**AMHERST.**—*Christ Church*—The following resolution was passed by the Corporation of Christ Church, at a meeting held last Monday: "Resolved unanimously that the cordial thanks of this Corporation and of the Congregation of Christ Church, Amherst, are due and are hereby tendered to P. W. St. George, Esq., Deputy Surveyor, Montreal, for the design and working plans of the new church, prepared by him and gratuitously presented to the church. The corporation cannot refrain from assuring Mr. St. George of unmingled satisfaction at the realization of his judgment and taste in the beautiful chancel and other improvements in the church, which have elicited universal admiration."

**CRAPAUD, P. E. I.**—*St. John's*—Easter elections: Church Wardens, Benjamin Haslam, John Moore; Vestry men, D. W. Palmer, George Lother, Isaac Smith, James Palmer, Edward Rogerson, John Sherron; Delegates to Synod, D. W. Palmer and Wm. C. Harris, Esqs.

The work of the Church in this parish is giving very encouraging signs of progress. During Lent, Church Services, Bible Classes, Cottage Lectures, School House Services and other meetings occupied nearly every evening.

The Rector, the Rev. Thomas W. Johnston, on Good Friday, held service morning and evening in St. Elizabeth's Church, Springfield. On Easter Sunday there was a celebration of the Holy Communion at 8 a.m., in St. John's, Crapaud, then a drive of thirteen miles and Holy Communion again at 11 a.m., returning for service at St. John's at 6.30 p.m. The church at Crapaud has been thoroughly re-seated and renovated; large and devout congregations fill the church, the responses are good and the singing congregational. After evening prayer on Wednesday last, in St. John's Church, the Rector, on behalf of himself and parishioners, presented Miss Clara D. Palmer, with a handsome writing desk and work-box, as a mark of their appreciation of her services as organist.

The Rev. Mr. Johnston is President of a Temperance Society numbering 300 members. They have succeeded in stopping the sale of liquor in their settlement. During the winter weekly meetings were held, which was a means of keeping an interest in the cause and strengthening their hands for any future emergency.

**NATAL.**—The Chief Justice of the Court of Natal refused to allow an English Barrister, Dr. Smith, who appeared in Court attired in wig and gown, to plead his case, until he had divested himself of his wig. The Chief Justice considered an English wig equivalent to a hat in his Court.



FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

PRESENTATION.—On Friday, May 4th, His Lordship Bishop Medley was waited upon by a number of the clergy and lay delegates of the diocese, and was presented with the following address:—

TO THE RIGHT REVEREND JOHN MEDLEY, D. D., Lord Bishop of the Diocese of Fredericton, Province of Canada:

May it please your Lordship,—Having learned that you are about to leave the Diocese for a short period in order to visit, for the first time in many years, your native land, and to attend the Council of Anglican Prelates summoned by His Grace the Archbishop of Canterbury, we, the undersigned Clerical and Lay Members of the Diocesan Synod, avail ourselves of the opportunity thus afforded to renew to your Lordship the assurance of our unceasing regard and affection for you personally, and of our confidence in your administration of the High and Holy Office which you occupy.

During the three and thirty years of your Episcopate marked progress has been made in our communion; and in the noble cathedral erected by yourself, in the number of Parish Churches which have been built, in the improvement in Church Architecture which has taken place, in the advance made in Church Music, in the more regular and reverent observance of an attendance upon the Church's Sacred Seasons and Services, and in the greatly increased ranks of the Clergy, we see manifested on all sides at once the fruits and the evidences of the patient labor, the learned zeal, the generous liberality and the unswerving fidelity which your Lordship has devoted to the cause of the Church and of Her Great Lord and Master Jesus Christ.

Bearing in grateful remembrance the numberless instances in which your advice and sympathy have cheered and encouraged us in our several undertakings, we heartily congratulate your Lordship upon the harmonious condition of the Diocese, owing greatly, under God as we believe, to the wise and impartial spirit which has marked your administration.

In the absence of a meeting of the Synod, prior to your departure, we have taken it upon ourselves individually to express the feelings which we are convinced the Synod would desire to express were it in session; and assuring your Lordship that you will take with you our best wishes and our prayers that your visit may be a pleasant one, that your holy mission to join in the assemblage of the Bishops of the Great Anglican Communion may be blessed of God, and that you may safely return, and long be spared to this Diocese to carry on the work of your Apostolic office.

We remain your Lordship's Faithful Friends and servants.

The address was signed by 58 clergymen and upwards of 100 lay delegates. It was read by His Honor Chief Justice Allan. His Lordship made a beautiful reply. A handsome signet ring with the coat-of-arms of his Lordship engraved thereon, was presented by the Rev. Canon DeVeber, and his Lordship suitably acknowledged the gift. The following clergymen were present: Rev. Canon DeVeber, Rev. Canon Brigstocke, Rev. Canon Medley, Revs. G. S. Roberts, A. S. Weeks, E. S. Woodman; also His Honor the Chief Justice, Judge Fisher, George E. Fenety, William Carman, G. A. Schofield, George R. Parkin and Vivian Tippet, Esqs.

His Lordship will sail from Quebec on Tuesday for England, accompanied by the Rev. Canon DeVeber. His Lordship it is expected will be absent about five months.

REPLY.

My dear Brethren and Friends,—Many words are not required to assure you, and all who had signed the address now presented to me by His Honor the Chief Justice, of the great thankfulness with which I receive it. It sprung from your spontaneous kindness; and I cannot doubt is the expression of your genuine and hearty affection.

But while there is nothing more grateful than such a proof of your confidence, I am sure that it ought to waken in me a deeper sense of my own responsibility to you and to the Diocese at large, and a fear, lest in the good which I have endeavoured to do, I may have often fallen far short of

my duty. It is nevertheless a very great satisfaction to me that you are all united in this token of regard; and that whatever little kindness I may have had the happiness of rendering to any of you has been so warmly and so generously acknowledged. But the very acknowledgement reminds me how much I owe to your considerate and constant support; and that in your several relations to your Bishop as pastor of parishes and as lay brethren, your help, your counsel and your prayers have never been wanting. Without this happily united action, my efforts would have been fruitless. So that, under God's blessing, which has been mercifully vouchsafed to us, the Diocese in which I have laboured long, and as your kindness assures me, impartially and not unsuccessfully, has been made to prosper.

I have found among you a home which is very dear to me, and warm and faithful friends. And as long as my Heavenly Father is pleased to spare my life and strength, I hope to labor with you in the good cause of Christ's Holy Catholic Church, and to prove myself not wholly undeserving of the confidence you repose in me.

You refer to the Conference of Bishops to be held at Lambeth, which I have been summoned to attend. I regard such Conferences as the expression of a general desire for unity among the widely scattered members of our Communion. But we must not expect too much from their deliberations, and whatever may be suggested or resolved upon by the Bishops can only be successfully carried out by the united voice of the Clergy and Laity at large. It has been called an Anglican Council. But the people whom we represent are not all Anglican. Providence has so ordered it, that Churchmen are widely separated by the accidents of temporal government, by diversities of custom, and in some cases, by difference of language. For the Church of God is not bound by the limits of the English race or tongue. Its Gospel and its ministry belong, as if right, to "every creature under Heaven." As unity must necessarily be of slow growth, and absolute uniformity is not to be expected, perhaps not to be desired, we must not be disappointed if less should be done at this conference than we expect. But we should put forward all our strength in the education of our members in the principles of our Faith; and in those practical measures which will enable us to contend with present difficulties and dangers; and will afford the best guarantee that our Church in this Province will live after us undiminished in power and efficacy, and fruitful in every good work which our Heavenly Master has commanded us to do.

In returning verbal answer to Rev. Canon DeVeber's address on presentation of the signet ring, His Lordship concluded a most feeling speech as follows:

"It is my earnest desire and determination to spend my remaining days, so long as God shall give me strength to be of any use at all, among you; and the happiest day of my journey will be when I set my foot on board the steamer which will bring me back to your shores."

The *St. John Globe* remarks: "The address presented yesterday to the Bishop of Fredericton, by a large number of the representative men of the Church of England, in New Brunswick, describes in no exaggerated terms 'the fruits and the evidences of the patient labor, the learned zeal, the generous liberality and the unswerving fidelity' of the Bishop in the cause of Christ. Through thirty-three years of an arduous life the Bishop has devoted himself with single earnestness to the work he has had to do. Except on rare occasions, he has turned neither to the right nor to the left to join in other undertakings. He has disregarded all the sensations of the day, and regardless of praise or hostile criticism, has pursued an unvarying course in the interests and welfare of the trust committed to him. In the long years which he has given to the Church in New Brunswick, that Church has had no abler minister in it than himself, none more ready to do hard work, none more devoted to it. Under many difficulties, and in the face of great obstacles, he has secured a unanimity of feeling in regard to the Church, that is really wonderful, considering the diverse elements ever at work within its bosom. He has seen it grow in works, in unity and harmony; and the foundations of its

future appear now to be laid deep and broad and strong. There is a lesson for workers in every cause in the Bishop's life. It is that zeal and energy and faith and hope, ever concentrated on one work and directed to one end will be sure to achieve success. The reason there are so many failures in life is that too many men attempt too many things. In religion, in education, in philosophy, there should be but one love. We hope that His Lordship's visit to England may be a pleasant one. There is a local pride in the thought that among all the Divines who will go up from the East, from the West, from the North and from the South, at the call of the Archbishop of Canterbury, there is not one of them who, in practical works, in good sterling common sense, in ability to deal with great questions, can outshine the Bishop from the little Province of New Brunswick."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

IRON HILL—*Holy Trinity*.—Messrs. E. Roberts and Luther Hastings, wardens; lay delegates, Messrs. M. M. Tait and Ira Scott.

FULFORD.—*St. Stephen's*.—Messrs. L. N. St. Pierre and R. G. Booth, wardens; lay delegates, Messrs. F. England and J. D. W. Graves.

BOSCOBEL.—Messrs. Wm. Hockwell and Henry Osborne were re-elected church wardens, and Messrs. Wm. Hockwell and Charles Copping delegates to the Synod.

NORTH ELY.—Messrs. W. L. Davidson and J. Davidson were elected wardens, and Messrs. W. L. Davidson and W. F. Davidson delegates. R. Hocking Secretary.

BEDFORD.—Messrs. N. C. Martin and E. H. Eaton were elected wardens. Messrs. R. Alcombrack and James Pendlebury lay delegates.

WEST SHEFFORD.—*St. John's*.—Wardens, Messrs. W. Spencer Scott and Henry Hayes; sidesmen, Messrs. E. Livingstone, Henry Knott, Wm. R. Savage and Arthur Wood; delegates, Messrs. James Hayes and W. S. Scott; member of corporation of Ladies' College, Mr. George Tait.

PHILIPSBURG.—The Rev. R. D. Erwin presiding, the following gentlemen were elected: Mr. P. O. Moore and Mr. Z. W. Moore, Wardens; sidesmen, Messrs. D. T. R. Nye, S. Jameson, O. E. Stowe, D. B. Gilbert and H. B. Streit; delegates, Messrs. D. T. R. Nye and H. D. Moore. Delegate to Dunham Female College, W. F. Kay, Esq. The financial report was very favorable, and the congregation is highly favored by the consent of the present esteemed incumbent to remain another year.

MANSONVILLE.—Rev. H. Kirtson in the chair, E. D. L. Turner Secretary *pro tem*. After electing Chas. Heath and L. A. Perkins, Esqs., delegates, the meeting adjourned till the 29th, when a full report was presented. All accounts were adjusted in a very satisfactory manner. Messrs. W. S. Baker and L. D. Perkins, Esqs., were elected wardens, and E. D. L. Turner and Chas. E. Peabody sidesmen.

OWASTOWN.—The Rev. A. D. Lockhart in the chair. Messrs. John Cottingham and Andrew Geddes, church wardens. The lay delegates are Mr. Thos. Williams and Mr. John Whyte, of Montreal. Lieut. Col. McEachern was appointed secretary-treasurer.

WARDEN.—The patrons of the Rev. J. Ball assembled at his residence, Warden, on Tuesday afternoon for a friendly greeting. The Mission was well represented and the company quite numerous. When the baskets were emptied of their contents, his larder was found to be well replenished with a choice quality of provisions. Having partaken of tea, the company enjoyed a social interchange of sentiments for a short space of time, and separated well pleased with their evening's work. These friendly expressions of esteem assist very much in cheering ministers in



their work of love, and building up a lasting good will between pastor and people.

**ST. JOHNS.**—The Rev. W. L. Mills in the chair. Mr. G. H. Wilkinson and I. B. Futvoye, wardens; sidesmen, Messrs. A. J. Wright, Wm. Vaughan, Dr. Howard, John Donogh, W. L. Marler and L. G. Macdonald, Q.C. Delegates, Messrs. Chas. Lindsay, and L. G. Macdonald, Q.C.; and Mr. E. B. Smith was re-elected delegate to Dunham Ladies' College.

**CHRISTIEVILLE.**—The Rev. Dr. Schulte in the chair. Robert MacGinnis and John Holder, Wardens; Messrs. Wm. MacGinnis and John Holder delegates.

**SOUTH STUKELY.**—Wardens, George Willard and Wm. Knowlton. Assistant warden, Mr. S. Blake. Delegates, Mr. R. Dunlop and Mr. E. A. Savage.

**DUNHAM.**—Mr. N. O. Lewin and Stevens Baker were appointed church wardens. Messrs. Asa Rykerd and Chas. S. Baker delegates, and Joseph S. Baker Day delegate to the Ladies' College.

**CLARENCEVILLE.**—Messrs. F. U. Derrick and Stodart Hawley were elected church wardens, and John Hunter, Esq., and Mr. John Bullock delegates to Synod. *St. Thomas*, Messrs Wm. J. Derick and James Struther, church wardens, and Calvin Derick, Esq., and Mr. Lyman U. Derick delegates.

**FRELIGHSBURGH.**—Wardens, Myles P. Reynolds and Geo. H. Reynolds; Sidesmen, Geo. Westover, Arthur N. Reynolds and Jas. E. Galer; delegates, Col. Asa Westover and Jas. G. Pell.

**FARNHAM.**—Delegates, Geo. E. Loud, Geo. Higgins; Church wardens, W. L. Hibbard, G. A. Truax; select vestry, C. P. Taber, G. Seale, G. E. Loud, W. Welch. Mr. D. B. Meigs was appointed to represent the parish in the corporation of the Dunham Ladies' College.

**WATERLOO.**—There was a feeling of deep regret at the departure of Mr. W. H. Robinson from the parish, to whom, with his colleague, Mr. Fisk, the encouraging state of the finances is due. Mr. Robinson was a model churchwarden, and has proved what earnest minded laymen can do for a parish. Dr. Fisk and Mr. J. E. Robinson were chosen wardens, and Dr. Fisk and H. L. Robinson, Esq., delegates; Arthur F. Robinson, Esq., governor of Dunham Ladies College.

**FROST VILLAGE.**—Thomas Jones, Esq., and E. Bert, Esq., wardens; the Hon. L. S. Huntingdon and W. E. Parmelee, Esq., delegates.

**SUTTON.**—Wardens, Mr. A. Davison, M. G. Hawley; delegates to Synod, Messrs. Asa Fray and Thos. Moffatt.

**ABERCORN.**—Wardens, Mr. John O'Brien and Mr. James Willey; delegates, Messrs. E. A. Dyer and D. Boright. At the said vestry meeting the following resolution was adopted:—Moved by Mr. R. E. Fay, seconded by Mr. James Willey, the members of this vestry would record with deepest sorrow the irreparable loss they have sustained in the death of Benjamin Seaton, Esq., who was one of the first founders of the church in this part of the parish. He gave the site whereon this edifice stands, and subscribed most liberally towards its erection. He filled all the offices of the church held by the laity with real discretion and ability. During a period of fourteen years he gave unsparingly his time, labors and means for the support and advancement of the Church. These are endearing memories of him and his work, which will be ever deeply cherished in the hearts of the members of this vestry. It is further resolved as a tribute to departed worth, that a tablet be erected in this church sacred to his memory. Also that a copy of this resolution be sent to his bereaved widow, with whom they deeply sympathize.

## ONTARIO.

**BELLEVILLE.**—An adjourned meeting of the Vestry of St. Thomas' Church as constituted on Easter Monday was held in the Metropolitan Hall on Monday evening the 6th instant. The meeting was well attended and the proceedings characterized by the greatest harmony and unanimity. The opposition element which behaved itself so outrageously on Easter Monday was absent, and hence the proceedings were conducted without disturbance. The minutes of the Easter Meeting were read and unanimously confirmed. A hearty wish was manifested to restore the church as soon as possible and most encouraging statements were made by the committee appointed to report on that desirable object. The financial statement of the Churchwarden was very favourably received and showed a respectable balance in hand after defraying all expenses of the past year. A committee was chosen to confer with the churchwardens about the account books and money which ought to have been handed over by the late churchwarden in whose possession they are. The meeting then adjourned for a fortnight.

We understand that notice has been posted calling a meeting of persons claiming to be members of the former vestry now defunct. No doubt their efforts will be continued to obstruct the rebuilding of the church. But they will not find it an easy task to crush the congregation of St. Thomas' in their constitutional and praiseworthy efforts to restore their sacred edifice. They have the "God speed," of all true churchman in the Province.

**PAROCHIAL CHANGES.**—The Rev. W. Roberts has left Shannonville and removed to Amherst Island. The Rev. S. Foster takes his place in Shannonville. Rev. A. H. Coleman takes the mission of Thomasburg and Roslyn. Rev. I. J. Christie moves from Amherst Island to Metcalfe. Rev. W. Wright has, we believe, been appointed to the Mission of Newsboro'. The Rev. E. A. W. Hanington leaves Milford, Prince Edward Co., where he seems to have had a career marked by parochial progress, and one pleasing mark of his success has been shown in the erection and consecration of a beautiful little church in North Marysburg. He goes to Ottawa to become Incumbent of New Edinburgh. The Rev. A. F. Echlin, of Madoc, is about to resign his charge there, and goes to Kingston to take duty at St. George's Cathedral during the absence of Rev. H. Wilson, who is about to visit England during the summer months.

The Bishop of Ontario leaves for England to attend the Pan-Anglican Synod about the end of the present month. The Diocesan Synod will not be held until his return.

Before leaving for England, the Rev. F. W. Kirkpatrick requests permission to make a further acknowledgment of moneys on behalf of the Preston Relief Fund. O. Y. Britons, Belleville, \$6.00; Christ Church, \$5.00; Gananoque, \$33.00; North Augusta, \$9.00; Moulinette, \$12.00; Rev. R. Garret, \$3.00; A friend, Ramsay Ont, \$1.00; Total \$69.00.

During Mr. Kirkpatrick's absence from the diocese, subscriptions in the aid of the Foreign Mission Committee will be received by Mr. R. Vasleon Rogers jr., and duly acknowledged.

## TORONTO.

**SYNOD OFFICE.**—Collections &c., received during the week ending May 11th, 1878.

**MISSION FUND.**—*Parochial Collections.*—Christ Church, York Township, \$22.19; Lindsay, additional, \$21.60; Stayner, additional, \$3.50; Creemore, additional, \$2.00; Banda, \$20.85; North Douro, \$15.65; Grafton, additional, \$4.00; Tecumseth, St. John's, additional, 50 cents; Columbus (Brooklin) \$10.70. *July Collection (1877)* Tullamore, \$1.69. *January Collection (1878)* Tullamore, \$1.52. *Special Appeal.*—Grafton, on account, \$12.00; Brampton, on account, \$29.25. *Missionary Meeting.*—Midland, \$3.27. *Donations.*—"R." Orillia, \$24.00; "C. H. R." Orillia, \$5.00; "B. H. R." \$2.00; "S. E. H. R." \$2.00.

**WIDOWS AND ORPHANS' FUND.**—*Annual Subscription.*—Rev. Alexander Sanson, \$5.00. *October Collection.*—Tullamore, \$2.46; Tecumseth, St. John's, additional, 50 cents; Brampton, additional \$8.35. *For the Widows and Orphans of two deceased Clergymen.*—St. Stephen's, Toronto, \$6.

**DIVINITY STUDENTS' FUND.**—*April Collection.*—Toronto, St. Paul's, \$7.00; St. Bartholomew's, \$1.00; St. Matthew's, \$1.00; Cobourg, \$33.39; Bradford, \$2.00; St. Paul's, West Gwillimbury, \$2.00; Christ Church, West Gwillimbury, \$2.26; West Mono, Salem, 70 cents; Jackson's, 50 cents; Patterson's 27 cents; Christ Church, York Township, \$13.77; Lindsay, \$7.00; Stayner, \$3.15; Creemore, 90c; Banda, 85 cents; North Douro, \$2.93; Newmarket, \$6.00; York Mills, \$4.30; (Mulmur West) Whitfield, \$1.15, Honeywood, \$1.23, Elba, 38 cents.

**ALGOMA FUND.**—*Donation.*—"R." Orillia, \$10; St. Luke's, Toronto, \$1.00.

**INDIAN MISSIONS.**—*Donation.*—"R." Orillia, \$5. **BOOK AND TRACT FUND.**—North Orillia and Medonte for Library Books, \$5.00.

**DIOCESAN GAZETTE.**—*Subscription.*—"R." Orillia, 60 cents.

**TORONTO.**—*St. Thomas' Church.*—Good example, On the Sunday after Easter, A. J. Thompson Esq. one of the retiring churchwardens told Mrs. McCollum to get suitable cloths for the Lord's Table, Pulpit, and Credence Table, and send him the bill. It is needless to say the kind offer was accepted, and a chaste and beautiful cover now adorns the Altar, Pulpit, and Credence, making the church which was handsome before, still more so. The congregation of St. Thomas' Church again have reason to thank Mr. Thompson whose many favours to this young parish, given with a quiet christian liberality, are so gratifying both to the Incumbent and the people.

**CHANGE OF ADDRESS.**—Correspondents of *Rev. R. Harrison* are requested to address him at No. 38 Lumley Street.

**St. Luke's.**—The Rev. W. Crompton, the indefatigable Missionary from Algoma, assisted in the services on Sunday last. In the morning he preached a most earnest and impressive sermon. He is endeavouring to raise some funds to aid him in the important Missionary Diocese of Algoma.

**MARKHAM.**—*Grace Church.*—Easter Vestry Meeting, Rev. A. Hart, Incumbent, in the chair. Church Wardens: Messrs. John Reesor and Hy. Tane; Lay representatives: Messrs. Wm. Rolph, Senr., James Trawn and Henry Tane; Sidesman: Messrs. E. Burk, H. Robinson, John Thomas and W. Rolph, Junr.

The Treasurers' books were audited and showed a very satisfactory exhibit, as, after providing for the minister's salary (\$600), there was a balance of \$119.82 on hand; this, considering that the parish is self-sustaining, having no endowment whatever, (nor any assistance from the Mission Board), must be regarded as very encouraging to the members of the congregation. There has also been purchased, during the past year, a Mason and Hamblin organ, \$280, and a handsome Communion service at a cost of \$25; but the most congratulatory feature of all is, that the number of native Church members is constantly and steadily increasing, thus affording a sure evidence that the ministrations of the respected Incumbent are being duly and thankfully appreciated by the community amongst which he so assiduously labours.

**COLBORNE.**—The regular quarterly meeting of the Ruri-decanal Chapter of the Northumberland Rural Deanery, was held at Campbellford, on Monday and Tuesday 29th and 30th April. There was evening prayer in the parish church at 7:30 on Monday, with sermon. Prayers were said by the Rev. Canon Stennett, Rector of Cobourg, and the sermon preached by the Rev. John McCleary, Incumbent of Hastings. After the celebration of Holy Communion at 9:30 on Tuesday morning, the chapter met for business at the parsonage. The Venerable Archdeacon Wilson in the chair. After the usual formal business of the Chapter the following resolution was moved, seconded, and unanimously carried: "That the clergy of



this Rural Deanery, while recognizing the value of the "Mail" as a political organ, would record their entire disapproval and condemnation of the course it has taken in reference to the late meeting of the Synod and the Easter Vestries; and they indignantly repudiate the calumnious charges made against a very large majority of the clergy of the church in this diocese." The sec'y was requested to send a copy of the above to the Editor of the "Mail," and also to the several Rural Deans in the diocese, in order to secure their co-operation in some general movement. The subject, the "Ordination Service," was then very generally discussed, and it was resolved to continue the consideration of the same subject at the next Regular meeting, confining the discussion to, "The power of the Keys." The next meeting to be held at Hastings on Monday and Tuesday, 15th and 16th July, The Rev. E. Soward, Incumbent of Norwood to be the preacher. The meeting then adjourned.—H. D. Cooper, Sect. Treasurer, N. R. D. Colborne, May 1878.

**COLBORNE AND BRIGHTON.**—At the annual Easter Vestry meetings held in this parish, the following office bearers, were appointed for the current year: *Trinity Church, Colborne*,—Churchwardens, W. Coxul Esq., and T. W. Cummings Esq. Lay Delegates, G. S. Burrell and W. Bidwill. *St. Paul's Church, Brighton*,—Churchwardens, L. E. Austin and Mayhew. Lay delegate, Fred Austin.

**DIOCESAN MISSION FUND.**

The following letter has been addressed by his Lordship the Bishop, to the gentlemen appointed to collect on behalf of this fund:—

Reverend and dear sir,—As you have kindly undertaken, with others the duty of making special application to the members of our church on behalf of the Mission Fund, I send you the following details of its present position and requirements in order that you may be enabled to give the fullest information on the subject to those to whom you may appeal.

The present indebtedness of the fund to the bank is \$4,572.23, the former amount of that indebtedness having been recently reduced—

1st. By the payment of the debt of the Diocese of Niagara, amounting to \$2,642.54.

2nd. By special subscriptions for defraying the debt already received, out of \$5,223.50 promised, \$3,000.50.

There is also now required to pay salaries due on 1st of April, \$2,137.50.

Making our present liabilities altogether \$6,709.73. Against this may be set \$2,215, still due of the special subscriptions for the reduction of the debt. Were this received our present liabilities would amount to \$4,404.73. Further, we have to provide for the payment of the salaries of missionaries now on our list, \$2,137.50, quarterly, the next payment being due on July 1st. For the net sum required annually to sustain our present 39 missions at \$8,550, and it is not safe to set our probable annual expenditure for the ensuing year at less than \$9,000, three vacant missions not being included in the above estimate.

Again, unless the church is prepared, for the future, to abandon her most solemn duty of extending the ministrations of religion to those within this diocese who are still destitute of them, it must be allowed that a further expenditure of \$1,000 annually is not too large to devote to this purpose.

It lies before the members of our church therefore, to compass two most important ends:—

- 1st. To wipe out our existing debt of \$4,500.
- 2nd. To raise an annual income, of at least \$10,000, being an increase of \$1,325 on the income of last year.

I earnestly press upon you then the necessity of making an urgent appeal, not only for special subscriptions to liquidate the debt, but also for increased annual subscriptions to place the Mission Fund on a secure basis for the future. It will be of the greatest advantage that there should be in the hands of the Secretary (as is the case with the societies at home) a list of annual subscribers throughout the diocese, which list may furnish an important item in calculating the probable income of the fund for any year.

The disgrace of our present indebtedness may at once be obliterated by a generous effort. In the spring of last year \$5,134.00 were subscribed for this purpose in the city of Toronto, by no more than 145 individuals. Surely an equal amount might at once be contributed for this important purpose, if not by a like number, at least by some 400 or 500 of our wealthier members.

In respect of the future income of the fund, I am persuaded that it may and ought to exceed, by far, the limit which has been proposed.

May God alike enlighten our understandings and open our hearts to recognise what we owe in this regard, both to Him and to our brethren, so that we may "be doers of his word, not hearers only, deceiving our own selves."

I am, reverend and dear sir,  
Faithfully yours,  
A. N. TORONTO.

**NIAGARA.**

(FROM OUR OWN CORRESPONDENT.)

**GARAFRAXA.**—There are in this immediate neighbourhood about thirty families nominally members of the Church of England; one or two of the older settlers are strict adherents of the Mother Church, but having in their younger days attended an Established and an Endowed Church, where a pull at the brim of the hat, and a profound bow to the squire and clergyman were all that was required of them, it comes hard upon them to be asked for dollars in lieu of bows. The majority of the younger members are wandering. The farmers, as a rule, are poor, with their farms heavily mortgaged, with frosts and bad crops to contend with, no wonder that they are allured to places where the cheapest worship can be enjoyed, or that at the Vestry Meeting held on St. George's Day a resolution was carried unanimously "That whereas they were not in a position to contribute towards the maintenance of an ordained clergyman, Divine worship in the church should be conducted gratuitously by a licensed lay-reader, who travels 22 miles for that purpose." The Incumbent of Fergus and the lay-reader were recently visiting a widowed mother in Israel who suggested that one of the Churchwardens be re-elected, but regretted that he could not attend oftener, as he had no decent clothing. The church is of stone, 27 x 60, of Norman architecture, and very commodious. The financial statement shows that a loan of \$500 has been obtained from a Loan Company, to be repaid in ten equal yearly payments of \$78 26, which clears off both principal and interest. This is met by the members who have subscribed their names for sums sufficient to meet the annual instalments. The sum of \$155 has also been borrowed and is bearing interest at 12 per cent. The Churchwardens would be very glad to hear of any person willing to lend the said sum at a more reasonable interest, upon the security of a joint note given by three substantial farmers. About \$40 is now being expended in flooring the Chancel, fitting sills to windows, providing kneelers, fencing the lot with boards on the sides and back, and a picket fence and gate in front. Towards defraying this, donations are earnestly solicited, and will be thankfully received by the missionary clergyman in charge, the Rev. G. H. Hooper, of Arthur, or by the late esteemed pastor and founder of the Church, the Rev. E. T. Fessenden, now of Clifton, who has kindly presented the Church with a handsome Communion table. Any donations will be acknowledged in this paper by either of the above, or by  
LAY READER, Box 91, Fergus.

In a Guelph paper we find the following instance of christian munificence.

**A SPLENDID GIFT.**—For several years the congregation of St. George's Church have been paying off the debt on their beautiful building at the rate of \$1,000 a year, out of the income of the church, until it was reduced to \$2,500. Taking however, so large a sum annually, out of the income, prevented many desirable improvements from being carried out, and with the expenses incurred in the erection of that ornament on Woolwich street, the new Rectory, caused the congregation some embarrassment. To obviate this, Mr. George Elliott announced to the Vestry that he and Miss Elliott were prepared to give \$1,000 to

the liquidation of the church debt, if the balance was given by the congregation. We believe that the proposal has met with a hearty response, and that the congregation may soon be congratulated on having one of the most beautiful churches in the whole Dominion free from debt, and a Rectory house in keeping with their church. Mr. and Miss Elliott's noble munificence is worthy of all commendation, and we would say to the wealthy in other congregations, "Go and do likewise," for "there is that giveth and yet increaseth, and there is that withholdeth more than is meet, but tendeth to poverty."

There is to be an ordination here on the 19th inst, in St. George's Church.

The Bishop of Niagara and Mrs. Fuller sail on the 1st June for England.

**HURON.**

(FROM OUR OWN CORRESPONDENT.)

**STRATFORD, St. James's.**—At the annual vestry meeting, Rev. E. Paterson M. A. R. D. in the chair. There was a large attendance. Mr. D. B. Burritt, Vestry Clerk submitted the accounts which show that the revenue has increased \$500 during the past year, notwithstanding the hard times and the separation of the "Home Mission Chapel," from "St. James," which has financially been in effect the whole year, although only recently made a separate congregation. The churchwardens appointed were Messrs. A. Burnham, and J. Grayson Smith. Representatives to the Synod; Messrs. S. R. Hesson, and G. Home.

**Home Mission Chapel.**—At the Vestry Meeting Rev. J. P. Curran in the chair. The accounts showed very satisfactorily. Wardens, Mr. John Steward and Major Stephenson. Representative to the Synod, Major Stephenson. The members of this new mission already number more than sixty.

**PETROLIA, Christ Church.**—The Rev. George Turnbull presided at the annual meeting. The accounts were satisfactory. Wardens; Messrs. C. McKenzie and R. D. Noble. Lay Representatives; Mr. J. D. Noble.

**ALGOMA.**

(FROM OUR OWN CORRESPONDENT.)

The Missionary Bishop of Algoma acknowledged with thanks, the following contributions for mission work in his diocese, since 30th April:—

Synod of Niagara, per J. J. Mason, Esq., \$377.70; Arnold Burrows, Esq., England, \$25.00; per Rev. F. Kirkpatrick, from Diocese of Ontario, \$192.97; St. Ann's Congregation, Melbourne, per Edward Journeaux, Esq., \$30.50; Mrs. Flood, Dunville, \$4.00; B. H. Mission, Diocese of Fredericton, per W. M. Jarvis, Esq., \$110.28; T. S. Wilde, Esq., England, for Rev. W. Crompton, per S. P. G., £10, \$48.80.

**AN APPEAL TO CHURCHMEN FROM THE BACKWOODS OF CANADA.**

Dear Sir,—If the true state of things was fully known in England and Canada, I am sure that thousands of liberal churchmen would come forward and help us.

Our own case is this: According to the newspapers, over forty thousand souls have moved into this district, and have settled from Bracebridge to this (88 miles) and away 50 miles north of this, and yet there is no church within 20 miles of us, and none north; and only one travelling Missionary (Rev. Mr. Crompton) within that circle.

People living in the Old Country and in the "front" of this, with their ministers close at hand, and their churches and spiritual blessings, cannot begin to imagine the desolation we feel at having no church and no parson. My father was a clergyman whose name is well known in England, as having spent his life and his fortune in the Church and amongst the poor; surely I, as his son, cannot appeal in vain to my fellow countrymen, for the £3,000 we so urgently want to build a church and parsonage, and to form a reserve fund for a stipend.

The settlers here are mostly good, honest men, but too poor to give anything but labor, and this



they have freely promised, in erecting the buildings, which work we hope to begin in about a month.

Cannot you make them see our great need is really most urgent? That a circle of eighty miles diameter, in a settled country as this now is, should be devoid of a church, or a minister is bad enough, but when you think that these people have been brought up in their own Christian country, and used to attend their churches and Sunday Schools, and are now crying out to their brethren in Christ for help; surely their cry cannot be in vain. How can I put the case urgently enough? May God put it into the hearts of all to send us their pennies, shillings and pounds, as He has blessed them.

In conclusion, I may add that donations may be paid for "Christ's Church Ilfracombe Fund" to the Bishop of Algoma, at Sault St. Marie, Ontario, or in England to the Algoma Diocesan Fund at Messrs. Drummonds, bankers, Charing Cross, London, or to myself, or Mr. Emilius Baldwin, Ilfracombe P. O., Muskoka, Canada, and with all such subscriptions intended for our fund, it should be clearly so stated.

I am, dear sir, yours faithfully,

C. GREVILLE HARSTON.

Ilfracombe, Muskoka, 5th May, 1878.

I heartily commend the object of this appeal to all friends of the Church. F. D., Algoma.

ACKNOWLEDGEMENT.—The Rev. W. Crompton, travelling clergyman, Aspden P. O., Stisted, desires to acknowledge the receipt of £10 sterling, via the S. P. G., England, from J. S. Wilde, Esq., as a contribution to his mission.

The Bishop of Algoma's Address, after the 14th inst., will be Sault St. Marie, Ontario.

## Correspondence.

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

### PARTY NAMES.

DEAR SIR,—Even as an anonymous writer one does not like to be totally misrepresented; and your editorial writer "C." very unaccountably says of me: "He in almost plain words, tells our readers that division in the Body of Christ is better than unity, and" (most kind and charitable assumption) "no doubt in act carries out what he says in word." If any fair man can draw this inference from my innocent letter, I give you leave to publish my name to receive the contumely it would deserve. I regret the existence of parties far more than "C" does, or he would not so lightly attribute to a brother "Catholic" a sin, "not less the sign and ripened fruit of the carnal mind," than schism.

In your columns some discussion had occurred as to the use of such party-names as "Orthodox" "Evangelical," &c., and my only object was to say that, while parties or differing schools of thought continue to exist, it was simply unavoidable that men should resort to names of some kind to distinguish them; and, that I considered "high" and "low" and "broad" as less objectionable, less in fact of nicknames, than any other. It is all very well to call oneself "Catholic." But, what kind of Catholic are you—Anglo, or Roman, or Greek? must be the inevitable first challenge to him who assumes this title. And when he has answered this, next will surely follow: Are you High or Low, Ultramontane or Liberal? The attempt to disguise or gloss over the existence of parties in the Church is only, as it were, to cauterize a sore that is not healed. And, while it is possible for a layman to go to one parish to be taught that the Church is of Divine origin, has a corporate existence, maintains a true Apostolic succession in its orders, and is the only true dispenser of the sacraments, in which are the seed and the nutriment of spiritual life; and to another to be told that the Church is only the best regulated among many sects, that her Bishops are merely presiding officers, and her

sacraments only signs and memorials which may be observed almost as well without as with clerical intervention; while I say this is possible, it is idle to assert that by assuming the title Catholic, we extricate ourselves from the great, yes dire, misfortune of being divided into parties.

LAYMAN (HIGH).

P.S.—I lay no claim to being "a representative man."

### THE CLERGY PAID BY THE STATE.

SIR:—I presume Mr. T. G. Porter is aware that 20 years gives possession; if Withred, (696), and Alfred and Athelstan and Edgar gave 'tithes, &c.' to the Church—those 'tithes, &c.' since then have belonged to the Church—ergo, not to the State; so that it is not true, (and has not been true for a thousand years or so), to say of the English Clergy "paid, as many of them are, by the State, &c." D. C. M.

### CHURCH DISCIPLINE.

DEAR SIR:—The scandal occasioned by the indiscriminate use of the Burial Service, referred to by "Q" in your last issue, as well as the frequent cry of lax discipline, induces me, with your permission, to propose a remedy.

The Church, as we all know, lovingly orders all persons baptized in infancy to learn the Catechism as soon as possible, so that they may know the way of salvation—to be confirmed, so that they may be armed for the conflict with the devil, the world, and the flesh—to receive the Holy Communion at least thrice a year, when practicable, so that they may be fed with the Bread of Life.

Now, what can be affirmed of those who wilfully neglect such holy things? What, but that they are godless, not even attempting to make use of the means of grace—"notorious evil livers," they proclaim themselves, therefore, practically excommunicate.

I respectfully call the attention of the Church in this Dominion to this important matter, and I humbly and reverently suggest to the Bishops, Clergy, and Laity of the next Provincial Synod, formally to declare excommunicate those who are practically so, to wit: all persons who wilfully neglect to learn the Catechism and be Confirmed, as well as all persons who wilfully neglect to receive the Lord's Supper.

All the laity would then be under discipline, not as now, communicants alone being under discipline. The Burial Service could not then be used at the graves of those excommunicate; which would show both those without as well as those within the Church, that a broad distinction was made (so far as man's ken goes) between those trying to lead a christian life and those not trying.

Need I add, that our Branch of the "Vine" would flourish as in primitive times—the light and the salt of the Dominion.

A. SLEMMONT.

### THE QUASI REFORMED EPISCOPALS.

DEAR SIR,—The so-called Reformed Episcopalians are marked by one very strong feature, one that shows itself in the whole connexion and in nearly every congregation thereof. That feature is the one of "change." It is one that attached itself to their very origin and has continued with them ever since. They are for ever changing or altering their prayer book, and the congregations thereof are for ever changing their ministers. They have not the Methodist Itinerary system professedly, but they certainly have it practically. During their short existence in Canada, mark the changes. In Ottawa three changes, in Toronto two, in Montreal, within 6 months, two also. But, perhaps, what is more remarkable still is the fact that most of the Ministers constituting the teachers of the new sect were of the same changeable disposition before their secession as well as after. It may be that some of your readers have not seen a letter which bears this out, that appeared in the *Hartford Churchman* in the month of February last. Allow me to give them a condensed transcript of it. It may help them to form an estimate as to what the probable duration and influence of this latest schism may be. To begin with the founder,

Bishop Cummins during 29 years made eleven parochial and ecclesiastical changes. Licensed as a Methodist preacher in 1844, he entered the year after the Episcopal Church and was made deacon; priested 1847, officiated at different places during that year in Delaware. In Baltimore for one year, Norfolk, Va., for another, Richmond 1854, Washington 1857, Baltimore, Md., 1860, Chicago 1865, Bishop 1876, Reformed 1873. Rev. J. Eastburn Brown, 6 changes in eleven years. Rev. Wm. R. Nicholson, D.D., five changes in twenty-seven years. Rev. W. Feltwell eight changes in fourteen years. Rev. Mason Gallaher nine changes while in our church. Organized an independent Episcopal Church for one year, joined the new sect in 1873. Has had three changes in it already, fourteen changes in thirty years. Rev. Geo. Howell five changes in nine years. Rev. Wm. H. Cooper made six changes in eleven years, was then deposed in 1872. Organized an independent church in same year. Reformed 1874. Rev. Benj. Johnson, clothed, fed, educated from childhood by the Church, for the Church in Georgia 9 changes in 27 years. Rev. B. B. Leacock 22 years in the ministry. Made a change nearly every two years, and much of the time without a parish. Rev. J. H. McElree, fourteen years in the diaconate, never priested, made a change almost every twelve months. Rev. McCormick, seven changes in 27 years in P. E. Church, two or more changes in his new society. Rev. J. H. McMeehen, a Methodist preacher one year. A. P. E. Deacon, the next back again to the Methodists, the next returned to the church in a few years, joined Reformed in 1873. Still in the Diaconate. Twice a Methodist preacher, twice a Protestant Episcopal Deacon, and not once rector of a parish!!

Without enlarging the list by specific mention; seven others are mentioned that repeat the same nearly unvarying order of a two years ministry in different parishes. The particulars are given in the communication to the *Churchman* in the No. for Feb. 9th, 1878, to which I refer any who have a desire for the particulars. The writer closes his letter thus: "In the above statements I have set down naught in malice, but in all charity, and simply to show the changeable character of those who are endeavouring to make of themselves a foundation for a permanent organization."

W. R. B.

### THE RESURRECTION.

SIR: The explanation that "the Resurrection to Eternal Life" refers only to the general Resurrection can scarcely be so "well known" as "Q." states, or he would have perceived that if such is the case it expresses *no hope at all* for any particular individual. And further, any hope the Church expresses for the departed is only as she has retained them in her communion as the good and not as the bad. She does not presume to act as judge, although the proper reply to the memorial "Q." refers to would have been: "You have, or ought to have, some kind of discipline in your communion; go home to your parishes and exercise it; and let the bishops declare excommunicate all notorious offenders, as they can do, and as they ought to do, if the Church is ever to flourish in real earnest." As for Canon Farrar's book, I have read it over, and beg to certify that my own impression of the Canon's teaching is precisely as your Reviewer stated it to be—that ultimately "The wicked will be admitted to all the felicity of the saints." Yours, METERNAL.

### THE APOSTOLIC CHURCH.

SIR: If Mr. Porter will kindly read over again the quotations in his letter in your issue of May 2nd, I think he will find they only strengthen the position you have taken. For they read very much like some modern Acts of Parliament, which only confirm what the Church possessed before. I think, too, that Mr. Porter must know very well that the State in England has taken a great deal more from the Church than it could ever be said to have given to her. Besides, if Queen Victoria were to give a clergyman money out of her own private purse, I have yet to learn that the State has a right to take it away. And further, ever since the Reformation, more voluntary offerings have been made to the Church than all the kings



and queens put together, with the State included, ever gave or lent to her. To talk of the clergy in England being paid by the State is the most absurd statement that could be made.

CHURCHMAN.

#### OUTSIDE INTERFERENCE.

DEAR SIR,—In your issue of the 2nd inst., I saw an account of the Easter Vestry meeting at Fenelon Falls, at which "a new and interesting feature" was introduced. Fearing lest the churchmen of that benighted place were unaware of what was done at the last meeting of the Synod, endeavors were made to enlighten and assist them in their selection of lay delegates, but Fenelon was not the only place tampered with in this way. Since our present clergyman was appointed, everything has worked harmoniously in the parish, and as at Fenelon, we were content to be *Churchmen* alone, leaving the objectionable terms *High* and *Low* to their much deserved rest. Shortly before our vestry meeting "instructions were received" as to "how we should act in the appointment of delegates to the Synod." Facts were distorted or misrepresented, and the result is that where *parties* were before unknown, they now exist, and some are branded *high* and others *low*. Each party will of course, henceforth view the other with suspicion, and destroy the confidence which formerly existed. Should this cause anything like a "failure" in the parish, we may thank this outside party interference. I am, dear Sir, yours faithfully, CHURCHMAN.

#### THE "MAIL" AND THE NEW YORK "HERALD."

DEAR SIR: I do not often trouble you, but am moved to do so by a feeling which may be described as a mixture of indignation and amusement. I read yesterday an editorial in *The Mail* of the 8th instant, from which I extract the following:

"For a paper which knows about everything which is or isn't going to happen, and which is ready to 'interview' at five minutes' notice anybody on earth, from Pope Leo XIII to O'Donovan Rossa, commend us to the New York *Herald*, a journal which seems to live and move and have its being in sensationalism and in telling us all about events which would be very interesting only that they never come up to time or fulfil prophecy."

Now, sir, this is all very true, and *The Mail* proceeds to ridicule the *Herald's* account of the proposed Fenian movements. But I will draw the attention of you and your readers to the fact that when a point can be made against the Church of England (for which by the way *The Mail* professes such affection) the *Herald* may be very good authority. Thus on Easter Monday we find *The Mail* inserting, in large type, without a word of correction, a sensational article from this same New York *Herald* about the approaching secession of three millions of members of the Church of England to the Church of Rome.

You will observe that the time was propitious. Vestry meetings take place on Easter Monday, and it would be a capital stroke of Church Association policy to agitate the minds of Church people who might not be aware of the design, and fill them with suspicion and distrust of their clergy. Indeed I have reason to know that to some extent the ruse was successful, and no doubt many who are ready to believe anything however absurd, which seems to prove their foregone conclusions, were quite pleased to find support and countenance even from the New York *Herald*. I trust however, that even such malevolence as the *Mail* displayed by using this lying rumor for its party purposes may not be without advantage. It will put many on their guard against believing hollow professions of a friendship which is only a cloak for the deadliest hatred of the Church of England, unless she will be content to be governed by the *Mail* and its adherents, who would strip her of every distinctive feature of her catholicity and send her forth blind and bound, the scorn of her foes, to grind, like Sampson in the prison house of Puritanism. I remain, yours very truly,

A LOVER OF HONESTY.

## Family Reading.

### THE PENNANT FAMILY.

CHAPTER XXXIX.—TAKE HIM UP TENDERLY.

Gwylfa had left the beach and his sad service there to meet Daisy, whom he had seen on the hill. She was about to take the cliff-path to Monad, in the hope of hearing something of Caradoc, when the good dog reached her. She saw that he had been in the sea, and her first word was "Carad." Her second, "Where is he, Gwylfa? Where?" For answer, he looked at her pitifully, and then turned towards the beach, made a few steps, and then returned, wagged his great wet fringing tail, touched her with his paw, laid hold of her dress, and made her understand that she must change her plans, and follow him. She did so in much fear, as they went, as quickly as they could, down the stony mountain road that led from the farm to the bay. When they reached the rough fence that was put to resist the sea, Gwylfa was over at once, but Daisy paused before the stone stile, and glanced after him. What she saw on the beach below chilled her like ice—two bodies, apparently face to face, the arms of the topmost round the other, just as if they had been so cast up by the sea. Her agony was for the moment so great, that she feared she must fall from the stony eminence on which she stood, for she could only think of Carad. Gwylfa stood between her and the prostrate figures, as if to urge her on, but she could not move. She fancied she recognized the earl's tall slim form in the uppermost, and having watched him descend the rock, her fancy grew into certainty; but what of the other? Was it Carad? At first she thought it was, and, under any circumstances, the ship he sought to save must have been wrecked, for had not this man been cast ashore? But gazing intently, she thought she saw locks of fair hair beneath the grey head of him she believed to be the earl, and Carad's hair was black. A whine from Gwylfa reached her, and she made a great effort to answer it by joining him. No woman could be braver than she was, yet she felt paralysed with a terror that the thought of the drowned always caused her. She mastered it at last, and, with a white face and cold trembling limbs, went down the steep fence. She and Gwylfa reached the melancholy pair together, and the tender dog began to lick the one cheek alone visible.

Daisy laid her hand gently on the earl, whose clothes she saw were dry, and said, "My lord! For pity's sake, rouse up, my lord!" but neither movement nor sound responded to her touch or speech. One look at what was visible of *that other* sufficed; she recognized him who had loved her! With a piercing cry she sprang up the beach, re-crossed the fence, and looked about wildly for help. She would not believe that they were dead, though they might be dead before she could get aid, and the farm was three quarters of a mile from the beach. She gained the highest point of the cliff, and shouted as loud as terror would let her. She saw a man hastening from the Monad side and ran towards him.

"Oh, thank God! thank God it is you, Carad!" she cried, and threw her arms round him, forgetting all but that he was safe.

He held her a moment, and kissed her tenderly; then, seeing her blanched face, and feeling how she trembled, asked her what was the matter. She could not answer, she could only point to the beach below.

"What is it, dear?" he said, still holding her, while she tried to regain self-possession.

"The earl! Lord Penruddock!" she muttered at last.

"What of Lord Penruddock?" he asked. "We saved his yacht and Sir George Walpole, and the pilot and part of the crew. But he had insisted on rowing to the castle, in spite of the wind, while the vessel made for the harbour. The boat struck on the quicksands, capsized, and the two sailors swam ashore; but we cannot find his lordship. We are in search of him. I know he cannot swim. Have you seen him, Daisy darling?"

As he spoke the terrified girl only clung the closer to him, and pointing to the beach, answered, "There! There! The beacon—the *canyll corff*—the *Esgair*!"

"Our light was put out, and the pilot did not know where to steer. The corpse candle was seen, and probably deluded him and the sailors in the boat, but have you seen Lord Penruddock?" Daisy, recovering herself with a great effort, clasped her hands, and, turning her horror-stricken eyes upon Caradoc, said, "Oh, Carad, it is too terrible! the earl and he lie together down there on the sands!"

Caradoc, understanding nothing, hurried down the cliff to the fence, followed by Daisy. What he saw we know.

"Go home, Daisy darling," he said to the staggering girl. "Take courage. Send the men. Send every one. I have restoratives with me. I shall revive them. They are probably still alive."

He leaped the fence, and she, touched by a gleam of hope, hastened to the farm.

Caradoc's compassionate heart sank when he drew near the father and son. It was, indeed, a pitiful sight—too harrowing for minute description. He found that the one, though stunned or paralysed, still lived; the other was too surely dead. Using all his strength and all his tenderness, he separated them. In doing so his hot tears fell on the fair, upturned face of his former rival, and he would almost have given his life—nay, Daisy herself—to hear him speak again. But words would never more pass the lips of him so lately rich in beauty, health, and all that the world most covets. The body alone was there; and what of the soul?

Caradoc reverently closed the dimmed eyes, and threw his handkerchief over the white face, then drew the earl with great difficulty, to a distance. But Gwylfa still kept watch by the drowned.

All that Caradoc could do was to keep the spark of life from going out in the earl's flickering lamp. But for his belief in an eternity of misery for such as die unrepentant, he could almost have wished it extinguished, he dreaded so much the re-kindling of the wick. He remained beside him, feeling his pulse, and administering such stimulants as he fortunately had with him, until help came. As he expected, his father arrived first, but was soon followed by Michael and the farm men, bearing hurdles, blankets, a large chair, and everything they could suppose available for transporting those of whom Daisy had spoken with suppressed terror and agony.

David Pennant went from unconscious father to dead son, his soul cowed with grief and self-reproach; but every evil feeling departed.

"Take him up tenderly; lift him with care," he said, using words that were years afterwards to bring tears from many an eye. "May God comfort his afflicted father! Bear him to the castle first, out of his sight. Nay, let me uplift him, and help to carry his bier."

The awe-stricken men obeyed the orders, and while Michael outspread the blankets and coverlets as for one asleep, they laid him who slept only too well in their midst, and bore him to the castle, David Pennant taking the head of the bier, and Gwylfa followed. It was indeed a melancholy procession.

Then Caradoc, Michael, and some other men, up-lifted the earl, with difficulty, and placed him in the large chair. His stony eyes unclosed during the task, but he did not recover consciousness. The two brothers placed themselves on either side, the men at the back; and so they carried the Earl of Craigavon to his castle, after his drowned son.

(To be continued.)

THERE IS SOME TRUTH IN SO AND SO.—"Be on your guard against that cant of men who 'know neither what they say, nor whereof they affirm,' which we now-a-days hear so often. 'There is some truth in so and so; and therefore it is the mission of him who holds it, though mixed with error, to propagate the belief of his doctrines. He is fulfilling the designs of Providence; and his errors, perhaps, are making the truth which is mixed up with them all the more easily received.' Some truth! Yes, the serpent had some truth in what he said: the forbidden tree was a tree of knowledge. And there was some truth in Eve's reflection; the tree was pleasant to the eye, and to be desired to make one wise. Here was the 'love of the beautiful and of knowledge' in the first sin which Adam committed. It is always some mixture of the good and true



which makes evil look plausible, and makes error lasting; and if we censure nothing but what is one mass of flagrant vice and absurdity, we shall leave precisely the most dangerous evils in the world uncensured. No mixture of evil is ever necessary for any really good purpose; and those who act as if it were, are really 'doing evil that good may come.'—*Archbishop Whately.*

#### CONFIRMATION CLASS INSTRUCTION.

We now consider our part of the Christian Covenant.

You promised the following, by the mouths of godfathers and godmothers, in your baptism. 1st. *That I should renounce the devil and all his works, and the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.* RENOUNCE—To disown, to cast off formally: therefore it includes the idea of struggling. As soldiers of Christ you must fight against the enemies of our Lord. *The works of the devil*—Pride, anger, hatred, evil speaking, lying, tempting others to sin—Gal. v. 19-21. *The pomps and vanities of this wicked world* are shortly—All things whatsoever that draw away our hearts from God—St. Matt. vi 24. *The sinful lusts of the flesh* are—Gluttony, drunkenness, intemperance, impurity.

2d. *That I should believe all the articles of Christian Faith*—The Christian Faith, *i. e.*, *The Faith* as distinguished from Faith, is contained in The Apostles' Creed—explained in the Athanasian Creed—amplified in The Nicene Creed. Let the class repeat the Apostles' Creed, all standing.

3rd. *That I should keep God's holy will and commandments, and walk in the same all the days of my life.* We must obey God or Satan. Let us choose obedience to God and keep His commandment, for great is our reward in Heaven—St. Matt. xxiv 18. Our reward is great in the Kingdom of Heaven here and will be consummated in the Kingdom of God hereafter.

Q. *Doest thou not think thou art bound to believe and to do as they have promised for thee?*

A. *Yes, verily, and by God's help so I will, and I heartily thank our Heavenly Father, that He hath called me to this state of salvation through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end.*

Can you do this without God's help? No. Can you do as they have promised with His help? Yes.

How shall we obtain God's help? By prayer. The Christian Covenant is here named a state of salvation, see Acts ii 47. God hath called us into this state of salvation, *i. e.*, elected us. Election is God's calling by the dispensations of His providence out of heathendom into the Christian fold. Read Rom. ix 2; xi 5; I Thess. i 4; and II St. Peter, i 10. Note carefully how Gospel election is to Gospel privileges as members of the Church of God called out from "the nations."

Explain, also, how the Jewish election was a limited election, while the Christian is a Catholic election—but both to The Church of God. Our election or calling is given "through Jesus Christ our Saviour"—for He is "THE ELECT," see Is. xlii. 1. Having once been elected a member of Christ's Church on earth, it is your place and duty to continue in the state of salvation to which you have been called. As responsible beings, you have a work to perform, and God's preventing and following grace will enable you to do it. See Phil. ii 12.

Q. *What dost thou chiefly learn in these Articles of thy Belief?*

A. *First: I learn to believe in God the Father who hath made me and all the world.*

*Secondly: In God the Son who hath redeemed me and all mankind.*

*Thirdly: In God the Holy Ghost who sanctifieth me and all the elect people of God.*

Note the use of the past tense in First and Secondly, and of the present tense in Thirdly,

Refer respectively to following passages of Holy Scriptures—S. Matthew xxviii, 19 20; Gal. iii 13. Read I Cor. iii 16, and vi, 19, 20, and particularly note the use of the present tense. Also read the Collect for Christmas Day.

(To be continued.)

## British News.

A parliamentary return lately issued contains some interesting statistics of the amounts contributed towards the building and maintenance of Elementary Schools from 1851 to 1865 inclusive as follows:—By the Church of England, (building) £3,702,249, and (maintenance) £6,023,767; by the British Wesleyans and other Nonconformist bodies, £389,699 and £1,125,853; by the Roman Catholics, £122,478; and £394,436; and by the government £1,385,676; and £11,005,452. From these figures may seem the relative position of the Church of England to all kinds of dissent, as regards her strength.

SCOTLAND.—By the will of the late Lord Kinnaird, by whose death the Episcopal Church has sustained a very great loss, it is provided that if the trustees of the heir of entail pay to his Lordship's trustees the sum of £25,000, the latter are to hand over the pictures, plate, and other movable estate, except what is bequeathed. The trustees are directed to pay £10,000 to provide for the keeping up services in Rossie Priory Chapel, and £2,000 is bequeathed to the Bishop of the Diocese, as an endowment to provide for an incumbent. This part of his Lordship's will does not appear to have been carried out, as Rossie Priory Chapel has been closed.

From the first annual report of the Representative Church Council, we gather the following interesting statistics:—The Episcopal Church consists of seven Dioceses; Moray, St. Andrews, Edinburgh, Aberdeen, Glasgow, Brechin and Argyle. The number of clergy is 220. The Representative Church Council consists of the Bishops and the clergy, with 190 lay representatives. The Council is to meet annually in Edinburgh Glasgow, Aberdeen or Inverness, as may be determined on at the previous meeting. The church is in a very satisfactory condition financially having over \$375,000 of funds cash, collected in the several parishes during the last seven years, as a sustentation fund, from which revenue is derivable. The incomes of the Bishops is now £600 each, and it is the intention to raise it to £1000. The house to house collections, last year amounted to \$60,000, distributed on the same plan as our Mission Board. The Church supports the Bishop of Kaffraria in South Africa, and the Missions of Chandas, Nagpar and Warora, in India, under the superintendence of the Rev. G. T. Carruthers, formerly known to many of us as one of the curates of the Church of the Holy Trinity, Toronto, are mainly dependent on funds received from the Episcopal Church of Scotland. Seventy-six of the congregations have Church Schools in operation. The Church has a college for the training of teachers as well as the establishment of the Free Church, all under Government supervision. Last year the statistics stood as follows: In the establishment Training Institution 44 per cent. passed in the first class. In the Free Church Institution 51, and in the Episcopal College 46, and 1st and 2nd together respectively: Establishment 90; Free 94, Church 90. The schemes of the church, both foreign and domestic, are many and various and at the end of the year she has on hand several thousands of dollars "unappropriated." "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul is made fat: and he that watereth shall be watered also himself."

## Children's Department.

### WHAT ROYAL CHILDREN DO.

The education of Queen Victoria's grandchildren is conducted on the principle that the Prince Consort introduced into her family. Particularly is this true of the children of the Crown Princess of Germany. They have to rise early and retire early. During the day they have punctually to perform their duties, and to keep strictly the time allotted to the various branches of study and recreation. They breakfast at eight with their parents, and the time between ten in the morning and five in the afternoon is devoted to their lessons, with an interruption of one hour for dinner.

Accomplishments, such as riding and skating, receive the same attention as art and science. Their meals consist of simple dishes, of which they have their choice without being permitted to ask for a substitute, if what is placed before them does not suit. Between meals they are not allowed to eat. Only inexpensive toys are placed in their hands, and the princesses dress themselves without the aid of waiting-maids.

### NEVER FORGET ANYTHING.

A successful business man told me there were two things which he learned when he was eighteen, which were ever afterwards of great use to him, namely: "Never to lose anything and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?" "You must not lose it!" "I don't mean to," said the young man, "but suppose I should happen to?" "But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought in the young man's mind, and he found that if he was determined to do anything he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something I tell him he might as well have said 'I do not care enough about my business to take the trouble to think of it again.'" I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task, to say "I forgot." I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of the mind, which he cured.

Our news from India will rouse the attention and touch the hearts of all true Christians. In the east of Tinnevely, in seven months, more than 16,000 natives, hitherto unconvinced by the preaching of the Gospel, have sent in their names to Bishop Caldwell, and placed themselves under instruction for Christian baptism. The movement is still going on there, and spreading out in neighbouring districts. "Village after village is laying aside its heathenism, and seeking admission into the Fold of Christ."

The event is unparalleled. Its secondary causes might be found in Bishop Caldwell's four evangelistic tours last year, and in the natural gratitude of the Hindoo for that unprecedented act of Christian beneficence by which suffering millions were relieved in the recent famine. Enough that we thankfully recognise One First Cause—the working of the spirit of God—in this new moment Let us rise to the duty of putting forth our efforts reverently as workers together with God.

AT LEAST HONEST.—A telegram from Chicago states that Mr. Hunter, (brother-in-law of B. F. Fitch, Esq.,) has resigned his pastorate of the St. Paul "Reformed Episcopal" meeting house there, and has accepted a call from the Yorkville Methodist congregation, Toronto. Truly, these men are like "the troubled sea when it cannot rest."

### BIRTH.

At Trinity Church Parsonage, Colborne, on Tuesday, May 7th, the wife of the Rev. H. D. Cooper, incumbent, of a daughter.

### MARRIAGE.

On Tuesday, April 30th, at the residence of the bride's father, by the Rev. Dr. Hill, William V. Murray, to Ella Elizabeth, daughter of Capt. J. P. Jost.

### DEATH.

12th ult., at Wallace Bay, N. S., Catherine, aged 92, widow of the late John Tuttle.

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Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876,

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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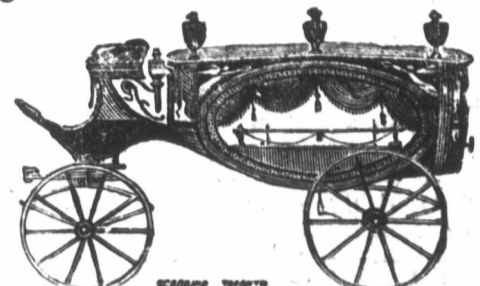
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