

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MARCH 7, 1878.

[No. 10.]

Legal Profession.

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

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

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

Engineers and Architects.

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

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

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

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

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

PHONOGRAPHY. — MESSRS.
JAMESON & PRITCHARD, Members of
the "Phonetic Society of England" and the
"Toronto Stenographic Club," certificated
Teachers of Phonography. This art is now ac-
knowledged to be invaluable to the Student as
well as to the professional and commercial
man. Private or Class Tuition.—Special ar-
rangement made with Colleges and Schools.
For terms, &c., address Messrs. Jameson &
Pritchard, P.O. Box 2580, Toronto.

MISS HODGINS,
Having returned from New York, has now on
hand a splendid assortment of
AMERICAN MILLINERY,
Also direct importations of
FRENCH MILLINERY, &c.
Dressmaking Department complete with
first-class fitter, and Paper Costumes trimmed
for Ladies to select styles from.

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

432.
LADIES FANCY SILK TIES,
FANCY COLORED RIBBONS,
WHITE REAL LACES,
SASH RIBBONS, all colors,
LADIES' CLOTH GLOVES,
LADIES' KID GLOVES.
Prices Very Low.

W. J. SOMERVILLE
432 YONGE STREET.

GUELPH
Sewing Machine Co.



We can with confidence recommend our Ma-
chines and warrant
Entire Satisfaction to our Patrons.
Their universal success may warrant a trial.
To be had from our Agents almost everywhere
or direct from the Manufactory.
Agents wanted where none have been ap-
pointed.
Large reductions made to MINISTERS.
WILKIE & OSBORNE,
Manufacturers,
Guelph, Ontario, Canada.

GLOVER AND THRASHER FOR \$30
TIMOTHY
I warrant by the application and use of my
Clover Thrasher Attachment, to convert any
Thrashing Machine into the Best Clover and
Timothy Thrasher in existence. Satisfaction
guaranteed or money refunded. Send for cer-
tificates to Jonathan Brown, P.O. Box,
No. 211, Aylmer, County Elgin,
Ont.
Wanted a good Agent in every Co. in Canada.

ESTABLISHED 1852. MUSIC
EMPORIUM. P. GROSSMAN, whole-
sale and retail dealer in Music, Musical Instru-
ments, and Strings for various Instruments,
No. 49 James Street (opposite the Postoffice,
Hamilton, Ontario, Canada), Agent for Novello's,
Boosey's, Chappell's, and other English
Sacred and Secular Music publications.

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

WEBER & CO.,
MANUFACTURERS OF
Grand. Square, and Upright
PIANOFORTES.
FACTORY AND WAREHOUSES:
Cor. PRINCESS AND ONTARIO STS.,
KINGSTON, ONT.
FIRST PRIZE and Diploma Provincial
Exhibition, 1871; and two First Prizes at
Hamilton, 1872.
Responsible Agents wanted in several unrep-
resented Counties of Ontario.

LADIES WOOLLEN, COTTON
and MERINO UNDER VESTS.
High neck and long sleeves.
Low neck and short sleeves.

Ladies Woollen and Merino Drawers.
Gents. Woollen, Cotton and Merino Vests,
Drawers and Sox.
Gents. Spun Silk Shirts and Drawers.
Ladies and Childrens Knitted Hose.
Merino plain and fancy Hose.
Cotton

A full range of Childrens in White, Colored
and Fancy Merino.
A full stock of our Favorite two buttoned
Kid Gloves which has given so much satisfac-
tion.

JAS. D. SMITH,
LATE
CRAWFORD & SMITH,
49 King Street East, Toronto

TRAVELERS INSURANCE COM-
PANY OF HARTFORD, CONN.

Paid-up Cash Capital \$600,000
Cash Assets 4,054,000
Surplus for protection of Policy-holders 1,170,855

The Travelers is a STOCK COMPANY and
writes Life Policies upon the Low Rate all-cash
plan. No uncertain promises of impossible
"dividends," but a reduction of the premium at
the outset; equivalent to a "dividend" in ad-
vance. The Travelers writes Life and Accident
Policies combined as cheap as most companies
write life policies. It is the largest Accident
Insurance Company in the world, having writ-
ten 436,000 policies and paid in actual cash bene-
fits to accident policy holders alone over \$2-
565,000. An accident policy costs but a trifle.
No medical examination required. Get a
policy and share in the general benefit.

C. F. RUSSELL,
District Agent,
33 Adelaide Street East, Toronto, Ont.

BUY YOUR CARPETS
FROM
PETLEY & DINEEN
TORONTO,
And Save Twenty-five per cent.

WM. GORDON,
Has just opened a fine lot of
BRUSSELS,
TAPESTRY, AND
WOOL CARPETS.
184 YONGE STREET.
Ten per cent. off to Clergymen.

FURS.
SPECIAL CLEARING
SALE
during this MONTH
Robes at Cost.
W. & D. DINEEN,
Cor. King & Yonge.

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

BOOKS FOR LENT.

Miss Sewell's Readings for every day in
Lent \$1 25
Miss Sewell's Thoughts for Holy Week
For Young Persons 40
Helps to a Holy Lent. By Bishop Hunting-
don 1 00
New Helps to a Holy Lent. By the same
Dear Feast of Lent. A series of Devotional
Readings 1 00
A Rosary for Lent; or, Devotional Readings 1 50
Via Sacra; or, Footprints of Christ. A
Book for Holy Week. By Rev. W. A. Leo-
nard, Brooklyn 1 00
Spina Christi; Musings in Holy Week, or,
"Thorns compose a Saviour's Crown."
By Rev. C. H. Hall, Brooklyn 1 00
The History, object, and proper observance
of the Holy Season of Lent. By Kip 1 25
Some Week Days in Lent. By Rev. G. H.
Wilkinson 26
The Choked Life. Some thoughts for Lent.
By the same 10
The Season of Lent. A Companion for the
Closet. By Bishop Gillespie, Michigan... 10
Shams in Lent; or, the True and the False
in Lenten Duties. By J. R. Potter 10
Lent a Precious Season, with an Applica-
tion to Confirmation 10
Lenten Discipline. By Rev. H. A. Yardley... 08
Some Elements of Religion. Lent Lectures.
By Canon Liddon 1 25
Plain Words, Third Series. By W. W. How
The Penitent's Prayer—Eight Lectures on
the 51st Psalm, for Lent and Easter Day.
By Rev. G. A. Shaw 60

ROWSSELL & HUTCHISON,

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

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

NERVOUSNESS.
Dr. Oularier's Specific, or French
Remedy for Nervous Debility, etc.,
Attended with any of the following symptoms
Deranged Digestion, Loss of Appetite, Loss of
Flesh, Fitful, Nervous or Heavy Sleep, Inflam-
mation or Weakness of the Kidneys, Troubled
Breathing, Failure of Voice, Irregular Action of
the Heart, Eruptions on the Face and Neck,
Headache, Affections of the Eyes, Loss of
Memory, Sudden Flushings of Heat and Blush-
ings, General Weakness and Indolence, Aversion
to Society, Melancholy, etc. Clergymen,
Physicians, Lawyers, Students, and persons
whose pursuits involve great MENTAL ACTIVITY
will find this preparation most valuable.
Price \$1; Six Packets for \$5.
Address **JOS. DAVIDS & CO.,**
Chemists, Toronto,
Sole Agents for the above preparation.

GOLD MEDAL
PIANOS.
Awarded ONLY GOLD MEDAL at World's
Fair, Vienna. Also, highest at Centennial.
Lowest prices in Canada. Send for list
of Pianos and Organs.
8 Adelaide St. East. TORONTO.
NORRIS & SOPER.

SELF-BINDING CASES.
FOR THE
DOMINION CHURCHMAN
SUBSCRIBERS
wishing to preserve the *Churchman* week by
week for reading or the library, will find the
SELF-BINDING CASES
the very thing.
They have been got up expressly for the
Churchman, and are easily adapted to the re-
quirements.
PRICE
Seventy-five Cents.
POSTAGE 10 CENTS.
FRANK WOOTTEN,
11 York Chambers,
Dominion Churchman Office,
Toronto St.,
Toronto.
P.O. Box 2530.

goods in
SHIRTS.
new pattern
L SHIRTS.
umbrellas.
S. COLLARS,
EFS, etc.
ot from.
T. TORONTO.
land, is desir-
t in the above
S. CARTER,
O., REAL
a demand for
TORONTO.
GLASS
DOWS,
ork executed
d.
LAND.
OVINCIAL
ARIO
INED
Works
pared to fur-
ed Glass in
ntity for
S,
INGS,
UILDINGS,
&c.,
ne or Modern
ork. Also,
WINDOW
l. Embossed
ed Enamel,
ain colors,
a which
ompe-
ion.
d on receipt
ndon, Ont
HOUSE.
W.
House Fur-
row, Wooden
roseneLamp
f Water Fil-
ldren's Cabs,
ns, and every
and Copper
nto, Ontario.
ANS.
Montreal.
ats and any
he Dominion
ed on appli-
E DECO-
IGIE,
AND
TING
NING,
& GLAZING.
ONTO.
& BRO.
S,
ISS MAKERS,
hotographs,
rts Goods,
St., Toronto

DIOCESE OF NOVA SCOTIA.
BOARD OF FOREIGN MISSIONS.
 Contributions and offertory collections are earnestly requested.
 REV. DAVID C. MOORE, Pugwash, Sec.
 P. O. Orders made payable to W. GOSSIP, Esq., Treasurer, Granville St., Halifax.

VICK'S Illustrated Monthly Magazine.

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

VICK'S Illustrated Priced Catalogue.

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

VICK'S Flower and Vegetable Garden

is the most beautiful work of the kind in the world. It contains nearly 150 pages, hundreds of fine illustrations, and six Chromo Plates of Flowers, beautifully drawn and colored from nature. Price 50 cents in paper covers; \$1 in elegant cloth. Printed in German and English.

Vick's Illustrated Monthly Magazine—32 pages, fine illustrations, and Colored Plate in every number. Price \$1.25 a year. Five copies for \$5.
 Vick's Catalogue—300 illustrations, only 2c. Address, JAMES VICK, Rochester, N.Y.

VICK'S FLOWER AND VEGETABLE SEEDS.

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

"Unquestionably the best sustained work of the kind in the world."

Harper's Magazine. Illustrated.

TERMS:
 Postage Free to all Subscribers in the United States.
 HARPER'S MAGAZINE, one year\$4 00
 \$4.00 includes prepayment of U. S. postage by the publishers.
 Subscriptions to HARPER'S MAGAZINE, WEEKLY, or BAZAR, to one address for one year, \$10; or, two of Harper's Periodicals, to one address for one year, \$7; postage free.
 An Extra Copy of either the MAGAZINE, WEEKLY, or BAZAR will be supplied gratis for every club of FIVE SUBSCRIBERS at \$4.00 each, paid for by one remittance; or, Six Copies one year, without extra copy, for \$20.00.
 Subscriptions received for Harper's periodicals only.
 Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.
 Address HARPER & BROTHERS, New York.

Notices of the Press.
 The veteran Magazine, which long ago outgrew its original title of the *New Monthly Magazine*, has not in the least abated the popularity it won at the outset, but has added to it in many ways, and has kept fairly abreast of the times, thanks to the enterprise of the publishers and the tact and wisdom of its editors. For whatever is best and most readable in the literature of travel, discovery, and fiction, the average reader of to-day looks to *Harper's Magazine*, just as expectantly as did the reader of a quarter of a century ago; there is the same admirable variety of contents and the same freshness and suggestiveness in its editorial departments now as then.—*Boston Journal*.

Back numbers can be supplied at any time.
 The Volumes of the *Magazine* commence with the Numbers for June and December for each year. When no time is specified, it will be understood that the subscriber wishes to begin with the current Number.
 A Complete set of HARPER'S MAGAZINE, now comprising 55 Volumes, in neat cloth binding, will be sent by express, freight at expense of purchaser, for \$2.25 per volume. Single volumes, by mail, postpaid, \$3. Cloth cases, for binding, 50 cents, by mail, postpaid.
 A Complete Analytical Index to the first Fifty Volumes of HARPER'S MAGAZINE has been published, rendering available for reference the vast and varied wealth of information which constitutes this periodical a perfect illustrated literary cyclopaedia. 8vo Cloth, \$3; Half Calif, \$5.25. Sent postage prepaid.

Premium Photograph.

Size 17 x 14 in. Price (if sold alone), \$2.00.

FOR THE SUBSCRIBERS OF THE
DOMINION CHURCHMAN,

AN EXCELLENT PHOTOGRAPH OF THE
HOUSE OF BISHOPS,

Assembled at the Provincial Synod at Montreal, September, 1877.

All Subscribers of the DOMINION CHURCHMAN, who PAY UP ARREARS TO THE 31st DECEMBER, 1877, and pay \$2.50 for 1878, will receive this valuable picture. Those who have already paid their subscription for part of the year 1878, must pay the remainder and 50c. additional, to entitle them to the Photograph. New subscribers sending us \$2.50 will receive the picture and a copy of the DOMINION CHURCHMAN for one year.

This very excellent Photograph is got up by special arrangement with W. Notman, Montreal, and can only be obtained by subscribers of the DOMINION CHURCHMAN. It is believed that so valuable a memorial of this important Assembly will be highly prized by every Churchman in the Dominion.

Do not delay in forwarding your subscriptions immediately and getting your friends to subscribe, as the picture will be sent out in the order in which the subscriptions are received.

Address,—FRANK WOOTTEN,
 Publisher and Proprietor, *Dominion Churchman*,
 TORONTO, Ont.

P.O. BOX 2530.

DOMINION DESK FACTORY.

OFFICE DESKS,
 and Office Furniture of all kinds. Large stock constantly on hand.

BOOK-CASES, CHAIRS, STOOLS, &c.

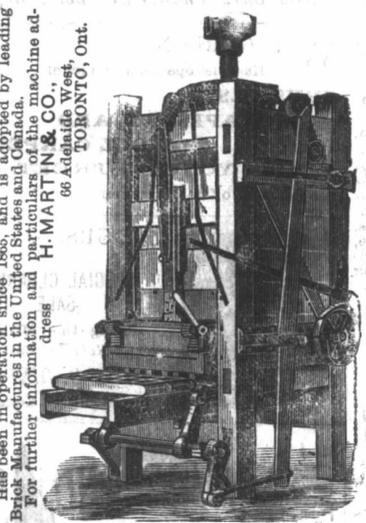
Counter and Office Fittings at shortest notice
 Repairs at Public Buildings, Schools, Banks, Government and Law Offices, &c.

PEERLESS & FRASER,

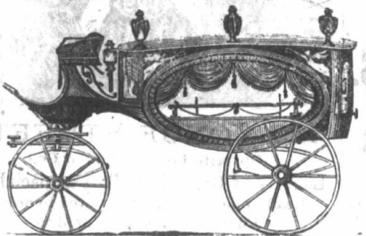
Millichamp's Buildings,
 31 Adelaide St. East, Toronto

PATTERNS AND MODELS OF EVERY DESCRIPTION.

THE MARTIN SELF-ACTING STOCK BRICK MACHINE.



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



UNDERTAKER,
 239 Yonge Street Toronto.

SPRING, 1878.

We are now getting ready for the Spring trade. A large portion of our stock will soon be in. Our customers will find us up to the mark as usual, and in some respects ahead of former seasons.

R. J. HUNTER & CO.,
 Merchant Tailors,
 CORNER
 King and Church St.
 TORONTO.

R. T. LANCEFIELD.

Bookseller, Stationer, Bookbinder, News-dealer, &c.,

52 JAMES ST., HAMILTON, Ont.

All kinds of Catechisms, Hymn Books, and Sunday School Libraries kept in Stock. Magazines and Newspapers supplied to order. A specialty made of shipping books not in stock, orders being sent daily to Canada and the United States, and weekly to Europe. Enquiries promptly answered.

KEY TO THE PHOTOGRAPH OF THE HOUSE OF BISHOPS.

- Commencing from the Left Hand side.
1. The Rt. Rev. the Lord Bishop Fauquier, of Algoma.
 2. The Rt. Rev. the Lord Bishop Binney, of Nova Scotia.
 3. The Rt. Rev. the Lord Bishop Fuller, of Niagara.
 4. The Rt. Rev. the Lord Bishop Bethune, of Toronto.
 5. The Rt. Rev. the Lord Bishop Hellmuth, of Huron.
 6. The Rt. Rev. the Lord Bishop Oxenden, Metropolitan, of Montreal.
 7. The Rt. Rev. the Lord Bishop Lewis, of Ontario.
 8. The Rt. Rev. the Lord Bishop Medley, of Fredericton.
 9. The Rt. Rev. the Lord Bishop Williams, of Quebec.

PHOTOGRAPHY.

J. BRUCE & CO.,
 118 KING ST. WEST, (opposite Rossin House)
 TORONTO.
 Photography in all its branches unequalled by any other house in the Dominion for artistic beauty. Paintings in Oil, Water Color, Crayon, Indian Ink, &c., in the highest style of the art. Liberal discount to Clergymen & Students.



JUST RECEIVED!

THREE CASES OF
FINE ENGLISH STIFF FELT HATS.

Also the latest style in
SILK HATS,

And American Soft Felts,
 We are selling off the balance of our Ladies and Gents Furs, at very low prices.

J. & J. LUGSDEN,
 101 Yonge St., Toronto.

BOOK AND JOB PRINTING.

The Office of the
DOMINION CHURCHMAN

Is prepared to receive orders for all kinds of
Plain, Ornamental and Fancy PRINTING,

- ALSO FOR
- SERMONS,
 - PAMPHLETS,
 - BOOKS,
 - CIRCULARS,
 - HAND BILLS,
 - VISITING CARDS.

BUSINESS CARDS,
BILL HEADS,
BLANK RECEIPTS,

At lowest prices, neatly and expeditiously executed.

Address—
DOMINION CHURCHMAN,
 11 York Chambers, Toronto St.,
 or Box 2530, Toronto.

1878.]

h.

Dominion Churchman.

THURSDAY, MARCH 7, 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.

Immediately on the receipt of your account, kindly forward at once the amount of it, with the account, in the addressed envelope.

THE WEEK.

CHURCHMEN will be glad to learn that the difficulty between the Bishop of Colombo and the Church Missionary Society appears to be at an end. The Bishop's Commissary in England, the Rev. E. S. Talbot, writes to say that the difficulty regarding the Tamil Coolie Mission has been happily removed, at least as far as the Bishop and the Society are concerned, by the consent of the home Committee to print in their next annual report a note guaranteeing the Church of England character of the Tamil Coolie Mission, and secondly, by the official communication of this consent and of the proposed note to the Committee of the Tamil Coolie Mission by the local Secretary of the Church Missionary Society.

Since the conclusion of this happy arrangement, it seems that the *Ceylon Diocesan Gazette* of Jan. 5th, states that the Committee of the Tamil Coolie Mission have "almost unanimously agreed to telegraph to the Church Missionary Society that that Society must no longer count on the Committee's support or co-operation." This decision however, it is stated, will not in the least disturb the arrangement between the Church Missionary Society and the Bishop, although it is remarked that it serves to indicate with painful clearness how much the Bishop was justified in his action with regard to the Tamil Coolie Mission, for the decision at which its Committee has arrived is no less than a decided repudiation of any attempt to give them the character of a Church Mission. It is understood that after the local difficulty has been settled, the larger questions of principle raised by the Calcutta resolutions will be arranged either by means of the Lambeth conference or in some other way.

The relation of the Tamil Coolie Mission to the Church Missionary Society is stated by Mr. Talbot to be that "the former raises the money and employs the latter to do the work."

The extension of the Episcopate is the extension of the Church; and as far as we can learn, in the early ages of Christianity, scarcely any attempt was made to spread the Gospel, or in other words to extend the King-

dom of Messiah, except in connection with an increase of the Episcopate. We must therefore rejoice that a new Bishopric has been established at Pretoria, the capital of the Transvaal, which has recently been added to the British dominions in South Africa. The new territory is about four or five hundred miles square, and contains at present about five thousand English and ten times that number of Dutch. The Rev. W. B. Bousfield has resigned the valuable living of Andover for this poor missionary bishopric. A modest house of brick and thatch has been secured at Pretoria for the palace; and a fund of about five thousands pounds sterling is desired to provide an outfit and passage for five or six clergy, and for catechists and teachers who, the Bishop trusts, will offer themselves for the work. Through the exertions of Bishop Wilkinson and the friends of the MacKenzie Memorial, with grants from the Propagation and Christian Knowledge Societies and the Colonial Bishops Fund, upwards of £5000 stg., have been raised for the endowment of the Bishopric, and as much more is required. At the consecration of the Bishop, the Archbishop of Canterbury was assisted by the Bishops of London, Winchester Salisbury, Edinburgh, Grahamstown, and Bishop Claughton. The sermon was preached by the Rev. E. Randolph who had known the new Prelate for a number of years, and who in his sermon testified to the depth of the impression he knew the Bishop had of the arduous nature of his duties; and therefore he thought he required rather comfort than instruction in the difficult work that lay before him.

The Turks appear disposed to lay all the blame on England for fighting with Russia and for continuing the war so long. The correspondent of the *Daily News* states that Server Pasha, the Minister for Foreign Affairs, in a conversation he had with him, told him that he had hitherto been a partisan of England, of English policy, of the English alliance; but that he no longer believes in English policy, in the English Government, or in the English alliance. He said the Turks had been encouraged, misled and deceived (*trompe*); and that he has documents which will prove this. Two other members of the Embassy also stated that they would have made peace before the fall of Plevna that would have satisfied Russia, but for the English Government; that they were encouraged to go to war by England, and even to continue the struggle when their better judgment told them they had better make peace on any terms. They said they did not refer to official notes which stated as plainly as possible that they had nothing to hope from England. But it is not "official" notes diplomatists believe in most. It is "official" notes—words whispered in the ear. They said it was the private conversation of Lord Beaconsfield with Musurus Pasha, of Mr. Layard with Server Pasha and with the Sul-

tan that led them on and deceived them; that no longer ago than the end of January Mr. Layard assured them that England would come to their aid, and urged them to make no peace but fight on to the end; and that the language used by him was so openly expressed that it was known to all the other ambassadors in Constantinople. Musurus Pasha also represents Lord Beaconsfield's language to him in private almost as strong, though far more cautiously expressed than that of Mr. Layard. Server Pasha declares he has documents to prove all he says, and which will be published after the war. The correspondent knows nothing about the truth of these statements; he merely repeats what he has learned from high official sources.

Mehemet Ali Pasha says the Bashi-Bazouks are the worst ballast a Turkish army can carry with it. At the beginning of his Montenegrin campaign 6,000 Albanese irregulars joined his forces. In a few days half of them were engaged in driving home stolen cattle, and in a few days more all the rest had followed suit.

Two or three successive telegrams from the seat of war are required to be received before an accurate conception can be formed as to the actual state of affairs. It appears, however, to be pretty certain that the prospect is most decidedly peaceful. Great satisfaction is expressed in England at the news of the signing of the Treaty of Peace. Russia has considerably backed down in her demands. The terms of peace had not by the latest accounts been fully made known; but it is understood that they do not include the cession of the Turkish fleet; that the indemnity is reduced from forty to twelve millions sterling, and that the Egyptian tribute is not to be affected. The general opinion is that the friendly feeling between Russia and England will not be disturbed. In introducing the war estimates to the House of Commons, Mr. Gathorne Hardy, Secretary of War, stated that the estimates had been framed on a strictly peace footing. It is expected the Conference will be held in Berlin, and that Bismarck will preside. It will probably assemble at the end of March. The terms of peace are also understood to include the exchange of Dobrudseha for Bessarabia to be subject to Roumanian consent; the Prince of Bulgaria not to be a member of any reigning European family; amount of the Bulgarian tribute not to be fixed for two years. Bulgaria will have the seaport of Kavala. The Russians will embark on the Sea of Marmora and proceed home through the Bosphorus, but not enter Constantinople. All the Bulgarian fortresses are to be razed, and no Turkish troops to remain in the country.

The Convocation of Canterbury assembled on the 11th ult. in the Jerusalem Chamber and went in procession through the Abbey to Henry VII.'s Chapel, when the holy communion was celebrated by His Grace the Arch-

bishop of Canterbury, the Bishop of London being the Gospeler, and Dean Bickersteth, Prolocutor, the Epistoler. On returning the two houses separated, the Bishops going to the Queen's Bounty Office and the Lower House to the College Hall. In the Upper House the first subject that engaged the attention of their lordships was the Burials question which has much agitated the public mind in England for some time past. The Bishop of Lichfield presented a petition signed by 15,000 clergy and by 30,140 laity. The document itself is a brief one. It states:

"We, the undersigned, hereby declare that we consider the churchyards, subject to the legal rights of the parishioners, are determined to be the property of the Church of England. Secondly, that we are opposed to any legislation which shall permit persons, not being ministers of that Church, to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church."

A very interesting discussion took place upon the subject of this document which was shown to be not a petition but simply a declaration; in the course of which the Archbishop was enabled to correct some mistakes that had been made in a report of a reply he had given a few days before to a deputation which had waited upon him. He said he had not represented himself as the mouthpiece of the Bishops; but in speaking of a policy of "No Surrender," he said he had found from the experience of a tolerably long life it had always led to a complete surrender. He said he was tired of hearing the cry, because in every instance in which he had heard it raised during the last fifty years, it had been followed in a very short time by a complete surrender. The Bishop of Lichfield advocated a plan which is indeed adopted to a large extent in England, and is in accordance with the new Burial Acts, to which he has never heard an objection—a certain portion of the ground being consecrated to be used according to the rites of the Church, and another portion unconsecrated is set apart for use in any other manner that the law of the land may determine.

The Rev. Dr. Burgess of Springfield, Massachusetts, has just been elected Bishop of Quincy, Illinois. The election is as usual subject to the approval of the Standing Committees of the other Dioceses and of the Upper House. Only twelve churches were represented in the convention, and a choice was not secured until forty-four ballots had been taken. There are now three Dioceses in the State where there was only one a year ago. Dr. Burgess is said to be a sound churchman.

The announcement of the close of the Cuban insurrection will be hailed with satisfaction by every true friend of humanity. The insurrection has lasted for ten years, and has cost an immense expenditure of blood and treasure. From fifty to a hundred and thirty-five thousand Spanish soldiers have been employed from time to time in putting down from twenty-five to thirty thousand men—the largest number the insurgents ever had

under arms. Spain has lost about 150,000 men and has expended about \$160,000,000 in endeavoring to stamp out the revolt, which would probably not now have been accomplished had not the ammunition of the insurgents been expended and favourable terms been offered them. During the insurrection, terrible excesses were committed on both sides. The insurgents shot every prisoner they took, and they are said to have cruelly tortured some of them, while the Spaniards gave no quarter to rebels, confiscated their property in cold blood and murdered their families.

THE FIRST SUNDAY IN LENT.

At the beginning of this solemn season of mourning and fasting the author of evil is brought before the Church in the most malignant type that can possibly be imagined to exist in a being who began his career of sin by defying the Omnipotent. The account we have of the temptation of Christ is so full of teaching that it contains an unusually large number of lessons of the highest consequence. Among other matters it teaches most emphatically the real personality of the spirit of darkness, the contriver of all mischief—that is, if a personal being exists anywhere. The entire freeness of the human nature of our blessed Lord is likewise a fact that is recognized and indeed involved in the very nature of a temptation of any kind. The perfect sympathy of the Lord Jesus with the nature of man is also taught us for our encouragement in the trials and temptations through which we are called to pass. As the Author of a new spiritual nature which was to take the place of that lost by Adam. He submitted to a trial in some respects similar to that by which Adam fell; and that we might have confidence in His perfect sympathy with us who are exposed to the assaults of the evil one, "He was tempted like as we are." The three forms the temptation assumed are representative of all the temptations to the force of which we ourselves can be subjected. "Command these stones that they be made bread" was only another form of the temptation addressed to the senses of our first parents when they were invited to eat the fruit of the tree of the Knowledge of good and evil; and in this primary temptation all other sensuous temptations are included. But He who fed five thousand by a miracle, after one day's fasting, will not work a miracle to feed Himself after a fast of forty days; nor in the fulness of His sympathy with human nature will He consent to rise above its proper level in His struggle with the enemy; because His time is not yet come. "If Thou be the Son of God, cast Thyself down," was somewhat parallel to the intellectual temptation set before our first parents, "Ye shall be as gods;" and in the case of the Saviour, had it been yielded to, it would have been a premature and unnecessary display of the Divine Power which in all its fulness dwelt bodily in Him. The substance of the temptation was, Can God do this? and the proper answer was promptly given, "Thou shalt not tempt the Lord thy God."

"All these will I give thee," finds its counterpart in the promise made to our first parents, considered as coming not in the order of God's will and purposes, but as coming from the author of all moral evil.

These three forms of temptation then are comprehensive types of all the forms in which the spirit of man can be addressed in order to lead him into sin—types equally comprehensive of all the tempter claims to promise—the flesh, the world, and the devil as inciting us to attempt to go beyond the will of God. The account is strictly in keeping with the aspect of sin brought before us in the fall of the first Adam as it details the victory accomplished by the second Adam. And as we acknowledge ourselves to be sinners through our derivation from the one, so we offer our humble petition to the other. "By Thy temptation, good Lord deliver us."

Another purpose accomplished was furnishing an example of resistance to evil; but perhaps the most important object of the Temptation was to show the absolute freedom from sin in the man Christ Jesus. Unless He had been perfectly sinless he could not have atoned for the sins of others. He would have been no Mediator between God and man, no High Priest of the human race. It has been objected that a real and proper temptation must imply a measure of sympathy, however small, with evil, and that this sympathy is incompatible with perfect sinlessness. According to this objection, either Jesus was not really tempted, in which case He would fail as an example, and all the important objects to have been accomplished by His temptation would be wanting; or the reality of His temptation is fatal to His absolute sinfulness. The objection makes no distinction between actual sympathy with evil and the mere possibility that such sympathy may at a future time be produced in a mind which does not now possess it. And such a distinction is clearly necessary in a correct estimate of the subject. That the dilemma would not have been admitted by the apostolic writers is plain from such a statement as that in the Epistle to the Hebrews that He was "in all points tempted like as we are, yet without sin." Temptation may be considered to be the exercise of an influence by which a personal being on his probation may receive an impulse in the direction of evil. That influence may evidently be an evil inclination in one's own self; it may be a motive presented from without. The former of these, a corrupt inclination, was, we contend, impossible in the case of the Saviour. The motive from without would become a real temptation by making a place for itself in thought or imagination. And an impression upon thought, imagination or sense is quite possible; indeed it may be a deep impression, while yet it may be short of producing a distinct determination of the will towards evil. And it can only be when a decided determination of the will towards evil is accomplished that sinlessness is shown not to exist by the presence of the temptation. As long as the will is not really an accomplice, the impressions of the tempter upon either our intellectual or our sentient life do not touch the moral being himself.

And whether we examine the various arts employed by the tempter in the wilderness with their effect upon Jesus Christ, or the mysterious temptations to which He was exposed in the awful struggle of Gethsemane, it is evident that, deep as was the impression in each case, as well as the reality of the trial, in each case also the will of the Saviour preserved an unvarying attitude of resistance—in the one case to external solicitations from the devil, in the other to any departure from the will of His Father in internal shrinking from suffering. The reality of the trial is no less certain than that it was passed through without the slightest taint of sin.

TRINITY COLLEGE.

IN the minds of those of us who can look back over the history of twenty-six years or more, the heading of this article will awaken many and very varied emotions. We can recall the long and bitter struggle which issued in the robbing of King's College—founded by the efforts of Bishop Strachan—of every vestige of religious teaching, and transforming it into the purely secular institution known now as University College. We can remember too how our dauntless Bishop—seeing the result of half a lifetime's toil swept away in a moment—stirred the heart of the whole Canadian Church by his call to come to the help of the Lord against the mighty. We can recall the eager hopes and great expectations with which Trinity College began its career, the overflowing enthusiasm of its first convocation, when in the space of half an hour the Public Scholarship in honor of the 50th year of its founder's ministry was subscribed. We can think with satisfaction upon the growing confidence in the College and its steadily increasing prosperity during the first seven years of its existence, in spite of the unbending opposition of those who were without, and the contemptuous indifference of a few worldly minded, practical members who were within. Then we have thought with sorrow and humiliation of the house divided against itself—of the open opposition within, and then of the misrepresentation and calumny, the strife, and bitterness, which from this beginning has spread itself over the Canadian Church.

Trinity College beset and assailed by foes without, and by enemies or half-hearted friends within, has had a long and bitter struggle to maintain. But thank God the turn in the long road has at length been reached. The number of students is steadily and rapidly increasing. The College is financially in so prosperous a condition that no length of siege can again imperil its existence. The public are feeling—in spite of the unprovoked and of late often expressed success of the friends of the Toronto University—that her standard is higher and her teaching more thorough than that of her boastful rival; and what is of far more importance, that she has about her those refining and sanctifying influences which impart to the great majority of her *Alumni* principles of honesty, honor, and Christian bearing.

We have therefore not a shadow of doubt that a growing prosperity is assured to the College for the future, if only she stands firmly by those principles, for the maintenance of which she was established, and be not allured by promises or driven by threats from that honest adherence to the principles of the Church of England which has marked her career during the good report and evil report of the past.

But here, we are told, there is pressing danger at the present moment. It was always intended to increase the number of Professors and Lecturers as soon as the funds of the college would permit it; and now when this position has at last been attained, the very men who withheld all support from—if they did not openly oppose—Bishop Strachan in his arduous effort—who organized themselves into open opposition—these men, we are informed—without having contributed, in any appreciable way, to the endowment of Trinity College—without offering to make any provision for the maintenance of additional Professors—are clamoring for the right to select Professors in the interest of their faction, and who shall carry into the college halls the strife they are laboring to sow in this diocese and throughout the Church.

We can hardly think it possible that this demand will be even listened to by the authorities of the college. But if it should, we would remind that body that two years ago, when the classical Professorship became vacant, the same clamor was raised; and it was publicly stated that if a man of what they call "evangelical views" were appointed they would be satisfied; and that although the present occupant of that chair was absolutely their nominee, they yet not only have not given their confidence and co-operation to the college, but have simply ignored the existence of Professor Maddock, and have rather increased than diminished their opposition; so that it is plain to everybody, who does not wilfully close his eyes, that as in the Synod, so here, nothing will satisfy or even conciliate them but the absolute ascendancy of Calvinistic Theology and Puritanical influence.

We would also take the liberty of reminding the authorities of the college that there are friends to be considered as well as foes to be conciliated, and that any betrayal of the Catholic faith with which they are put in trust, for the sake of what is called peace, will alienate far more valuable support than it can possibly conciliate. At all events any overtures for compromise ought to come from those who are dissatisfied, and they ought to be required to state clearly what they require, and what support they are prepared to give if their wishes are considered and acted upon.

CHURCH MUSIC.

THE festival of the *Conversion of St. Paul* was celebrated in St. Paul's Cathedral, London, England, on Friday the 25th January. The chief features of this special service, which mark such occasions, were carried

out. There was the surpliced choir some 400 strong; the full orchestra, also surpliced, that obeys the baton of Dr. Stainer, and the Anthem selected from Mendelssohn's first Oratorio. The arrangements were in all respects more efficient than heretofore, while the increasing interest taken in St. Paul's Day at St. Paul's Cathedral was proved by a congregation that literally filled every available part of the huge edifice. The musical critic has, in strict truth, little to do with these magnificent acts of worship. If he be a musician, as he ought, he must rejoice to see the Church of old the repository and guardian of art and science, once more setting before her children in the fullest manner that which is noble and refined. But, after all, a solemn act of worship is not an exhibition, nor can it be decent for one man to find fault with the mode in which another approaches the Divinity. We decline therefore to deal with the service of the 25th from a critical point of view. Enough if we act the part of an historian, simply premising that no musical function in the Reformed Church of England was ever more worthy of its high object or more satisfactory to those who think that what is done to the praise and glory of God should be the very best within the power of the doer.

The form of prayer, &c., was the ordinary evening service of the Church, and as there was no sermon, the special features were entirely musical. They began with a series of organ voluntaries, ably played by Mr. Martin, assistant organist of the Cathedral, while the orchestra, choir and clergy were taking their seats. The voluntaries were followed by the overture to "St. Paul," performed under the direction of Dr. Stainer, who in surplice and hood, occupied a conspicuous position eastward of the lectern. The effect of the full orchestra, without the organ was admirable, the acoustic qualities of the building allowing every detail to be heard. The service used on this occasion was one written by Mr. G. C. Martin, and was given with orchestral as well as organ accompaniment, and is distinguished by many passages of very high musical interest. Indeed it deserves to rank among the best illustrations of the talent now commanded by our church. The selection from "St. Paul" performed in this place usually assigned to the Anthem, began with the journey to Damascus, and comprised the whole scene of the Conversion, followed by the setting apart of Barnabas and Paul, the leave-taking at Ephesus, and the final ascription of praise and thanksgiving. In these portions of the Oratorio, are some of its rarest gems, "Rise up, arise," "O God, have mercy," "O great is the depth," "Now we are ambassadors," "How lovely are the messengers," "Be thou faithful unto death," and others. All were worthily rendered. That the congregation listened with reverence need not be said. Dr. Stainer may be congratulated upon the happy result of his labours, and all who assisted him upon the way in which a noble and pious task was discharged.

OBITUARY.

EDWARD BINNEY.

THERE was deep regret in the city of Halifax, when it was learned that Edward Binney, Esq., was dead. The lamented gentleman died at midnight on Sunday the 23rd ult., after an illness of several weeks' duration.

Mr. Binney, who was for many years Collector of Her Majesty's Customs in the city, was the son of the late Hon. Hibbert Newton Binney, and grandson of the Hon. Jonathan Binney, who was a native of Hull, a small village near Boston, and who came to the Province very soon after the settlement of Halifax, was elected a member of the House of Assembly, in July, 1761, and was appointed to the Council by Governor Wilmot in November, 1764. He had a somewhat numerous family, the Rev. Hibbert Binney, D.C.L., Rector of Newbury, Berks, England, being the eldest son (and father of the present Lord Bishop of Nova Scotia) and Edward, the youngest. Of the brothers, one, Lieut. John Binney, R. N., of the Mail packet brig "Starr," was swept from the deck of his vessel along with eleven of his seamen, and lost in the waves; to whose memory a mural tablet was put in St. Paul's Church.

Mr. Binney, when quite a youth went into his father's office as clerk and there remained until a change took place in the mode of appointing officers to the Public Departments. During the time he discharged the subordinate duties devolving upon him in his situation, he won the esteem of the mercantile community by his urbanity, his punctuality, and his correctness; and when the exigencies of the public service rendered it necessary for him to retire, there was an almost universal expression of regret. For a short period he served in the Custom House, under the late Hon. T. N. Jeffery, who entertained a great regard for him; and in a few years more, when the Collectorships of Excise and Customs were merged into one, he was appointed to be head. Wonderfully accurate, and exceedingly systematic, if he sometimes taxed the patience of those who were brought in contact with him, he never plunged them into mistakes. It is said that the most careful accountant in the banks could never find him in error. But it was not only in his office as a public servant that he was known and respected. He was one of the most generous benefactors that has adorned his country. His gifts were as numerous as they were large. Churches, benevolent institutions, the sick, the poor, the aged, and the distressed in every form, were the recipients of his bounty. So cheerfully and so abundantly did he give, that applicants left his house with feelings not alone of deep gratitude, but unfeigned surprise at such glad response to their request. We could mention many a case that would excite feelings of wonder at the largeness of his liberality, but we need only refer to the periodicals of the last few years as proof of our statement. The last public office which he held was that of Church Warden of St. Paul's, the duties of which afforded him the greatest pleasure.

The funeral of this sincerely lamented gen-

tleman was the most imposing, perhaps, that has been witnessed since that of the late Lieut. Governor Howe. The cortege moved away from South Street shortly after four o'clock, in the following order:

Active and Honorary Members of St. George's Society.

THE HEARSE.

With Rev. Dr. McCawley, the Stipendiary Magistrate, John Silver, Esq., and B. G. Gray, Esq., as Pall bearers.

Mourners.

Boys of Industrial School,
Boys of Orphans' Home,
Vestry of St. Paul's
Officials of the Custom House,
Clergy of Church of England.

Following these was a long train of citizens, of all classes, including His Honor the Lieutenant Governor, the Judges, Members of Parliament, &c. The remains were taken to St. Paul's Church, which was filled by representatives of all classes—the rich, whose pleasures the deceased had shared, and the poor, whose sorrows he had lightened. The solemn service for the dead was read by the Rev. G. W. Hill, the choir chanting the anthem

"Blessed are the dead who die in the Lord."

The services were concluded by the choir singing the 335th hymn,

"Days and moments quickly fly."

As when the remains were taken in, a solemn march was played on the organ as they were taken out. The procession reformed, and proceeded to Camp Hill Cemetery, where the Rev. Mr. Hill again officiated.

OBITUARY.

ON the 6th inst., at the residence of her son Joseph, Colored Settlement, Weymouth Falls, Digby Co., N. S., Mrs. Catherine Jarvis, aged 110 years. This venerable woman was born in slavery before the Declaration of American Independence. Her master, who was a Loyalist, brought her to Shelburne, when he removed to Nova Scotia, about 1788. A large portion of her life was subsequently spent in Yarmouth; but, during the last 25 years, she resided with her youngest son living, now himself 65 years of age. Until a year ago, Mrs. Jarvis was able to walk about with the help of two sticks. Her eyesight, memory, and intelligence, were very remarkable at so great an age. Peacefully and quietly she sank into rest, having enjoyed the respect and esteem of all her friends and neighbours. It could not be said of her "the sinner being a hundred years old, shall be accursed"; for she truly loved her "Heavenly Father," and frequent were her expressions of praise and thankfulness for the many mercies received during her long protracted pilgrimage. She was also very grateful for the visits of her pastor, and found great comfort and refreshment in partaking of the precious memorials of the Lord's death. It is interesting to add that the grandson of her former master, now of New York, sent an annual remittance for her special benefit, and intimated that, whenever she departed hence, he wished her interred at his own expense.

PARISH WORK.

VISITING.

(Continued).

VARIOUS opinions have been expressed upon the subject of visiting. For myself, I am inclined to doubt the permanent advantage of the system as it is worked in some parishes. Though it is true that "a house-going Parson makes a Church-going people," yet such visits carried to excess may encroach upon the time which should be spent "in reading the Holy Scriptures, and such studies as help to the knowledge of the same;" and, as a consequence, the deliverances of the pulpit are far short of what they should, and otherwise would be. And to too many the description of Sidney Smith will apply, "the great object of" the "sermons is to hazard nothing: their characteristic is, decent debility."

Such a course of visiting, as is the custom in many parishes, makes a serious inroad upon very valuable time, and to meet the demands of other work the energies and strength are frequently taxed beyond their powers.

If the "Pastor should neither wear out nor rust out, but last out," he must husband his powers and be careful lest one department exacts more than is its due, to the consequent injury of the others. Much time can be gained by enlisting the assistance, where obtainable, of lay agency, as District Visitors, through whom the clergyman would be made acquainted speedily with cases of sickness or distress, and the parish divided into wards or districts, would always be under careful and beneficial supervision. Thus would the Pastor find work for others as well as himself, and there would be fewer drones in the hive. A more general and tangible missionary spirit could also be aroused and maintained by such assistance. The parish should not encroach upon the study, nor the study absorb the time of the parish.

In all visiting, care should be taken to obtain a word apart with each member of the family, and thus a spiritual diagnosis of their case be arrived at. Whilst every faithful pastor is ready to take advantage of opportunities for reading the word of God and praying with his people, yet to make such the rule at every visit is not, I think, expedient—it tends to turn the visit into a service, and the clergyman into a mere praying machine—bringing, in a sense, and not the correct one—the Church into the house instead of taking the family to the Church. Where there have been special Providential dealings, sickness, death of relatives, great and unlooked-for blessings vouchsafed, and the heart is softened and the spirit stirred, then the occasion should be gladly taken advantage of to draw near to God in the language of supplication or thanksgiving. As he proclaims at the couch of the sick or the dying, the glorious message of salvation, and points to Calvary's Cross with the assurance of pardon through His blood to the repentant sinner, and the prayer arises that "after departure hence in peace, and in Thy favour, the soul may be received into Thine everlasting

ing kingdom, through the merits and mediation of Jesus Christ, Thine only Son our Lord Saviour," then such a visit is indeed blessed, and of him may be said, —

"Beside the bed where parting life was laid,
And sorrow, shame, and guilt, by turns dismayed,
The Reverend Pastor stood; at his control
Despair and anguish fled the guilty soul:
Comfort came down, the trembling wretch to raise,
And his last feeble accents whispered praise."

We have frequently to regret the lack of knowledge in our people on simple matters of religion, but for this we are ourselves, I think, to blame. We appear to forget that at the end of the Catechism the Rubric states that "the Curate of every parish shall *diligently*, upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him as he shall think convenient, in some part of the Catechism," but no Rubric is given providing for a "Sermon or Homily," at evening service, as is the case in the morning. We have, however, adopted a sermon at *every* Service, and thrust out the Catechising. In a charge delivered by Archdeacon Bayley, quoted by Bishop Jebb in his *Pastoral Instructions*, the following forcible passage occurs: "By catechising, under heaven, was planted the Apostolic Church; by catechising, the sound of the Gospel was sent forth into all lands: it was a chief instrument of preserving Catholicity throughout Christendom and of establishing the reformation in England: it has always been the vital spirit of education, milk to the babe, and strong meat to the youth; a main preventive of inidelity and enthusiasm: a guide at once, and a measure of morality and virtue. Do the times, then no longer require it? Far other is the case. Much of that ignorant impatience of discipline; that ever-learning and never being able to come to the knowlege of the truth; that heartless indifference, which usurps the name of liberty; and that licentiousness of self-will, which marks the latter days as it disgraced the worst period, perhaps, of our annals,—much of all this, as well as of viciousness of life, and of error in religion, is owing to ungroundedness in the points of the Catechism."

Bishop Hall says, "The most usefull of all preaching is catechetical; this being the grounds, the other raiseth the walls and rooff; this informes the judgement, that stirres up the affections."

By such a system will the young be guarded from the misapplication of names, and terms, and expressions, to learn that they are "confined both in their own original import, and by authoritative declarations, the most express and uniform, to the strictly hierarchical Church as a visible and incorporated polity, and imply, by infallible consequence, that it is the interest, no less than the duty, of each individual christian to adhere to the fellowship, to study the movement and, with all possible diligence, to trace the very footsteps of this heaven-directed society in order that he may walk in its light, gain instruction from its movements, and derive animation from its influence." He will be convinced that in the Church, of

which we are members, "we," to use the words of Bishop Jewell, "are come, as neere as we possibly could, to the Church of the Apostles, and of the old Catholike Bishops and fathers; and have directed, according to their customs and ordinances, not only our doctrine, but also the sacraments and the forme of common prayer." And with Bishop Hall, in the "*Concio ad Clerum*," "He that hath willingly subscribed to the Word of God, attested in the everlasting Scriptures; to all the primitive creeds; to the four general councils; to the common judgment of the fathers, for six hundred years after Christ, (which we, of our reformation, religiously profess to do); this man may possibly err in trifles, but he cannot be an heretic." Whilst you will have incidentally the best opportunity afforded for advancing all necessary proofs to establish the fact by quotations from the primitive Fathers, that our Church, in her services and institutions, is acting in accordance with the practice of antiquity, whilst dissent is alike modern, and unauthorized, and contrary to earlier and purer ages.

Upon the arrangement of our time I will not venture to speak, as that must depend upon special and particular circumstances to which no general rule can be applied. But, in conclusion, I would earnestly call attention to the state of the age in which we live, which demands from us an amount of study which cannot be dispensed with if we regard our duty to ourselves or our parishoners.

The advantage of a learned clergy is too evident to demand proof on my part, whilst the evils of an ignorant clergy have been sadly forced upon the attention of the world in former times and even now in some parts of Christendom.

If the Minister would hold his own he must truly be "thoroughly furnished" and "able to bring things new and old out of his treasures." As the leader and teacher he must be the possessor of a well-stored mind, nor must he imagine that the studies which were necessary for his admission to Orders, can be thrown aside when those Orders are obtained. Unless the mind be kept supplied with fresh material a mental and spiritual bankruptey will ere long be the result.

St. Basil, in his XXIV. *Homily*, thus speaks of the necessity of study—and the words are as applicable for this age as if they had been penned for us. "A conflict lies before us, the greatest of all conflicts; for which, by all possible exertion, we must prepare our minds. We must be conversant with poets, and orators, and rhetoricians, and all manner of persons, from whom we may derive assistance in the cultivation of the soul. As dyers, therefore, first prepare their cloth with certain medicaments, and then superinduce the purple, or whatever color they desire; so we, if it be our wish to retain indelible the lustre of eternal beauty, must first initiate ourselves in those external studies, and then approach the sacred mysteries of revealed truth. In this manner, as persons inure themselves to behold the sun, by first beholding its reflections on the waters, we shall also be enabled to lift up our eyes unto the fountain of spiritual light."

If "the clergyman has need to be prepared for all the contingencies that may happen to all men;" if "his range of necessary thought is co-extended with the wants, the weaknesses, the pursuits, the occupations, the doubts, the difficulties, the perversities, the scruples, of the whole flock of Christ," then "he is not at liberty to account any one human concern foreign from his affection and care. With him it rests to warn the unruly, to comfort the feeble-minded, to support the weak, and to be patient unto all. These offices, which angels might covet, to us it is given to fulfil; and we shall find it utterly impracticable to fulfil them, I will not say as we ought, but to discharge them in any tolerable degree, without constant, devout and humble meditation and prayerful study."

Some appear to hold the opinion that they are "at liberty to read little provided they work much." "But such was not the opinion of St. Paul in his counsels to Timothy. It is not the judgment of our Church, the dictate of common sense, nor the testimony of experience; for who have been the most exemplary, the most indefatigable, of our parish priests? Who, but our Hookers, our Hammonds, our Pococks, our Beveridges and our Bulls? Men, of whom it has been truly said that their speculative knowledge, which gave light to the most dark and difficult subjects, was eclipsed by the more dazzling lustre of their practice; men, who come forth from the recesses of their well-stored libraries, and from the devout retirement of their closets, like angels on missions of mercy, conveying light, and love, and consolation, to the cottages of the poor, to the chambers of the aged and decrepid, to the bed-sides of the sick and dying, and to the tender conscience, the wounded spirit, the broken and the contrite heart. Be these, then, our models: and we shall come to know and rest assured, that the calling of a Christian Minister is not merely to work *much*, but to work *well*; not merely to exercise the body in a routine of outward services, but to come into the scene of action, with a full mind and a purified heart; a mind, stored with solid, edifying knowledge: a heart, purified through prayer, and through the word of God."

The present learned Bishop of Lincoln in his *Appendix to Addresses*—on the subject of the studies of the Clergy, writes with his usual force and clearness. He says that where the Apostolic precept to "give attendance to reading, to exhortation, to doctrines" is neglected "the teaching from the pulpit is apt to become meagre and jejune, or it spends itself in passionate appeals, which excite the emotions of the hearers for a few moments, and it does little to convince their reason, or to refute popular error, and to confirm them in the faith, and to build them up on the solid foundation of Christian doctrine and practice." Especially does the duty of constant study force itself upon us "in an age like the present, of eager inquiry, restless speculation, philosophical scepticism, bold unbelief, and a consequent licentiousness in religion, morals, and politics."

MR. MACLAGAN'S SERMON.

WE reprint with much pleasure a sermon lately preached by the Rev. W. D. Maclagan, on "The Position and prospects of the Church of England" which has been kindly forwarded to us by the Right Reverend the Metropolitan, with a request that it be inserted in the DOMINION CHURCHMAN. We quite agree with his Lordship that it "contains most excellent and timely counsel."

To CORRESPONDENTS.—A number of communications have to be held over from want of space.

THE POSITION AND PROSPECTS OF THE CHURCH OF ENGLAND.

By THE REV. W. D. MACLAGAN.

SERMON PREACHED IN THE PARISH CHURCH, KENSINGTON, ON SUNDAY MORNING, JULY 22ND, 1877.

"Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."—St. JOHN XV. 2.

I have promised, my friends, to speak to you this morning upon the position and the prospects of the Church of England. The subject is one always deeply interesting to us as members of that Church, but I think you will feel with me that in these days it has acquired a very special prominence. It is no longer, as it once was, interesting to Churchmen only, but has become in an unprecedented manner, so to speak, public property. It is the subject of discussion in every newspaper, at every dinner table, at every public meeting connected with the Church, in gatherings of Bishops and conferences of Clergy; this one question is continually brought before us as to the position and the prospects of that branch of Christ's Catholic Church established in our land.

And I desire to speak of it to you this morning not as to partisans, or in a spirit of controversy, still less as to those who are indifferent about it, but rather believing that you will be willing calmly to consider the origin, the nature, and, as far as God may reveal it to us, the purpose of those trials through which we are now passing. Above all I ask you to endeavour to look at it in the light of God Himself, to rise above the atmosphere of strife and dissension, to ask yourselves the question: What is God doing with us? What is God's purpose concerning us? and to see in God's dealings with our Church the fulfilment of our Master's promise in our text, "Every branch in Me that beareth fruit, He purgeth it, that it may bring forth more fruit."

Had time permitted I should have asked you to recall with me some of the more striking features in the early history of our Church, both before and after the time of the blessed Reformation; but I pass at once to consider in what condition the Church was found at the opening of the present century, simply referring to previous times as far as it may be necessary to cast a light upon our present position.

The last century closed upon the Church, as you will remember, with times of coldness and deadness all around. On the one hand there was the leaven of Antinomianism, where men had in ignorance perverted God's truth; on the other hand, Socinianism, where men had constructed for themselves an unspiritual religion brought down to the level of the world. But within the Church there still survived on the one hand the puritanism of the past day which had so largely leavened it during the time of the Commonwealth, and which remained when those who held the livings of the Church at that time conformed to the Church at the Restoration, and on the other hand what we may call the party of Church principles, those two great divisions of thought and of feeling which exist in the Church up to the present day. Then came, in God's great mercy, that great revival of religion which, from the beginning of this century, with more or less of interruption, and under varying phases, has continued to the present hour. The movement initiated by Wesley and his friends had left behind it the fruit of a multiplication of

dissenting bodies; for whether through want of wisdom and self-control on the part of the leaders of that movement, or whether from unwisdom in the Church in dealing with it, it so fell out, as you all know, that that which sprung up in the bosom of the Church eventually led to the formation of bodies ranged in antagonism against it. But God in His great love stirred up once more within the Church itself a great revival of spiritual life, and as I would wish you to observe, in a remarkable order and under a threefold aspect. First of all there came the great Evangelical movement, as it is called, to which the Church of England owes so much under God, a debt of gratitude which we can never over estimate, and the fruits of which remain with us as fruits of blessing up to the present hour. Then later on, that movement which we connect especially with Oxford; and which, as the former may be said to have been the revival of Evangelical truth—was in its day the revival of Apostolic order. Last of all in our own day another movement has sprung up throughout the length and breadth of the Church of England, which I would wish to characterise as the revival of worship. I said I should ask you to observe the remarkable order in which God has thus dealt with His Church. First of all, He revived the great doctrines of the Gospel, lifting up again, in midst of a slumbering world, the Cross of Jesus Christ, and pointing every sinful soul to that as the source of its salvation. This, if we may so speak, came naturally first in order, because it lies at the root of all. In vain our Apostolic order, or most reverent worship, unless it be built on the foundation of Evangelical truth. But when God had carried on His work so far, then came in fitting order the revival of what we may call the more distinctive principles of Church teaching, such as were made the subject of the movement which sprung up at Oxford some forty years ago. And then again in our own day the deeper reverence and earnestness, the multiplied services, the frequent Communion, the greater faithfulness to primitive practice, as well as to primitive truth, to crown God's work in the revival of our dear Church of England.

The first revival centered round the doctrine of forgiveness, that starting-point of all spiritual life, and recalled men to the knowledge of the truth as it is in Jesus, proclaiming Him as the only Saviour of sinners, and His precious blood as the only power that can cleanse away sin. But in the second, the Church was taught to see, in all its ministries and its ordinances, the means by which God works out in the awakened, the forgiven soul, the purpose of His love, so that as the first movement belonged especially to the way of peace, so the second was rather concerned with the way of holiness, the working out and development of that spiritual life in the church and in the individual soul which has its origin in the Cross of Christ. But wherever these are at work in the heart—the sense of forgiveness and the longing for holiness—there will always spring up a desire for worship and so the revival of worship followed fitly—if we may say so with reference to God's dealings—the revival of Evangelical truth and Apostolic order.

It is true indeed that each of these movements was characterised by extravagances and excesses such as are apparently inseparable from all religious revivals, while at the same time they took place in an age of ever deepening intellectual activity and earnestness, intensifying feeling and weakening self-control, and resulting in bitter antagonism between two great parties which always have existed and always will exist in the Church of Christ, of which we may find traces in Apostolic days, and perhaps among the Apostles themselves; two great schools, which may be characterised for a moment by the words subjective and objective, the one more concerned with the inner workings of the spiritual life as the individual feels them going on within him, and the other with those great truths upon which the soul looks forth from its inner darkness and finds in them its light and life. Now, all true religion must include both these. In every one of us there must be in some degree these two aspects of the religious life, and as one or the other predominates within us, according to the individual characteristics of the soul, so shall we be tempted to range ourselves on one side or the

other—to attach ourselves to one or the other of these great parties which exist in the Church of Christ.

But to hurry on to the present day. We know how this antagonism has at last culminated in the prosecutions which have occupied such a large share of public attention during the last few years, and those decisions of the highest courts of the realm which have been so much agitating men's minds within the last few months. Now, I have not a word to say with respect either to the motives which have prompted these prosecutions, or the individuals against whom the prosecutions have been directed. I believe in our calmer moments we shall be free to admit there may have been wrong on both sides, and that more patience, calmness, and self-restraint on one side or the other might have saved us, if God willed, from some of the troubles which we are now experiencing. Happily, my brethren—and I must pause for a moment to remind you of this—these prosecutions, these decisions, in no way affect us as a congregation. I believe that our worship is not only in full accordance with the spirit of the Church, but absolutely within the letter of its law. I know of no point at this present moment in the service or arrangements of this church which could by any possibility be supposed to be open to attack; but this I am bound to say, and rejoice to say, that if there were, I should be ready for my part, as I have always been, to submit myself at once to the judgment of my own Bishop as speaking to me the voice of the Catholic Church, and even if he were wrong—as I suppose Bishops may sometimes be wrong—the responsibility would rest where it ought to do, upon him as my spiritual father in God.

But to return to the differences which divide us one from another as members of the same Church. I have said that these will always exist, excepting indeed where they are stifled and suppressed as they are by the Church of Rome, in order to give ground to the empty boast of unity. You may silence a voice and then boast of its harmony with your own, because that voice has ceased to make itself heard. But although Truth is one, yet wherever Truth is really received into the heart, and if I may so say assimilated, it will necessarily take its colouring and characteristics from the individual soul. It may indeed retain its uniformity where it is only accepted, but not really received; but wherever there is life there will always be diversity and always in some degree a lack of uniformity. It is only in dead matter that perfect uniformity can be secured. You may make two posts exactly the same, but you cannot grow two trees alike. Wherever life is present there diversity will be found. Therefore these dissensions of ours are in some sense a sign of life, and therefore in some degree even a matter of thankfulness. The condition of the Catholic Church will always be inward unity without outward uniformity, not as in the Church of Rome, outward uniformity without inward unity.

But this diversity must have its limits. There must be some restraining power in order to maintain the harmony of the body in which these diversities are found. And there must be willingness on all sides to submit to this restraint; to sacrifice personal predilections for the general good; to "obey them that have the rule over us," and to "submit ourselves to their godly judgments."

But what are really the great questions, let us ask, which are causing this diversity and this dissension within the Church? They may almost be reduced to two. One of them related to the great doctrines respecting forgiveness which were connected with the first stage of the revival of the Church in this century, and the other, more immediately bearing upon that growth in holiness which was especially the object of the second movement—I mean the doctrines of Private Confession and of the real Presence in the Blessed Sacrament. Now, I have no intention to speak to you at any great length about these questions, because you know I have spoken as far as I thought it needful to do so in days gone by, but I want you to observe that all other questions which are disputed and discussed amongst us, such as vestments, and lights, and the position of the celebrant, are either dependant upon these, or are absolutely trivial and unimportant compared with

the great realities of the spiritual life and the momentous work which the Church of Christ has to do in these days in which we live. I may say for myself, it is almost inconceivable to me how men can discuss and dispute about the form of a surplice or the colour of a stole, when they have only to walk out into the streets to see the mass of infidelity and profligacy abounding around us and the multitude of souls who have never learnt to know Christ and never aroused themselves to seek Him, and whom it is our duty and privilege to show how they may find their rest in Jesus Christ their only Saviour. Therefore, passing by these things and all others which belong to them and circle round them, let us confine ourselves to these central points of doctrine—that of Auricular confession, as it is called, and the Real Presence in the Sacrament of Christ's Body and Blood; and I desire to speak with the utmost carefulness and soberness on both these subjects.

And, first, as regards the practice of Confession: May I say to you briefly, as I have said more at length on a former occasion, that although I look upon myself as infinitely inferior in wisdom and in grace to many of those who differ from me, yet for my own part I have never been able to see that such a practice has any foundation in the Word of God or in the teaching and the customs of the Primitive Church. And I believe further, from experience which I have had among those who have subjected themselves to this kind of discipline, that in a large number of instances—I will not exaggerate and say in all, but in a large number of instances—it is certainly detrimental to the healthy tone of the spiritual life. I do not forget or deny that both within our own Church and within the Church of Rome most saintly lives have been developed and built up under this guidance, but I say, as a rule, as far as my experience goes, it is detrimental and weakening to the spiritual life, besides having no sure and certain warrant of Holy Scripture. And I rejoice in so far as my own ministry amongst you and elsewhere is concerned, in so far as I have been able to bring out of this bondage, for so I am constrained to regard it, to bring out of this bondage some who had long lived under it, and I believe some who hear me to-day. The provision made by the Church of England, upon which this practice is generally supposed to rest, appears to me, and I think will appear to every unprejudiced mind, to be evidently exceptional. It is provided only for two special cases—the cases of those who in preparation for the Holy Communion, having tried all other means and finding themselves still burdened with a weight of conscious guilt, of which they cannot be rid, are exhorted to come to a minister of Christ and to unburden their grief to him (and even here observe the caution in the words) that “by the ministry of God's Holy Word” they may receive the benefit of absolution and so come to the Holy Communion with a quiet conscience and a sure trust in the mercy of God. And the other, where a human being passing out of time into eternity is exhorted, if he feels his conscience troubled with any weighty matter, to make a similar unburdening of his heart to the minister of Christ. It is manifest, then, that this is not a provision for the development of the life of a healthy Christian, but only a loving provision to meet the necessities of the weak. And then I will ask you to observe what it is—not the forgiveness which can come from God alone, but it is the benefit of absolution. It is as our Church so wisely speaks, “the declaring and pronouncing to God's people, being penitent, the absolution and remission of their sins.” It is the minister of God's Word thus bringing home to the individual soul the message which is spoken to all, but which that soul in its weakness is unable to grasp for itself. It is the ambassador of the Sovereign speaking with the voice of authority to the trembling rebel, the amnesty proclaimed as free to all by the mercy of the King. But to speak of it as the Church of Rome does, and as some among ourselves have learnt to do in these days, as the normal way of forgiveness for the sinner, as the only way of pardon for the sins of the baptized, is to lay upon God's people a burden grievous to be borne, a yoke which neither our fathers nor we have been able to bear. The way of forgiveness for the sinner is still the way of the prodigal old—not “I will arise and go to my priest,” but

“I will arise and go to my Father.” It is indeed the blessed privilege of the minister of Christ to take the trembling sinner by the hand and to lead him to the foot of the Cross, but only that he may point him to the Cross itself as the sole fountain of merit and the only source of forgiveness, and to call upon him to hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.

And now as regards the second of the great questions which are dividing us in these days—I mean the nature and condition of Christ's presence in the blessed Sacrament. I know with what a desire to exalt and to add greater reverence to that blessed Sacrament much is intended which is taught in our days; how those who have learnt to present this mystery in the light of a local and almost material presence, are seeking thereby to deepen in the individual soul the sense of reverence and awe as it draws near to receive that crowning pledge of God's infinite love. Yet to my mind, I confess, so far from exalting, it tends almost—I would speak soberly—to degrade that Holy Sacrament by bringing it down from the high level of spiritual mystery to a mere material gift. I know how many differ from me on this point, and how they believe that unless we accept this special aspect of the mystery of Christ's presence, we are in some measure denying the words of our blessed Lord Himself. But see how our blessed Lord Himself has spoken of His words as being “spirit and life;” not less real but more real because they are spiritual and not material: above all in His own promise that, “He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.” As that indwelling of the soul in the Saviour is not a material but a most spiritual thing, so the blessing through which that indwelling comes must be in its measure spiritual and not material. And as connected with this question of the presence of our blessed Lord in the Sacrament observe at once the wisdom and the fearlessness of our Church. In the Consecration Prayer in our Communion Service, we are taught to pray that we, receiving “the creatures of bread and wine,” for such they remain to the end, may yet be “partakers of the body and blood of Christ;” receiving into our mouths the material symbol, yet partaking in our hearts of the spiritual blessing; and to endeavour to establish any local relation between these two so as to bring down the spiritual gift to the level of the material symbol, as is done wherever, for instance, fasting Communion is enforced as a duty, as though that which entered into our mouths had any actual and physical communication with that which enters into our hearts—I say those who thus deal with these heavenly mysteries seem to me (I would speak with all charity and soberness) to degrade rather than to exalt the blessed Sacrament of the body and blood of Christ. Our Church most clearly and unwaveringly and uncompromisingly declares the reality of that blessed presence in the Sacrament, ourselves dwelling in Christ and Christ in us, yet she carefully guards us against the error into which the weak faith ever tends to fall that the material symbol itself is transubstantiated, as the Church of Rome phrases it, into the actual and material body and blood of Christ.

My friends, such are the questions which are dividing men not only in one Church but many a time in one household, and bringing sorrow and trouble on every side of us. Is there no way out of them? Surely it cannot be hopeless. Only let all on every side be loyal, not to be shibboleths of his party, but to the teachings of the Church and the revelations of the Word of God; and the more we hold fast by these sources and channels of truth, the more we shall find our difficulties and dissensions and disputings vanish in the calm light and peace of God.

I have spoken of the present position of the Church and its difficulties. I would fain say a few words, but they must be few, with regard to its prospects. And first of all in relation to the world around us. Is that cry which is resounding on every side, “Down with it, down with it even to the ground,” is it to find its fulfilment in our days? God knoweth, and it is not for us to say; only if it be so, and there are many symptoms which would lead us to believe that sooner or later it may come, let us remember that it is only, so to speak, the accidents, the circumstances of the

Church which can be touched by any such attack as this; that the Church still remains as truly the Church of Christ, endued as fully with spiritual powers and spiritual privileges if it were disestablished to-morrow as it does to-day. If God should see fit to permit this change in our circumstances—for however unjust and injurious I can regard it as nothing more—I feel confident, and you will share my confidence, that God would rouse in His Church thus persecuted and despoiled a spirit of self-sacrifice such as would soon restore to the Church whatever power it might have lost in being robbed of the means with which He has entrusted us for the maintenance of His Church.

But again, looking to the future with respect to ourselves and not to the world around us, what is our hope? I firmly believe that beneath the surface of this contention and wrangling there is in these days in which we live—at this present hour—a wonderful drawing together of men of different parties, animated by the common love of our Lord, and by a common desire to devote themselves to His service. It was only a few days ago that it was my privilege and my happiness to be present at a gathering of the Clergy where men of most widely divergent opinions were gathered together, men whose names are known as the very leaders of one side or the other. After praying and communing together about the condition of the Church in most happy fellowship, though there were burning questions brought forward and more still in the background, one, whose name is well known, a great leader of his party, was at last constrained to say, “When we read of each other we think we are wild beasts, when we see each other we find we are brother Christians.” And I believe that by God's blessing this feeling is widening and deepening in our Church; and that this may be the “happy issue out of all our afflictions,” a deeper love to our Lord, resulting in a truer love one towards another.

Lastly, when we consider for a moment the wonderful increase of vitality and energy which the Church has manifested during the last twenty or thirty years; when we compare the state of our churches and our services, our congregations and our communicants, with what they were even a quarter of a century ago, it is impossible not to find, even in the presence of all our dissensions and difficulties, abundant cause for thanksgiving as well as for hope. Nay, these very difficulties and dissensions may be in themselves the means by which the Lord of the Church is working out the promise of our text, “Every branch in Me that beareth fruit He purgeth it, that it may bring forth more fruit.” Whether this purging shall be only the purging away of errors, or whether it will involve the removal of some who have embraced these errors we cannot say. But the promise is sure; there will be “more fruit”—more zeal and wisdom, more earnestness and faithfulness in the ministry of the Word and Sacraments, more power and preparedness in the Church for the work to which God has called her as the witness and the keeper of His Truth in this Land.

But let me say a few words further as to the remedies which are suggested for our present distress.

First of all there is what I may call the newspaper remedy, a remedy very popular in many circles. It is this: Eliminate the supernatural—remove from the Prayer Book every expression which would, as they say, foster superstition, remove all that is spiritual and mysterious, and leave us a plain, common-sense Prayer Book, and plain, common-sense service, and our difficulties will be at an end. And what all this mean? It means get rid of God—“Away with Him.” “This is the Heir, come let us kill Him, and the inheritance will be ours.” Let us get rid of this mysterious, this supernatural which is calling us to fix our hopes upon mysteries and unrealities; get rid of this, and all will be well. This is the world's remedy for the disorders of the Church. And what does it amount to? There are disorders and diseases in the body. You will effectually get rid of them by destroying its life; then disorder and disease will have no more place and no more power. And so get rid of the supernatural, get rid of God—“Away with Him, away with Him.” My friends, this remedy was tried some eighteen hundred years ago, with what we may call on the one hand awful success, and on the other hand

failure. You may indeed as a nation or as individuals drive God away from you; but you cannot get rid of Him; He still remains the greatest, the most mysterious, the most awful of all facts. You may personally profane the blessed Sacrament of the Body and Blood of Christ by not discerning the Lord's body; but you cannot deprive it, blessed be God, of its grace. You may come with an unbelieving, impenitent heart, and you shall go empty away; but you cannot rob your humble and penitent brother or sister kneeling at your side, of the fulness of the promised blessing—dwelling in Christ and Christ in us. So we may set aside that short and easy method of the world—the getting rid of the supernatural.

And, secondly, there is the remedy of the partisan on one side or the other. Bring everything down or up to the level of my view, which, of course, with every man is the right view; drive out of the Church everybody that does not agree with me, let the Low Churchman betake himself to Dissent and the Ritualist to Rome, and then we shall have peace. So men would make a solitude and call it peace.

But one remedy still remains, the old-fashioned remedy of the Word of God and the Holy Catholic Church, the trinity of graces upon which all Christian life is built up and strengthened—Faith, with its fruit of obedience; Hope, with its fruit of patience; Charity, with its fruit of humility, and upon this trinity of Christian graces I, for my part, would take my stand as the ground of hope; as the only remedy under God for the troubles and difficulties of the Church. A faith which, in the presence of the profoundest mysteries, can say, "Lord, I believe; help Thou my unbelief;" "That which I see not teach Thou me." A faith which brings forth the fruit of obedience to the Word of God, to the Church of Christ, and to all constituted authority; which does not assert itself as being the only wise; which does not take up a position of antagonism to all that differ from it; which in faithful obedience accepts the truth as it is in Jesus, stands in the old path and works in the old way. Again, a Hope which, when clouds are darkest, can still trust in Him who is the light and life of men; a hope which will enable us to take joyfully the spoiling of our goods should such a trial be in store for us, if men should deal with the Church as they dealt with her Lord, dividing His garment among them and casting lots for His vesture; a hope which, even were the Church in bondage to the powers of the world like Israel of old to the Pharashs of Egypt, even if all things should seem to be against us, might yet remember the precious word—the true "Joseph is yet alive, and He is Governor over all the land of Egypt." "The waves of the sea are mighty and rage horribly, but yet the Lord who dwelleth on high is mightier." "The Lord sitteth above the water-floods, and the Lord remaineth a King for ever." A Charity which, while it steadfastly maintains the Truth, and contends earnestly for the faith once delivered to the saints, yet learns to deal in a spirit of love with those who differ from them; which tries to see the point of view from which others are regarding the doctrine about which they differ; which tries to enter into the feelings and the difficulties of other men instead of sitting in judgment upon them and denouncing them; which tries to find out each little bit of truth, if it were only a little bit, because it is God's truth and precious, even though it be overlaid with mountains of error; to find the one grain in the midst of the chaff, and to rejoice over it; to think no evil and not be ready to believe evil, not to rejoice in iniquity, but to rejoice in the truth. Above all things I would exhort you, my friends, to put on this blessed Charity. Give up that calling of party names, give up that looking upon any brother for whom Christ died, with suspicion, with hatred, because he does not see the truth exactly as you see it. Hear continually speaking in your ears the words, "Sirs, ye are brethren; why strive ye one with another?" Be helpers of each other's faith and joy—abounding in prayer one for another: so shall charity triumph over strife, and difficulty and dissension vanish in the light of God.

My friends, long as I have detained you, much longer than I desired, I cannot close without one word of thankfulness to Almighty God for the peace and concord which have prevailed amongst

ourselves as a congregation ever since I had the happiness to be called to minister among you. It is true that from without we have been sometimes maligned and misrepresented—I as leading you, and you as following me; either from culpable ignorance or wilful malice men have spoken of us accusing words, which if it were not for their sinfulness would be simply ridiculous. But this should not disturb us. "If they have called the Master of the House Beelzebub, how much more they of His household?" God is my witness, that my endeavour has always been and my prayer that my ministry might be instrumental in bringing you to Christ, and that nothing should ever come between your souls and Him; that the Church and its ministries, all sermons and sacraments, all acts of worship and services of praise should have this one subject, to make Christ known to you, to make Christ dear to you, to make Him your very own.

But enough about ourselves; our thoughts today are for the Church of England—that branch of the Catholic Church which has been planted in our land, and which, as we trust, God purgeth that it may bring forth more fruit.

When the din and turmoil of this world shall be over, when its confusions and dissensions shall have passed away, when the waves and storms of this troublesome world shall have sunk into everlasting silence, then from the calm haven on the eternal shore we shall be enabled to look back with enlightened eyes and thankful hearts upon all the way through which the Lord our God has led us, through nights of doubt and sorrow into days of sunshine and peace; we shall see, as our Collect beautifully reminds us this morning, how God's never-failing providence has been ordering all things both in heaven and earth, putting away from us all hurtful things and giving those things which are profitable for us; how even our troubles and trials were overruled by Him for our highest good, wind and storm fulfilling His word: we shall see how our blessed Lord has been working out the promise of the text, "Every branch in Me that beareth fruit He purgeth, that it may bring forth more fruit;" and out of the depths of adoring hearts we shall sing in the words of the Apostle, "O! the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out! for of Him and through Him and to Him are all things, to whom be glory for ever and ever. Amen." *

*NOTE.—The Preacher intended to alter and to expand this Sermon before permitting its publication; but he has thought it better to allow it to be published as it stands, reserving for another occasion the expression of some further opinions upon the subject.

Diocesan Intelligence.

NEWFOUNDLAND.

The Rev. Llewellyn Jones, of Jesus' Coll., Cambridge, Vicar of Little Hereford, England, has accepted the Bishopric of Newfoundland. He is expected over here early in the summer.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WALTON.—The Rev. J. C. Cox has commenced fortnightly services at the outlying station of Cheverie.

MAHONE BAY.—The Rev. W. H. Snyder, for twenty-five years rector of this parish (except for a short interval when he removed to Granville), has been made the recipient of a testimonial from his flock in the shape of a handsome sleigh.

MACCAN AND SPRING HILL.—The Rev. E. H. Ball arrived in the "Circassian" after a very enjoyable visit to his native land.

CHESTER.—The Rev. A. Merkle has taken charge of this parish.

ST. MARGARETS HALL.—This excellent Church School for girls is likely to be removed to a more eligible position than Yarmouth, which is too far from the main line of travel.

ST. LUKE'S CHURCH ASSOCIATION.—A fairly large audience attended the entertainment of the association the other evening. The Rev. Mr. Abbott presided. The programme comprised an original paper by Robt. Sedgewick, Esq., entitled "The Breach of Promise Case." Readings and recitations by the Rev. Mr. Morrison, Dr. Trenaman and Mr. Vieth; piano solos by Miss L. Wyld and Mr. Grant, and a song by Capt. Clarkson.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

FREDERICTON.—A most enthusiastic and successful gathering took place in the City Hall on the evening of the 20th inst., to celebrate the second anniversary of the Fredericton Church of England Temperance Society. The meeting had been advertised to be held in the Temperance Hall, but owing to some misunderstanding it was found necessary to hold it in the latter place. This was fortunate for the Society, as it proved; for the Temperance Hall would not have contained the large number—nearly seven hundred—which thronged this splendid auditorium, of which the citizens of Fredericton have just reason to be proud.

The introductory address was delivered by the Rector of Fredericton, Rev. G. G. Roberts, who presided over the meeting. He referred to the past, present, and future of the flourishing Society of which he is the President. Amongst other statistical facts, he stated that about forty members had joined during the past year, and that the Society now numbers three hundred and fifty members. This announcement was received with hearty cheers from the audience. Only twelve members had broken the pledge, and all of these had been reclaimed. The President referred, also, in a happy and humorous way, to the present reform movement in Fredericton, and its immense club, now numbering about fourteen hundred adults, besides women and children. It had been thought that it would destroy the Society he represented, but he had no fear for their safety. True, the reform movement was a giant, and, like all giants, had a great club. But unlike most giants, it was of a kindly disposition, and would help them rather than injure them. In concluding he spoke of the prospect of having at an early day a hall of their own. Altogether their future seemed a bright and promising one, if only they were true to their duties and privileges.

The Rev. I. F. Carr followed with an address on the "Rechabites." He began with a reference to the force of habit. It was said of the late Thomas Binny that he was so accustomed to speak from a pulpit that when he consented to take the platform it was with the condition that he be allowed to speak behind two chairs with a gown thrown over them. Surely they would sympathize with him if he introduced his subject with a text. He then quoted this charter of the Rechabites: "Ye shall drink no wine, neither you nor your sons forever; neither shall ye build house, nor sow seed; nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers." After a few general remarks regarding the passage, the speaker said that he stood before the audience in the name of the Rechabites, to convey to them the greetings and congratulations of the oldest Temperance Society in the world, outside the church, and to suggest that they might learn these lessons from the charter and history of the Rechabites.

The first was the lesson of *Equilibrium*. The Rechabites made total abstinence a part of their charter, not the whole of it. A great deal of stress might be laid on any one moral virtue or practice, but the others must not be altogether overlooked. The leaning tower of Pisa stood because its equilibrium was preserved. It was a truth applicable to Temperance Societies. The man who proclaimed that all a man wanted in this world to be perfect was a sound body, was a moral quack, and unworthy of confidence. Temperance Societies which ignored every other vice but intemperance, and advocated no other virtue but temperance, fell into the same category. The temperance movement would reach its ideal success only when it became part of a great war-

fare against all evil, in which the possession of one virtue would not be an ample excuse for the absence of any other.

Another lesson was that of *Vitality*. The Rechabites were a live temperance society to-day. What was the secret of this wonderful vitality? Simply that they accepted their charter, and had been true to it in Divine strength. It mattered not how weak, humanly speaking, an undertaking was, if only it had this strength. Christianity began in a cradle. Earlier temperance efforts had not been without a religious element. But it was seemingly, too often, monotheism, not Christianity. Now brighter days were come, and in this reformation the Church of England Temperance Society led the way. It was set up in the Church, as an altar in some grand Cathedral.

A further lesson was that of *Longevity*. This vitality would give length of days. Especially was this so from a national point of view. Entire abstinence from the use of intoxicating drinks gave a national longevity which wealth and power could not give. This was shown in the history of the Rechabites and the Turks. In concluding the speaker urged his hearers, as they desired the prosperity and perpetuity of our Dominion among the nations of the world, to strive to make her in the use of strong drink, what she is in her beneficent climate, temperate. They were to labour on in this course with brave hearts, not only because they were parents, pastors, philanthropists, but because they were patriots.

The President then introduced the Rev. E. W. Pentreath, Rector of Moncton, who gave a most admirable address on the practical working of the Church of England Temperance Society in England, as he had witnessed it during a visit there last summer. He began with a plea for liberality of thought between the different Temperance Societies. They might not agree in details, but in principle they did agree. He rejoiced himself in every movement which had for its object, the rescue of man from the curse of intemperance. He referred to the non-abstaining pledge of the Society, to which so much objection was made amongst temperance people. It was like the Church itself, comprehensive, Catholic. He contended that it had been of immense value in making total abstainers of those who could not have been won in any other way. And, indeed, it was working already a revolution in the minds of Temperance advocates in other religious bodies in England. The Wesleyans, Presbyterians, and other denominations were either imitating, or adopting, our constitution with its wise non-abstaining clause. He spoke, also, of the *vulgarity* of the movement. In this country it had often been objected that the work was in the hands of the low and illiterate. But with us all this was now changed, and the highest in station and culture were advocating temperance; and in England, in the National Church, the movement began from above instead of below. The leading dignitaries of England's Church were the leading temperance advocates of the day. He gave an illustration of how this question already influenced public opinion, reaching even the Prince of Wales, and constraining him to explain why he presided at a public demonstration of Licensed Victuallers. A minute and interesting sketch was given of the means used in England to reach every class of the people, and the speaker closed with an earnest exhortation to all to lend their influence to put a stop to the consumption of what might not wrongly be called, in view of all the evils it produces, the blood of men.

The concluding address by His Honour the Lieut-Governor, who was greeted with hearty applause as he rose to speak, was most eloquent and stirring. Everyone must have carried away entire the graphic sketch he gave of the growth of the Temperance work—a work, to the true success of which, no Canadian has contributed more than himself. One statement, especially, at the close of his speech, should be read and pondered by every churchman. On the one hand he pointed to our financial condition as a church, with the meagre stipends of our clergy, and the miserably inadequate provision made for their widows' and orphans'. Even this was possible only through the generous aid of the English Missionary Society which administers the charities of those poorer often than our own churchmen, and this

state of things could not be improved for the want of money. On the other hand he pointed to the fact that the churchmen of this province of New Brunswick spend annually on intoxicating liquors \$300,000. He did not say that if this expenditure were stopped, all this great sum would flow into the Church, but certainly it would become Churchmen to consider whether it was not their plain duty to grapple with this enemy of Church, this destroyer of souls, this devourer of the Lord's silver and gold.

The addresses were interspersed with singing by the Fredericton Church Choirs, and by selections by the Band of the 71st battalion, who presented a very creditable appearance in their new uniforms.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—On Sunday 24th inst., his Lordship the Metropolitan preached in the common jail to the prisoners confined there.

The service at the jail was held at 2:30 p. m., Revd's Wm. Henderson and Borthwick conducted the service; about 36 prisoners were assembled in the little chapel. His Lordship took for his text St. Matt. xi 28, from which he preached a sermon which must have had an impression of a most lasting and instructive character upon those who had the pleasure of hearing him. His Lordship then proceeded to the female prison where he preached with similar effect from St. John iii 14.

BIBLE READING.—An interesting and instructive Bible-reading was given by the Rev. R. W. Norman on Wednesday morning, at the rooms of the Young Women's Christian Association. There was a good attendance and much interest manifested. The lesson was taken from the 13th chap. of St. Luke; The two sides of the Christian life, practical and devotional, neither alone sufficient, but both necessary to the harmonious development of Christian character. Interspersed were personal anecdotes, apt illustrations and mediæval legend, closing with a stanza from Keble, which lingered upon the ear like a strain of music.

The Rev. Jas. Carmichael has resigned his position in connection with St. George's church in this city, and has accepted the rectorship of the church of the ascension, Hamilton. The Rev. Gentleman's genial disposition has won for him a host of warm friends while his fervid eloquence and literary ability have commanded the respect and admiration of the community generally, his departure will be universally regretted.

Very pleasant literary and musical reunions were held on the 1st inst., at the lecture-rooms of the churches of St. Jude, and St. Thomas. At the latter place the Rev. Jas. Carmichael gave an amusing and instructive lecture on "Anglo-Israel."

There seems to be some hitch in the internal economy of the "Reformed Episcopal Church" here, the Rector the Rev. W. Maguire, has resigned his pastorate, although he has only been in charge some two or three months.

A Choral Society has been organized in connection with Trinity Church, under the able leadership of Mr. C. H. Binks the organist of the Church.

SABREVOIS.—A few days ago the boys and girls schools under the charge of the Rev. B. P. Lewis, gave a very brilliant entertainment which reflects great credit on the young people connected with the schools.

WATERLOO.—On the evening of the 25th at the regular meeting of St. Lukes Church Association the question "was Russia justifiable in making war on the Turks," referring of course to the present war the Archdeacon occupied the chair. The affirmative was sustained by gentlemen Mitting and Noy (lawyers) the negative by Archdeacon Lindsay and Rev. J. W. Garland. A vote of the audience decided in favour of the affirmative.

BOSCOREL.—On the 19th inst., the Rev. C. P. Abbott, Incumbent was the happy recipient of a very handsome donation from his parishoners who assembled at the parsonage and spent a very pleasant evening.

DUNHAM.—Rev. R. D. Mills of West Shefford has accepted the Rectorship of this place and has entered upon his charge.

LACALLE.—The Rev. Canon Ellegood of St. James Church Montreal, delivered a lecture on Palestine, here on the 11th inst., which was cordially appreciated; the proceeds were appropriated to the funds of the church. Rev. Mr. Boyd, Incumbent occupied the chair.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

EGANVILLE.—On the 20th of February there was held a most successful entertainment at the Town Hall in connection with the English Church. The proceeds being appropriated towards liquidating the heavy debt upon the parsonage. On the 22nd, the concert party from Eganville started off for Rockingham to hold an entertainment in the said village for the same purpose as above, (id est, towards liquidating the debt upon the Eganville parsonage). The day was a very stormy and disagreeable one, sleet and rain and wind; branches from the trees encumbered with ice, falling all around and startling the horses with their quiet rattling sound. The telegraph wires along the road were broken by the storm, and lying in the way endangered the horses feet. The party arrived safely however, but not being expected out on such a boisterous day the attendance was not so large as might otherwise have been, but great credit is due to all taking part in the entertainment with the admirable way in which everything was conducted and performed, and great regret has been expressed by many who on account of the weather did not make a great effort to be present at the affair.

After the entertainment at Rockingham the incumbent of Eganville Rev. M. Gower Poole remained in the village till Sunday in order that he might take service in their church and in the afternoon he proceeded with his wife and son to Cumbermere where he also took service. At both places there was a good congregation and the singing and responding were excellent, showing that the good old spirit of staunch churchmen has not yet died away in those parts, though so many years have elapsed since they have been accustomed to the ministrations of the church. On Monday morning from Cumbermere, the Rev. M. G. Poole proceeded with his wife and son to Doyles Corners in a cutter, it being their intention to run through to Trenton which is a distance of one hundred and fifty six miles from Eganville. They arrived at Trenton Wednesday evening without any mishap, though the last forty miles might almost be said to be sleighing upon bare ground.

OTTAWA.—The Ottawa Clerical union met at St. John's Church Wednesday Feb 20th. There were present the Revds., W. R. Brown, R. Ker, R. W. B. Longhurst, W. H. Nayler, G. C. Robinson and B. B. Smith of the diocese of Montreal, and the Rev. F. Codd, A. W. Cook, T. Garrett, R. Forsythe, Leslie, Dr. Jones, Archdeacon Lauder, G. Jemmit, S. McMorine, A. C. Nesbitt, H. Patton, T. D. Phillips and F. R. Smart, of the diocese of Ontario.

There was a celebration of the Holy Communion at 10 a. m. after which the union met for business in the vestry of the church. The Rev. H. Pollard, in the chair. After reading of minutes of meeting, and election of new members, a few amendments were made to the By-Laws of the Association. The meeting then proceeded to consider the subjects for discussion. The first of which was "Church Schools" The question was opened in a paper, telling forth what education is viz., the training of the white man. Men being made up of body soul and intelligence, the whole three factors need learning if education is to be complete, the church having surrendered her sacred trust of training her children, has handed it over to those who look upon man as only so much mind and consequently the children's education is most incomplete, in fact the most important faculties of the child are left untouched. The heart, the conscience, the will left to themselves. None of the speakers which followed seemed to have any hope of the church's being able to discharge her sacred

duty of educating her own children; though the evil could not be cured it might be mitigated by increased attention being given both to the manner and the matter of the teaching in Sunday Schools, by the formation of bible and week-day classes. It was suggested that a School Fund might be formed from which parties opening church schools might receive aid. In fact why should not schools be made a regular part of the *missionary* work of every diocese?

The other subjects discussed were: The Church and the Bible; Their relation to one another, and 1 St. Pet. iii 18-20. This last subject and the preceding one, in an amended form are to be again considered at the next meeting, which at the invitation of the Rev. A. C. Nesbitt is to be held at the Rectory of Richmond during the Month of May.

TORONTO.

Synod Office.—Collections etc., received during the week ending March 2nd 1878.

MISSION FUND.—*January Collection.*—St. Luke's Toronto, \$129.00; Port Perry, \$3.00; Lindsay, \$6.00; Ashburnham, \$4.00, Otonabee, \$1.27; Orillia, \$11.50; Whitby, \$9.26; Perrytown, \$1.09, Elizabethville, 70 cents, Clarke, \$1.30; Christ Church, York Township, \$12.50; Carleton, \$1.64; Atherley, 70 cents, Beaverton, \$1.30. *Parochial Collections.*—St. Luke's Ashburnham, on account \$33.25; York Mills \$10.40. *Thanksgiving Collection.*—(1876), Woodbridge, \$2.10; Scarborough, (1877), Christ's Church, \$5.75; St. Paul's, \$2.75. *Missionary Meeting.*—Lindsay, \$11.00; Orillia, \$8.50; (West Mono), Camilla School House, \$4.38; St. Matthew's, \$5.97; Woodbridge, (1876), \$5.31; Woodbridge, (1878), \$3.80. *Towards payment of the debt.*—York Mills, \$80.00.

WIDOWS AND ORPHANS' FUND.—*For the Widows and Orphans of two deceased clergymen.*—St. George's, Toronto, \$54.63; Hastings, \$1.60.

BOOK AND TRACT FUND.—Haliburton, for Library Books, \$10.00.

We regret to learn that the Rev. Mr. Cole is only improving very slowly in health. He is still excessively debilitated.

WIDOWS AND ORPHANS' FUND.—Reverend and dear Sir,—The Committee of Widows and Orphan's Fund are well aware that they cannot compel you to make up the amount for which your parish is assessed; but they feel sure that your congregation will not allow to be reduced the small sum of \$200 per annum for the Widows' of the deceased clergy of this diocese, nor the trival amount for the maintenance of their children. The cause of the fatherless and widow is God's cause, and when a man has spent his life in the ministry of Christ's Church, the least the Church can do is lovingly to look after the wants of those whom he may leave behind. The widows of several deceased clergymen have lately been added to the list, but the work is by no means beyond the power of the Church. We can conceive of no honest reason why this Fund should not meet with a hearty support in every parish; and we again appeal to you with intense earnestness for a cheerful and quick response. Will you kindly lay this matter before your congregation, and so relieve the Committee from sending the needy empty away.

F. TREMAYNE.

Chairman.

SYNOD OFFICE, Toronto, February 25th, 1878.

CASTLEMORE.—A missionary service was held in St. John's Church, on Friday evening, 1st inst. In character it was similar to the services recently held in Bolton, Sandhill, Tullamore, Charleston, West Mono and Woodbridge. None of the Deputations which were understood to have been appointed for holding the usual missionary meetings in this neighborhood have put in an appearance; and in view of the present requirements of the Mission Fund, it must be very evident that the whole subject of missionary deputations has not beyond gone the first stage of its infancy. The clergy of the above mentioned places have consequently conducted missionary services as described in a former issue of the DOMINION CHURCHMAN. On Friday evening the roads were

excessively bad, consisting of the frozen accumulations of about six months rain and mud, and the night was dark. The congregation was nevertheless large, and it showed its great interest in the subject by the closest attention to the addresses given on the occasion.

CREEMORE.—Thursday evening last was the one appointed for the "Annual Entertainment" of the children attending "St. Luke's" Sunday School, and notwithstanding the heavy rain, there was a very large attendance, both of adults and children, a noble specimen of the rising generation, all looking so healthy and happy, doing full credit to the salubrity of the surrounding neighborhood. After a most instructive and impressive lecture in the Church, by the Rev. Mr. Forster, our worthy pastor (whose zeal on such occasions is well known,) they adjourned to the hall where they found an abundant repast provided by the ladies of the congregation, which was well worthy of the name "Creemore" (which signifies *large heart or plenty*, and was named so by Judge Gowan.) No pains were spared to make the evening pleasant. Tableaux-vivants, dialogues, recitations, together with vocal and instrumental music by the young ladies of the place; when the curtain was drawn a tree presented itself heavily laden with handsome prizes, which were then distributed among the children. They concluded by singing the National Anthem, and then passing three hearty cheers for the Hamilton & N. Western Railway, went on their way rejoicing.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—*Christ Church Cathedral.*—An octave of services in commemoration of the opening of this cathedral, has just been happily concluded. On Sunday the 17th, the Rev. R. Starr, M. A., Brantford, was the preacher at morning and evening service. His morning sermon was an able and scholarly account of the claims of the Church of England as the spiritual mother of the Saxon race. On Monday, the Rev. Canon Salter, of St. Jude's, Brantford, preached an appropriate Septuagesima sermon from Ephes. vi. 12. On Tuesday, the Rector of St. Thomas' Church, Hamilton, the Rev. W. B. Curran, M.A., was the preacher. The sermon an excellent and practical one, was upon the opening words of the "Venite." On Wednesday, the Rev. Mr. Yewens, of Elora, delivered an address upon the "Riches of Christ." Hitherto the service had been fully choral, conducted by the cathedral choir; on this night, however, the choir of St. Mark's Church, took their place, the Rev. Mr. Sutherland intoning the prayers. The psalter and canticles used by this choir are set to the Ancient Church tones, according to Arthur Brown's arrangement. The two fatal errors of Gregorian chanting, viz., rushing the recitations and dragging the mediation and cadence, were fairly well avoided, and on the whole the service went smoothly, firmly and well. On Friday, the Rev. J. P. Lewis, curate of Chatham, preached from Psalm cxxxvi. 1: "Bow down Thine ear, O Lord, and hear me." The reverend gentleman was two years ago minister of the Simcoe St. Methodist congregation, Hamilton, and recently made deacon by the Bishop of Huron. *On the 24th* that the vestry of the Cathedral are about to invite him to assist the Very Rev. the Dean of Niagara. On Sunday the 24th, — of Belleville, preached morning and evening. In the evening the service was as it had been during the week, rendered chorally, Tallis' harmonies being used. Hymn 293, A & M was sung as a processional to "Sinai;" a tune selected by the choir master from the Hymnal Companion to the Prayer Book. The magnificent choir, forty strong (18 men and boys) rendered the joyous tones of the hymn with enthusiasm. The psalms and canticles were taken to Anglican chants from the collection recently published by the Church Music Committee of the Diocese of Toronto. The following hymns were sung during the service:—"For ever with the Lord," "Through all the changing scenes of life," "Saviour again to thy Dear Name we raise"—all well known and heartily joined in by the vast concourse of people present. The whole of the music selected was thoroughly congregational. Mr. W. Fairclough, the talented young organist played

with his usual taste and feeling. When we remember that the Cathedral surpliced choir is not yet a year old, we cannot but be amazed at the efficiency it displays. The choir master, Christian J. Robinson, Esq., is a gentleman who has devoted himself almost exclusively to the advancement of the musical portion of the Cathedral service. He has had large opportunities in England, in the United States, and amongst ourselves, of studying the best modes of training choirs, and from very unpromising raw materials he has produced a choir capable of our service in faultless style. We regret to learn that the gentleman in question is about to leave the city in a few weeks. Mr. Robinson's services have been so appreciated, that a solid recognition of them will doubtless be made.

Rev. W. E. Grahame, having removed to Harriston, requests his letters and papers to be addressed accordingly.

SYNOD OFFICE, HAMILTON.—Receipts during the month of February:

MISSION FUND.—*Offertory Collections.*—Barton and Glanford, \$12.35; All Saints', Hamilton, \$8.39; Cayuga, 16.00; Palmerston, 3.50; North Arthur, 2.00; Grantham, 2.90; Merriton, 1.85; Fergus, 4.65; Woodburn, 1.27; Saltfleet, 1.41; Stoney Creek, 5.88; Welland, 3.52; Fonthill, 70 cents; Christ Church, St. Catharines, 5.00; Hagersville, 4.50; Clifford, 1.50; Harriston, 3.75; St. George's, St. Catharines, 40.00; Clifton, 13.00; Dundas, 3.00. *Parochial Collections.*—Christ's Church, Hamilton, \$18.00; Hornby, 77.00; Thorold, 129.00. *On Guarantee Account.*—Carlisle, 25'00; West Flamboro', 100.00; Clifton, 60.00; Fergus, 112.50; Queenston, 50.00; Georgetown, 150.00; Marshville, \$50.00; Eramosa, \$20.00. *WIDOWS' AND ORPHANS' FUND.*—Saltfleet and Binbrook, \$5.00. *ALGOMA FUND.*—Barton and Glanford, \$8.10; Palmerston, 11.00; Stoney Creek, 55 cts.; Woodburn, 60 cents; Saltfleet, 2.05; Rothsay and Hustin, \$15.41; Welland, 4.36. The Secretary-Treasurer also acknowledges the receipt of \$20.00 from "A," for the Algoma Fund.

The Rev. Joseph Fennell's post office address is Merriton, Ontario.

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.

MISSIONARY DEPUTATIONS.

SIR: In the Report of the Mission Board of the Diocese of Ontario, published in the last journal of Synod, I find the following: "The Mission Board wishes to draw the attention of the Synod to the necessity of making some alterations in the appointing of the deputations for the cities and large towns of the Diocese. The appointments, as at present made, being considered as not being conducive to the best interests of the Church, in regard to the especial reason for the appointment of such deputations." We have had a practical illustration of this lately in our neighborhood. The convener of a deputation, appointed by the bishop, notified the rector of a certain parish that he intended, at dates mentioned by him, to advocate the cause of diocesan missions in his church, and at three churches in a neighboring vacant mission, and to collect funds for said diocesan missions, "the need of which is urgent and pressing." The rector announced the meeting in his church on the two Sundays previous, advertised it in the local papers, and had posters put up in conspicuous places in the town; besides, on the Sunday before the meeting was to be held, he preached twice in his church and once at an outstation, on the duty and privilege of contributing to missions, and concluded by cordially inviting all to come and hear what the deputation had to tell them farther; and also, by personal interview and by letter, requested the churchwardens of the churches in the vacant mission to give the meetings to be held in their neighborhood as much publicity as possible. Nothing was left un-

done to get the deputation a hearing. On the day appointed for one of the meetings, a telegram was received from the convener of the deputation as follows: "Cannot leave home to-day, pressure of parochial business." The remaining member of the deputation, although expected to the last moment, failed to make his appearance. The deputation also failed to keep their appointment at the three churches in the vacant parish. At the first meeting the rector addressed the people, who were numerous, and the offertory at the close was in excess of that of the previous year, by \$3, when a full deputation was present, although not half the amount contributed when these meetings were held on a Sunday. The foregoing statement bears out the suggestion made by the Chairman of the Mission Board, that there is a "necessity for making some alterations in the appointing of the deputations for the cities and towns of the diocese." I blame the convener for undertaking what at the last moment was beyond the reach of his powers to perform, and I think those deputing him deserving of censure for not making provision for the performance of his duty during his absence. As the Mission Fund is of the utmost importance towards the maintenance and extension of the Church in the Diocese, such agency should be employed, at least for the cities and towns—or if such agency cannot be obtained within the Diocese, be imported and paid up—as will so present the cause of missions to the members of the Church of England as may enlist their sympathies in the cause, and may establish such a system of campaigns that even the poorest may not be debarred the luxury of giving. If this, or some similar course were adopted, I cannot see anything to hinder the contributions for missions being doubled or trebled. Compare the subscriptions of the Wesleyan Methodists to missions with the offerings of Churchmen for that object, and the comparison will show how wide and how painful is the contrast between them and Churchmen. I have before me the report of the Missionary Society for the last year, from which I glean that the Methodists contributed to missions, in the city of Kingston, during that period, \$2,559.95; whilst in the Cathedral City of the Diocese of Ontario, with a rich endowment, the members of the Church of England contributed only \$652.24 for a like object. The census of 1871 gives the W. Methodist population of Kingston as 1,492; Church of England, 3,635. Take again Belleville—also well endowed—Church of England contributions to missions, 1877, \$188.47 to a population of 1,953, whilst a population of 1,588 W. Methodists gave, in the same year, \$862.73. In the city of Ottawa—here the Church is not endowed—but as being the seat of Government, with the Bishop of the Diocese resident there, better results might be expected. By applying the same rule of judging, we find that in 1877, by a Church population of 4,274, \$808.97 had been contributed; whilst the W. Methodists, numbering 1,091, had given to missions \$940.51. Creditable as these contributions are to the W. Methodists, they are a reproach to Churchmen—which reproach, I maintain, can only be washed away by an alteration in the present method of missionary deputations.

Much dissatisfaction also, prevails amongst clergy and laity, at what to them appears an unfair distribution of the Diocesan Mission Fund. I instance the case of the mission of Lanark—this mission extends over ten townships and a part of two—has a population of 3,191 members of the Church of England (I quote from the census book of 1871,) was set off from Perth in 1862, is aided by a grant of \$300 per annum from the Mission Fund—has five churches—but has for the last eight months been vacant. In an extended field of labour such as it is, not less than two missionaries in priest's orders should be constantly employed. At present the Mission Board has made a grant to the mission of \$300—there is no missionary. On the same page of the census book from which I have ascertained the Church population of this Mission, I find that in the county of Prescott there is a Church population of 1,505, to minister to whom, the Mission Board employs three missionaries at an annual cost of Cases, such as these, with other causes that might be mentioned, have combined to bring about the decline of the Mission

Fund of the Diocese of Ontario. As to the complaint of the hard times, such cause has nothing to do with it. The liberality (?) of the donors to the Mission Fund in the past was not so great as to put any great strain on their generosity, to contribute a like amount last year, even supposing them to be in "straightening circumstances." The E. Methodists can show in the city of Kingston during the past year their subscribers of \$150 each to missions, and one of \$100, and many of \$25. In Ottawa they can advertise subscriptions of \$50, \$40, \$20, and so on. When churchmen subscribe to missions in this way perhaps we might accept the plea of "hard times" as a reason for a depleted missionary treasury.

LANARK.

MISSION BOARD AND MISSIONARY DEPUTATIONS OF ONTARIO DIOCESE.

SIR,—One hears, now and again, of people withholding their aid to the missionary work in this Diocese in consequence of their having no confidence in the Mission Board. Such a reason can only arise from ignorance of the fact of the "Board" being elected, every year, by their own representatives, in synod assembled; or from the spirit of covetousness which is ready to grasp any excuse for holding on to money.

Year after year, both in and out of Synod, people have been talking about the miserable incomes of our missionaries; but nothing had ever been done to improve them before last December when the Bishop, at the Mission Board, suggested a plan—to be tried for one year—with the hope that churchmen would be stirred up to increase their annual contributions to the fund, so that their might be a permanent increase of grant, because His Lordship's plan involved somewhat disproportioned grants to a few missions, during the current year, certain persons have made a great noise about it. They do not seem to remember—perhaps they never knew—that neither the Bishop, nor the "Mission Board" consider the plan perfect in all its details. The aim was to do something at once, and we did it.

As to all the talk of a paltry deficiency in the past year of \$300, as though it were peculiar to this Diocese and were not to be found elsewhere:—certain vacant missions uncanvassed—sundry hindrances to deputations in the form of sickness and accident, together with the universal chorus of—"Hard Times"—will sufficiently account for this. Now as regards increasing the Mission Fund, several suggestions have been made, fair enough in theory, but, in every instance, impracticable. The system introduced by our Bishop for raising funds by missionary deputations, collecting cards, and special offertories on two Sundays during the year, is as practicable and suited to our position as can well be.

Has this system been fairly worked? I turn to the report of the last Synod, and referring to the list of collections, find under the returns for Advent and Whitsunday, no less than 184 out stations or missions where no collection was taken up at all. Surely we have an excellent resource here. As regards collecting cards, some imagine that it would be better if men could be persuaded to leave their business and go round soliciting aid; this might answer in a few cases, but very few indeed. At the present time I think that the clergy, as a rule, do their best to appoint the right persons for collectors.

Now as regards deputations, clergymen ought cheerfully to obey the call of their Bishop to go on deputations, and gentlemen thus chosen should be careful to furnish themselves with interesting items relative to the conditions of the mission field and its claims, so that the people may see, that there is a cause.

If two gentlemen be sent on deputation together, then let one confine himself to the motive inducing men to take an interest in maintaining the Gospel; and let the other dwell on the financial claims.

The meeting should be bright and cheerful; the church well lighted; the service short, consisting of a few Collects, or a Litany, with plenty of appropriate hymns, such as the people can join in. The less a chairman says the better, in fact he ought not to do anything beyond briefly stating the nature of the business bringing the people

together. If any volunteer speakers are present I would strongly advise them to remain silent if they can do nothing beyond rising to tell the audience that really they are unprepared to speak, and thus take up some thirty minutes to make it plainly apparent that their assertion was true.

In this Diocese, as in all dioceses throughout the world, the Church has been making, and is still making steady progress. And the more our people learn to value the blessings of the Gospel, the more they will be ready to further its cause.

Yours, etc.,

C. P. EMERY.

ONTARIO MISSION FUND.

MY DEAR SIR,—I must trespass upon your indulgence for a few lines space in your next issue. I desire to say, most distinctly, that there was no intention, in my letter of January 21st, to cast injurious reflection on the unquestioned honor of Mr. Crawford, or to assume that wittingly he had misrepresented or perverted facts. As stated in the opening paragraph, he (Mr. C.) stands 'deservedly' too high in the estimation of his brethren to justify any other than the conclusion there given, viz: that in what he had written his intention was to be "both courteous and just." I questioned, as I still question, the correctness of his judgment as to certain matters, the full particulars of which—I know it may be to the Mission Board—could scarcely be within his knowledge. Nothing more. I regret, therefore, that a false interpretation has been put upon my words, and that he should for a moment, suppose me capable of doing him this wrong. As to the concluding paragraph, the writer of it had in his mind—not Mr. Crawford—but the many attacks made anonymously over his *noms de plume*, on the character of the Mission Board. As there declared, there was "no intention to impute anything so injurious to him," and, for this reason,—his past had ever been generous. Misunderstanding as to facts and records was indeed urged; but only in the form and measure permissible in controversies on public subjects. It is but just to my reverend opponent in this discussion—whose high character as a Christian gentleman we all acknowledge—that this explanation should be made.

Of your other correspondent on the same subject—until his manner of writing be very considerably changed—I shall take no notice whatever.

CHARLES FOREST,

A member of the Mission Board.

Morrisburg, March 2, 1878.

[This subject appears to have been pretty thoroughly ventilated. We presume all has been said upon it that can be said.—Ed.]

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXIV.—CARAD TELLS DAISY.

When David Pennant returned to the farm he sought his son Caradoc. He found him in the old school-room—which he had converted into a temporary surgery—deep in some great medical work. He was seated on a high stool at a rough deal table. The whitewashed walls were lined with coarse shelves covered with coarser geological specimens, while here and there odd volumes of all kinds of literature peeped out from amongst them.

Mr. Pennant startled him from his study by the words, "Carad, the earl won't renew the lease. We are to leave the farm!"

When Caradoc glanced up he saw that his father was much excited. He rose, and placed a chair for him, and begged him to explain, which he did in a few brief strong words. Caradoc was as much overcome by surprise and anger as his father had been; but, seeing his fiery state, he strove for calm.

"There are other farms as good, father, with far better landlords," he said, after a long pause.

"It will kill your grandfather and your mother!" cried the farmer, burying his head in his arms on the long deal table, and sobbing like a child.

Carad put his arm round him, and said, cheerily, "They are stronger than you fancy, father."

Remember we all stand or fall together, and think of our Welsh proverb, 'Union is strength.'

"They will not even let us do that. Lord Penruddock wants our Daisy, and that will kill Michael too," said David Pennant, starting up again.

"Michael, also, is stronger than you think, father. But what do you mean?" asked Caradoc.

Mr. Pennant recounted briefly, and bitterly, excitedly, the conversation he had held with Lord Penruddock.

"Daisy must be left to her own decision, father," said Carad.

"Of course—of course. Do you think she loves him or Michael best?"

"I cannot tell. Women love titles and riches," replied Carad, knitting his brow.

They both calmed by degrees, and went over and over what the earl and Lord Penruddock had said.

"Even if Lord Penruddock tell his father he will never consent," exclaimed Carad, suddenly.

"Then he will have her without consent," returned the farmer. "She must be told before she hears of the lease. You must tell her, Carad. You are young, and understand such matters."

The door opened, and Daisy entered.

"Here you are, after all! Truants! laggards!" she began, with smile and jest. "We have been seeking you everywhere, even to the hen-roost. But something is amiss. What is it?"

She stood between father and son, looking from one to the other.

"Tell her, Carad, I cannot," broke forth the farmer rising. "Eye of Day thou art sure to do right, God helping thee; only remember Michael."

"Father! what is it?" cried Daisy, as David Pennant passed her by, and left her and Carad alone.

"Remember Michael!" echoed Carad's heart, as he strove to steel his himself for the task laid upon him.

He was so white, and there was such pain in his face that Daisy was frightened. But she was not one of those who give way at every slight alarm; so she laid her hand quietly on Carad's arm, looked into his face, and asked again what had happened. Why did his cheeks flush at her slight touch, and his eyes gleam when hers sought to fathom them. Does he love Daisy? If so, he conceals it bravely.

"Sit down, Daisy, he said at last.

She sat down on a form near the table, and he seated himself by her side.

"These are our old places," he said, sadly.

"Yes; where you and the master taught me. What happy times those were!" she replied.

"You remember them, Daisy?"

"How could I forget them? Can you recall how you strove to teach me Latin declensions, when the master was irritable and I inattentive, by assuring me that Lady Jane Grey was a classical scholar; and how you rewarded me when they were learnt by letting me ride your pony, or climb the cliffs with you in search of fossils? and how you used to prompt me, when father set me on the table, to repeat Welsh or English poetry? Carad, I owe everything to you, even my life!"

"Nay, Daisy; it was Gwylfa."

"But you taught him. Oh, Carad! it has been strange and lonely without you."

"Hush, Daisy! hush!"

As Carad uttered these words he touched Daisy's arm lightly, and again their eyes met. They were full of that tender feeling which the recollection of a happy past calls forth, and as they sat, for the moment side by side, that youthful past seemed present, and they were children again. But Carad's "Hush!" was prompted by the recollection of what he had to tell, and his brotherly love for Michael. He dared not love Daisy other than as friend or brother. And yet he felt the unutterable charm of her dignified innocence, her guileless simplicity, her inborn taste and ladyhood, her pure exceeding beauty. They were silent a moment. Daisy eyes were cast down on the hands folded on her lap, and her graceful head and flushed cheek were bent. Carad, his elbow on the table, his head on his hand, gazed upon her, and exclaimed with a heavy sigh, "Oh, Daisy, that happy past is passed!"

She glanced up quickly, and the pained expression of his face recalled his father's "Remember Michael!" to her mind.

"What is it, Carad?" she asked, controlling some emotion, and moving to a little distance.

"Daisy," he replied, gravely, "would you like to be Countess of Craigavon? Would you care to have lands, and wealth, and power? Would you desire to exchange our humble lot for something grander?"

"This is of the mythology, Carad. I would be rich, if I could dispense my riches; powerful, if I could relieve the oppressed; but never Countess of Craigavon. Why do you waste time in vain questions, when there seems to be real anxiety somewhere? What have you to say to me?"

"That Lord Penruddock has declared to father—" Here Carad paused, and Daisy's colour deepened.

"I understand," she said, somewhat coldly.

"And what is he to say?" asked Carad, in a deep, hoarse, hesitating voice.

"That I have already given my answer to Lord Penruddock," she replied, with brusque decision.

"Daisy, as—as—your brother, I am bound to tell you what his lordship says. He asks my father's countenance to marry you. He intends to gain the earl's consent. He is sincere in his affection; and father wishes you to be told exactly what it is. I am a sad bungler, but I have obeyed him. It is for you to decide."

When Carad paused there was silence between the two. Daisy broke it. Turning slowly towards him, she said, half scornfully, "And what is your advice, my brother?"

"That you follow the impulse of your heart."

"My heart!" she repeated, a tear starting to her eye. "What is father's advice? Does he wish so to dispose of me?"

"Not if he meant the words he uttered as he left the room," said Carad, with an effort at self-control.

He believed that Daisy had loved Michael, and was loved by him; yet he had watched her more than once when speaking to Lord Penruddock, until he had fancied that the glamour of rank, manners, admiration, and the ready ease acquired by travel, had so far influenced her as to transfer her affections from his brother to the man of the world.

"I must have time to think, and I will speak to Lord Penruddock myself," she said, with a sort of majestic calm unusual to her. "I thank you, Carad, for your interest in me and his lordship."

Their eyes met. Hers were indignant, his reproachful; but neither understood the other, and each felt, intuitively, that it was well the other did not know what was passing below the surface.

"Mother is waiting supper," she said, and they left the school-room in silence.

They found a sorrowful party in the hall, for David Pennant had told his family of the earl's resolution concerning the lease. He was seated near his wife in the chimney-corner, trying to comfort her, for she was sobbing audibly. The old farmer had covered his face with his hands, and Michael was standing by his side. Daisy, seeing this, retreated to the passage, and asked Carad for an explanation. All unkind feeling vanished, as he gave it.

"Leave Brynhafod!" she exclaimed. I will see Lord Penruddock, and represent it to him."

She little knew the bargain he sought to make. She returned to the hall, and, hurrying to old Mr. Pennant, put her arms round his neck, her lips to his white head.

"Don't grieve, dear," she said.

On which the venerable face was uncovered, and smiled serenely upon her.

"The cup that our Heavenly Father hath given us, shall we not drink it?" he said reverently. "I was but asking that His strength might be perfected in our weakness, my Eye of Day."

Daisy's tears fell on the white head.

"The Lord is sufficient, grandfather," she said.

Upon which he turned towards his son and daughter-in-law, and repeated the text, "Out of the mouth of babes and sucklings hast thou ordained strength."

"They don't know—they don't know!" sobbed Mrs Pennant.

It was now Carad's turn to comfort. He went to his mother, and with a gentle decision said, as he bent over her, "Mother you must not make yourself ill, for all our sakes. You will have more work than ever if I stay in the country."

"You will not go away, then, Carad?" cried Mrs. Pennant, through many tears.

"Certainly not, dear mother," was the reply.

The words stayed the grief instantly. Carad had been undecided hitherto; but under this sudden pressure of difficulty his mind was quickly made up. The simple woman brushed the tears from her eyes, and putting her hand into her husband's, said, "How good our Carad is!"

And so the young consoled the old.

(To be continued.)

TRUST A BOY.

Bishop Clark, of Rhode Island, tells how that during the meeting of the general convention in Boston, as Bishop Wilmer, of Louisiana, was crossing the common, he met a boy whose countenance pleased him. He asked—

"Have you anything to do just now?"

"No, sir."

"Are you a good boy?"

"I am not a very good boy. I cuss a little sometimes."

This was candid, and Bishop Wilmer trusted the boy; he gave him his name and address, and said, "go to — and get a bundle for me, bring it to my hotel. There will be \$8 to pay, here's the money, and half a dollar for yourself."

When the bishop told his friends at the hotel they laughed at his credulity. But shortly in came the little fellow with the bundle and the bill receipted for \$8.50. The bishop had made a mistake in the amount. "How," said he, "did you pay the extra half dollar?"

"I took the money you gave me for the job. I knew you'd make it all right." And "all right," of course, it was made.

That confidence reposed will do more to make that youth always honest than fifty cautions with distrust.

EPISCOPAL CONFORMITY.—How much would bishops strengthen the hands of their clergy if they would adopt the principle of the Bishop of Ely as laid down in his recent charge: "For myself, I purpose when ministering in the diocese to conform to whatever may be the use of the clergyman in whose church I find myself. The liberty which the law gives I have no desire to narrow, nor would I even appear to reprove the option (whatever it be) which the incumbent may see fit to take."—Church Bells.

BIRTHS.

On the 28th ult., at St Catharines Ontario, the wife of the Rev. H. Forrester Holmes, assistant priest of St. George's Church, of a daughter.

MARRIAGES.

At St. James Church, Bridgetown, N. S., 3rd ult., by Rev. L. Wilkins, B.A., Mr. George Maynard Wade, of Belle Isle to Miss Minnie Imogene Fosse, of Bridgetown.

At St. James Church, Fergus, on 19th February, by Rev. Rural Dean Yewens, Rev. William Edward Grahame, Incumbent of St. George's Church, Harriston, to Henrietta B., second daughter of late Rev. Dr. Caswall, Vicar of Figheldean, Wilts, England, and sister of Rev. R. C. Caswall, M. A. of Fergus.

Brockville papers please copy.

DEATHS.

On the 18th Feb., Miss Eliza Webber, youngest daughter of the late Thomas Webber, of Glanford, aged 39 years.

In Hamilton on the 22nd Feb., Mrs. Annie McKee beloved wife of John McKee, Western Hotel, John Street, formerly of Glanford, aged 70 years.

At Hagersville county of Haldimand, 25th Feb., Mrs. Frances Almas, wife of Henry Almas, and daughter of Jacob Terryberry, Glanford, aged 32 years.

At Pinegrove, near Prescott, Ont., on the 24th inst., James, second and last surviving son of the late Reverend Robert Blakey, Rector of Prescott, aged 63.

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 Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

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

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

ST. LUKE'S.—Corner 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.

Special Notice.

To the Consumptive.—Wilbor's Compound of Cod Liver Oil and Lime, without possessing the very nauseating flavor of the article as heretofore used, is endowed by the phosphate of lime with a healing property, which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be exhibited to those who desire to see them. For sale by A. B. Wilbor, Chemist, Boston.

Agents Wanted to Sell Biography of FRANCIS MURPHY.

Including complete history of the Great Modern Temperance Struggles under Murphy & Reynolds. A thrilling and fast selling book. One agent sold 80 the first day, another 63 in two days, another 88 in one week. Canvasing book, showing sample pages, illustrations, styles of binding, sent free of expense for 25 cents. Give choice of townships. W. S. FORSHEE & CO., 176 W. Fourth St., Cincinnati, O.

ESTABLISHED 1840.

FEED THE LAND AND IT WILL FEED YOU.

LAMB'S

Superphosphate of Lime, \$30 per ton
Fine Bone Dust, 30 "
Half-inch " 25 "

F.O.B. Toronto—no charge for barrels. Matures crops ten to twenty days earlier, and increases the yield fifty to one hundred per cent

Send for circular.
PETER R. LAMB & CO.,
MANUFACTURERS, TORONTO.

THE DOMINION CHURCHMAN

IS AUTHORIZED AND SUPPORTED BY THE

BISHOPS, CLERGY AND LAITY OF THE CHURCH.

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

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

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

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

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

It is sent from the office of publication for \$2 per annum in advance; \$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.

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.

Address Editorial Matter, Remittances, and all Business Correspondence to

FRANK WOOTTEN,
Publisher and Proprietor,

P.O. Box 2530.
Over the Synod Rooms, Toronto St., Toronto.

CHRISTMAS GOODS.

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

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

CLOCKS AND ELECTRO-PLATED WARE consisting of

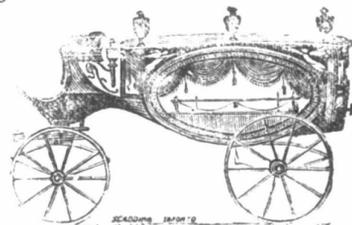
TEA SETS, SALVERS, CARD & CAKE BASKETS,

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

W. WHARIN,

23 KING ST. WEST TORONTO.

J. YOUNG.



UNDERTAKER,
361 Yonge Street, Toronto.

Anstie Bros. & Company,

226 Dundas Street
London, Ont.

AND

36 King St. East,

At Lyght's Book Store,

Hamilton, Ont.

Sole Agents in Canada for

KIMBALL & MORTON'S

IMPROVED

Sewing Machines

Importers of and dealers in

Wax Thread and "Elastic" Sewing Machines.

Agents for the

FRANZ & POPE

Knitting Machines

Agency for the celebrated

BUTTERICK PATTERNS

of Garments of every description.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.....The Lord Bishop of Toronto
This School offers a liberal education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing, while open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.

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

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. Lent Term begins February 11.

Fees per Term, \$6 to \$18. Additional for boarders \$45.

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

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,

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

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

Circulars on Application.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Lent Term will commence on MONDAY, JANUARY 14, 1878.

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

A copy of the Calendar will be sent upon application to the

REV. C. J. S. Bethune, M.A., Head Master.

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. RICHARD HARRISON, M.A., 11 Lumley St., Toronto.

ANNUALS. — VOLUMES FOR 1877.

- The Adviser, 25 cents.
- Band of Hope Review, 30 cents.
- British Workman, 45 cents.
- British Workwoman, 45 cents.
- British Juvenile, 45 cents.
- Child's Companion, 40 cents.
- Child's Own Magazine, 30 cents.
- Cottages and Artisan, 40 cents.
- Children's Friend, 45 cents.
- Chatterbox, 90 cents.
- Infant's Magazine, 45 cents.
- Kind Words, 90 cents.
- Little Wide Awake, 90 cents.
- Peep Show, 90 cents.
- The Prize, 45 cents.
- Sunday at Home, \$1.75.
- Leisure Hour, \$1.75.
- Sunday Magazine, \$2.
- Good Words, \$2.
- Quiver \$2.

FOR SALE BY JOHN YOUNG, Upper Canada Tract Society, 102 YONGE ST.

DOMINION CHURCHMAN READING ROOM, 11 York Chambers,

OVER THE SYNOD ROOMS, A FREE READING ROOM

Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal. Their letters can be addressed, care of DOMINION CHURCHMAN.

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

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

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

ALGOMA MISSIONARY NEWS and Shingwauk Journal.

Published Monthly. Price 35c. pr. annum mailed

By subscribing for the above paper, you will gain information about our work, and help to support our cause, and afford us the means of teaching our Indian boys a useful trade. We want 200 subscribers in each Diocese. Address—REV. E. F. WILSON, Sault Ste. Marie, Ont. Send postage stamps.

MISSION LEAFLETS.

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

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

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

HYPHOSFERINE.

The great English Specific for Nervous Debility, Neuralgia, Severe Nerve Pains, Seminal Weakness, Lassitude, Loss of Appetite, Deficient Energy, Mental Alienation and Urinary Diseases. Give it a trial all who are affected, price 50 cents and \$1.00 per bottle. Send for Bottle.

D. L. Thompson, Homœopathic Pharmacist, 394 YONGE ST., TORONTO. Sole agent for Canada.

CITY FOUNDRY.

The Boynton Improved Gastight Furnace (From New York)

Over 100 set up in Toronto. The most powerful and durable furnace known. The leading architects in Toronto are recommending them in preference to all others. J. R. ARMSTRONG & CO., Sole Agents, 161 Yonge Street.

THE NEW YORK SINGER SEWING MACHINES ALWAYS TRIUMPHANT.

AT PHILADELPHIA IN 1876, Two Medals of Merit, Two Diplomas of Honor, besides the PEOPLE'S GREAT VERDICT for 1876, when we sold 262,316 MACHINES, being 153,022 MORE MACHINES than any other Company sold.

NONE GENUINE WITHOUT BRASS TRADE MARK On Arm of Machine. Warranted to outwear two of any other make.

ASK YOUR AGENTS FOR **NEW YORK SINGER**, and take no other.

The Singer Manufacturing Company, 22 Toronto Street, Toronto, Ont. R. C. HICKOK, Manager.

UNION MUTUAL Life Insurance Co'y.

ASSETS.....	\$10,000,000
SURPLUS OVER LIABILITIES.....	867,653
PREMIUMS RECEIVED FOR TEN YEARS \$14,308,916	
DIVIDENDS TO POLICY HOLDERS.....	447,547
RATIO.....	21.99 per cent.

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

A SITUATION

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

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

Address M. Rectory, Pugwash, N.S.

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

Offices—124 King Street East, and No. 1 Union Block, Toronto Street. Coal of all kinds always on hand. City orders promptly delivered. Orders from country dealers will receive prompt attention. Quotations given on application. Yard—Esplanade St., near Nipissing station.

TORONTO STEAM LAUNDRY. LACE CURTAINS, AND WINDOW BLINDS,

got up in a superior manner. 65 KING ST. WEST.

BIRD CAGES.

A large assortment selling cheap AT Toronto Wire Works 116 King Street West, W. H. RICE.

J. W. ELLIOT, DENTIST, Nos. 43 and 45 King Street West. Over E. Hooper & Co's Drug Store, TORONTO.

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

THE British American Assurance Co., FIRE AND MARINE.

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

BOARD OF DIRECTION. Hon. G. W. Allan, M.L.C. Hugh McLennan, Esq. George J. Boyd, Esq. Peter Paterson, Esq. Hon. W. Cayley. Jos. D. Ridout, Esq. Peleg Howland, Esq. John Gordon, Esq. Ed. Hooper, Esq. Governor—PETER PATERSON, Esq. Deputy Governor—HON. WM. CAYLEY. Inspector—JOHN F. MCGUAIG. General Agents—KAY & BANKS. F. A. BALL, Manager.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never overblowing. Numbers having been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P.O. Box 270.

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

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

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

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

COOPERS' WHITE DRESS SHIRTS.

are showing the choicest goods in OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS, Scarfs, Ties, and Umbrellas. MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

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

ORGANIST. A Gentleman lately from England, is desirous of obtaining an appointment in the above capacity. Address CHARLES S. CARTER, Acton West, Ont.

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

CANADA STAINED GLASS WORKS, TORONTO.

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

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO STAINED Glass Works

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

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

In the Antique or Modern Style of work. Also,

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

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

WOLVERHAMPTON HOUSE.

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

S. R. WARREN & SON, CHURCH ORGANS.

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

CHURCH AND HOUSE DECORATORS.

KIDD & McKEGGIE, PLAIN, ORNAMENTAL AND FRESCO PAINTING SIGN WRITING, GRAINING, PAPER-HANGING, CALCOMING & GLAZING. 30 TORONTO STREET, TORONTO.

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

GILDERS, PICTURE FRAME & LOOKING GLASS MAKERS, AND IMPORTERS OF Fine Engravings, Chromos, Photographs, Illuminations, General Fine Arts Goods. TROUT & TODD Printers, Church St., Toronto