

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MARCH 28, 1878.

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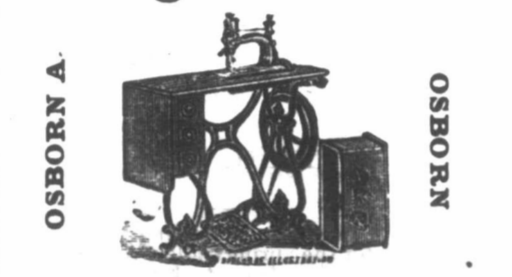
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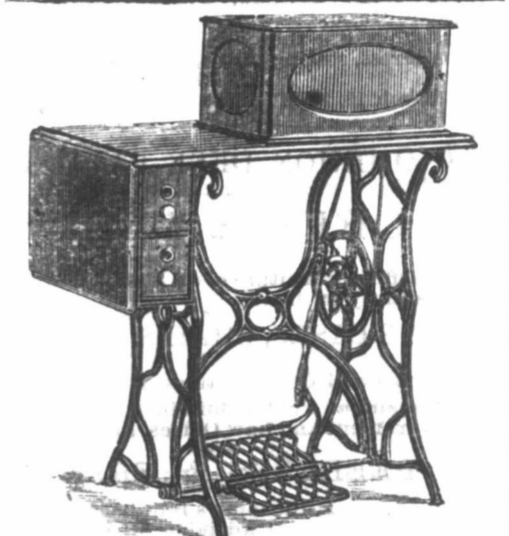
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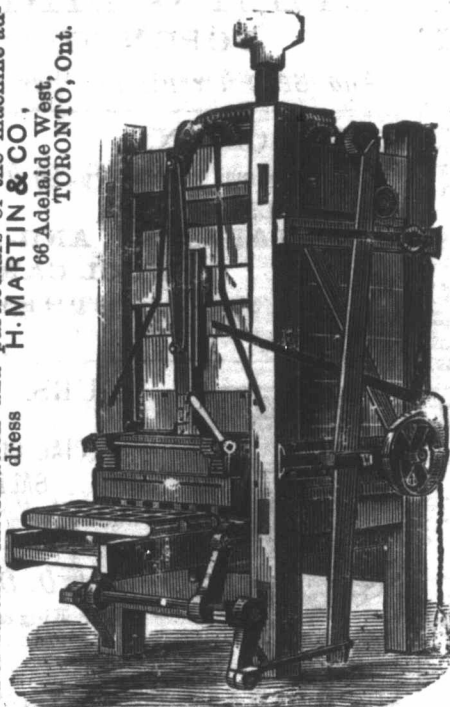
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THURSDAY, MARCH 28, 1878.

TO SUBSCRIBERS.

This month we are sending out our accounts, some of which are of rather long standing; and we earnestly request an immediate remittance from all—which is absolutely necessary; as it must be evident to every one that if a Church paper is to be regularly supplied, it must be paid for. We therefore trust that none of our friends will delay sending their subscriptions.

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THE WEEK.

EVERY mail from China brings fresh tidings of the dreadful famine which has visited that country. A gentleman, writing from Tai Yuen Fu, the provincial capital of Shansi, says he is immediately surrounded by more than a hundred thousand people who need relief. The suffering caused by the famine is believed to be far greater than than experienced by the famine in India. It is calculated that some ten millions of people are in absolute need, and are actually in a starving condition, while multitudes more are suffering a large amount of distress. There appear to be some contradictory statements as to the actual existence of food in that province; the latest accounts, however, appear to convey the impression that food can be obtained within a reasonable distance. Shansi is an inland province, and separated from the rest of China, and especially from the sources of supply, by high mountain ranges. The food sent for the relief of Shansi has to pass through Chihli, another of the famine stricken provinces. About three thousand pounds sterling have been raised in England for the relief of these poor people; some contributions have also been sent to China from the United States. Subscription lists have also been opened at the various commercial ports, to which European residents are expected to subscribe. Grants are also made by the Chinese government, and considerable subscriptions given by wealthy Chinese merchants; so that it is hoped these united efforts, made in so many places, will result in substantial benefit.

Some of the English papers have been circulating a paragraph containing a report that the Rev. John Athawes, in a sermon recently preached, alluded to "the virtues and general character of the late Pope in eulogistic terms," and "asked for the prayers of the congregation on behalf of the newly elected Pontiff, that he might inherit all the virtues of his predecessor, who had just passed away." The reverend gentleman has written to the *Times* to say that what he

really did was at the end of a sermon on St. Matthias, to allude very briefly to the election of the new Pope. He states that all he said about Pius IX, was to mention his death, and to express a prayer that his successor "might imitate his private virtues, but avoid his public errors." He says he did not ask his congregation to pray for the new Pope, but merely expressed his own sentiments—sentiments, he trusts, animated by nothing but the purest and truest Christian charity. Mr. Athawes piously remarks that he does not think either Pope, Czar or Sultan to be past praying for.

The new Pope is far more economical than his predecessor, who was remarkably liberal in regard to all money matters. In consequence of the change in this respect, the Vatican is daily besieged by an immense mob, clamoring in vain for alms. It appears to have been an immemorial custom for the Swiss Guard to receive three months salary after the death of a pope. On the present occasion, this has been denied them, and the consequence is that these loyal mercenaries have been acting uproariously, and even violently mutinous. Their commander arrested five of the ringleaders, but the Swiss broke into the prison, liberated the men, broke halberds and muskets, and at length the major domo had to pay them. Forty have been dismissed, and the Pope is conducting an inquiry into the causes of the misdemeanor. It is supposed by some that the mutiny was only one of a series of contrivances, the object of which was to constrain the Pope to leave Rome. The Guards will most likely be dismissed, and strong measures are to be taken against persons holding high official positions at the Vatican. The occurrence may possibly afford the King of Italy an excuse for his interference in the matter.

It is expected that the President of the United States will attempt to solve the difficulty about the Fisheries, by sending down a message to Congress recommending that the fishery award of five and a half millions be paid out of unexpended balance of the Geneva award, instead of applying to the Treasury for the amount. There appears to be no such exuberance of honesty in our neighbors to warrant the expectation they they will return England the excess of the Genevan award over and above the actual claims for compensation which that award undertook to satisfy. So that if the Fishery business is ever to be settled, it would appear probable that it will be by the payment of English money.

The news in reference to the Eastern question is still conflicting, and the subject of peace or war appears to be as undecided as ever. The defiant attitude of England and Russia towards each other wears the same complexion that it did some weeks ago. The situation is regarded as a serious one, inasmuch as the points of difference seem to

merge themselves entirely into questions of honor. Germany has been endeavouring in a quiet way to bring about amicable arrangements, but apparently without effect. It is not believed that the meeting of Congress will take place at an early date; although a Vienna paper threatens that the Congress will meet whether England enter into it or not. The *North German Gazette* appears to think that England's attitude of resistance does not necessarily mean actual war between that power and Russia. The Russian army remains at present a few miles distant from Constantinople. Its movements will depend entirely upon those of the British in the Sea of Marmora. Sir Stafford Northcote announced in the British House of Commons that Russia had communicated to the English Government the terms of the treaty of peace. A correspondent from Vienna, states that Russia's final answer to England is delayed, pending the efforts Russia is making, with the approval of Germany, to wean Austria from her last idea of an English alliance. The *Montags Review* declares that if England does not attend the congress, the three Emperors will have to come to a decision on Russia's demands. Bismark's views are believed to be that if England should then think it necessary to secure her interests in the Mediterranean, she will discover that the freedom of the seas is essentially a German interest. The Paris papers seem inclined to think that if England should not enter the Congress, France and Italy will not. Great dissatisfaction with Russia exists in Servia and in the other Christian provinces of the former Turkish Empire. They evidently want to be equally independent of Turkey and Russia; and Europe ought to have made them so, many years ago—the duty of moving in the matter especially devolving on England, on account of the support she has always given to the Empire of the Sultan. Russia would then have had no excuse for interfering; and a more effectual barrier against Russian aggression would have been raised than can be found in the effete government of "the sick man." Just now, the Porte is friendly to England, apparently on account of the intimate friendship between Mr. Layard and Vefyk Pasha, and the influence of the latter over the Sultan. This influence, however, is believed to be very temporary. The *Agence Russe* says that Russia having communicated the entire preliminaries to the Powers, having declared that no secret treaty exists, and having recognized in each member of the Congress a full right of discussing, proposing, and determining, the London Cabinet's conduct in insisting on imposing its formula upon Russia can only be regarded as an evasion, revealing an offensive intention.

The death is announced of the celebrated Egyptologist, Joseph Bonomi, aged eighty-two, and son of the architect of St. Peter's, Rome—of the same name. He was an early

student at the Royal Academy, and applied himself to sculpture in the studio of Nollekins. In 1823, he made the acquaintance of Gibson at Rome. Afterwards he studied hieroglyphics in Egypt for eight years, with Hay, Burton, Arundale and others. In 1833 he went with Arundale and Catherwood to the Holy Land, and at Jerusalem they were the first to visit the Mosque of Omar and make detailed sketches of it, from which Mr. Ferguson founded his theory that this structure was the splendid building erected by order of Justinian over what was believed to be the Holy Sepulchre. At that time a Christian ran considerable danger in visiting those sacred places, but Mr. Bonomi adopted an Arab dress, and from eight years' experience was able to pass himself as one of them. On returning to England, he was employed in making drawings in connection with works in Egypt, as those of Sir Gardner Wilkinson, Dr. Birch, and others. In 1842, he joined the great expedition under Lepsius, sent to Egypt by the King of Prussia. A record of the expedition was cut in hieroglyphics by Mr. Bonomi on the north side of the great Pyramid of Gizeh, just over the entrance passage. Besides illustrating and assisting others in their labors, Mr. Bonomi produced many original works of his own, such as *Nineveh and its Palaces*. Some of his last contributions appeared in the *Times* in relation to Cleopatra's Needle, in which he took great interest. "His long practice at the drawing of hieroglyphics as well as Egyptian sculpture," says the *Times*, "gave him a facility in that style which has never been excelled or even equalled." His wife was one of the daughters of the painter, John Martin.

THE FOURTH SUNDAY IN LENT.

THE *Law* as distinguished from the *Gospel* may either refer to the typical and ceremonial observances of the Mosaic ritual or it may allude to the moral *Law*—the system of rules and regulations under which men are placed. In the former sense it is so far done away in Christ that its ritual can no longer be practised by a believer in Messiah as having already come; in the latter meaning, its observance is as binding upon all men who live under the *Gospel* dispensation as it ever could have been under any other; and none of the Apostles of the Lord were more strenuous than St. Paul himself in enforcing its precepts among their converts.

In the Epistle for this Sunday, part of the fourth chapter of the Galatians, the law is put to represent the church under the typical dispensation, the covenant of Mount Sinai represented for the sake of illustration by Agar, the bondwoman; while the covenant of the Jerusalem from above is signified by a corresponding reference to Sarah, the mother of the whole Israelitish race. For the two sons of Abraham, Ishmael born of Agar his handmaid, and Isaac born of Sarah the free woman, contain an allegory, in which the name is put for the thing signified by it. These two women and their children represent the two covenants; the one covenant from Mount Sinai gendering to bondage,

which is by representation, Agar the bond woman, having a child which was also in bondage—that which is signified by Agar from whom Ishmael descended is Mount Sinai, where the Law of Moses was given, and this Agar answers to Jerusalem that now is, and is in bondage to the typical law; but the Jerusalem which is above, is by representation Sarah the free woman, whose son was born, not according to the flesh but according to the promise; and this woman is the mother of us all; "for we, brethren, as Isaac was, are the children of the promise, and so the spiritual seed of Abraham, and heirs accordingly.

In both the senses in which St. Paul uses the term *Law*, it is a schoolmaster whose office is to lead us to Christ. All the types of the Mosaic economy foreshadowed Him who was to make an end of sins, and to bring in everlasting righteousness. And a *Law* which lays down rules for conduct, by showing the existence of sin and the impossibility of attaining to righteousness, in a manner equally strong and forcible, so completely surrounds us with its sanctions that we are absolutely shut up, confined within limits, so that we have no other refuge but the "Lamb of God which taketh away the sin of the world."

The object of the present season is one which powerfully brings before us the subject of the law we have broken as well as the freeness of the religion in the blessings of which we are called to be partakers—a freeness not by any means, however, incompatible with the requirements of the pure and perfect law of God; but one which is attained by the free impartation of supernatural aid to assist us in keeping that law, while we are delivered from the bondage of sin as well as from the bondage of an oppressive system of ceremonial observances.

ASSYRIAN CHRISTIANS.

A LITTLE while ago we noticed the fact that an English Cabinet Minister stated in his place in Parliament that, although the English Government would defend British interests at the point of the bayonet, yet they would never go to war for all the Christians in the world. This statement conveyed the impression that Christianity was at a discount in the English Cabinet; whether from Erastian, from Mohammedan, or from Latitudinarian proclivities we will not, just now, pretend to say. As Churchmen, however, we must confess we feel considerable interest in the progress of Christianity in the world; and we note with satisfaction the attention of almost every one has recently been turned towards the Christianity as it is found in the East, in regard to its struggle with the religion of the false prophet. We have not speculated either in Turkish bonds or in Russian securities, so that our remarks are entirely disinterested; which we are rather inclined to think is more than can be said on behalf of some who have indicated a very decided bias on every Oriental subject, without exception.

His Grace the Archbishop of Canterbury has promoted an important movement in

response to an appeal of the Bishops of an old Christian community in the East. The appeal was a repetition of the old Macedonian cry, "Come over and help us." The community called "Assyrian" was known in the earlier ages as the Syro-Persian Church, with its chief seat at Seleucia and Ctesiphon. Many of its members inhabit Kurdistan, in Turkey, and formed what Dr. Grant believed to be remnants of the lost Ten Tribes; others the distant east of that region, in Persia.

For a long period, the ancient Assyrian Church has been seeking the sympathy and aid of the English branch of the Church Catholic. In the year 1869 an address was issued by that community to "the Most Reverend zealous fathers, the holy ministers, elect Primate, the Archbishop of Canterbury and the Bishop of London, stating:—"You are undoubtedly well acquainted with the history of our community. At the beginning it was highly flourishing, and continued to prosper for many generations. At length the Eastern Mohammed—that is, the Pope—assailed it from behind, and left it prostrate. The former devoured its outward substance and the latter its internal economy." Her Bishops also lament the destruction of their ancient books and seminaries, their isolated and forlorn condition, as well as their captivity for seven hundred years, for which they say they can get no satisfactory help from "the images and idols of Russia," or from America, whose system they consider, judging from their experience, to be unsuited to their wants.

By way of response to the appeal made by this very interesting branch of the Church, the Archbishop of Canterbury requested the Society for the Propagation of the Gospel and the Society for promoting Christian Knowledge to supply the necessary funds for the journey of two Commissioners to be deputed by his Grace to visit the Assyrian Christians. The two societies agreed to do so; and the Rev. E. Cutts, with a deacon, a native of Kurdistan, were appointed by him, in 1876, to visit these Christians to certify the good will of the English Church towards them, to explain to them the teaching and position of the Church, to inquire the manner in which assistance could best be given to their clergy in their training, and also in the education of the people; and to report generally on the relation and connection of their communion with the neighboring Christian bodies. This was accordingly carried out, and the Rev. Mr. Cutts produced a full report of all that was accomplished in this way. About a year ago, a meeting was called by his Grace in the Library of Lambeth Palace, when Mr. Cutts also gave the results of his visit to the East. A committee was then appointed to prosecute the subject and to raise funds for the payment of two clergymen, who are to go out to organize Schools, and to counsel and assist the leaders of this branch of the Church of Christ, and to strengthen their hands. An estimate of the expense of the mission has fixed £600 sterling annually as a moderate sum for the purpose. The S. P. G. and the S. P. C. K. have each promised £250 sterling

for five years. The first business of the committee has been to make the subject known, so that more funds may be raised for carrying out this important and highly interesting object.

Two gentlemen, Dr. Badge and Mr. Fletcher, had been sent out by the two societies in the year 1842. The following is part of a letter on the subject, as given by the *Guardian*, addressed by the Assyrian Patriarch to Archbishop Howley, who took much interest in the subject:—"Through your deputy, Dr. Badger, we have learned with certainty that there still remains in the West a holy Church, independent of, and free from the corruptions of the Church of Rome, which is the mother of error, with a priesthood derived from the Apostles, a right doctrine relating to the holy sacraments, as well as a primitive ritual. I entreat you, for the sake of our Lord Jesus Christ, that you do not reject this our petition, seeing that it is not a great thing with you that you should continue to us the presbyter, George Badger to assist; and because the whole is for the glory of God and the welfare of man. Nor can I think this a hard matter to a nation holding the true faith, and which sends so many messengers among the people and brethren, so that in you is accomplished the saying of the Psalmist, 'Their saying is gone out unto all lands, and their words unto the ends of the world.' Is it not a small matter to such a nation to give up one person to those who are in so much need of assistance? And again we repeat our supplication that you turn not away your face from our people and a blessed Church."

Since that time a number of appeals have come from the same country for help from England; and as we have stated, Mr. Cutts was ultimately sent out. He travelled from Alexandretta, through Aleppo, Diarbekir, and Van, to Kochanes, the head quarters of Mar Shimoon, the Patriarch of the Assyrian Church, and thence to Oroomiah; visiting on his return to England, Seir, Erivan, Tiflis, and Constantinople.

Missionaries from the United States have been around Oroomiah, the Persian part of the district inhabited by the Assyrian Christians for more than forty years. Great success at first attended their labors; although not more than three hundred families are reported as now under the influence of those who succeeded them. The earlier missionaries worked in a truly Christian spirit, not interfering with the ecclesiastical authorities of the native Church. But the present missionaries endeavour to carry out a congregational system and to enforce total abstinence. The Patriarch and Bishops very properly object to the formation of a new band of separatists; and the present missionaries, unlike their predecessors, who always obtained deacon's orders from the Patriarch for such men as they had trained for the ministry, now practise the ordination of their own pupils. The Assyrian Christians are very national in their ideas, and as their Church is the sole visible expression of their nationality, they generally decline to obtain education when combined with teaching which leads to a severance from their Church.

The Assyrian Church has often been considered as "Nestorian," but it is held by Dr. Badger and Mr. Cutts, as it was held two hundred years ago by the English theologian Field, to be free from the heresy which is imputed to Nestorius; and they also state that there is a readiness among them to adopt the dogmatic language of the Catholic Church. They have great reverence for the Holy Scriptures, and one thing required for them is their circulation in the modern vernacular, instead of in a dead language, as at present. In the fifth century, Assyrian priests conveyed the Gospel to provinces in China, and the Patriarch looks forward to the time, which he hopes will not be far distant, when the same thing will occur again. And what better messengers of the Gospel of the Lord God can be had than trained Christian Asiatics? The Eastern mind can thus be advanced on its own ground. With the Turkish power shrinking again within its former limits, and the Moslem faith declining, the time has surely come for making a great effort for extending the cause of the Redeemer in the East; and on the British nation, to which a glorious empire has been given, this duty devolves. More light we may sincerely trust, may follow the efforts made on behalf of so inquiring a body of men as these Primitive Christians: and we may well picture to ourselves the magnificent results which, under the blessing of God, will follow the entire restoration of this church to the worship of the Church universal, through the instrumentality of the Anglican communion. The missionaries whom it is proposed to send to these lands will endeavor to support and extend a church government which we know to be primitive, as well as part and parcel of the people they will undertake to assist.

THE BURIAL SERVICE.

FROM LENT LECTURES IN ST. GEORGE'S CHURCH, GUELPH, BY CANON DIXON.

CHRYSOSTOM, the great preacher of the 4th century, whose eloquence attracted vast crowds to the splendid Cathedral of the twelve apostles in Constantinople, sternly rebuked some of his hearers, who at funerals indulged in overwhelming demonstrations of grief. "What do you mean by your chaunts," he says, "Do we not glorify God that He has crowned the departed,—that He hath freed him from all trouble and fear. Consider the force of the words you use at such a time. Turn again unto thy rest, O my soul, for the Lord hath rewarded thee,—I will fear no evil because Thou art with me. Thou art my refuge from the affliction that compasseth me about."

Now what do these words mean? If you do not believe them, why do you play the hypocrite by singing them? You talk eloquently about the Hope of the Resurrection, but your actions do not agree with your doctrine, for while in words you profess your faith, in deeds you are like men who despair. If you truly hold your dead have gone to a better life, why do you lament like men having no hope? This custom of chaunting psalms is also referred to by St. Jerome. A

rich and pious woman, and a great benefactor to the Church, whose name was Paula, died at Bethlehem. Jerome says, "There was an immense concourse of Bishops and clergy and laity from all parts of Palestine, and there were no Pagan howlings, but psalms were sung in Greek and Latin and Syriac." An early Council also passed a decree against "heathen dirges and beating of the breast, for it was sufficient for Christians to have Divine songs." And Chrysostom, in his usual vigorous style, denounces those who hired women to make woeful howlings and to beat their breasts, and threatens to excommunicate such persons. "You are in fact," he says, "denying the resurrection, and if you persist I will expel you as idolaters. For if St. Paul calls the covetous man an idolater, much more may he be called so who brings idolatrous practises among Christians." The same great preacher lays down the rule, that when a rich man buries an heir, the portion intended for him should go to some Christian object. This principle laid down by Chrysostom was beautifully illustrated a few years since in London. On the completion of a very large and costly Church, the second built and endowed by the same gentleman, a congratulatory address was presented to him by the Bishop of London. In his answer, he said, "This Church was not my gift only, but was also from my wife and children, for it pleased God to take to Himself a dear and excellent son, and at their request, what he would have received was expended on a Church, as the best monument to a Heavenly-minded youth. I should not have mentioned this, he said, were it not extracted from me when before a Committee of Parliament, for

'Who builds a Church to God and not to fame Will never stain the marble with his name.'

* * * "A strange weird custom prevailed among the Egyptians at their funerals, traces of which still remain. The procession stopped before the doors of friends for a few moments, as if to bid them farewell, and those of enemies as if to effect a reconciliation before they were parted forever. A well-known poetess has written some singularly beautiful verses on this custom, from which I give an extract:

"Rest ye—set down the bier,
One he loved dwelleth here,
Let the dead lie.
A moment that door beside,
Wont to fly open wide,
Ere he came nigh.
Hearken—he speaketh yet—
'O friend wilt thou forget
(Friend more than brother)
How hand in hand we've gone,
Heart linked with heart in one—
All to each other,—
O friend farewell.'

The procession moves on again, and then stops.

"Here dwells his mortal foe;
Lay the departed low, e'en at his gate,
Will the dead speak again,
Uttering proud boasts and vain
Last words of hate?
Lo! the dead lips uncloze,
List, list, what sounds are those
Plaintive and low?

'O thou mine enemy, come forth and look on me
Ere hence I go.
Pard'ning,—I passed away,
Then wage not war with clay
Pardon,—forget.'

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

I. Baptism.

A GREAT deal of misconception and unnecessary ill feeling is caused by not having a clear definition of the terms whereby a doctrine is expressed, respecting which a controversy is held; or by arguing with respect to one meaning of a word, when a different meaning is understood by the opposite party. As before observed, the word regeneration was used by the primitive Church as a synonym for baptism, and was applied to the change of state upon which the baptized person entered through the covenant he had now made with God; but in modern times the same word is applied to the change of heart which is the result of genuine conversion. When the profession of faith and of repentance of a catechumen was sincere, the Church believed that the inward grace of the sacrament accompanied the reception of the outward sign, but the reception of this grace at one time does not necessarily imply its continuance at all times. For example, when the baptized person, through the power of temptation, yields to the assaults of the tempter and commits error: for, as the will was free to hold fast that which it had already received, or to yield to the assaults of the tempter, it might either retain or reject it; and when the soul has wilfully chosen that which God forbids, by this very act it withdraws itself from His favor and loses the grace of regeneration; nor does it imply that the soul when convinced of its sins in forsaking God, could not, through the grace of conversion, regain the position which it had lost by its sins, and be once more admitted into the favor of God. The Church evidently believes that the sinner, who has lost the blessing of baptismal grace, must retain the favor of God by genuine conversion. She addresses communicants in earnest language, urging them to bewail their own sinfulness, and confess themselves to Almighty God with full purpose of amendment of life. She asks them, when they say that they are grievous sinners, Wherefore, then, do ye not repent and amend? And in her Homily of Repentance she uses the following language: "In the Prophet Hosea, the godly exhort one another after this manner, 'Come and let us turn again unto the Lord; for he hath smitten us, and he will heal us; he hath wounded us, and he will bind us up again.' It is most evident and plain that these things ought to be understood of them that were with the Lord before, and by their sins and wickedness were gone away from him; for we do not turn again unto him with whom we were never before, but we come to him. Now, unto all them that will return unfeignedly unto the Lord their God, the favor and mercy of God unto forgiveness of sins is liberally offered." The doctrine of regeneration in baptism is, therefore, in the opinion of the Church, perfectly consistent with that of the necessity of conversion, when the recipient of the prior grace has afterwards lost it through sin.

Objections are sometimes made to the reality of the grace received, because baptized persons frequently do not manifest the possession of Christian grace; "such persons," says the objector, "made the renunciations, the professions, and the promises required by catechumens, and were baptized, and declared by the officiating minister to be regenerate; but their lives after baptism were not better than they had been before it; or "such persons were baptized in infancy, but they grew up without any manifestation of the possession of grace, and therefore regeneration is not received in baptism." Not to lay stress upon the fact that this style of reasoning is totally illogical, being an argument from the truth of the particular to the truth of the universal; it should be sufficient to reply, that baptism is a covenant between two parties, in which one engages to confer certain benefits on the other on condition that he performs certain duties; but if in a covenant, one party is not sincere in the professions he makes at the time of entering into the covenant, or if at any future time he breaks his part of the engagement, the other party is no longer bound to confer the benefits which he had promised; therefore, if at his baptism an adult has no intention of fulfilling his part of the contract, it must not be wondered at that God, who reads the hearts, does not confer the grace of regeneration, even though his minister, who looks only at the outward appearance, and takes for true the profession made by the catechumen, should declare him to be regenerated, nor is it to be wondered at that God withdraws the grace of regeneration from a baptized person, whether he received baptism in infancy or in mature years, if in after life he sins against grace and breaks the covenant into which he had entered with God.

I conclude, therefore, that on this point, as well as on the others which have been considered, the Church is orthodox, that her doctrines have met with the warm approval of the giant minds who wrought the great work of the Reformation—that they accord with the unanimous teachings of the primitive Church, and that they are firmly based upon the solid rock of the Book of God; or in other words, that the doctrines and usages of the Church of England with respect to baptism are CATHOLIC, PRIMITIVE AND SCRIPTURAL.

(To be Continued.)

ERRATUM.—In our last issue, page 144, column 1, line from the bottom 17, for "at" read "ab."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BADDECK, C. B.—A very interesting and successful missionary meeting was held in Temperance Hall, Baddeck, on the evening of the 27th of February.

The meeting opened with prayer by the chairman, the Rev. S. Gibbons, missionary in charge, after which in a few well-chosen remarks he introduced the Rev. C. Croucher, of Glace Bay, who delivered a very interesting and instructive address, taking for his subject the "Origin and Object of the Diocesan Church Society."

The Rev. G. Metzler, Rector of Sydney Mines, followed in an earnest and eloquent appeal in behalf of the mission fund, clearly defining as a duty incumbent on all to aid in the spread of the Gospel by contributing liberally of the means with which God blessed each one.

The closing address was given by the Rev. S. Gibbons in his usual happy and humorous style; he recited incidents of missionary experience in Newfoundland as well as in the northern part of his present mission. The success of this meeting is owing chiefly to the assistance rendered by the Revs. Messrs. Croucher and Metzler, the former having traveled a distance of seventy miles and the latter a distance of forty miles. The addresses were interspersed with music by the choir, over which Miss McKeen presided with her usual ability. The collection taken at the close of the meeting amounted to \$11.

ORDINATION.—On the 2nd Sunday in Lent the Lord Bishop admitted to priest's orders in St. Paul's, Halifax, the Rev. G. O. Troop, curate of that parish.

AN INTERRUPTED LECTURE.—March 19th a large audience gathered at Free Mason's Hall, Halifax, to hear the Chaplain of the Forces, the Rev. Mr. Townend, lecture on "A Visit to the Netherlands and the Field of Waterloo," but when the reverend gentleman had but fairly entered on his discourse he was called away to the dying bed of General Haly, and the meeting had to be prematurely closed. The tickets were returned to the audience as they passed out. It is a singular fact that this is the third time Mr. Townend has been prevented from delivering this lecture on the night announced.

DEATH OF GENERAL HALY.—At 10 minutes to 10 o'clock on the evening of March 19th, His Excellency Lieut. General Sir William O'Grady Haly, K.C.B., commanding Her Majesty's Forces in the Dominion, died at his residence, Bellevue House, Halifax. The announcement of his serious illness prepared the people for the sad news, but the general regret will not on that account be at all lessened. General Haly succeeded to the command in the Dominion on the departure of Sir Hastings Doyle five years ago, and since that time had endeared himself to the citizens, who recognized in him all the sterling traits of the true British soldier, combined with the qualities necessary to make him a successful head of the garrison from a citizen's point of view, always taking a lively though unostentatious interest in matters affecting the public welfare. Being a soldier who had earned his honors, he was an object of admiration to the loyal people of this city, as he moved about on review days, apparently all unconscious of the glittering emblems which adorned his breast—emblems not those of the vain carpet knight, but earned by gallantry displayed on many a hard fought field. General Haly entered the British army in 1828, and saw much service. Besides ten active years in India, he served in the Crimea during 1854-5. At the battle of the Alma he had his charger killed under him. At Inkerman he received four bayonet wounds while surrounded by a party of Russians, against whom he gallantly defended himself with his sword until they were driven back. He also actively participated in the capture of Balaklava; was all through the siege, and at the fall, of Sebastopol, and was present at the gallant repulse of the Russian sortie on the 26th of October. He wore the Crimean medal and four clasps, was an officer of the Legion of Honor, and was decorated with the 3rd class of the Medjidie and Turkish.

SPRING HILL.—This is a coal mine district in County Cumberland. Ecclesiastically it is connected with the Cumberland Mines Mission, which extends in one direction 45 miles and comprises five congregations. Spring Hill being a very modern settlement, and the Church people few and poor, they have no church. In the time of my predecessor, the Rev. D. C. Moore, a grant from S. P. C. K. of £50 stg. was promised with the usual conditions. Eighteen months ago meetings were held and a church determined on. A valuable site of land having been given by Mr. James Miller, a member of the congregation, a

subscription list was forthwith begun by the people themselves and added to by Churchmen of the neighboring town of Amherst. Generous Churchmen of Halifax (without whose aid a country church is scarcely ever built) made no exception in our case. His Lordship the Bishop (as will be seen by the list of subscribers) was very liberal to us; and some gentlemen of St. John, N. B., connected with the Spring Hill Mine helped also. A concert given by the Amherst church choir, and a tea and bazaar got up by members of the congregation figure amongst our means. I have lately collected \$200 in England. There are several Churchmen, both in this colony and in England, who have promised contributions, and I take this opportunity of reminding them. Should this short notice meet the eyes of any disposed to help those who are trying to help themselves in a work for God's glory, their kindness will be gratefully acknowledged. To those who have already helped us, I here, in the name of my congregation, tender sincere thanks.

Every Churchman who has the privilege of a church in which to worship God, is conscious of the aid to devotion which he possesses and which his fellow Churchman, who is cramped up within fixed bounds intended for children in a school-room, cannot possibly have. Here, though we appreciate the kindness of those who have allowed us the school-room, there is no opportunity for reverent kneeling, and we are deprived of the many outward helps which speak to the heart and aid in realizing the presence of God, which is the only foundation of all real worship.

Fellow Churchmen,—We are a small and poor congregation, and our need of a church is great. We cannot, as yet, join you in realizing the pious devotion of our late dear old Dean Bullock, of Halifax, in the hymn composed by him:

"We love the place, O, God,
Wherein Thine honour dwells;
The joy of Thine abode
All earthly joy excels."

but, with your Christian generosity, we soon may. Contributions will be thankfully received and acknowledged by the Rev. E. H. Ball, Maccan, Cumberland Cy., Nova Scotia.

The following subscriptions have been received from England. Other contributions will be announced next week:

Offertory, St. John, Wingates	£3 00 00
Offertory, St. Bartholomew, Westhoughton	1 05 02
James Newton, at Valedictory Celebration	5 00 00
Rev. R. P. Burnett	1 01 00
Sir John Gibbons, Bart.	5 05 00
Fanny L. Bugg	1 00 00
Wm. Bugg	1 00 00
W. Groves, M. D.	0 10 00
Rev. A. C. Haviland	5 00 00
Mrs. Whiteman	0 01 00
Offertory, St. Ives, Hunts	2 00 00
Miss. T. Collection	1 00 00
Henry Ball	1 00 00
Mrs. Waugh	0 10 00
W. W. Jiggins	0 05 00
Mrs. Simpson	0 10 00
"A Friend"	0 05 00
J. Bland	1 00 00
J. C. H.	1 01 00
"A Friend"	0 02 00
J. Gapes	0 02 06
Miss M. A. Gibbons	0 02 06
H. C. and H. P. W.	1 00 00
Mrs. Duncombe	0 05 00
Rev. R. D. Shaw	0 05 00
St. Augustine's College Offertory	2 02 00
Rev. the Warden S. A. C.	1 01 00
St. Thomas', Colnbrook, Offertory	3 03 09
Mrs. Stransom	0 10 00
Rev. R. W. Southby	1 01 00
Wm. Gibbin	1 01 00
Charles J. Ball	0 10 00
Alfred Ball	0 05 00
George and M. A. Bugg	1 00 00
Alice, Wm., Minnie, and George Bugg	0 05 00

P. S.—Three pounds of the subscriptions in England are not yet in hand, and one guinea and one pound have not yet been paid. E. H. BALL.

APPEAL.—In the Name of Christ, and for the Poor of His Church.—A church is being erected in

Louisburg, C. B., for a congregation of poor fishermen. The exterior has been nearly completed; but a considerable debt exists. The missionary has paid all of his small income that he could possibly do without, to the Church: even travelling for miles through his Mission on foot, not being able to keep a horse. Many of the people are in want, owing to the failure of the fisheries, and the Missionary has pledged himself to pay off the debt of the Church. The church people in the mission have done their duty, according to their means. The few amongst us who have the ability, either do not belong to the Church, or are too lukewarm. Will you, for the sake of the good work undertaken for the poor of Christ's Church, send one dollar, or a less amount. Address, Rev. H. W. Atwater, Louisburg, C. B.

List of Amounts Received: Subscribed by people, \$500.00; Society's Grant, \$240.00; the Lord Bishop, \$60.00; other Extraneous Aid, \$213.00; Amount required, \$700.00.

EPISCOPAL SANCTION.—I certify that the Rev. H. Wellesley Atwater is a clergyman of good standing in my Diocese.

He is endeavoring to obtain funds for the erection of a church in his mission of Louisburg, which is only a fishing station—the people being unable to accomplish the work which they have undertaken, without assistance from abroad.

H. NOVA SCOTIA.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

CARLETON, S. TOWN.—St. George's, at the evening Lenten Service in this parish, the rector, (Rev. Theodore E. Darling) is delivering a course of addresses on the following subjects: A Christian view of 1. Amusements; 2. Food; 3. Dress; 4. Money; 5. Reading; 6. Leisure; 7. Education.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Quebec held an ordination in St. Stephen's Church, Inverness on Sunday the 17th, when the Rev. P. Roe was admitted to the priesthood. Mr. Roe has been for some time in charge of the mission of Inverness; the church was crowded by the members of his congregation to witness and take part in the solemn service.

The Bishop was assisted by the Rev. J. Kemp, B. D., Incumbent of Leeds, Rev. W. King of St. Sylvester, and the Rev. Professor Roe of Bishop's College, Lennoxville.

In the evening his Lordship preached in the parish church of Leeds, and held missionary meetings on Monday and Tuesday in the mission of St. Sylvester.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

His Lordship the Metropolitan addressed a circular to the clergy of Montreal diocese, last week announcing his intention to resign his bishopric: On Saturday at four o'clock the following city clergy met at the Synod office at the invitation of the Dean to consider the circular:—The Dean, Canons Baldwin, Ellegood, Evans; Revds. Principal Henderson, Carmichael, Dumoulin, Norman, Craig, Empoon, R. Lindsay, Baylis, Belcher, Des Brioues, Dixon, Rory, Wood and Daniel.

After prayer the following addresses was adopted unanimously:

We, the clergy of the city of Montreal, assembled here this day, who have all received a recent circular emanating from your Lordship, announcing your probable approaching resignation, do most respectfully and unanimously request you to reconsider your determination. It is neither proper nor possible for us to discuss the reasons which your Lordship brings forward for this step, since none of us are in a position to estimate fully the cares and responsibilities of your high office. But we would vainly hope that the period of rest and change which could be afforded you by your proposed visit to England would recruit the strength and energies which may now be impaired by prolonged and anxious labour, and that within a few months, you would feel enabled to resume

the active duties of your Episcopate. The very words: "probable intention to resign my sacred office," occurring in your circular, would lead us to hope that your decision is not irrevocable. We desire therefore, not only to express our unfeigned regret at the prospect of your departure, but our conviction of the misfortune which would result therefrom to this diocese, and the Church at large.

With this regret and these convictions strong in our minds—regrets and convictions shared by all with whom we have come in contact, we venture to hope that you will, after due consideration, reserve your decision.

The clergy then went over to Bishop's Court, and were received by the Bishop. After the Dean had stated the object of the meeting, he called upon the Rev. R. W. Norman to read the address. The bishop replied that whilst he deeply felt the kind and affectionate feeling which dictated the memorial just presented to him, he was grieved to be unable to alter his present decision, to which he had come after much anxious and thoughtful consideration. He wished them to feel that his resignation was not in consequence of any special difficulty which had arisen in the diocese. On the contrary he had taken advantage of a time when all was in a quiet and harmonious condition to announce his intention of resigning his sacred charge; and he did so with the conviction that, however anxious the clergy were to spare their Bishop, the claims of the diocese were such as he felt no longer equal to discharge satisfactorily.

He thanked them from his heart for waiting upon him with so kind a request, which was a proof, if he needed, of that affectionate feeling towards him which he most truly appreciated.

ONTARIO.

EGANVILLE.—The Incumbent arrived home safely with his wife and child from Trenton in an open buggy on the 18th inst., after a journey of nearly a week over terribly muddy and rocky roads. On his way back baptised three children at Doyle's Corners and took service at Cumbermere and Rockingham. They were most kindly entertained on their journey by George Bull, Esq., Stirling; Henry Bull at Madoc; Mr. German at La Mab; Dr. Jones, Cumbermere, and John Watson, B. A., Rockingham.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 23rd, 1878:

MISSION FUND.—Parochial Collections—West Dysart, \$2; Holy Trinity, Toronto, on account, \$148.10; Ashburham, on account, \$26.50; Otonabee, \$28.50; Pickering, \$1.50; Port Whity, \$8; Stayner and Creemore, on account, \$78.55; Shanty Bay, on account, \$25; Cookstown, \$121; Cannington, on account, \$10; Innisfil, on account, \$124.25; Collingwood, \$49.75; Bobcaygeon, on account, \$17.25; Aurora, \$34.35; Honeywood, \$9.45; Batteaux, on account, \$29.30; Grafton, on account, \$85; Apsley, on account, \$10. January Collections—Innisfil, \$2; Churchill, \$2; Charleston, 83 cents; Cataract, 87 cents; Campbell's Cross, \$1.30; Batteaux, \$1; Duntroon, 65 cents; Mulmur, St. Luke's, 67 cents; St. Paul's, 48 cents. Missionary Meetings and Services—Cavan, St. Thomas' \$6.76; St. John's, \$6; Christ's, \$4.60; Holy Trinity, \$2.64; Charleston, \$2.70; Collingwood, \$10.21. Donation—Henry Rowsell, \$30.

WIDOWS AND ORPHANS' FUND.—For the Widows and Orphans of two deceased Clergymen—Port Whity, \$1.92; Duffin's Creek, 50 cents. Donation—Henry Rowsell, \$30. Subscriptions—Rev. Johnstone Vicars, \$5; Mrs. Vicars, \$5; Henry Rowsell, \$10. DIVINITY STUDENTS' FUND.—Donation—Henry Rowsell, \$30. Subscription—Henry Rowsell, \$10.

WHITBY.—"The Rev. E. H. Cole, we regret to say while recovering from fever, has had a severe attack of congestion of the lungs. He was very ill indeed on Saturday night, but during Sunday he rallied to some extent, and on Monday morning we learn was still improving."

Confirmations.—The Bishop of Toronto will D. V. hold confirmations during the months of April and May next, as follows:

Port Hope, St. John's, Sunday, April 14...	11 a.m.
“ Trin. Coll. School, Sunday.....	“ 14... 4 p.m.
“ St. Mark's, Wednesday.....	“ 17... 7½ p.m.
Cobourg, Sunday.....	“ 21... 7 p.m.
Grafton, Monday.....	“ 22... 4 p.m.
Colborne, Tuesday.....	“ 23... 11 a.m.
Brighton, “.....	“ 23... 7½ p.m.
Toronto, St. Peter's, Sunday.....	“ 28... 11 a.m.
“ Trinity, Sunday.....	“ 28... 7 p.m.
Carleton, Sunday.....	May 5... 11 a.m.
St. Ann's, Brockton, Sunday.....	“ 5... 7 p.m.
Oshawa, Sunday.....	“ 12... 11 a.m.
Bowmanville, Sunday.....	“ 12... 7 p.m.
Newcastle, Monday.....	“ 13... 7½ p.m.
Perrytown, Tuesday.....	“ 14... 11 a.m.
Baillieboro', “.....	“ 14... 4 p.m.
Cavan, St. John's, Wednesday.....	“ 15... 11 a.m.
“ Millbrook, “.....	“ 15... 7½ p.m.
Norwood, Thursday.....	“ 16... 7½ p.m.
Peterboro', Friday.....	“ 17... 7½ p.m.
Toronto, All Saints', Sunday.....	“ 19... 11 a.m.
“ St. Bartholomew's, Sunday.....	“ 19... 7 p.m.
Cartwright, “.....	“ 26... 10½ a.m.
Port Perry, “.....	“ 26... 7 p.m.
Lindsay, Monday.....	“ 27... 7½ p.m.
Omeme, Tuesday.....	“ 28... 7½ p.m.
Manvers, Wednesday.....	“ 29... 11 a.m.
Toronto, St. George's, Thursday, (Ascension).....	“ 30... 11 a.m.
“ St. John's, Thursday (Ascension).....	“ 30... 7½ p.m.
“ Holy Trinity, Friday.....	“ 31... 4 p.m.
“ St. Paul's, Sunday, June 2... 11 a.m.	
“ Church of Redeemer, Sunday.....	“ 2... 7 p.m.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

NIAGARA.—In the Maryborough Mission, the evd. W. J. Pigott, has made arrangements for Lent Services at his three stations. At Moorefield he has arranged for services from neighboring clergyman each Thursday evening.

GUELPH.—Canon Dixon is giving a series of lectures on the funeral services of the church according to the following scheme:—Friday, 15th.—The respect shown in all ages to the dead. The love of Rizpah. The motives that render it incumbent on Christians to honour the bodies of the departed. Silent protest of Roman Catacombs against modern errors. Friday, 22nd.—The burial services for the early Christians and their connection with our own. Despairing sorrow condemned. The resurrection of the body. Those unqualified for Christian burial. Baptizing and administering communion to the dead, ancient heresies. Friday, 29th.—The teaching of Psalms and proper lessons concerning the frailty of life. David and Absalom. The decay of the corruptible body, and glory of the incorruptible. April 5th.—Death as described in the Apocalypse. In jeopardy every hour. The suddenness of the change at Second Advent. The chant of triumph over Death used in Eastern Church. April 12th.—The soul between the hour of death and the day of judgment. The meaning of “sleep” in Scripture. Objections with regard to “the sure and certain hope,” answered. April 19th, (Good Friday.)—The perfect consummation of bliss both in body and soul. Recognition of the blessed dead, a part of that bliss. Conclusion. In addition to these Lectures there will be Special Services in Passion Week and in Holy Week, of which due notice will be given.

HAMILTON.—Rev. G. B. Cooke is taking duty at the Ascension, Hamilton, till the rector is ready to come permanently.

FLAMBORO.—Rev. John Osborne of this mission, has been licensed by the Bishop of Ontario, to a mission not far from Kingston.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PARKHILL.—His Lordship the Bishop of Huron, held Confirmation in St. James' Church, Wednesday,

the 20th inst., at eleven 11 o'clock, a.m., when a large class of candidates was presented for the “Laying on of hands” by the Incumbent, Rev. Mr. Johnston. St. James' Church is one in a large mission in the North West of the county of Middlesex, comprising five or six congregations with a greatly increasing population, and the Church family few and scattered among those of many denominations.

C. of E. Y. M. A.—The members of the Church of England Young Men's Association performed the melancholy duty of attending the funeral of a highly esteemed brother, Mr. Francis Osborne, on Thursday, the 22nd inst. He had been, while living in London, a member of the Executive Committee, and always took a very active part in all its fields of labour, and in Sunday School, and was highly esteemed as a lay-helper in the works of the Church. He has for some time been mail clerk on the G. W. R. from Hamilton northward. On last Friday he was taken ill, and on the Thursday following his companions brought from Hamilton, to his mother's residence here, and at three o'clock p.m., was borne to his grave St. Paul's Cemetery, his brother members of the C. of E. Y. M. A. wearing the insignia of mourning, walked from by the hearse from the house to the tomb, nearly three miles. The Very Rev. Dean Boomer, in the house and at the grave read the service for the burial of the dead, seven clergyman of the city standing by the tomb, with his brother members and a large assembly of mourners. His end was peace as he fell asleep “in sure and certain hope of the Resurrection to eternal life through Lord Jesus Christ.”

BRITISH COLUMBIA.

From a friend in Victoria, B. C.—Part of our Dominion. He says: We have this morning an excellent sermon from our dear Pastor, Rev. Mr. George. His salary is wholly by voluntary contributions. The past year it amounted to \$1700 besides the Christmas offertory. The pew rents, over \$900, defray the current expenses of the church. We had a bazar last week in aid of our Sunday School; it was only one day and night, and brought in nett \$344, which with \$200 more will be used to make our school room more than twice as large as it now is.

British News.

ENGLAND.

At a recent Church defence meeting at Swadlincote, the chair was taken by Mr. Edward Ensor, a manufacturer residing in the neighborhood, and “a Wesleyan local preacher of forty years' standing.” In the course of his speech, Mr. Ensor remarked that, “he was so conscious of the good which had been, and is being done, by the Church of England, that he did not dare to lift his hand to loosen one stone in the edifice.”

Tuesday, February 28th, was observed in St. Mary's Cathedral, Truro, in brotherly union with the Church of the Diocese of London, as a day of special intercession for the needs of the Church. At 10 a.m. the Holy Communion was celebrated by the Bishop of Truro, Canon Cornish giving an address on the power of united prayers. The *Ter Sanctus* was introduced by the proper Preface for Whit-Sunday, after which the Bishop briefly reminded the congregation of the chief needs for which intercession was being made in London, quoting part of the Bishop of London's letter, and exhorted them to unite in earnest intercession, for which purpose silence was then kept for a space. Though but slight notice of this service was given beforehand, nearly a hundred persons communicated. Immediately after the benediction, the Bishop kneeling at the altar, led those who were present in a short office of intercession, consisting of some of the Gradual Psalms, recited aloud by all together with some versicles and responses, and the Collects for peace for the Holy Spirit's guidance, and for unity.

At a meeting of the Edinburgh Diocesan Synod on Monday week, Bishop Cotterill pre-

siding, the following resolution was unanimously adopted:—“That this Synod desires to express its entire approval of the proposed restoration of the office of Metropolitan, subject to such limitations as shall reserve all due and proper rights to the Episcopal College, and also to each Bishop in his own Diocese; that this Synod does not express an opinion on the question of attaching the office to any one See, but is decidedly opposed in existing circumstances to the revival of the title of Archbishop.”

BRISTOL.—The chaplain of St. Raphael's still persists in refusing to administer the Holy Communion to his parishioners unless he can be permitted to do so with the accompaniment of the lights, vestments, etc. The *London Church Review*, denouncing this kind of sacrificing the weightier matters of the law to mint, anise and cumin, says: “When a priest, because he is hindered from using certain venerable and time honored adjuncts to the eucharistic sacrifice, refuses to celebrate at all, he certainly gives color to the accusation that his ritualism means an exaggerated devotion to dress, ornaments, and pictures, and is nothing deeper. Those bishops who would fain to be our friends are consequently discouraged in their defence of us, and are grieved and puzzled how to act toward men who seem to esteem the Real Presence as nothing in comparison of a chasuble.”

The Bishop of London has appointed the Rev. William Dalrymple MacLagan, Vicar of Kensington, to the Prebendal Stall of Reculverland, in St. Paul's Cathedral.

A WORKMAN'S BREAKFAST HOUR.—Breakfast hour with the workmen in the locomotive department at the Midland Railway Works is a sight which, once seen, will not soon be forgotten. Over 2500 workmen are employed in this department of these great works, and at 8 a. m. the well-known steam-whistle sends the bulk of them rushing to the comfortable mess-house provided by the directors. For the last 21 years the Midland works have been distinguished by a special feature. About 21 years ago George Wilkins a little man, whose calling was to mind a stationary engine, dedicated his engine room to God, as he would express it, by having morning prayer therein every breakfast-time. A few of the men like-minded with himself joined in these humble services. Their influence spread until it was agreed to transfer the services to the “lagging” shop. Here was invited the Rev. Prebendary Scott, of St. Andrew's then vicar of Ockbrook. Many of the men were drawn to these services, and a curious sight it must have been to an outsider to see these word-begrimed men seated on the engines, or benches, or wherever a resting-place could be found, listening attentively to the “preaching” whilst eating their breakfasts. Bishops, deans, canons, and other Church dignitaries have accepted invitations to address these large gatherings of intelligent workmen. The attendance is purely voluntary on the part of the workmen, ample accommodation being provided in other mess-houses for those who do not choose to eat their meal to the accompaniment of exhortation, supplemented by praise.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing direct 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.

ANTI-TREATING SOCIETIES.

DEAR SIR: With your permission, I should like to bring before the notice of all your readers the very important subject of Anti-Treating Societies; and in doing so I had better, perhaps, make mention of the society now existing in Toronto, which has for its object the doing away with the custom so very prevalent in our country of giving and taking “treats” in saloons and tavern bar-rooms. Two years ago this month, a number of men belonging to the congregation of All Saint's parish met together for the purpose of discussing the subject, and the result was that

a society was formed and officers appointed. In choosing a name it was felt that nothing expressed the principles of the society so well as the term "Anti-Treating," and, therefore, that title was chosen. A literary society being already in existence, the two were amalgamated under the name of the "All Saint's Anti-Treating and Literary Society." At the meetings, which are, in this case, held fortnightly, various questions are debated, and occasionally, by way of variety, a short entertainment, consisting of music and readings, is given. I mention this to shew how meetings of such societies, in case no business is on hand, may be made pleasant for those attending them. Already we hear of similar associations being organised outside the city—one of them being spoken of in your last week's Algoma correspondence—and so we feel encouraged to persist in our endeavours to promote the growth of what we feel to be a good thing. Many clergymen of the diocese would, no doubt, be able to organise societies in their parishes by taking a little trouble and speaking to some of their people, and though it is well to have the pastor as president, still, if his duties will not allow of this, there is no reason why laymen, young and old, should not take the matter in hand and bring it speedily to a successful issue. Plenty of fathers, whose sons are about leaving home to push for themselves in town or city, would be very glad to know that their boys were shielded from so common a temptation as that "Come and take a drink;" and although a boy's vows to his God through his church ought to be strong enough to keep him from the snare, yet it may prove useful to have some, as it were, supplementary aids. The dangers of the treating system are so well known, and so widely acknowledged, that it is unnecessary to touch upon them here; so hoping soon to hear of the formation of new kindred societies, I am yours very truly,

C. J. AGAR,
Sec. All Saints A. T. & L. Soc.
Toronto, March 19th, 1878.

STIPENDS OF MISSIONARIES.

DEAR MR. EDITOR,—A great many communications have appeared in your columns respecting the Mission Fund of the Diocese of Ontario. Such discussions are on the whole calculated to do some good; but there is a subject of great importance to every missionary in this Diocese which has not yet been touched upon, I refer to the stipends of the missionaries irrespective of the grants from the Mission Fund.

As things exist at present the stipends of the missionaries derivable from their people are very irregularly paid, a great percentage in many cases not paid at all; and the stipends of our missionaries are not so handsome as to make little difference whether they are paid or not. Much anxiety has to be undergone, occasioned by the irregular payment or non-payment of our stipends. The missionary cannot ask for his dues, for if he did, he would be immediately looked upon as one who had more care for his own comfort and pleasure than for the souls under his charge. He has to wait, and patiently wait, until various members of his congregation feel inclined to remit to the church wardens their often small subscriptions towards the support of their pastor, sometimes they will tell you they are too hard up to pay their subscription this year, and proffer a bushel or two of oats or a cord of wood instead. Is it not the case, that the last debt many think of paying is the debt they owe to God and the Church? Now, Mr. Editor, I think this very unsatisfactory state of things could be avoided. Why could not this Diocese adopt the plan in use in the Toronto Diocese, and also in that of Niagara, of having each mission assessed for a certain amount and that amount paid in quarterly or half yearly to the Treasurer of the Diocese and by him paid out to the missionaries? Then the people would feel more bound to meet their payments, and the clergy would feel at liberty to urge them to do so. And in case there might be a deficit from any cause, such deficit could be made up in other ways, or if not, the church should be ordered to be closed, as in the Diocese of Niagara, until such time as the assessment was fully met. The system of the subscription list works far from well in many cases, and little or no efforts are made to

pay arrears of salary. The missionary must do without. Would not things be greatly improved by such a scheme as is briefly sketched above? I think they would. And at the same time much care and anxiety respecting their means of livelihood would be taken off the shoulders of many of the parochial clergy, for now they are utterly unable to tell what will be the amount of their stipend for any one year. Hoping that some one better qualified will take up this matter,

I am, yours truly,
ONTARIO.

THE METROPOLITAN.

SIR,—If the telegrams are correct which state that Bishop Oxenden is about to resign the office of Metropolitan, permit me to point out that it would be a graceful act to make the *oldest colonial diocese*, the Metropolitan see for the next turn, and an abler administrator cannot be found, I feel sure, than the present admirable bishop who now rules.

NOVA SCOTIA.

ORTHODOX AND EVANGELICAL.

DEAR SIR,—As a member of the Evangelical party in the Anglican Church, who has always supported your paper on the ground that it is a "church" and not a "party" organ, I must protest against the language of your article in your last issue on "union and re-union" as calculated to create party feeling, and to drive those, evangelicals who like myself, are unwilling to join the church or support a party paper further from their High Church brethren. The passage I complain of is this—"according to their notions (i. e., their notions of dissenting) it would be, to many, like going back to the carnal elements of a lower dispensation to connect themselves either with the *Evangelical* or with the *Orthodox section of the church*." Now is it fair or just to thus stigmatise the Evangelical party as heterodox? I hold every clergyman Orthodox who ex-animo subscribes to the articles, and adheres to the rubric of the Church. I have to learn that I am unorthodox, because I hold and preach Augustinian doctrine, and may not hold as extreme views as to the Sacraments and the Priesthood as others hold. There have always been the two great parties in the church. It has been broad enough to contain an Andrewes and a Beveridge, and is now wide enough to contain a Pusey and a McNeil, a Liddon and a Ryle. I glory in this comprehensiveness—These two parties alike protest against the semi-infidelity of the Latitudinarian or broad party, are heartily agreed on all the *grand fundamentals* of our faith.—To call either party heterodox, would be to reduce our church to the narrow confines of a *sect*. If union between these two great parties is ever to be effected, (and with their union alone will the growing infidelity of the age be checked) it will not be by either party abusing the other. Instead of widening the branch let us acknowledge that which is good in each and so strive to heal it. Let us not be too narrow, if you prefer some doubtful expressions in the formularies, and I prefer to take the articles in their plain and grammatical interpretation, while we both accept both the articles and formularies, let us remember "we are brethren" sons of the same mother, and strive to live in unity. While High and Low Evangelical and Sacramentarian are squabbling, the enemy is gaining ground. The Kingsley, Stanley, Maurice, Hampden, Tait, Colenso and Farrar school taking advantage of our discussion are progressing. Let us unite on the common ground of scriptural truth, and fight against our common foe, and then as loyal churchmen agreed on fundamentals, but differing in circumstantial, our minor differences will sink into insignificance and we shall be drawn closer together by opposition to our common foe. Yours faithfully,

A COUNTRY CURATE.

[Our friend does not appear to be aware that, some time ago, the terms "orthodox" and "evangelical" were used technically to distinguish the two principal schools of thought in the church. We used them only in that way, in order to avoid as much as possible the objectionable terms, "high" and "low church," not intending to attribute want of orthodoxy to those who style themselves *evangelical*

any more than to attribute the want of Evangelical teaching to the other section. We quite agree with "A Country Curate" as to the fact that Latitudinarianism is the great and the common foe of the church at the present time.—Ed.]

THE MISSION FUND OF THE DIOCESE OF MONTREAL.

SIR,—The circular letter of the 28th inst., which has been addressed to each clergyman in the diocese by C. J. Bridges, Treasurer of the Mission Fund, has caused alarm and sorrow to many true friends of the Church, and should reproach and shame all who have not given according to their ability. From that circular which I heard read in church last Sunday, I learned three very grave facts:—

1st.—That the Mission Fund is now overdrawn about \$5,200.

2nd.—That the only available income to meet this large deficiency is the draft from the English S. P. G., which will produce about \$1,680—leaving a balance unprovided for of \$3,520,—and that the salaries of the clergy are due on the 1st of April next, which, if the Treasurer could not pay, would increase the debt to \$8,500.

3rd.—That unless the congregations throughout the diocese make an effort and put the Treasurer in funds before the 1st April he will be unable to pay the salaries then due.

This statement, that the Treasurer has been compelled to make, discredits the Church, and disgraces her members before the world; and it is intolerably unjust to the clergy who can barely live on their miserable pittances of salary even when paid to them regularly.

The church has now reached a perilous crisis, from which it is the duty of her members to rescue her promptly, by contributing of the means providence has given to them, and thus enable the Treasurer to pay her Ministers their stipends; and our Bishop and the ruling church body should abandon the present precarious system of paying the clergy, and immediately devise some plan upon a surer and more permanent basis, that would stop this annual chronic deficit and restore confidence in the future. There should be no more trifling with this important subject; the Synod and Executive Committee must cease the shilly-shallying of past years and referring it from one to the other, and instead, take it up earnestly for settlement by wise legislation. No more important question can engage their attention, involving as it does the very existence of our beloved Church in this Diocese, and churchmen who now contribute to rescue her from peril, will have have a right to expect, that those in authority will find some wise solution of the difficulty and adopt precautionary measures for the future. In the meantime as, "In the multitude of Counsellors there is wisdom," would it not be expedient, if any friend has a well considered plan, to communicate it to the Executive Committee for their approval.

I am afraid, past experience demonstrates that missionary meetings and circular letters have utterly failed to induce people to support the Mission Fund. The latest efforts that way, were the missionary meetings held in Montreal city parishes, and although the Bishop preached, and both he and many of our best speakers, Lay and Clerical, advocated the urgent need of this Fund to immediate assistance, the responses was very discouraging. I may say, that financially it was a miserable failure, and now two months later, the Treasurer tells the clergy that the Mission Fund is Insolvent, and that he cannot pay them their stipends when due. If any further evidence is necessary, I refer your readers to the humiliating statement made by the Treasurer in his pamphlet of the 11th of January instant, "that the congregation of St. Martin's Church, which is one of the wealthiest in Montreal, contributed but \$207.44 to the Fund for the year 1876." I know there is much difficulty in devising any plan satisfactory to the church and acceptable to her members, that will secure an adequate support for the clergy, and I have often thought they should teach more prominently that "a system of giving in proportion to the means God has given to them" is required from her members, and that the system of "Giving" should be en-

grafted and embodied in general rules of discipline, and be made a condition of active membership. I regret very much, the conviction has forced itself upon me that any system introduced at the present time would be more or less precarious unless it contained some power or authority to require payment of obligations from members after they have been voluntarily incurred, by them.—I suggest that the Rural Deans or Archdeacons should visit each mission, and with the resident clergyman, churchwardens, and lay delegates, assess it for the amount the people ought to pay:—they should then hold a meeting of the Church members, who should then and there enter into an agreement to pay the amount of assessment annually to the mission fund,—and if they refused to pay such assessment,—the mission should be closed for the time being. Each member of the Church should be urged to give according to his ability,—and required to give something—to make up the amount of assessment which he might give weekly or quarterly. The poor farmer or hard working mechanic might not be able to pay four or five dollars down, but could pay ten cents a week without hardship, and when the assessment is accepted, and the members have thus voluntarily assessed themselves, and made a promise and obligation to the church, it should be regarded as one of the conditions of membership; and if any member neglects or refuses to pay, or to explain satisfactorily, the clergyman may refuse him the sacraments and all other church privileges until he discharges such obligation.

If something like this suggestion be adopted people will learn the duty of giving, and if the weekly offertory is also introduced in each church, to give strangers, and others who are hearers, but not members, opportunities to give, the mission fund will be better supported hereafter, and the labourer (whom we are told) is "worthy of his hire" will also receive his share when due.

Yours Respectfully,

A LAY DELEGATE.

16th March, 1878.

TRINITY COLLEGE.

DEAR SIR,—My attention has been called to an article in one of your city contemporaries, which is an attack upon your editorial on "Trinity College," in the issue of the DOMINION CHURCHMAN for the 7th inst.—impugning the truth of some of your statements. You will perhaps not think the article deserving any notice, as the writer evidently knows nothing about the matter. But allow me to say that every syllable of your editorial is perfectly correct; and if it were necessary I should be able to give you all the names that are directly or indirectly referred to. The Professor (whom I highly respect for his hearty devotion to the Church without distinction of party) has shown in his letter in your issue of the 14th inst., that he was not aware of the actual state of the case; as indeed when he was in England, he could not be expected to know what took place out here. And although the writer of the article in your contemporary knows nothing about it either, there were those at, or very near his elbow, who could have given him full information on the subject, if they had but fairness enough for the purpose.

I am Yours faithfully,

ONE WHO KNOWS.

THE LAMBETH—WHAT IS IT?

DEAR MR. EDITOR,—Can you give me any information about the great gathering of Bishops, that there is to be at Lambeth, this summer? Can you tell me what it is? Is it a council? Is it ecclesiastical? Is it social? Has it any powers? I see, from an English paper, that, upwards of thirty American Bishops are to be there, and that it is proposed to place a first-class hotel at their service during their stay. So far as the American Bishops are concerned, I will yield to none, in admiration of their zealous and effective administration of the Dioceses of that portion of the Anglican community; but, in these days of departure from the faith, and of infidel assaults, the Church naturally looks to its right reverend

fathers in God for very distinct and definite utterances. I cannot but call to mind a pastoral, issued, about six or seven years ago, by the American House of Bishops, after their Triennial gathering, in which they state the result of their deliberations upon the subject of baptism, and their conclusion, viz, that, in the baptismal office "regeneration does not signify any moral change," and they express the hope that this declaration will satisfy the minds of the flock and set the matter at rest. I read this with astonishment. I could not help exclaiming, "why" do they not tell us what it does mean, why these negative, unpronounced utterances? We want something more than negation. We want dogma. Now when I take the Articles and read No. xx, I find "that the Church hath power to decree Rites and Ceremonies and hath Authority in Controversies of Faith." Will you kindly inform my bewildered mind where she has it. Is it in the Archbishop of Canterbury? Is it in Convocation? Is it in the Queen as Head of the Church? Is it in Parliament? If not, where is it? Oh how happy would I be if the Lambeth gathering would result in only an answer to this question!

UBI.

THE MISSION FUND OF THE DIOCESE OF TORONTO.

DEAR SIR,—Is it not time that some regular means were used by which our mission fund might be placed on a sound basis? For it is a disgrace to the diocese that our clergy should have continually to ask for subscriptions for their clerical brethren, aye, even for themselves; the parish priest's duty is not to ask for money, or as it is commonly called "beg," a word which, I think, if we consider for a moment we would not use in church matters, for are we not making God a mendicant through His ambassadors?

What I would suggest is, that instead of our clergy having to ask for their just dues, a system similar to the "envelope system" be organized and that contributions be sent in either through the offertory or otherwise; I feel certain that if the thousands of churchmen in this city would only give "according to their means," the required sum could easily be raised, for I should say, that at a low estimate two thousand churchmen ought to be relied upon, whose average annual contribution would be \$5. We have got so much into the way of giving only our surplus change to the church, that we entirely forget that it is our duty to God to return Him a portion of His own.

Yours, &c.,

A LAYMAN.

BREVITY.

DEAR MR. EDITOR,—I wish that you would get your friends to understand that brevity is not only the soul of wit, but that it is also the soul of correspondence. Oh, dear! how dreadfully prosy this part of the paper has been of late, do try and get us something spicy, useful and short.

Very respectfully,

LACON.

[Just the very thing we want.—ED.]

THE LOT AND THE BALLOT.

SIR,—Concurring in most of what G. J. L. has written on the above subject, permit me to ask him through you, what warrant he has for assuming that before they entered the cells the members of the Papal Conclave did no "caballing, intriguing, wire-pulling, or marshalling?" And whether he is sure that the election of Leo XIII. has "evoked" no "ill-will and hard words?" "It's an ill-bird that fouls its own nest," says the Proverb!

CATHOLICUS.

MARRIAGE LICENSES.

MR. EDITOR,—Is our church going to allow the question concerning the "competent authority" from whom marriage licenses should issue, to drop, because the motion of the Rev. Canon Bleasdel in the Provincial Synod of 1874 on this matter was lost? Surely not. We cannot be too jealous of our rights in these days. Every year we allow the civil government to usurp a function

that belongs inherently to the bishops, we are losing ground. We cannot afford to regard this matter as at all trivial. It is not for what funds it may bring to our bishops; it is not because in the Province of Quebec the funds arising from the licenses are applied to an objectionable purpose, but because our rights are in question, because there is conceded (if there is any in the matter, which is very doubtful) to the Episcopate of Rome what is denied to us, and which, seemingly, we are too apathetic to claim. Because the matter was voted down in one Synod, is no reason why it should not be brought up again and again. I am surprised that nothing was said about it last Synod. Is there any canon of Synod forbidding the bringing up of a matter that may have been lost at the previous session? If so, the sooner it is repealed the better. Let us agitate, agitate, until we carry our point. Is it to be said that we are to have no influence on our Legislature? The Church of Rome in Ontario, much less in Quebec, would never think of such an admission. Never. Let clerical associations, rural deaneries, etc., keep the subject before the church until the Provincial Synod realizes its importance and takes action in the matter.

B.

PARTIES IN THE CHURCH.

DEAR MR. EDITOR,—Permit me to say a few words about parties. The Church of England has advanced in an unprecedented manner, in modern times, within the last quarter of a century. Renewed spiritual life pervades it from its centre to its remotest bounds; for which Glory to God in the Highest.

In all times of thorough earnestness, men are apt to go to extremes; the Church is no exception to this, as we all too well know. As of old there were Sadducees and Pharisees, Herodians and Essenes, so now we have Low-Churchmen and High Churchmen, Broad Churchmen, and Ritualists—those cancers and excrescences, that mar the Body of Christ, that sap our spiritual life and retard our progress. Can we not be warned by the fearful state into which God's chosen people of old were plunged by their parties, and by their character as pictured by the Blessed One?

"Schools of thought" is the exquisite expression in this nineteenth century for parties in the Church. In the first century St. Paul called them "carnal divisions," the fruit not of the Spirit, but of the flesh. Taking the Church as the standard, what means high-church but the church plus something more than the teaching of the Church? What means low-church but the church with something less than the teaching of the Church? What means broad-church but indifferentism as to what is taught, and what is ritualism but extra ritual? The prefix Evangelical does not mend the matter; for this emphatically means, we Evangelicals are "the Gospel Church." Papists says, we Papists are the "One Holy Catholic and Apostolic Church." Does their saying so make them so?

We are made members of the Church in Baptism, into which of these sects were we baptized? The Church is the pillar and ground of the truth, says St. Paul: which, of these schools of thought is the pillar and ground of the truth?

"Hear the Church" says Christ: which of these cliques are we to hear? He, and he alone, is a loyal churchman who confesses with his mouth, and believes in his heart the three "Creeds,"—the "Dogmas" which were held "always, everywhere, and by all" the Church, before the great schism which rent the vestment of Christ in two—the "Essentials" in doctrine, which are perfectly in accordance with the standard of Faith, the Sacred Scriptures.

If we will have a prefix let us be *Prayer-Book Churchmen*. O that the Blessed Spirit may put it into our hearts to hold the "Faith" in unity of spirit, in the bond of peace and in righteousness of life. May we fervently pray, from all false doctrine, heresy and schism, good Lord deliver us.

A. SLEMMONT.

March, 20, 1878.

ECCLESIASTICAL TITLES.

DEAR SIR,—I think that some of the remarks on "high sounding titles" have been written unad-

visedly—or, at least without sufficient knowledge. I quite feel that *Rector* does sound somewhat grandiloquent for the most ruled man in the Parish—but since Acts of Parliament have incorporated—“*Rector, Wardens and Vestry*”—the unfortunate man who is quite conscious that he is very little of a ruler still must keep his legal title of Rector. No more fitting title can be found for a Rector's deputy than *Vicar, Curate* including every one holding a “*Cure of souls*.” *Archdeacon* might perhaps be improved by changing it to *Archpriest*; but most useful members are the “*Bishop's eyes*.”

Deans and Canons—appear to raise most ire among those who hanker after a democracy in the priesthood; but when governments have endowed Deans and Chapters with lands—Deans and Canons must exist or the church lose the property. We are “*The Church of England*” in Canada, and we were the *established church*—facts not to be ignored.

But I see no reason why Deans and all the officials should not exist among us—for good. Our Republican neighbours, over the border, feel this. Witness the following from the last address of the Bishop of Albany:—“The Convention entered upon its work. The proposed amendment to the Constitution, recognizing the *Cathedral*, passed at any rate, nem: con: It contains, in simplest shape, the whole gist and principle of the matter, and if ratified, as I trust it will be, by this Convention, will put this Diocese, where I confess I like to have it, in the forefront of the American Church, as to the constitutional relation of the cathedral to the Diocese. God has given to others the great privilege of noble buildings and larger material foundations. But the idea, the constitutional acknowledgement, the complete organization, the practical working, the associated institutions of school and hospital and sisterhood, and the choral worship are here, and were here, and were here first, as they are nowhere else. I am glad to hope that in His own good time God will give us the shell, and give to others the pearl so we all may be complete in Him. It will not be out of place here for me to record my great satisfaction, that my dear brother the Bishop of Maine has been permitted, after years of patient and unflagging labour, to consecrate his cathedral in Portland; and also to mention here, what it seems to me, American churchmen have been very slow to recognize, the noble material gifts for building and endowment which have come to the Diocese of Long Island for the Cathedral of the Incarnation,—(this is *Mrs. A. T. Stewart's offering*)—“such a gift infinitely honours the giver; preserves, as in amber, the memory which it perpetuates, and is matter of grateful congratulation through the Church at large.”

I may mention that attached to the cathedral chapel at Albany are Dean, Precentor, Treasurer, four Canons and two Archdeacons.

D. C. M.

SYNODS AND ACTS OF PARLIAMENT.

DEAR SIR,—You have had such long letters lately, that I have been afraid to write; but, I wanted to say to your correspondent Erastus, that if he would turn to the 15th chapter of the Acts of the Apostles, he would find that at the synod at Jerusalem, there were the Apostles, elders and brethren. He ought to have known this before he wrote as he did, intimating that it was only an Act of Parliament that gave the laity a seat in our Synods. As I know more about the Scriptures than I do of Acts of Parliament, I beg to subscribe myself,

A BIBLE READER.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXIX.—EVAN THE TOWER.

Evan the tower obeyed the earl's orders to the extent of his courage. He prowled about the Esgair from twilight to nightfall—now hiding under cover of the rocks in the depths below; now concealing himself in the brushwood near the escarpment itself, but he never ventured to face the witches on the Cader. Limping here, halting there, he watched from a distance; but not even for dear life could he dare to extinguish the fire.

More than once he saw Caradoc near the spot, but could not ascertain whether he were merely passing accidentally or not. He also thought he recognised Daisy on one occasion; but she was always about the hills and rocks at unseasonable hours, so there was nothing remarkable in her appearance; besides, the witches wore scarlet cloaks, and might even personate her. He had decidedly recognised Ap Adam, who, being less agile and clear-sighted than the others, did not manage the work quite so skilfully. Still, he could not declare, and did not believe, that either of these church-going people would be wicked enough to consort with the spirits of the Esgair. Instead of spending his evenings in the earl's observatory looking out for wrecks, he now passed them in trying to discover how those wrecks were prevented; but he knew well enough that unless he could plant himself on the other side of the Witch's Chair he should never succeed. Besides, he was not quite sure that he wished to succeed. Since Michael had taken to preaching at Monad he had felt many qualms of conscience, and began to think that it was high time the wreckers should cease their trade, even though the earl lost his tithes and he himself his dwelling in the tower.

Summer was not a propitious season for Evan's watch, since the beacon was not often lighted during the short nights of that beautiful season. Occasionally, however, when there was no moon, and a threatening of a storm, it would be kindled. But as this was only known from the sea, Evan was none the wiser, and his imagination always pictured the Esgair crowded with witches from night till morning.

One evening in July he had hobbled down to Monad to pay a visit to Davie Jones the fisherman, who was ill. He found Daisy in his hut. She had brought the wicked old man some nourishing food, and was inducing him to listen to a few verses of the Bible. She did not pause to inquire if the bodily had paved the way for the spiritual, because she was used to his declarations that “he didn't believe a word of it; only she was a pretty young lady, and could be reading if she liked.” When Evan appeared she was seated, book in hand, on a rickety stool near Davie, who was on the settle, rapidly swallowing the broth she had brought him. The words, “Though your sins be as scarlet, they shall be as white as snow,” greeted him, as he made his way to Davie through the woman and children that stood within and about the door of the low hut.

People wondered that Daisy ventured alone to Monad, and tried to dissuade her from it; but she was fearless, and her beauty and natural dignity carried her through, where grey hairs or careless deportment might have failed. She had sometimes seen sights and heard sounds that made her shudder; still she persevered. When she rose to go Davie shook hands with her—a favour he had never shown her before.

“There, Miss; 'twas good broth; go you and preach to somebody who believes, I don't!” he growled.

“It is God's own Word,” she replied, boldly; “we shall all be judged by it at the last day. Dr. Pennant will visit you this evening, he says.” Then, turning to Evan, she added, “Evan, may I go and see Gwen?”

“Well, I suppose so,” replied Evan; “but she's locked in.”

Daisy knew how distasteful this “locking in” was to poor Gwen, and therefore made no objection when Evan proposed to return to the tower and let her in. They went together; and while Daisy remained to bear Gwen company, Evan, leaving the door ajar, hobbled away to take up his watch near the Esgair, muttering, “Nobody 'll turn in to-night, and the earl's away if they do.”

When he reached the solitary spot, it was about eight o'clock. The air was sultry, the sky threatening, and he remembered that there would be no moon. It was just possible that the witches might light their beacon to dance by, so he would at least be on the look-out. He seated himself on the turf of the table-land that faced the rock, under cover of a huge furze-bush. He was all of a tremble, for even at this distance he never felt safe. The Esgair was about half a mile from the tower, and on the further side of the castle and Brynhafod, so he was not a little surprised to see Daisy approach when he had been in hiding about

a quarter of an hour. He naturally thought that when she left the tower she would return home, and not cross the cliffs in the opposite direction. He watched her dainty figure glide over the green sward, climb the stone fence, and finally disappear down the side of one rock, to re-appear on the skirts of Esgair. She was soon out of sight, and he saw her no more. Yes, he was positive it was Miss Pennant, for had he not left her at the tower, and had she not come direct from thence? Either she was one of the actual witches, or she had gone to look after them. Still, she must have her Bible with her, and could scarcely be a witch carrying a counter-charm, for even with the worst people that Book was sacred. Evan was much puzzled, and a spark of courage was kindled by curiosity, so that he made up his mind to adventure further, only not to-night.

While watching intently for Daisy, he was startled by another figure also approaching from the direction of the tower. It looked like Dr. Pennant, he thought; but then what should bring him away from his homeward path? If he had been to see Davie Jones, as Miss Daisy had said, he would scarcely wander towards the Esgair, where there were no habitations and no patients. But there was no one else in those parts so tall, so erect, and so well-dressed; and Evan felt sure that it was either Caradoc or a witch assuming his shape. He disappeared and re-appeared just when Daisy had vanished, and Evan believed that they must both have fallen into the sea, for they were seen no more.

“The earl is right,” he muttered; “them Pennants make believe to be better than they are. That Ap Adam done 'em no good; he's always spying about, and he hasn't worried the old stones and all the roots of the field for nothing. They're a league with the witches; that is if my eyes aren't deceiving me, for I am sometimes seeing double.”

Evan rubbed his eyes, which were not straight set in his head, and the superstition of second-sight came to his mind. Some heavy drops of rain fell upon the furz-bush.

“May-be I'll be hearing of the death of them young pipples,” he said; and, fearing lest the actual witches should be upon him next, as well as the storm, he rose, and limped homewards.

He knew very well that the tower and Gwen were safe at all hours; so, the earl being happily in London, he did not hurry. He was trying to make out a good case against his lordship's return, which he heartily hoped might be yet distant. As to putting out the light, neither he nor any one within twenty miles would venture on the Cader Witch, of this he was quite sure; and before he reached the tower his mind was so mystified that he believed the figures he had seen to have been evil spirits of some kind or other. Such was the superstition of the time. He was more mystified still, when, reaching his own door—which indeed he would not have dared to call his own—he found it shut. He knew that Gwen was incapable of rising to fasten it, so he set it down to the witches. It did not much matter to him, as he had the keys in his pocket; still his terror of the supernatural increased, and he fumbled much as he put the key in the lock and turned it.

The kitchen door was open, and Gwen sitting as usual opposite it. Years had increased her rheumatism, and she was nearly helpless.

“Sure enough they *have* been here,” thought Evan, as he looked at her, for not only had her face a sacred expression, but she gesticulated strangely, pointing to the door of the other room.

It will be remembered that the earl had locked that apartment behind him when he took his farewell survey of the tower. Evan turned towards it, and perceived that it was ajar. He was frightened out of his remaining wits, and stood in the kitchen doorway looking from Gwen towards the other room.

“Go in, go in,” whispered Gwen, so low that he could scarcely hear her.

He moved towards the door, touched it, retreated, advanced again, and finally half opened it, and peeped in. A cry of terror was the result. Either the earl was seated there in person, or another witch had assumed his shape. Evan got more and more mystified.

“Come in!” said a deep commanding voice.

"Shut the door! Is this how you take care of the charge committed to you?"

It was the earl, and no imitative spirit; and Evan nearly sank down in his astonishment and fear.

"Account for your absence and the open doors," said his master.

"I ran to the Esgair, my lord," replied Evan, shaking in every limb, his face more oblique than ever. "I have been watching the fire ever since your lordship left, and I was seeing the witches close by, and I forgot the door, my lord, and left it ajar in my hurry, your lordship, and saw Dr. Caradoc Pennant and his sister, or the fairies in their shape, my lord, right on the side of the Esgair, your lordship—"

"What!" thundered the earl.

"I am as sure as sure can be it was them, my lord!"

"When? Where? Answer coolly, fool! I shan't eat you."

"Just now, my lord; climbing the Esgair like goats."

"Bring round my horse; and accept your dismissal!"

Frightened Evan disappeared, and soon returned with the horse. The earl mounted, and trotted off briskly across the downs in the direction of the Esgair, and, like Evan's witches, away from his natural beat.

"Look out for wrecks—a storm is brewing!" cried his lordship, as a flash of summer lightning gleamed before his eyes, and the rain pattered down.

"Come here a minute, and tell me about it. I'm all of a tremble!" cried Gwen, as Evan hobbled up the tower steps. "How did his lordship come?"

"He knows best. On a broomstick," muttered Evan.

He certainly did know best, for he had arrived at the castle unexpectedly that morning, to the utter consternation of the servants, who were variously enjoying their liberty at home and abroad. His lordship liked to come down suddenly upon his dependents at all times; but this descent from London was to them like a descent from the clouds. He had already surveyed his castle, and written for Mr. Tudor; ascertained that Miss Manent was at Brynhafod, and that the Pennants showed no symptoms of departure; heard that there had been few storms and no wrecks; and that it was rumoured that Mr. Tudor was engaged to Miss Manent.

For a proud, reserved man, the earl was very inquisitive, and managed to learn all that passed around him, still having the reputation of speaking to no one. At the castle, the servants, like Evan, were "expecting their dismissal."

CHAPTER XXX.—THE BRINK OF THE PRECIPICE.

Midway between the tower and the Esgair the earl met Daisy. Caradoc was not with her, so, apparently Evan had seen double. At the spot where the encounter took place, the down surmounting the rocks rose abruptly into the mountain, and the pass was narrow and difficult. The cliffs on the one side were sharp and steep; the hill, on the other, straight and stony. Two people, or even a horse and one person, might pass each other, or a mountaineer might possibly scramble up the mountain, yet the place was dangerous. The earl knew it, and dismounted. He rode a sure-footed Welsh cob, that had paced the road by night and day, so if he feared, it was for Daisy, not for himself. The storm was still threatening, the evening advancing, and Daisy was running when the earl met her suddenly.

"Pray do not dismount, my lord, I can pass easily," she said, surprised at his unexpected appearance. But he did not heed her, and stood in front of her, holding his horse's bridle.

"So you are the witch of the Esgair!" he said.

"How so, my lord?" she asked, composedly.

"Have you not just kindled the accursed fire?"

"It is blessed, not accursed, since it saves life, my lord."

"You own to lighting it, then; why this mystery?"

"I own to nothing, my lord. But if I could kindle the beacon would it not be a righteous work?"

"It would show that you were in league with

the evil one; no woman could mount the Esgair unaided by Satanic influence. The light is infernal!"

"Then are the false lights heavenly, my lord? Are the jack-o'-lanterns, and the meteor that flirts about the rocks before a wreck, and the strange fires the wreckers kindle, God's work?"

The earl looked savagely at Daisy.

"Who are you that you dare to defy me?"

"One whom it pleased the Lord to save from a horrible shipwreck, and who would devote her life to save others," she replied, courageously.

His eyes fell, and he laid hold of his horse's mane.

"You shall be burnt for a witch. You have bewitched my son," he said, hoarsely, after a pause.

"Oh no, my lord, you mistake; my Lord Penruddock has sought to bewitch me, and failed."

Failed! hypocrite! You know that you made him promise to marry you."

As the earl said these words he moved a step forward, still holding his well-trained horse, and seized Daisy's arm. She knew the danger of the spot, and, although fearing no intentional injury from the earl, she uttered a slight cry, as she exclaimed, "Take care, my lord; you or I may fall over! We might be killed, for the rock is steep. Pray let me pass, my lord. It is getting dark, and I am still far from home."

"I have you in my power, girl. I can do with you what I will," he replied, glancing fiercely at her.

"You have no power over me, unless it be given you from above," she returned, using, unconsciously, Divine words.

Her voice did not falter, for she feared no evil, though her cheek paled slightly, and she laid hold of a piece of projecting rock with her disengaged hand. The earl held the arm which was nearest the sea. No one but the Omniscient knew what was passing in his mind, but his eyes fell before the fearless, untroubled, beautiful face of the young girl who was so close to him that he felt her breath on his cheek.

"Do you not know that I can hurl you into the sea?" he muttered, after a pause.

"Not if my Heavenly Father stay your hand, my lord. As He rescued me from the sea once, so He can protect me now. But I do not fear your lordship."

Again he glanced at the fair, grand face, and his grasp slightly relaxed.

"Tell me what you have done with my son and where he is at this moment, then swear never to see him more, and I will release you," he said.

"I have not seen my Lord Penruddock since he left the castle. I do not know where he is. I cannot swear to see him no more, because he may force himself upon me; but, indeed, my lord, I have no desire to marry your son."

"Then swear you never will!"

"Never! How can I tell my lord? I would do much to secure the lease of Brynhafod to my foster-father. Your lordship refuses to renew it, but Lord Penruddock—"

A sudden movement of the earl stayed Daisy's words. He seized both her arms, but she did not relax her hold of the rock. Still, the thought came to her that he was going to throw her into the waves below. She uttered a prayer for help, then a cry, and finally spoke again, as dauntless as before.

"Remember that One sees us who is more powerful than you, and He is the Father of the fatherless."

Perhaps the earl had no murderous intentions; he might only have wished to frighten Daisy into submission; be that as it may, he let go one arm, as a flash of lightning darted between them, and their eyes were blinded for the minute.

"The storm will be terrific. May I pass on, my lord?" asked Daisy, whose courage was gradually giving way.

"No, not until you swear!" replied the earl.

"Then I must force my way on the other side, and your life will be in danger," she said, making a great effort to release herself, and push between the mountain and the horse.

Again he seized her, with a muttered curse, and what the result would have been had not the God in whom she trusted sent help that power alone knew. But the help came. While the earl was endeavouring to obstruct her passage, and in

so doing had pushed her almost to the brink of the precipice, Caradoc appeared. In a moment Daisy was in his arms, the earl prostrate at his horse's feet. Had the animal moved his master would have been over the rocks. Caradoc placed the fainting Daisy in safety, and returned to pick up the prostrate figure.

"Lord Craigavon!" he exclaimed, as he grasped his collar, and saw his face for the first time. "The earl of Craigavon!" he repeated, in blank surprise.

The earl righted himself sullenly, and was about to mount his horse, when Caradoc prevented him. "My lord, I shall indict you for attempt to murder," he said, with decision.

"Say nothing, and I will renew the lease," returned the earl, cowed, for the first time, by a tenant's son.

"Crime cannot be so condoned!" cried Caradoc. "The girl obstructed my path, and defied me; I but pushed her aside," growled the earl.

"I saw a struggle of life and death, and you shall answer for it, my lord," retorted Caradoc, resolutely.

"Let his lordship pass, Caradoc, he meant no harm," came in a low voice from Daisy, on her knees at a little distance.

"Mount, if you will, my lord, and let Almighty God and your own conscience judge you," said Caradoc passing the earl, and hurrying towards Daisy.

The earl's face was dark as the gathering storm, but he was compelled to obey. With an imprecation, and the muttered words, "They shall rue it!" he mounted, and rode off towards the Esgair.

When he was gone, Daisy's strength gave way, and she fell back, fainting, on the turf. The rain was beginning to fall heavily, and night was coming on, so Caradoc took her in his arms and carried her to a place of shelter and safety. This was a hollow made by a landslip in the hill above the cliff-path. Several sheep were here before them, sheltering from the storm, but they scampered off at their approach. He laid her down on the dry earth, and began to chafe her hands, and unfasten her cloak and hat. He was on his knees at her side, gazing on her white face, that gleamed in the obscurity like a snowdrift, when consciousness, and with it terror, returned. She threw her arms round him, with the whispered words, "The earl! Save me from him, Caradoc! Dear brother where are you?"

"Here, my darling; you are safe," he replied.

"Where am I? Is it my brother Caradoc?" she said at last, with a heavy sigh, still clinging to him. "Do not leave me."

"Never, my sister—my darling!" he returned.

They were silent for a few moments. Why were they so happy, there, with the tempest without, darkness creeping within? Why did Caradoc wish they could be there for ever? He forgot how that Michael and Daisy had been like lovers ever since he had found them in the hay-field; forgot that he had himself jealously kept aloof from them; forgot the earl, the lease, home, impending misfortune—everything but Daisy, for were they not alone together? And she?

Very slowly, her beautiful face crimson, her heart lately silent, beating quickly, she withdrew from him, and arose. The roof of their temporary shelter was so low that she could not stand upright, but she crept to its front, to look out upon the storm.

"It is abating, Caradoc," she whispered softly, as he stood beside her. "I can brave it now with you."

A clap of thunder and a flash of lightning seemed to gainsay her words; but Caradoc picked up her cloak and wrapped it round her. They stood yet awhile, side by side, silently watching, while the clouds dispersed and the rain abated.

"I wonder where the earl is," said Daisy.

Almost as she spoke a horse's hoofs were heard, and she shrank back, whispering, "Save me, Caradoc!"

Again his protecting arms sheltered her, as the earl and his horse passed the hollow.

"He carried a light! Where could he have procured it?" said Daisy, glancing out of her hiding place. "Look, Caradoc!"

Caradoc, who was thinking only of Daisy, look

ed. There was certainly a glimmering light visible as the earl centered swiftly on.
 "He has been to the Esclair and kindled it!" exclaimed Daisy.

"He would neither have had courage nor time," returned Carad, smiling. "He thinks to follow us, but we will follow him. Are you strong enough, dear Daisy? The rain has ceased."

She looked into his face as if to say, "I have strength for anything with you," and so they went out together into the night, following the grim earl.

(To be Continued.)

THE HOLY BIBLE THE SOURCE OF ALL THEOLOGY.

The source of all knowledge about God is God Himself. We can only know respecting Him what He is pleased to reveal. Hence *Revelation is the foundation of Theology*. And since we know nothing else to be certainly revealed to us by God but what is contained in Holy Scripture, we may therefore consider that the Bible is, for all practical purposes, the fountain from which all theological principles and all Christian doctrine are to be derived. Theology may thus be truly said to be the study of the Holy Bible; and such study may well employ the highest intellectual powers for a whole lifetime, and yet be incomplete, so full and so deep are the treasures of Revelation.* Although, then, all Theology flows from the Bible, only shallow and unthinking minds will suppose that a mere verbal knowledge of that holy book is sufficient to qualify any person for expounding it to others, or understanding it himself; or that such a knowledge is, by itself, of any value to an intellectual Christian; or that it supersedes the necessity for availing one's self of the laborious studies of the kind in which many learned and good men have engaged. The study of the Bible does, indeed, offer employment for the highest reasoning powers, and for the most severe intellectual labour; and hence Theology is the highest of all sciences, not only on account of its subject-matter, but also on account of the vast range of research which it embraces, and of the exalted powers of intellect which it is capable of drawing out, beyond any other science whatever.

* An illustration of the fulness of Revelation may be observed in a recent publication, "Smith's Dictionary of the Bible." It has employed a large number of learned men, and spreads over 6300 columns of close print, and yet only treats of one department of theological study. The thousands of volumes of Commentaries, ancient and modern, are another illustration.

LENT.

Lent begins on Ash Wednesday and ends on Easter Eve, and does not include the Sundays among its forty days of fasting. Although the season plainly connects itself with our Lord's fast at the temptation (prefigured by the forty days' fasts of Moses and Elijah), it was not at once extended to forty days, but was observed in very early times by a fast of forty hours, beginning on Good Friday. The present period has, however, been in use for many ages, and all over the Christian world. The first day of Lent, Ash Wednesday, is marked by a special service, of which the "Commination" and the Holy Communion form a part. The last week or Holy Week, is also marked by a solemn set of daily Lessons, Gospels, and Epistles, setting forth the sufferings of our Lord; and the Holy Communion is plainly to be celebrated on every day of that week.

FASTING.

The manner in which Fasting Days in general are to be kept, requires a few words. The early Christians (as the Jews before) observed them very strictly, abstaining altogether from food till the evening during Lent, and until 3 p.m. on all Wednesdays and Fridays. The Church of England has not expressly defined any rule on the subject, but in the Homilies on Fasting the habits of the early Church are urged as an example. Such habits are, however, scarcely possible to the majority of persons in the present day; or, at least, if adopted, they are likely to incapacitate them for their proper duties, the ordinary diet of modern life being seldom much more than sufficient to meet the requirements of the day's labour. Most persons may yet diminish the

quantity of their food on fast days without any harm resulting; many can even *abstain safely from animal food*; although all can deny themselves such delicacies as they may properly enjoy on other days, and can also abstain from mere amusements.

The objects of fasting are well stated, in the first Homily on the subject, to be these: (1) "To chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit." (2) "That the spirit may be more fervent and earnest in prayer." (3) "That our fast be a testimony and witness with us before God of our humble submission to His high Majesty."

Keeping these three objects in view, common sense and a real desire to make abstinence from food and luxuries answer a spiritual end, will lead any rational person to a judicious and pious rule of fasting applicable to his own case.

HOW TO GET RICH.

The way to get credit is to be punctual; the way to preserve it is not to use it too much—settle often; have short accounts.

Trust no man's appearances—they are deceptive—perhaps assumed for the purpose of obtaining credit. Beware of gaudy exteriors. Rogues usually dress well. The rich men are plain men. Trust him, if any one, who carries but little on his back. Never trust him who flies into a passion on being dunned.

Be well satisfied before you give a credit that those to whom you give it are safe to be trusted. Sell your goods at a small advance, and never misrepresent them, for those whom you once deceive will beware of you a second time. Deal uprightly with all men, and they will repose confidence in you and soon become permanent customers.

Trust no stranger. Your goods are better than doubtful charges. What is character worth if you make it cheap by crediting all alike? Agree beforehand with every man, and if large, put it into writing. If any one declines this, quit or be cheated. Though you want a job ever so much, make all secure, make sure of a guarantee. Be not afraid to ask it—it is the best test of responsibility; for if offence be taken, you have escaped a loss.

WHAT IS THE BIBLE LIKE.

It is like a large, beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

It is like a telescope, which brings distant objects and far-off things of the world very near, so that we can see something of their beauty and importance.

It is like a treasure house, a storehouse for all sorts of valuable and useful things, and which are to be had without money and without price.

The Old Testament Company finished their forty-ninth session on the 23rd ult. at the Jerusalem Chamber. The following members were present: The Dean of Canterbury, Mr. Bensly, Dr. Chance, Mr. Cheney, Mr. Cheyne, Mr. Driver, Mr. Elliott, Mr. Geden, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Prof. Leathes, Mr. Lumby, Canon Perowne, Professor Wright, and Mr. Aldis Wright (Secretary). Communications were received from the Bishop of Llandaff, Dr. Alexander, Professor Birrell, Dr. Douglass, and Dr. Field, who were unable to attend. The first revision of Ezra was finished, and that of Nehemiah continued as far as the eighteenth verse of the fourth chapter.

NOBILITY OF SERVICE.

Every true Christian should daily and hourly say to himself: "I am in the world that I may serve." Of serving—the most honorable thing of all—almost all are most ashamed. Every one desires only to rule and enjoy. And this spirit has created a new difficulty in the social process,

a sort of modern world problem in the adjustment of the relations of labor and capital.

But the truth is, men of all conditions must learn to regard themselves as servants, else the world cannot stand. A queen who wishes only to rule and not to serve, is not worthy to be entrusted with the care of geese. A bishop who does not take up his office as a service will not be fit for a door-tender in heaven. The Hohenzollerns on Prussia's throne have become the most honored and mightiest princes on earth, because, for the most part, they really governed in the sense, as Frederick II. expressed it, that "the king is the first servant of the State." That was a language born wholly of the spirit of Christianity. But Louis XIV. of France built the scaffold for his successors and the whole house of Bourbon, because the soul of his government was this: "I am the State, and it is all for my sake." Whoever will not, in his turn, serve those who serve him, will go under; and as in the small so in the great.

Verily, he has the highest condition on earth who best serves his fellow men with what he is and has. Napoleon I. once in the street very meekly gave way to a heavily-laden sack bearer, and in an earnest tone said to his surprised attendants, "Respect the burden!" Yes, if all had felt so, we should now see a very different state of things in this world. Let Christians, then, strive to bring serving on earth to honor again; every one at his post, every one stirring up and using the gifts which God has given him for the common good.—From the German.

SIGNS OF SPIRITUAL DECLINE.

1. When you are averse to religious conversation or the company of heavenly minded Christians.
2. When, from preference and without necessity, you absent yourself from religious service.
3. When you are more concerned about pacifying conscience than honoring Christ, in performing duty.
4. When you are more afraid of being counted overstrict than of dishonoring Christ.
5. When you trifle with temptation or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving toward the faults of others.
8. When you confess but do not forsake sin; and when you acknowledge but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and cares of the world follow you farther into the Sunday than the savor and sanctity of the Sunday follow you into the week.
12. When you are easily prevailed upon to let your acts as a Christian yield to your worldly interest or the opinions of your neighbors.
13. When you associate with men of the world without solicitude about doing good or having your spiritual life injured.

CHRIST THE BREAD OF LIFE.—Bread is the staff of life. It is the plain, simple, cheap food, partaken of at almost every meal, full of nourishment, and yet never wearying to the taste. Such to the soul is the one simple, all fruitful, all sufficient truth of the love of God in Christ, by His infinite stooping to die the death of the cross to win our souls everlastingly to Himself, and to testify evermore His infinite and irreconcilable hatred to sin, simultaneously with His boundless willingness to forgive to the utmost the repentant sinner. This fundamental truth never wearies the believing soul. It is as bread to it. It brings God in Christ as the loveliest, grandest, tenderest manifestation of Deity, more grand even than all His outward glories of the material universe in heaven and earth. This love of God in Christ sustains the soul in life and in death; in childhood, manhood, and old age; in prosperity and adversity, always and everywhere; it is the Bread of Life, the staff of spiritual life. And, like outward bread, it must be sought for. Christ Himself exhorted to "labor for the meat which endureth unto everlasting life.

For the bread of God is He who cometh down from heaven and giveth life unto the world. I am that bread of life." As the outward bread must be labored for, though obtainable everywhere, so Christ, also everywhere accessible, must yet be sought by prayer, meditation, and study of the scriptures, and by the use of regular means of grace. For He is bread, life, happiness to the soul.

Children's Department.

A MISSIONARY LESSON.

PART I.

A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring, and yield
Enough to stock a little field.

The harvest of that field might then
Be multiplied to ten times ten,
Which sown thrice more, would furnish bread
Wherewith an army might be fed.

PART II.

A penny is a little thing
Which e'en the poor man's child may fling
Into the treasury of Heaven,
And make it worth as much as seven.

As seven! nay, worth its weight in gold,
And that increased a million fold;
For lo! a penny tract, if well
Applied, may save a soul from hell.

That soul can scarce be saved alone,—
It must, it will, its bliss make known;
"Come," it will cry, "and you shall see
What great things God hath done for me."

Hundreds that joyful sound may hear;
Hear with the heart as well as ear;
And these to thousands more proclaim,
Salvation in the "Only Name."

That "Only Name," above, below,
Let Jews, and Turks, and Heathen know;
Till every tongue and tribe shall call
On "Jesus Christ" as Lord of all!

THE MARAVER HERD-BOY.

Above thirty Hindu clergymen are now at work as missionaries to the heathen in the province of Tinnevely in Southern India. Very few of them can speak English or read an English book, but they are well acquainted with their Tamil Bibles, and being "mighty in the Scriptures," they prove very useful.

You will be interested in a brief account of one of them, whose name is Abraham Isaac. The Hindus, when they receive new names at their Baptism, prefer those which occur in Holy Scripture, and often adopt them. In this case it seems that one such name would not suffice, and the name of Abraham and also of his son Isaac were both adopted.

Mr. Isaac, as he is now called, once related to a clergyman in Madras his own history from his childhood, and a very interesting one as it is. His father belonged to the Maravers—the robber or thief caste—a bold and reckless set of men, always ready for any kind of mischief. They are, however, a fine race of people, and are often employed, strange to say, as watchmen, in which service they succeed very well; we presume it is on the principle of setting a thief to catch a thief.

A hideous image of Pulliar—the elephant-headed god, the god of sagacity, the god of the schoolmaster and of the schoolboy—occupied a conspicuous position in his native village, and to this dumb idol at an early age he was duly taught by his parents to present his offerings and to pray.

His father possessed some little property, consisting principally of cattle—cows, buffaloes, and goats: and these the little Maraver boy, as soon as he was able, had daily to conduct to the jungle, that there they might graze. The path to the

jungle which he had to pass along led him every morning by the little church at the time when the native teacher was assembling the converts for service. Boy-like, he must needs watch the proceedings. From morning to morning he would stand at the door for a few minutes, to listen to what was going on within. He became more and more interested. He soon felt a great desire to learn to read; and one day he asked the catechist to teach him. The good man encouraged and helped him. A New Testament was given him in his own language, the Tamil, which became his constant companion in the jungle. Whilst the animals under his care were grazing around, often might he have been seen in some shady place studying his precious book. Thus was the Good Shepherd leading this little lamb into "the green pastures," and "beside the still waters." He was quite charmed by the contents of his Testament. The portion which attracted him most was the Gospel of St. John. He said to himself, as he read it, "Here is a God of wonderful love! but this God of love will judge the world at the last great day: He will be my judge. I cannot bear the thought of being condemned by a God of love!" He so believed God's love in Jesus Christ, as to tremble at the thought of being condemned by Him. This led him to yield himself unto God.

Having experienced the consolations of the Gospel, he became anxious to make that Gospel known to others. In due course the way was opened for him into the Church Missionary Society's Training Institution for Native Teachers, at Palamcotta. There he established a very high character; and when he left it to go to work in the mission, the principal said to a friend in the district to which he went, "Keep you eye upon Isaac: I have never seen more English conscientiousness in any native than in him." The deceit of the natives, alas! is proverbial. They have, by nature, far more pleasure in tell a lie than in speaking the truth; so that a truly conscientious native becomes a very precious character. Such is Abraham Isaac.

The friend from whom we gleaned these particulars once said to a party of men from his village, who knew him well, "If I had 5000 rupees at my disposal, I would trust them all to the hands of Abraham as willingly as to those of my own wife." They remarked, "You might safely do that; nothing would ever induce Abraham to take anything that was not his own." Yet Abraham's caste, be it remembered, is the thief caste! What cannot the grace of God effect!

On one occasion, a large girls' school, about seventy in number, who were well taught, were manifesting a spirit which was far from becoming. Their master was dismissed, and they were committed to the charge of Mr. Isaac. In a short time the painful symptoms vanished; and after a while, when his services were required elsewhere, the whole school presented an earnest petition that he might still be their teacher, because he explained the Scriptures to them so clearly, and in such an affectionate manner.

In December, 1859, he was admitted to holy orders, by the Bishop of Madras, with eleven other natives. A congregation of at least 1100 worshippers assembled in the church of Panesilie on this interesting occasion.

As a preacher, Mr. Isaac is highly esteemed. We have seen one of his sermons, beautifully written, and have been assured by one who could read Tamil, that its contents were such as any faithful minister in England would be happy to preach: not that he uses any manuscript when addressing the people, but he writes sermons in order to improve in composition, and that his statements of Divine truth may be more accurate and clear.

With regard to Mrs. Isaac, we are assured that she also is a true Christian, and very zealous in her Master's service. Rachel—for that is her name—was once a rude and wild-looking girl, but now "the meekness of wisdom" appears in her countenance, and she is quite lady-like in her manners. A large class of native women meet her regularly for instruction, by whom her services are highly valued.

Such native teachers prove very valuable helpers in all our missions. It is God who must prepare them for His service. "Pray ye therefore the Lord of the harvest" to send forth a multitude of such "labourers into His harvest."

DICTIONARY OF THE BIBLE.

ALL SAINTS' DAY.—The observance of this festival began about 610, A. D. At first, May 1st was observed; in 834, A. D., this was changed to Nov. 1st. On this holy day, we keep in loving memory, all are dear dead; the Church's saintly dead the world over.

ALMS.—Our gifts for the needy. No one should attend public service without carrying an Alms, if he can afford it. One-tenth of all our means is what each Christian (man or woman, boy or girl) should strive to give for Christian benevolence.

APOSTLE.—Messenger; *i. e.* official messenger. Besides the twelve called by our Lord to the office of Apostle, many others are mentioned in the New Testament—31, in all. Bishops are the Apostles of the present day.

ANDREW'S DAY (ST.)—St. Andrew was brother of St. Peter, a disciple of St. John the Baptizer; preached in Scythia, etc., and was the first whom our Lord called to be His disciple. The festival of St. Andrew regulates the time of the beginning of Advent.

ANGEL.—One sent; *i. e.* on divine errands. In Revelations it is the same as Apostle, which also signifies one sent, or Bishop, the name by which after the death of the original Twelve, their successors in office were called.

AMIALE ("Are Thy dwellings.")—Lovely, lovable. Many words in the Prayer Book are used in an old sense.

ANSWERED.—Does not always mean *replied*. To answer was to begin a conversation, as well as to continue one in reply.—*Young Churchman.*

—Therwall thought it very unfair to influence a child's mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he; it is covered with weeds." "O," I replied, "that is because it has not come its age of discretion and choice. The weeds have taken the liberty to grow, and I thought it unfair to prejudice the soil toward roses and strawberries.—[Colderidge.]

MARRIAGE.

At Christ's Church, Scarborough, on the 21st inst., by the Rev. C. R. Bell, rector, Mr. James Henry Johnson of Scarborough, to Miss Alicia Laskey of Pickering.

DIED.

March 16.—At Lunenburg, Hon. John Creighton, President of the Legislative Council of Nova Scotia. Aged 84 years. Mr. Creighton's grand father is the first named in the Lunenburg Grant—he came from Glastonbury to Nova Scotia 1749.

SIGNS OF THE TIMES.—At that focus of evangelicalism, the Islington Clerical meeting, it is interesting to note the Rev. J. J. Gos maintaining the primitiveness and necessity of the Ministry as against the Plymouth Brethren; Prebendary Cadman, quoting with approbation Mr. Stowell's saying, "Thank God I am a Christian, and also that I am a Churchman;" the Rev. E. Batty commending the Rev. B. Maitland's book on prophecy, which so scandalized Lord Shaftesbury.—*Church Bells.*

TRURO.—On Friday evening, March 5th, the church people had a conversazione, which deducted \$55 from their debt. The reading of the "Bells" by an American, and a Scotch song by "Sawbones, jr.," were the chief attractions.

On Friday, Mr. Poole, of Halifax, has kindly volunteered to give us an exhibition of the Telephone. Arrangements are being made at present to have the wires connected with the telegraph office. Much credit is due to Mr. L. B. Archibald, who is doing everything in his power to make the affair a success. The exhibition is for the good of St. James's Church of this town.

—I pray thee, O God, that I may be beautified within.—[Socrates.]

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, 11 a. m. and 7 p. m. Even song 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.

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

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

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

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

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

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

CHURCH OF THE ASCENSION.—King street West, near York street. Sunday services, 11 a. m. & 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 DOMINION CHURCHMAN is not a sectarian paper. It is not a party paper. It is not a diocesan paper. In brief, it is the only paper published in the sole interest of the Church, for the whole of Canada.

It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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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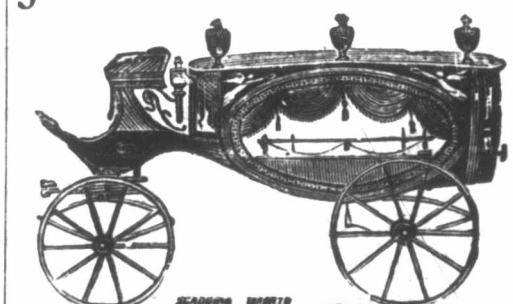
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