

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, FEBRUARY 8, 1877.

[No. 6.]

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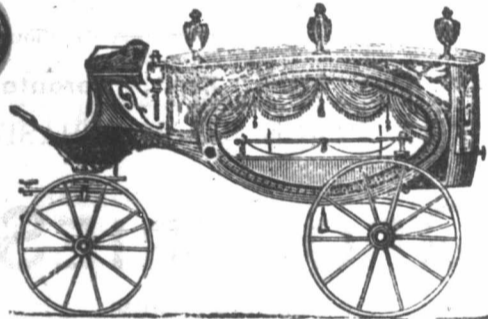
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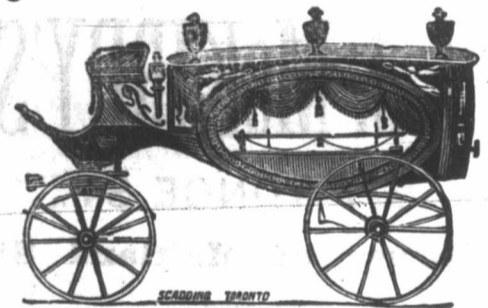
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THURSDAY, FEBRUARY 8, 1877.

THE WEEK.

THE Eastern Question remains pretty much in the same position as last week. At least, it is not certain what success will attend the direct negotiations for peace proposed by the Porte to Servia and Montenegro. Russia has sent a Circular to the Great Powers, suggesting the necessity of doing something, and has, it is said, made overtures to Austria with a view to ensure the connivance of that Power should the Czar find it incumbent upon him to assume the initiative in attacking Turkey. The Porte meantime is massing troops in Roumania and is preparing for the recommencement of hostilities on March 1st if the negotiations fail. There is no doubt that Servia will be crushed, and Belgrade taken, if Prince Milan continues the war without effective help from outside. England is inclined to hold herself free to act as her duties or interests may suggest her doing. We shall know more about the state of affairs shortly after Parliament meets.

It is stated that the English Government is prepared to recommend the creation of four new Bishoprics, and stimulated by this concession the advocates for the increase of the Episcopate are making efforts to obtain the creation of the Six Sees for which application was made last year. The four new sees contemplated are understood to be those for the County of Northumberland (out of the Diocese of Durham); for the West Riding of Yorkshire (out of York and Ripon); for Lancaster (out of Chester and Manchester); and for Notts and Derbyshire (out of Lichfield and Lincoln).

But last week we read that Mr. Still, in a missionary visit to the Solomon Islands had found a couple of Santa Cruz natives who had, they said, warned Bishop Patteson the night before he was killed, not to go to Nukapu. Either the warning was not heard or it was not heeded. The Bishop's murder, they affirm was, as was always suspected, an act of retaliation for the killing of some islanders and the abduction of others by a "labour vessel."

They never fail who die
In a great cause: the block may soak their gore;
Their heads may sodden in the sun,
But still their spirit walks abroad.

The death of Bishop Patteson, which we can now look upon as the noble close of a noble life, will, we doubt not, prove to be *semen ecclesie*. Though he had for years carried his life in his hand, his sudden removal was a terrible shock to his friends at home, and seemed almost a crushing blow to the immature organization of the enormous missionary Diocese of which he alone of all men living knew the requirements and how to supply them. But the work, the foundations of which were laid by the first Bishop of New Zealand and on which Coley Patteson was raising such a marvellous superstructure, has, by God's providence, never gone

back; and at last we learn that, at a meeting of the New Zealand Bishops which was in session at Auckland when the mail left, the Rev'd J. R. Selwyn was to be consecrated Bishop of Melanesia. If blood is any guarantee of fitness—if the influence of noble lives can mould character—if several years of steady work may be taken as indications that a man will go on as well as he has begun, then we may feel confident that the youngest Anglican Bishop will justify the confidence reposed in him, and we may safely rejoice that the Isles of the Southern Ocean are committed to the charge of one bearing the great and honoured name of Selwyn.

Though the latest English papers do not carry us so far, we seem to be justified in stating that Rev. Arthur Tooth is now in Horsemonger Lane gaol for contempt, that is for ignoring the injunctions issued to him by the Judges appointed under the provisions of the Public Worship Act. Though we do not approve of that Act, it does not follow that we approve of Mr. Tooth's refusal to acknowledge it as law, any more than we approve of the manner in which, if reports are to be believed, the service has been conducted at St. James', Hatcham. But the questions at issue are very grave and very complicated. One of the most painful things manifested of late by the surging activity of the church in England has been the spirit of insubordination and impatience of control which seems to have taken possession of churchmen on both sides. And yet even for this there is some justification, for few know what the law of the church is to-day and none can tell what it may be to-morrow. The Privy Council rulings are notoriously contradictory, to say the least; and as regards the judgment in the undefended Purchas case a very high authority has not hesitated deliberately to declare that decision to be "a gross and palpable miscarriage of justice." And then when the bishops lamentably fail to grapple with the disciplinary difficulty and, under the pressure of popular excitement, Parliament creates or, as Lord Penzance maintains, reconstructs a Court, and that Court feels bound to enforce the notorious Purchas judgment, perhaps we cannot wonder at the reluctance of churchmen to submit without a murmur to the heavy hand of the ex-judge of the Divorce Court, however much we may approve of the Bishop of Lincoln's letter urging submission to the powers that be. Lord Penzance takes occasion to declare that his tribunal is not altogether a new creation, but is, in fact, the Archbishop's Court of Arches under a new name and system of procedure. That being the case, the ground seems cut from under the feet of those who disputed the validity of that Court's jurisdiction on the ground that it was altogether a civil and unecclesiastical tribunal. But then another objection is taken that the Public Worship Act was passed without regard to the provisions of the Statute of Appeals, (24

Henry VIII.) which provides that "both of spirituality and temporality their authority and jurisdiction do conjoin together in due administration of justice;" it being contended that the assent of the bishops holding seats in the House of Lords is not a sufficient representation of the opinion of the "spirituality" on matters involving discipline in spiritual matters. This is an abstruse question of law on which few are capable of venturing an opinion. Suffice it to say that for several generations the Church of England has "accepted the situation" of being a State Church, subject in all causes ecclesiastical as well as civil to the final decision of the Sovereign, and that a sudden alteration of its *status* is not likely to be conceded either to Mr. Tooth's contumacy or the Church Union's menaces.

Regretting as we do the position which this affair has now assumed, still we have no doubt that the Church will benefit by the ventilation of these vexed questions which must now occur. *For the sake of the nation*, it is sincerely hoped that the Church in England may never be disestablished, and those who are longing for the greater spiritual freedom which the latter would obtain should ponder well the responsibility of helping to bring about the disastrous spiritual loss which the former must suffer, if Church and State parted company. But there is no use in disguising the fact that the question is becoming a serious as well as a complicated one, and there is no doubt that (to use the words of one writer) "the conviction is spreading, not among High Churchmen only, (witness the case of Mr. Cook, of Clifton) that the direct dictation of doctrine and ritual by the House of Commons, and the direct administration of discipline by the Courts of Law is a system on which the Church of England can no longer work in face of the religious problems of to-day." The Bishop of Lincoln counsels submission to the law because it is the law whether good or bad. Those moderate men who maintain that the law is bad, and that the present state of affairs is anomalous, do not feel very kindly towards the extremists who have brought on the crisis, or towards the Bishops who have dallied with the difficulty till it has overmastered them and caused their legitimate spiritual authority to be set on one side. As an instance of the working of the Public Worship Act it may be mentioned that three persons, technically residing in the parish, but who practically never attended the Church, "presented" the Vicar of All Saints, Clifton, a proceeding which called forth an address of confidence in him from nearly 1,300 church-people.

It is gratifying to see that the question of Temperance is obtaining a firm hold on public opinion in England, and that both there and here it is being discussed in a more sensible and practical manner than has sometimes been the case. Whether Birmingham will obtain the necessary Parliamentary

authority for trying the Gottenburg system, is doubtful, and it may be questionable whether it is desirable to make the first English experiment of that plan on so large and costly a scale. Any town in Canada which gave it an honest trial would confer a benefit on the whole community. In our Ontario Legislature discussions on all subjects seem necessarily to assume a party complexion. That happy time when "none are for the party, and all are for the State" has certainly not dawned upon Canada. If there are offices to be filled, if there is a contract to be given away, "party" comes first—at least, if we are to believe the Opposition: and as the Opposition, whoever may be in power, always makes the same accusations, we probably may assume that the same practice holds good on both sides of politics. It is not satisfactory to be told that it is a necessary concomitant of Responsible Government. We do not believe so. It is usual, as we all know, but not necessary; and the day may come when the efficiency of the public service will be really the first consideration with public men.

From the Lower Provinces once more comes a rumour of a Legislative union of New Brunswick, Nova Scotia and Prince Edward Island, a scheme which is ventilated annually by one or other of the Governments concerned, and almost invariably by that one which is oppressed with some little domestic difficulties. We can safely say that when these three Provinces agree to merge their respective entities and become one consolidated Province, the rest of Canada will think that they have done a very wise thing. Such a union should have preceded Confederation, but it is not too late to consummate it now. The great difficulty in the way is the choice of a capital. Looking merely at the map, of course Moncton, Dorchester, or Amherst, seem the most suitable places; but does it ever answer to create a fictitious capital? The establishment of the seat of Government at some point arbitrarily fixed upon is almost invariably a chronic inconvenience ever afterwards. Cannot St. John and Halifax—for Fredericton and Charlottetown are out of the question—submit their rival claims to an impartial judge and bind their respective Provinces honestly to accept the decision?

Whatever the individual opinions of each of us may be concerning the relative merits of Protection and Free Trade, it must be admitted that the contest which was supposed to have been decided several years ago is now recommencing. A new generation of assailants is attacking the doctrines which for some time past it has been, in England, considered preposterous and heretical to impugn. Words have failed English writers in which adequately to express their contemptuous pity for those benighted heathens by whom the full glories of the Free Trade system have been but imperfectly appreciated. But now the whole question seems likely to be reopened, Protectionists and Incidental Protectionists arguing that, just as it was once assumed that the English Constitution was the one system of government to which all na-

tions, kindreds and people might, could, and should, conform themselves, so it has been too hastily assumed that Free Trade, because it suited England, was therefore equally suited to every other country. Among the impugners of the received opinions there comes forward now Sir Anthony Musgrave, formerly Governor of Newfoundland and British Columbia, and lately appointed Governor of Jamaica. His article in the *Contemporary Review* will, no doubt, be closely criticised. Not having space to devote to political economy we will do no more than quote two short paragraphs which may interest Canadians. "I think," he says, "that in accordance with this general tendency to push the application of abstract principles to extremes, the admirers of commercial liberty have overlooked the fact that there are limits and circumstances within which alone healthy growth and beneficial action may be expected from perfectly free and unprotected trade." "In America and the colonies men dimly perceive that in some way Protection does generally do them good, though they are unable to explain scientifically the reason why or to refute the arguments by which it is endeavoured to show that they are quite mistaken. They do, as Mr. Greg says, 'scent' the unsoundness of those arguments, but they do not discern where the error lies."

QUINGUAGESIMA SUNDAY.

THE Church now brings before us the crowning grace of the Christian religion. Man does not, in his natural state, love his fellow man, except from motives of interest or of close relationship. He even regards those who are not thus connected with him as being so many natural rivals and enemies. Man's highest love is the love of self, varied by a variety of subordinate affections which minister to his self-love. In pagan times human nature was conspicuous in showing contempt and cruelty to the slave, hatred of a political or literary rival, aversion to the foreigner, disbelief in the reality or possible attainment of human virtue and human disinterestedness. Love of mankind would seem a foolish thing to feel in a society, the recognized law of whose life was selfishness, and whose vices culminated in a mutual hatred between man and man, between one class and another, and between different races.

But when Christ came, He gave what was, in reality, a commandment altogether new: "That ye love one another, as I have loved you." And how can love be measured but by observing the degree in which it involves the gift of self? Love must give that which costs us something, or it is not love at all. It is always, and everywhere, the sacrifice of self. It is the gift of time or of labour, or of income, or of affection; it is the surrender of reputation and of honour; it is the acceptance of sorrow and of pain for others. The warmth of it varies with the greatness of the sacrifice which expresses it and which is its life; and therefore the love of the Divine Christ is infinite. "The charities of his earthly life are but so many sparks from the

central column of flame which burns in the self-devotion of the Eternal Son of God." And He who stepped down from Heaven to the humiliation of the cross has opened in the heart of redeemed man a fountain of love and compassion.

The exercise of this highest Christian grace of charity is very appropriately brought before us previous to the Lenten fast; as the disuse of the luxuries of life ought always to be employed in furnishing additional facilities for the practice of one branch of this exalted virtue.

In the Epistle for the communion office, the apostle Paul has given us such a summary of the "more excellent way" in the exercise of charity, as is no where else to be found. In it he shows that almsgiving does not embrace the whole extent of the Divine grace he describes; but that this grace extends its influence to every part of human conduct. He teaches that charity suffereth long the provocations of others; and that it envieth not superior advantages in others. It vaunteth not itself; is not puffed up; knowing that it has nothing but what it has received from the common Lord. It doth not behave itself in any way unbefitting our character, circumstances, and position; but dictates a delicate respect to what is morally and religiously fit. Seeketh not her own, and therefore is not selfish; nor is easily provoked, forming the only cure of an evil temper. Thinketh no evil, is not suspicious; and yields not to evil surmises, much less does it indulge in that most detestable of all vices, slander. Rejoiceth not in iniquity of others, though an advantage might be gained by it, or an enemy be humbled; but rejoiceth in the diffusion of truth and holiness throughout the world. Beareth all things, putting their worst features out of sight. Believeth and hopeth all things, putting the most favourable construction on all doubtful things; and, as if to crown the whole, this consummation and perfection of all the virtues and the excellences of Christianity, charity, endureth all things, patiently sustaining all events, however afflictive may be their character, knowing them to be, either directly or indirectly, from Almighty God Himself.

LENT.

FROM the earliest ages of the Christian Church a fast before Easter has been the universal practice. Previous, however, to the seventh century, there was great diversity in the period of its duration. In the second century it was thought that the practice was founded on that passage in the Gospel referring to the fasting appointed for the days when the Bridegroom should be taken away; and the forty days of our Lord's temptation were also spoken of. In the middle of the third century, Origen distinctly refers to forty days fasting previous to Easter. The primary object of the institution was, no doubt, to perpetuate in the hearts of every generation of Christians the sorrow and mourning the disciples felt during the time when Christ was taken from them. And sorrow for the death of Christ should natu-

rally be accompanied with sorrow for the cause of that death; and therefore the Lenten fast, probably from its first institution in Apostolic times, has become a period of self-discipline.

The general mode of fasting appears to have been to abstain from food till six o'clock in the afternoon, and even then to refrain from animal food and wine. The English Church has not prescribed any rule on the subject of fasting; but in the Homilies she urges the example of early times, as though she intended to inculcate considerable strictness in the observance of the duty. The work which most people have to attend to makes it impossible for them to fast every day for six weeks till evening, or even to take only one meal a day. The continuous labor of life in the nineteenth century was unknown to the majority of persons in ancient days, as it is now in Eastern countries. Modern western Christians, therefore, must aim at reconciling the duty of fasting at times prescribed by the Church with properly accomplishing the work God has given them to do, so that no universal law can be laid down on the subject. But it may be possible to distinguish the food taken on fasting days without injury; many can frequently abstain from animal food, and luxuries and delicacies can be avoided.

Lent was the principal time in the early Church for preparing Catechumens for Baptism. Catechetical lectures were especially given at this season, which was one of humiliation and abstinence from pleasure. Fasting, prayer, penitence, on account of sin, were particularly practised; while outward tokens of mourning were adopted, and sinners were called upon to do outward penance as a sign of inward penitence, that they might be received back to communion at Easter.

ASH WEDNESDAY.

THE ordinary name of this day was derived from an ancient custom of using ashes made from the palms distributed on the Palm Sunday of the previous year, and signing the cross with them on the heads of those who knelt before the officiating minister for the purpose, while he said the words: "Remember, man, that thou art dust, and unto dust shalt thou return." The most remarkable portion of the service is the Communion Service, which is an adaptation of the above mentioned rite. Its use is almost universally restricted to the first day of lent. The awful maledictions, and the archaic character of the address, will probably have the effect of keeping it so; although the object is not to call down malediction upon others, but to express our belief that sin of every kind will be followed by punishment. The service altogether is singularly different from all other parts of our services—denunciation of sin usually taking the form of a Litany rather than that of exhortation. It is also remarkable as containing a reference to the restoration of the church's discipline, which it says "is much to be wished." It has, however, been remarked

that "an aspiration after the revival of an open penance, which is utterly impossible, is apt to lead the thoughts away from the restoration of a discipline and penance which is both possible and desirable."

MARRIAGE WITH A DECEASED WIFE'S SISTER.

THE following is the extract from the Primary Charge of Dr. Hessey, Archdeacon of Middlesex, to which we referred last week. The charge was delivered May 16th, 1876:

"An attempt is being made this session to induce the Legislature, by an indirect process, to render valid a connection—I cannot call it a marriage—of a man with his wife's sister. If this is brought about, I need scarcely point out to you that the Table of Forbidden Marriages, which is authorized by the Church, will be infringed upon on one point. But it is more important to observe that, by such infringement, its authority upon all points will be impaired. It will be impossible to maintain the Table as founded on Scripture, which indeed it is throughout, either in the letter or by inference and implication, unless it is accepted in its entirety. And to this must be added the consideration that embarrassment will be caused to the clergy, who will naturally hesitate to admit to the Holy Communion those who are not, according to the view of the Church, united in lawful marriage. You know how the miserable question arose. That connection, and, indeed, all those which are mentioned in the Table, were originally voidable by the ecclesiastical law, if action was taken during the lifetime of both the parties. If proceedings were not taken during that period they could not be taken afterwards, and thus the issue was by mere lapse of time rendered legitimate for civil purposes. The Church's discipline slept, and it was seldom worth anybody's while to interfere, unless some worldly interest was at stake. At length exactly such a case appeared. A connection of this particular description occurred in a certain noble family. Serious complications, involving title and property, might have ensued. On this, an Act was passed, which, while it seemed to be called forth by the scandals produced by such connections and the injury accruing to the offspring, had really a very different object, the relief of the special offenders. They were supposed to have acted in ignorance of the law, or through mistake as to the meaning of voidability, and were, therefore, forsooth, to have their connection legalised. This, however, was studiously veiled by legalising, not merely *their* connection, and the issue from it, but every such connection which had taken place, or should take place, up to a certain date. After that date, in order that there might henceforth be no mistake, no plea of ignorance whatever, such unions were to be absolutely null and void from the beginning. It was thus presumed that people would for the future take warning. But mark the mischief of what may, without irreverence, be

called "respect of persons." Almost immediately after that Act had been passed, and a principle had been broken in upon for the sake of relieving certain great people, other people began, frequently in defiance of the entreaties of friends, to break the law. Their contention was that it could not be a Divine law, or that it would never have been allowed by the human legislature to be contravened. Accordingly they set on foot an unceasing agitation, without regard to difficulty or expense, to get it repealed. For years they have carried this agitation on. In vain has it been shown to them, over and over again, that the Table which the statute sanctions is part of the Moral Law. In vain, that it was understood so to be by the Church Universal until, towards the end of the fifteenth century, Alexander VI. (Roderic Borgia) gave a dispensation for the union of Emmanuel, King of Portugal, with his sister-in-law, following it up afterwards with a dispensation to Ferdinand, King of Sicily, for a union with his own aunt. In vain are they reminded that, though from the sixth to the fifteenth century, the Tables of Forbidden Degrees were much extended, and though such additional prohibitions were frequently dispensed with, and the Church of Rome has chosen in her infallibility to confound all prohibitions together, and so at length to claim power to dispense with all; the latter are purely Ecclesiastical; those in the Table are Moral. At first she only dispensed with the additional Ecclesiastical prohibitions, and did so on the ground that they were not Moral but Ecclesiastical. In vain have their professions that this is *the one* case of hardship been exposed, by their being reminded that it was originally proposed to sanction a union between a man and his niece, but that this was abandoned as being too shocking to the moral sense to be endured.

In vain has the plea that the law must be bad, because it has been often violated, been refuted. 1st. By documentary evidence that even worse transgression against the Tables has been committed; and, 2nd. By showing the absurdity of the admission of a principle which would render it necessary to repeal any law against which there are frequent offences.

In vain has it been proved to demonstration that this question is not a poor man's question. Their assertion that it is so has been disposed of by statistics which show that the majority of such unions have taken place among the lower portion of the middle class, with a few among the upper.

In vain has their assertion that it—the union—is not forbidden in Scripture in so many words, and that nothing not so forbidden is unallowable, been disposed of by the following argument, which shows that implication and fair inference must be admissible:

Firstly.—It is not said that a father may not marry his daughter. We infer that to be unlawful, thus: it is said that a son may not marry his mother; conversely, we infer that a mother may not marry her son; and then, by analogy, we infer that the father may not marry his daughter. But this is a prohibition by inference; it is not found in so many words.

Secondly.—It is not said that an uncle may not marry his niece. We infer this to be unlawful thus: it is said that a nephew may not marry his aunt; conversely, we infer that an aunt may not marry her nephew; and then, by analogy, we infer that an uncle may not marry his niece.

Thirdly.—In the same way, it is inferred that the marriage of a man with his wife's sister is unlawful. It is said that a woman may not marry her husband's brother; and this case is exactly analogous to the prohibition of a man's marriage to his wife's sister.

Those, therefore, who will admit nothing but what is set down in so many words to be Scripture, are brought to this: they must either allow all these inferences, or none of them; i.e., if they allow a man to marry his wife's sister, they must allow an uncle to marry his niece, and even a father to marry his daughter.

In vain has it been shown that Lev. xviii. 18, which, at first sight, appears to sanction it, has, when rightly interpreted (as it is in the margin of our Version), nothing to do with the matter; but is, probably, a precept against polygamy.

I entreat you to continue your resistance to every effort, whether direct or indirect, to do away with a restriction founded deeply in our moral nature, exhibited in Scripture as part of the Moral Law, recognized as such by the whole Church for fifteen hundred years—happily still so recognized by our own Church, when we separated from Rome, and of inestimable importance towards the maintenance of purity and affection in our social relations." W.

THE EASTERN PROSPECT.

THE first act of the Eastern drama, or rather farce, is over; the Conference has begun and ended; the Ambassadors have left for Constantinople, because Turkey refused to be coaxed into renouncing her ineradicable barbarism, and rendering an act of very tardy justice to the provinces she had begun to annihilate. And, who is surprised at the result? Who, indeed, expected anything else? Not a soul in England or America. Every one who has read a line of Turkish history, or who knows a single feature of the Turkish character, knows full well that unless with the prospect of coercion from Europe, or at least from England, the Conference could only have ended as it has. For Turkey to yield any portion of her Sovereignty over the Christian provinces she has so grossly and so savagely treated! That, indeed, she will never do until she knows, from some source or other, that she must do it.

The policy of the British Government, whether that Government has been Tory, Whig, or anything else, has, for many years, been most unmistakably pro-Turkish. So much has this been the case that English officials in Turkey have been given to understand very plainly that any report of Turkish misdeeds would be received very coldly at

Downing Street. For this statement we can give facts, names, and dates, if necessary. Indeed, one official was dismissed for having sent home to England a statement of some horrible barbarities committed on the Christians by the Turkish authorities; for wholesale outrage and murder are by no means exceptional in that part of the world, only it has not always happened that a correspondent of the *Daily News* was on the spot to rouse the "conscience of Europe." Lord Salisbury is generally understood to favour Russia; and, from this circumstance, it was confidently anticipated that no war with Russia would arise out of that ridiculous sham, called a Conference. But where, (except in Servia, to whom all honour belongs), where, we ask, was any to be found to undertake the cause of the oppressed Christian provinces? To put them, as much as possible, beyond the reach of a repetition of the shameful violence to which they have been subjected, surely ought to have been the first and main object of assembling the representatives of the potentates of Europe on this occasion. The questions in men's minds all seem to have resolved themselves into this, shall we favour Turkey or Russia? But what is to become of Bulgaria, Servia, Herzegovina, and, in fact, of the whole Christian population of the Sultan's dominions? Who ever thinks of consulting either their wishes or their interests?

What then is the prospect of the "Eastern question?" Nothing more, and nothing less than a repetition of the savage barbarities that have been going on there for many a year, unless, indeed, Russia should interfere on her own responsibility; for every one knows that Turkish promises are worse than nothing. And Russia, we are told, is a barbaric, Asiatic power, capable of a considerable amount of cruelty herself, with Poland and the country east of the Caspian Sea as witnesses. But why leave the matter in the hands of Russia? Surely England has more right to interfere, authoritatively, in the matter than any other power in the world, were it only that, between Russia on the North and Egypt on the South, the very existence of Turkey, as a nation, would have been annihilated long ago, if England had not stood in the way, and actually flown to her rescue.

And what about the "conscience of Europe" which we were told was so violently excited when twelve thousand Bulgarians were massacred in cold blood, multitudes of the women outraged, and it was found that the sneer of the British Premier, about exaggeration, could not be justified by facts? We shall see whether Europe has any conscience at all in the matter, when we learn what the nations there have to say about the conference, and the next outbreak of Turkish barbarism and Mohammedan fanaticism. We scarcely think that England has settled down into an absolute quiet, and we shall probably hear of greater excitement than ever upon the subject; for politicians will hardly let the matter rest, were all the rest of the world inclined to do so. Those who can sometimes make political capital out of nothing will never turn aside from so tempting a bait as

that now offered to them. The enthusiastic meeting of the "National Conference on the Eastern question," held a little while ago, in St. James' Hall, London, with the Duke of Westminster in the chair, sufficiently showed that the interests of humanity are not yet forgotten by the English people, and that the sympathies of the British nation are not confined to what may appear most subservient to its temporal advancement. Some of our contemporaries refer with disgust to the fact that a man shrieked something on that occasion. But the shriek of an obscure speaker, in St. James' Hall, will not affect the attitude of England, nor can it alter the merits or the demerits of a question, which called for immediate settlement half a century ago, and which has not yet advanced a step towards that most desirable consummation.

The whole question, as Prince Bismark puts it, involves a sympathy with the fundamental principles of our common Christianity and with the essential elements of civilization.

OUR WINTER PORT.

THIS is a question which concerns us in Ontario almost as much as it does the inhabitants of any port that may be selected for carrying on our intercourse with the outer world; and therefore when the merits of a particular locality are discussed, we cannot be indifferent to the arguments used on either side of the controversy. We are glad to see that no one now is found to advocate a return to our neighbours for the use of a winter port. The success that has been achieved by adopting the city of Halifax for that purpose appears most effectually to have prevented the possibility of any excuse being resorted to for a policy of that kind. And yet this very success is urged as a reason for abandoning the port at Halifax in favor of another, still more to the eastward. It is admitted that circumstances have been exceedingly favourable for the experiment; the weather has been exceptionally severe since the commencement of the new arrangement, and snow storms have been unusually abundant; and yet so satisfactory has been the result, that nothing can now be said against the ability of the Intercolonial Railway to carry on the traffic required with even extraordinary rapidity. It is indeed a proof of the success of the arrangement that Whitehaven is now advocated as the landing place for mails and passengers; as this would require an extension of the Intercolonial for seventy miles further, involving an expenditure of two or three million dollars, in order to utilize a fishing village, and ignore the claims of a considerable commercial city. It would appear that many years ago a similar dispute was raised, but mankind have not yet thought proper to act upon the recommendation then brought forward. It would therefore be unfortunate to peril the success of the present scheme for having a winter port in the Dominion, by selecting any other place for the purpose, until it shall have been clearly established that it is much superior to the one so recently adopted.

SERMON.

Preached by the Rev. Canon Stennett, M. A., Rector of Cobourg, on the occasion of the Ordination Service at All Saints' Church—Sunday, Jan. 7, 1877.

St. John, xx. 21. "As my Father hath sent me, even so send I you."

The preface to the Ordinal in the Book of Common Prayer declares that "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church: Bishops, Priests, and Deacons;" and it further declares that "to the intent that these orders may be continued, and reverently used and esteemed," no one shall be accounted a lawful minister of the Church, or suffered to execute any function therein, except he has received Episcopal ordination. It is, brethren, in the execution of his Apostolic function that the Bishop is here with you to-day; and he has deputed to me the duty of delivering the discourse bearing on the subject; which discourse you will also see by referring to your Prayer Books is required on these solemn occasions. Those who have been trained up from childhood in the teaching of the Church naturally accept without investigation the great fact to which our Prayer Book (as you have heard) bears testimony, that there have always been in the Church of Christ since the Apostles' time three orders in the ministry—bishops, priests, and deacons. But it would be well for all who can do so to examine into this important matter for themselves, and endeavour so to inform their own minds on the subject that they may be ready to give an intelligent reply to objectors. This is an enquiring and investigating age, and truth never suffers by investigation. Our Evangelical Church, as the champion of truth and sound doctrine, invites investigation on this and every other point of her teaching. The Romanist denies the validity of our orders, and non-Episcopal bodies deny the doctrine of Apostolical Succession generally, and the fact of three orders in the ministry in particular. But against all these our Church appeals to facts, and claims and courts enquiry, knowing that enquiry honestly made will assuredly lead to but one result—the confirmation of her claims and the vindication of the truth. In so short an address as this must necessarily be, it would of course be out of the question to attempt to discuss the subject; but I purpose to direct your attention very briefly to the two sources of proof of the fact of the threefold order of the ministry named in the preface to the Ordinal. These two sources of proof are, as you will find, (1) the Holy Scriptures and (2) the ancient authors or writers of the Church. Now, I must premise that the Church, which is in the New Testament called the "kingdom of God," was not for the first time called into being when our blessed Lord wrought His miracles on earth, collected disciples around Him, taught and commissioned them, and commanded them to "disciple" others, and administer the sacraments, after that He himself should be taken from them. No: the Church of Christ was a continuing one, but under a new dispensation, of the old Jewish Church to which Abraham and the patriarchs, and David and Samuel, and the prophets all belonged. To this ancient Jewish Church God gave special ordinances: He gave it the Old Testament to guard and maintain in purity. He gave it a holy ministry constituted in three orders—High Priest, priests of the family of Aaron, and Levites. He gave it a holy temple, also, with divinely appointed service and ceremonial. He gave it the sacraments of Circumcision and of the Passover. And when the Holy One of God took upon Him our nature, and in that nature became the one High Priest for all mankind, then all these old things, which were intended only as foreshadowings of the new and true, having effected their object of leading to Christ, passed away, and were yet continued on and more fully developed in that spiritual temple—that "House of Prayer for all people"—the Christian Church. The great temple at Jerusalem ceased to be, but Christ, "the living temple," prepared his own body to be the centre of union for the Christian Israel. The High Priest ceased to be, but Christ Jesus in Himself fulfilled all the sacrifices and types and figures of the Mosaic law, and entered at length into the Holy place of

Heaven, where still he pleads His own body as our propitiation, and offers it continually—as St. John saw in a vision, "A lamb as it had been slain"—before the throne of the Eternal. Priests and Levites ceased to be, but found their successors in the priests and deacons of the Church. Circumcision and the Passover ceased to be, but were renewed and perpetuated in the evangelical ordinances of Baptism and the Lord's supper or the Holy Eucharist. Thus, then, the Church of the New Testament is the Church of the Old, but with more spiritual ordinances, and "a better covenant." No need of types and shadows when the looked-for substance had come; all were fulfilled and perfected in the person of the Lord Jesus, who is to us "all in all." But the Church which our Lord thus renewed and founded on the "better covenant" of grace was, like its predecessor, intended to be in the world a visible body, an organized body, a body "fitly joined and compacted together." It was intended to be more permanent and abiding than the Church of the Circumcision; it was intended not only for one nation, but for all mankind. All men were to be drawn into it, as into a great net, by the faithful preaching of the new covenant of grace and mercy. How, then, could this be done without a settled ministry, a perpetuating ministry? How could multitudes, as age succeeded age, be drawn out of the world and made members of this spiritual body unless there were not only appointed doctrines and ordinances, but persons set continually and continuously apart to teach those doctrines and administer those ordinances? Hence we find our Lord selecting first of all chosen men to be His immediate attendants, witnesses of all His words and acts; afterwards as the work went on we find Him sending out "70 others also" by twos to preach and proclaim his coming. Here then, even during our Lord's stay on earth, we find the ancient Jewish organization of the threefold ministry preserved, though presented in a new form. Christ Himself the high priest, the twelve Apostles standing for the priesthood, and the seventy disciples representing the Levitical assistants. Again, after our Lord had ascended into Heaven and had poured down upon His Church the spiritual gifts necessary for the work of evangelizing the world, we find the apostolate first filled up to the original number twelve to supply the place of the traitor Judas; then presbyters, or elders or overseers, ordained by laying on of apostolic hands wherever a Christian Church was founded; and lastly, deacons, originally appointed for a specific purpose but afterwards ordained as a permanent order to assist the presbyters or elders in their pastoral duties. And although during the lifetime of the Apostles the name of bishop (which simply means "overseer") was unquestionably applied to presbyters or elders, as being, in the absence of the Apostles, literally "overseers" of their respective flocks, yet never in the history of the early Church were the apostolic functions of the laying on of hands in Ordination ever attempted to be exercised by the second order of the ministry. Now this is the material point to which I would specially draw your attention; for it is a mere juggle of words which has caused so much misunderstanding and heartburning, yea, and schism in the Church of Christ. We readily admit that while the Apostles lived, and themselves acted as general bishops over the churches which they respectively established, the mere name "bishop" or "overseer" was applied sometimes to presbyters; yet no one is bold enough to assert that any presbyter exercised the apostolic functions of ordaining and confirming during the lives of the Apostles themselves. Now, what we have to deal with is the office and the acts appertaining thereto and not the name. When the Apostles died, then what became of their special functions so necessary to the perpetuation of Christ's Church? Did these die with the Apostles? or were they by them committed to others? Why, undoubtedly they were by them committed to others; and those others were ever henceforward styled bishops, and to such men so consecrated was that title restricted ever afterwards, to be transmitted by them also to their successors, and so on to the end of time. The Apostles knew their Lord's will, and in accordance with it we find Titus consecrated by apostolic hands to be first Bishop of Crete, and in

his consecration specially gifted with the peculiar powers of ordaining and confirming. Similarly James (not one of the apostles as sometimes wrongly supposed) was appointed first Bishop of Jerusalem, and Timothy the first Bishop of Ephesus. These I have named as being among those mentioned in Holy Scripture who were endowed by the Apostles themselves with power of government, with authority over elders and deacons, as well as with the exclusive spiritual function of ordaining to the priesthood and diaconate. Now these men unquestionably were no mere presbyters, but were clearly of an order higher than those whom they ruled and ordained; they were divinely appointed to exercise power which the Apostles had previously alone exercised, and therefore were bishops in the highest sense, and as all ecclesiastical history accepts the name. And now I must refer to the second source of proof which the Church has always appealed to in support of its threefold ministry—namely, "Ancient authors" or writers on Church matters since Apostolic times. For we must bear in mind that the Church of Christ, being a recognised definite body having a recognised organization and a life and existence separate from the world, has had all along its own history, distinct from secular history, and its own writers, the earliest of them contemporary with men who had seen and heard Apostles themselves. And these writers have recorded the facts connected with its organization, its struggles with the heathen world, and its final triumph and establishment on the ruins of heathenism. Now, it is an undoubted truth—a truth unquestioned by the strongest opponents of Episcopacy—that from the first century onwards there was never known such a phenomenon as a Christian Church without its bishop, its priests, and its deacons. Not one of these ancient authors even so much as raise a question with regard to it, it was a fixed fact—a bishop in every district where the Church existed, with his subordinate presbyters and deacons; all looking up to and reverencing their bishop, not merely as an ecclesiastical superior, but as their spiritual Father in God. Many, too, of these "ancient authors" have lists of the bishops of some of the more important sees even from the Apostles' times; not a link missing, but name succeeding name as regularly as the succession of the kings and queens of England. And those records were preserved in every church, and handed on from generation to generation with reverential care. Let us now pause for a moment and ask ourselves: How came this universal existence of three orders everywhere, even before the death of St. John the Apostle and Evangelist, if, as opponents assert, there were originally but two? Again, if there were rightly only two orders—presbyters and deacons, Bishops and presbyters being, as is said, only two names for the same office, how came the whole Christian body tamely and quietly to submit to what would in that case be the gross and unwarranted assumption of peculiar powers, by an order calling themselves Bishops in a new and unauthorized sense, and arrogating to themselves the functions of government and discipline; of conferring spiritual gifts, of making, deposing, or suspending priests and deacons? Now, brethren, let us dwell a little on this point. Can we imagine for a moment that the whole body of presbyters would, without a murmur, nay, without loud remonstrance, submit to authority thus unjustly claimed by certain of their own equals? Or can we imagine that there would be in all the literary productions of the very times in which this usurpation must have come in (if it ever came in) not one solitary word of remonstrance? Surely we are bound to suppose that men whose whole life was a testimony to Truth, and who valued life so little in comparison with the defence of Truth as to suffer tortures and death in maintaining it, could not possibly be parties to a conspiracy not only against themselves, but (what would weigh with such men far more) against the Truth as they had received it in Christ Jesus. Here then are the difficulties which meet the opponents of the three-fold orders of the Church; they must account for the universality of the three orders at a very early time, even within the first century; they must show just when the supposed usurpation of power by bishops came in; and in doing so they must explain how it happens that there is no

record of the change from two orders of the ministry to three; and they must further explain the astounding wonder that a large body of intelligent men, whom we must suppose to be at least as righteously jealous of their spiritual privileges as men are now, would tamely submit to a fraud intended to deprive the whole order of presbyters of powers which they rightfully possessed; and how a large body of truth-loving men—men who cheerfully laid down their lives for the truth—could endure a lie to be imposed not only on themselves, but on “the Church of God, which He purchased with His own blood!” Surely to credit this is simply monstrous! To believe such a state of things possible requires more credulity than just to accept what was the undoubted truth, namely, that there was no usurpation at all, simply because there was no usurpation of right—simply because bishops had always existed, and because, as several of these ancient primitive authors strongly put it, there never was, nor could there be, a Church without a bishop. We regard the Church of Christ, brethren, as a divinely constituted body, against which the world and all the powers of evil can never prevail, for we have the Lord's own word for it. Therefore, were not the fact of succession from the apostles established by existing documents, we might well assume it as a necessary consequence of our Lord's own promise that the organization which He established should be maintained for ever. But Christ has not left His Church without witnesses, for these ancient authors, whose writings are as genuine and undisputed as any other productions of antiquity, and who lived in the times of which they wrote, show Christ's promise fulfilled, and the Church firmly settled everywhere in the threefold ministry. And so all along down eighteen centuries of the history of the Church of Christ—in days of darkness as in days of light—amid early heresies and mediæval perversions of doctrinal truth, the threefold orders have never failed; nor was Episcopacy as the first order ever questioned for more than fifteen hundred years. We in the Church of England—that noble bulwark of Protestantism—have been peculiarly favoured, for in God's good providence we are enabled clearly and unquestionably to trace back the succession of our present bishops through the metropolitan sees of Canterbury and York to apostolic times and apostolic men. Now suffer me, in conclusion, to say a few words as to the vital importance of what is commonly called apostolic succession. We have said that when our Lord established His Church on earth He appointed sacraments in that Church to take the place of the Jewish sacraments, and to be—the one the beginning of spiritual life to His people, the other a special means of maintaining that spiritual life. Now to this very end is the settled ministry, not only that Christ's name should be proclaimed and His great salvation preached to every creature, but that all that He obtained of spiritual blessings for “the Church which is His Body” might unfailingly be transmitted to the end of time. Repentance and faith were to be followed by the ordinance of baptism, which was thus made by our Lord's direct appointment the sacrament of entrance to the new covenant, the means of engrafting into His visible body; and so to all Christ's faithful ministers—bishops, priests, and deacons—was this initial sacrament entrusted. Again, as the spiritual life of those by baptism engrafted into Him and made members of His body was to be kept up and renewed under the deteriorating influences of “the world, the flesh, and the devil,” the sacrament in which we not only commemorate the Lord's death, but partake spiritually of His life-giving body, was committed to bishops and to priests, to be by them perpetually shown forth until He shall come again; and further, to the intent that every precaution should be taken that only to faithful men should be permitted the preaching and expounding of God's Holy Word, and the administration of the sacraments in their integrity and fulness. The Lord Jesus, the chief bishop, has devolved on the order of bishops alone the right to judge authoritatively of doctrine and of general fitness for the ministry, and to ordain such as they, after due care taken have found suitable for the work. Let us thank God then heartily that, far removed as we are from the days in which our Lord and His Apostles

ministered on earth, we have, in the present constitution of that part of Christ's Church to which we belong, everything that the devout mind can require to keep it free from all doubt and uncertainty as to the ministrations of what should be to us all dearer than life itself, namely, the assurance that we are really, and in accordance with our Lord's will, grafted into His living body; and further, that abiding in this apostolic doctrine and fellowship, “the bread which we break” in the Holy Eucharist is verily, and as the Lord willed it to be, “the communion of the body,” and “the cup which we drink” is “the communion of the blood” of “the Lamb of God, which taketh away the sins of the world.”

ERRATA.—In our last issue, page 49, column 2, line 9 from the bottom, read “not ignorant.” On page 51, column 3, line 28 from the bottom, read “—from the legal enactments by which she has consented to bind herself, and from the authoritative declaration of the meaning of those enactments, which she has provided,” &c.

Diocesan Intelligence.

FREDERICTON.

(From our own Correspondent.)

ST. JOHN—St. Luke's Church, Portland.—The anniversary meeting of the “Church of England Temperance Society,” in connection with this Church, was held on the evening of the 25th inst. The room was crowded, over five hundred persons being present. The singing during the evening, which was excellent, was by the choir of the Church, assisted by Mr. A. B. Smalley. Mr. A. Rankine presided at the organ. Mr. H. P. Kerr read with much spirit a temperance tale called “The Railway Chase.” In opening the meeting the Rector, the Rev. F. H. Almon, spoke of the necessity of influencing men's consciences in effecting great social and moral reformations. He referred to the time when men thought it right and proper to be slave holders. But the awakening of the conscience led to the abolishing of this evil. When the same course is pursued with regard to the drinking habits of society, the same result will follow. He then introduced the principal speaker of the evening, the Hon. S. L. Tilley, Lieut.-Governor of the Province. His Honor's address was one of great vigor and eloquence, and was frequently interrupted by applause. He reviewed at length the history of the Temperance movement in the town of Portland—a work in which he himself has taken a leading part from the very first. The address abounded in such striking thoughts as the following: “His Honor had seen with pride the display of Canada at the Centennial, but there was a Canadian exhibition that might be pictured, which could only produce feelings of shame and sorrow—an exhibition of the products and results of the use of intoxicating liquors in the Dominion. Here would require to be shown all the grain consumed in its manufacture in order to estimate the waste of bread; the sixteen millions of gallons of wine and spirits consumed; the eighteen millions in specie wasted upon it; the widows and orphans made by it; and the victims of the murderous spirits aroused by its use. Surely this ghostly show ought to arouse men to work in this cause of Temperance.”

The Rev. G. M. Armstrong, Rector of St. John, made some pertinent remarks on “Patience.”

The Rector then closed a most successful anniversary.

PORTLAND—St. Paul's Church.—The annual musical festival at this beautiful Church was held on the evening at the Feast of the Conversion of St. Paul. Every seat in the spacious edifice was filled before the clergy entered. The service opened with the “Dona Nobis Pacem,” from Mozart's Twelfth Mass, as a voluntary, by Prof. De Vine.

Evening prayer was intoned by Canon Medley. The first lesson was read by Rev. G. Schofield, and the second, by the Rector, Rev. Canon Deveber.

The Psalms and Canticles were sung as

arranged by Dr. S. S. Wesley. In place of the usual Anthem and Hymns, the choir sang selections from Mendelssohn's oratorio of St. Paul.

The sermon was by the Lord Bishop of the Diocese, taking for text Acts ix. 15: “Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” His Lordship said: “The amount of instruction and of knowledge of Holy Scripture to be obtained from the celebration of these Festivals should alone be a sufficient inducement for their observance, did not popular prejudice denounce them as marking the connection of the Church with Roman Catholicism. This was an unfounded charge, as the Church of Christ had ever pursued her steadfast course, while the Church of Rome was constantly introducing new doctrines and promulgating dogmas contrary to the word of God. So far had this gone that one stands amazed at the credulity which to-day mistakes our belief as similar to that of Rome. To the charges that the Church was the creation of Henry VIII., His Lordship replied that she had an existence in the days of St. Jerome, St. Augustine, St. Basil the faithful, to whom God intrusted His Church before superstition crept in. The very celebration of these festivals was an answer to the charge of superstition, and is offensive only to that Erasticism which derides the poetical teaching of the lives of the saints.” With this introduction His Lordship went on to review the leading events in the life of St. Paul. The sermon throughout was deeply interesting, and the peroration one of great beauty.

Immediately after the service the clergy and choir partook of a collection served in the adjoining school room.

Items.—The rector and congregation of St. Paul's, Portland, have presented their organist, Mr. Ernest Peiler, with an expensive gold watch, accompanied by an appropriate address.

The parishioners of Barton held a very enjoyable and successful fancy sale and tea on the evening of the 24th inst.

The bazaar held last week in aid of St. Mary's Church, St. John, proved fairly successful. One attractive and profitable table was presided over by Miss Annie Berton. Last winter this young lady, who is only twelve years of age, sent to the Bishop of Algoma, through her own exertions, seventy dollars. We shall be only too happy to chronicle the achievements of any who may be led to imitate so excellent an example.

The last weekly lecture in St. Jude's school-room, Carleton, was delivered by G. Herbert Lee, Esq., son of the late Canon Lee, Rector of Fredericton. The subject was: “What I saw at the Centennial.”

MONTREAL.

(From our own Correspondent.)

MUNSONVILLE.—Rev. E. A. W. King, of Georgeville, in the Diocese of Quebec, delivered a very interesting lecture here a few days ago for the benefit of St. Paul's Church Sunday-school. His subject was the “United States Centennial.”

GLEN SUTTON.—Rev. S. Ker, missionary, is earnestly advocating the temperance cause among his people, and is about to start a society for its promotion in connection with the church. The society will not be secret, but will be open to all who will pledge themselves against the use of intoxicating liquors.

MONTREAL—Trinity Church.—A united effort has been made by the Right Reverend the Metropolitan and the congregation of this Church to maintain services and prevent the fall of it. A sum of \$3,000 will be raised for three years to meet the pressing wants of the Church and pay the incumbent's stipend. The Rev. J. G. Baylis, whose health has so much improved, has been appointed incumbent.

WATERLOO.—St. Luke's Church annual bazaar was held in the basement of the church on Wednesday evening, 24th inst. A fine lot of fancy and useful articles were displayed for sale, which had been manufactured by the Ladies' Society during the year. Oysters, coffee and cake were served during the evening. The choir added to the

entertainment by rendering some good selections of music.

MONTREAL. *Christ's Church Cathedral Total Abstinence Society.*—On the evening of the 19th inst. a literary and musical entertainment was given by the above named Society in the Synod Hall. The Rev. Canon Baldwin presided, and also delivered an address on the subject, "*Capital and Drink*," in which he pointed out that the distiller was growing richer and richer by converting whole fields of grain into spirituous liquors, while the poor besotted drunkard went down to jail; and persons, once earning good wages, had scarcely a rag to cover themselves, being ruined by drink. Yet they called the distiller's work an *Industry*. It was encouraged by the law, etc. Rev. Mr. Balis spoke on the same subject. The singing on the occasion elicited much applause, and the attendance was large.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—The annual missionary meeting was held in Christ Church on the 21st ult. after evening-song. The Ven. Archdeacon Lauder presided. Speeches were made by the Lord Bishop of the Diocese, and by the Rev. Messrs. Carey and Canon Preston. His Lordship very emphatically laid down the principle that if a man could not preach the gospel himself he was bound to do it by proxy.

SOUTH MOUNTAIN.—The annual missionary meeting was held in St. Peter's Church on Thursday evening, Jan. 23rd. The church was crowded and the service hearty. Evening prayer was said at 7 o'clock, and after an effective missionary address by the Rev. Arthur Jarvis, of Osnabruck, the children of the Sunday School presented their offering, amounting to \$7, for the Algoma Episcopal Fund. They then sang "We are but little children weak." Afterwards the general offertory by the congregation was made and reached the handsome sum of \$20. The singing, led by the Sunday School children, was very pleasing, and the meeting was altogether a decided success. *Laus Deo.*

PEMBROKE.—The annual meeting on behalf of the Mission Fund of the Diocese was held in the church on Tuesday, the 30th inst. Evening prayer was said as usual; after which the Rev. A. C. Nesbitt, incumbent, introduced the deputation appointed by the Bishop, which consisted of the Rev. Mr. Forsythe, of Frankville, and the Rev. Mr. Jemmett, of Ottawa. The speakers particularly referred to the Missionary Diocese of Algoma as that which the whole Canadian branch of the Church of England had pledged itself to support in its missionary work. They alluded also with much feeling to the large number of Indians now in that Diocese, and to whom we ought to extend the blessings of the Gospel more liberally.

Before V. C. Proudfoot.

Wednesday, 31st Jan., 1877.

DUNNETT v. FORNERI.—This case is set down by Mr. Hodgins, Q. C. Mr. Dunnett's counsel for hearing this day on the pleadings, and Mr. Forneri's depositions. Mr. Fitzgerald, Q. C., and Mr. Murray for defendant objected, and argued at length that the defendant was entitled to show such facts as he might deem material, and was not bound to have the cause heard on such evidence only of Mr. Forneri as the plaintiff's counsel might have deemed proper to ask and which he might ask (according to the practice of the Court) without regard to such other answers and facts as Mr. Forneri might be able to give or prove. The Vice-Chancellor ruled in favour of the defendant, and fixed Friday, the 23rd inst., for the giving of evidence and the hearing. The report in the *Globe* of Thursday, the 1st February, is incorrect. No adjournment was asked by the defendant, but his objections *in toto* to the plaintiff's course prevailed.

FREDERICKSBURGH.—MY DEAR SIR,—Allow me through your columns to relate a little occurrence which I presume will be of interest to many of your readers. In going back

to the old county of my birth, North Fredericksburgh, I saw that they had erected a fine brick Episcopal Church, more commonly called the English Church, on the old spot where the old log church had stood in which our forefathers, the first settlers of Canada, had worshipped. It was on that spot where the prayers of our forefathers, the old U. E.'s, first ascended to their Heavenly Father in grateful thanks for His loving kindness and protection in their wilderness home. It was on that spot where the first services of the English Church were held in this part of the wild woods of Canada. It was on that spot where the Gospel was first proclaimed to fallen man by the Rev. Wm. Langhorne. From that old log church, it may be said, they graduated to a frame one, and from the old frame to the beautiful brick structure now adorning the old spot. The church is a beautiful modern structure—something Gothic in its style—with stained glass windows. The chancel window is a very fine one, and as the church is called St. Paul's Church, there is a beautiful figure in stained glass in the chancel window representing the great Apostle of the Gentiles. The church does great credit to those through whose united efforts it has been erected, and great credit is also due to the adherents of other bodies who kindly assisted. The church, with its tower pointing heavenward, will stand as a monument to the memory of those true members of the church when they shall have passed away, and their dust sleeping in the old churchyard with their fathers. There are many endearing ties to the old spot—our fathers and mothers are sleeping there—the old U. E.'s who suffered all the privations of a wilderness home sooner than desert the old flag, are resting there, their toils being ended. The old spot will ever be dear to a Briton, and the old slabs will be gazed upon by generations yet unborn, and the ashes of those true men will be revered and their memories cherished as noble sons worthy the name of Britons. In short, the old spot must be dear to many, as kindred ashes are deposited in the old ground attached to the old church; and many will feel constrained to give thanks to our friends who have erected the church, as it will call us there to the sacred spot to perpetuate the memories of the dear departed. The church was dedicated on the 18th inst. by the Rev. Archdeacon Parnell, who preached a very interesting sermon, and one suited to the occasion. He was also surrounded by a large number of clergymen from other parishes to assist him in his duties. After which a tea meeting followed, the receipts of which, together with donations added much to the funds of the church. All passed off pleasantly and to edification. Yours truly, One of the old stock.—E. SILLS.

Pictou, January 28, 1877.

TORONTO.

W. AND O. FUND.—In our account of the special collection for this fund, the return from Trinity College chapel should have been \$4.40.

DAY OF INTERCESSION.—The following amounts have been received at the Synod office for the collection made on this day, the proceeds to be devoted to the Algoma Fund: Toronto—St. James', \$58.17; St. George's, \$75; Holy Trinity, \$17.11; St. John', \$9.87; St. Stephen's, \$4.10; St. Anne's, \$9.08; St. Peter's, \$16.06; St. Luke's, \$21.25; St. Matthew's, \$8.32; St. Bartholomew's, \$2.59; Christ Church, \$10.35; Trinity College-Chapel, \$7.70. Oakridges, \$4.35; Aurora, \$2.20; Georgina, \$6.30; Lloydstown, \$2; Newmarket, \$4.

TULLAMORE.—The usual missionary meeting was held in St. John's Church, Castlemore, on Thursday, the 1st inst. The Venerable Archdeacon Whitaker, Rev. W. H. Clarke, Incumbent of Bolton, and the Rev. Dr. Hodgkin, Incumbent of Woodbridge, in very interesting speeches advocated the cause of the Mission Fund of the Diocese.

On Friday, the 2nd, a missionary meeting was also held in St. Mary's Church, Tullamore. The Venerable Archdeacon Whitaker, the Rev. W. H. Clarke, and the Rev. W. F. Swallow, Incumbent of Mono Mills, forcibly pleaded the same cause. Both meetings were very successful. Previous to

the meeting at St. John's, the Incumbent was presented by the members of the congregation with a very handsome overcoat, &c.

APSLEY.—ST. GEORGE'S CHURCH.—On the Sunday following a recent celebration of a wedding in a private house, the Revd. P. Harding, in the course of his sermon, said, that matrimony is a religious rite of the highest order, partaking of the nature of a sacrament. That all its accessories should be of a religious character. That from the whole tone of the service in the prayer book it is intended that marriages should take place in the church. That, moreover, the Bishop, in a recent address to the clergy, said: "This service is appointed to take place, not in any private dwelling; not at the residence of the bride's father or mother; but in the house of God. * * * It is a fact * * * that a clergyman is not faithful to the requirements of the Church, if he should solemnize holy matrimony in any other place than the house of God." "In consideration of these things," said the preacher, "I shall not feel myself at liberty on any future occasion to marry any except 'in the house of God'—the Church."

CREDIT.—The missionary meetings at Dixie, Springfield, and Port Credit, respectively, on the 22nd, 23rd, and 24th instant, were good, and a lively interest was manifested in the welfare of the Church of God. The collections were generous, and the returns will doubtless be satisfactory. The deputation consisted of the Rev'd Dr. Hodgkin and Rev'd A. J. Fidler, who strenuously urged the claims of this and Algoma Diocese in particular. The church at Dixie is a credit to all concerned. It was built a few years since, during the incumbency of Rev. C. J. S. Bethune. At Springfield, the stranger in search of the Church, is somewhat taken aback; after walking a considerable distance from the village, he is told to look up. He looks up; and lo! far on high, there is the temple on a mountain! seemingly bidding defiance to all pedestrians, excepting those in possession of vigorous strength and good lungs.

In some places our good, earnest brethren are carried away by love of the picturesque and lose sight of utility. Hence the difficulty so often felt in organizing classes and evening services.

The Rev'd T. Walker, an earnest and indefatigable labourer in God's vineyard, is the incumbent of the parish. His faithful discharge of duty is appreciated, his stipend being promptly paid and the Xmas offertory amounting to nearly one hundred dollars.

NORTH YORK.—The missionary meetings have now been held, for another year, with what result a little time will show.

On the 8th instant the deputation consisting of the Rev'ds F. Tremayne, S. Jones, W. H. Clarke, and B. Hoskins, assembled at the church, Aurora, and ably advocated the claims of the Mission Board, to about one hundred members of the congregation, gathered there to show their interest in the object of the meeting.

Next morning the ladies proceeded to the canvass in a most energetic manner and with encouraging results. On the same day the above named gentlemen, accompanied by the Rev'd A. J. Fidler, drove to Newmarket. Here the deputation had the pleasure of addressing the largest missionary meeting seen there for a number of years.

On the 10th the Rev'd Messrs. Tremayne and Fidler attended the meeting at Holland Landing, and on the 11th at Sharon. These meetings were small, as there is no settled pastor in the parish. Friday's drive to Sutton, twenty-two miles, was accomplished under difficulties, the weather being intensely cold and the snow deep. The deputation was received by the Rev'd Canon Ritchie, in his usual kind and genial manner, so the inconveniences of the journey were soon forgotten. It was observed with much regret that this aged priest was suffering from serious indisposition. He, however, did not shrink from presiding at the meeting, which was a very good one, the collection at its close amounting to no less than \$12.

After a pleasant and, upon the whole, cheering tour, the members of the deputation returned to their homes on Saturday, praying God to accept

and prosper their humble efforts on behalf of his blessed cause.

NIAGARA.

HAMILTON.—We have received a communication from the Rev. Wm. Lumsden, from which it appears that our correspondent in his account of the services in this city, on the 20th ult., omitted to mention that St. John's Church had its regular services and minister.

(FROM OUR SPECIAL CORRESPONDENT.)

MARYBOROUGH.—The Rev. W. Macauley Tooke, Incumbent of Maryborough, was on Tuesday evening, 30th ult., made the recipient of a purse containing \$45, by the congregation of St. John's Church, Huston. The guests assembled in large numbers at the new parsonage, which is not quite completed, and having provided themselves with ample stores of good things, in a short time prepared a most inviting spread. A very enjoyable evening was spent in music and social chat, with speeches from the Rev. Incumbent, the churchwardens, and others. The party broke up at a late hour, all highly pleased with the evening's entertainment.

HAMILTON.—On Sunday last the sermon at the Church of the Ascension was worthy of remark. During the present days, when Professors Huxley, Tyndall and many other lesser lights, have set the world thinking, not a few have wondered whether we are to forsake all and follow Science, or whether we are to turn the deafest of deaf ears to the Scientists and devote our whole souls to the Scripture. As in nearly every other case, so in this, the truth is to be found at a proper distance from the extremes, Churchmen can have no hesitation in accepting the doctrine set down by the Rev. Canon Hebden, in his sermon, that the farther we develop science the farther we can discover reasons for many of the statements of the Bible. Some, as it were in despair, have rushed to Colenso, or other Sceptic writers, for a solution of difficulties that cannot but arise to a thinking reader of the Scriptures; but how, as science grows, and with it, reason and powers of research, we are not only obliged to accept every statement of the scriptural narrative, but we are also easily able to explain them without setting them down as miracles or supernatural works. It is easy to shew that they are the natural working of the laws that have been ordained by God to govern the motions and changes of the Universe. To take a more practical instance, we have the subject touched on in the Sermon mentioned above. After naming the earth and rocks and knowing what changes must have taken place, and how long they have taken, it may seem hard for Geologists to reconcile their scientific knowledge with the first chapter of Genesis. Theologians, however, show that they have not retrograded while Scientists have advanced; for they find no trouble in demonstrating that although a casual reader might assume that the Sacred narrative taught a six days' creation, yet it requires but little thought to see that the days there mentioned are of more than twenty-four hours duration. They are weeks of days, or rather so many divisions, containing each so many days. In other words, the creation in one week has been supposed to be demonstrated by Science to be an impossibility, and theology has been able to accommodate itself to this proof so far as to give a reasonable explanation of the apparent discrepancy. So too, we are led to believe, can we always find an explanation for anything in the Bible which at first sight may seem to clash with the results of science. To use a much hackneyed phrase, Science and Religion must go hand in hand. On Wednesday, the 31st, Mrs. B. Manger gave a reading in the Cathedral School Room. Her rendering of several selections was good, although we can scarcely rank her among first-class elocutionists. Her reading was under the auspices of the Church of England Institute. On Friday evening an organ recital, by Mr. Wm. Fairclough, was given in the Cathedral, the proceeds being in aid of the organ fund.

ERALC.

CLIFTON.—CHRIST CHURCH.—The second Sunday in Advent saw the 11th anniversary of this beautiful Church, and many, that day, as they called to mind the small handful of workers when the Church was begun, and now saw how it had swelled to such a goodly company, felt constrained to thank the Father of mercies for his goodness to them all as a congregation and people, and with chastened hearts bowed low before Him, as they thought of their near and dear friends who had been with them on that opening day, but now were no more on earth. Regular services of the Church had been established in 1863 by Rev. D. J. F. McLeod, Rector of Chippewa, in Clifton, first in a room over the Post office, owned by the Post Master, Mr. Woodruff, afterwards in the waiting room of the Great Western Railway. In 1864, a meeting was called, by Mr. McLeod, to consider the subject of erecting a Church; a plan of a building of wood was suggested; but that noble and untiring Church Warden, who has so contributed to the success of the Church, Mr. Leggat, in order to secure one of stone, promised for every dollar collected in Clifton, he would collect another dollar outside the congregation. Such zeal had its desired effect, and in a short time \$2,500 was promised. On the 31st July, 1875, the corner stone of Christ Church was laid, amid the prayerful rejoicings of the people, by Provost Whitaker, (in the absence of the Bishop), assisted by Revs. Holland, Van Ransalaer, Robarts, Greenham, Creighton, Ingles, Walsh and the Rector, Mr. McLeod. Such was the energy with which the work was carried on that, on the 17th of December, same year, the Church was formally opened for Divine service, by the Bishop of Western New York, assisted by several of the clergy. In 1871 the Church was consecrated by the Bishop of Toronto, and continued under the able charge of Mr. McLeod till 1874, when the services of a resident clergyman were secured; since which time the congregation has very much increased. The Sunday School numbers some 150 pupils and 15 teachers. The Church is built of stone, timbered open steep roof, cost \$3,500, and is capable of seating 225; the grounds are neatly fenced in, and the furnace, put in by R. C. Carter & Co., this winter, heats the building thoroughly; and when a bell is hung in the tower, this gem of a Church will stand in the fore front of its sisters as one well worthy of all praise. Standing as it does on the banks of Niagara, within her walls on a calm evening the loud murmur of the mighty cataract may be heard, as if in response to the worshipping people, in sight of the mist which ascends to heaven as the smoke of the incense continually offered to God. This Church stands a praise in all the land. God grant her worshippers may realize, and ever live up to their privileges. In speaking of the Church, the handsome chancel window must not be forgotten, and we would suggest that the windows in the nave, at some time, be replaced by memorial ones. This needs only to be suggested to be acted upon, as many, we may suppose, would rather put in a window than a costly grave stone, and thus do better work for the church.

WELLINGTON.—A series of Missionary meetings were held in this county, commencing on the 21st, at Guelph, where the Rev. W. S. Speirs, assistant minister of the Cathedral in Hamilton, preached morning and night, on behalf of missions in the Diocese. The Lord Bishop of Niagara had appointed as the deputation the Ven. Archdeacon McMurray, D. D., and the Rev. H. L. Yewens, of Mount Forest, but owing to serious indisposition the Ven. Archdeacon was unable to accept the appointment, and at the request of his Lordship, the Rev. W. S. Speirs acted as deputy. On Monday, the 22nd, a meeting was held at Elora, the Rev. Rural Dean Thomson, Rector. After evening song the meeting was addressed by the Rural Dean, the Rev. W. R. Clark, of Palmerston; the Rev. Canon Townley, D. D., of the Diocese of Huron; the Rev. Messrs. Speirs of Hamilton, Hooper of Arthur, and Yewens of Mount Forest. On Tuesday the deputation proceeded to Fergus, the Rev. R. E. Caswell, Incumbent. At night a most successful meeting was held, at which addresses were delivered by the Rev. Rural Dean, the Rev. Messrs. Hooper, Speirs and Yewens. On Wednesday a meeting was held at Alma, a

missionary point in charge of the Rev. R. E. Caswell. Notwithstanding a driving snow storm prevailed, a large congregation assembled, at 2.30 p.m., to listen to the speeches which were delivered by the Revs. Messrs. Caswell, Yewens and Speirs. At night a grand soiree had been announced, and although the weather was anything but pleasant, the School house, which had been kindly granted to the Church for the festival, was crowded to its utmost capacity. The proceeds were devoted to paying the debt upon the organ. The ladies had exerted themselves to the utmost to make this a success—and success it surely was. After tea was finished, then began "the feast of reason and flow of soul." Music, speeches, songs and recitations were the order of the night, and everything passed off in the happiest manner possible. The members of the deputation are indebted to Mr. Griffin of the Commercial Hotel, Alma, as also to Mrs. Griffin, and the various members of their family, for kindnesses extended, as also for a warm invitation to return at some future time. On Thursday a meeting was held in Palmerston, the Rev. W. R. Clark, Incumbent. This being the first Missionary meeting held in this parish, a very large number of persons attended it. After service addresses were delivered by the Incumbent, the Rev. Rural Dean Thomson, the Revs. Messrs. Corder of Harriston, Speirs, Tooke of Moorefield, and Yewens. On Friday a very large congregation were present at Harriston; the Rev. Robert Corder, Incumbent. Addresses were delivered by the Rev. Rural Dean Thompson, the Revs. Messrs. Tooke, Speirs and Yewens. A great interest was manifested all throughout these meetings, and financially they were a success. Although it was the old, old story of missions, the different parishes seemed to be alive to the importance of the subject.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GODERICH.—Sermons in aid of the mission fund of the diocese were preached in St. George's church at morning and evening services by Rev. T. R. Davis, Incumbent of Aylmer, instead of the usual missionary meeting.

DIOCESAN ANNUAL MISSIONARY MEETINGS.—The annual missionary meetings were held on Monday and Tuesday evenings, the 28th and 29th ult. at Manchester and Port Albert, county of Huron. Addresses were delivered by Revs. T. R. Davis, C. H. Channer, and E. M. Bland. The missionary meetings throughout the diocese are well attended and much interest manifested.

LONDON.—St. Luke's Mission church has had her Sunday school festival. It was held in the school rooms of the memorial church. The scholars enjoyed themselves heartily. The dainty feast, the magic lantern, and the society of classmates all happy, made the evening one of un-mixed pleasure to them; and to the teachers and friends there was the still greater pleasure of making others happy, though not without the accompanying work inseparable from it.

Our suburban churches are among the most recent monuments of the life of the church in the city. St. James's in the southern suburb originated in a Sunday school. The church that was built to accommodate two hundred worshippers must now give place to one of more than twice its proportions. This congregation have their resident minister, Rev. E. Davis, and receive little extraneous aid.

St. George's (of which the DOMINION CHURCHMAN lately told its readers) and St. Luke are in a different position from St. James's, neither having a resident minister, the former being in the parish of St. Paul's, the latter of the Memorial Church. To some who have always been members of St. Paul's, and who are now active members of both, St. George's owes its origin. Were the congregation of the parent church—not, as at present, a very few individuals—to take an interest in its behalf it would soon become an independent basis. St. Luke's stands pretty much in the same position to the Memorial Church as St. George's does towards St. Paul's. It is their mission.

'Tis only a few years since the church of St.

Paul stood alone in the city. Within a dozen or so of years the six other churches have been built by her, almost unaided. Outposts were occupied as branch Sunday schools. The branch Sunday schools grew into churches; and this was done without diminishing the aid given to other diocesan work. The church of St. Paul at present contributes one-twelfth of the whole amount contributed to the diocesan funds. Such are the advantages of possessing one strong centre of operations. Such the blessings of faith in that presence that was covenanted to be for ever.

PARIS—*Christmas and New Year.*—The Venerable Bishop Strachan used to say of the town of Paris that it was the most prettily situated village in Canada; its fine river, high lands, with the cultivated and English scenery around it, make it certainly a fair spot. And since the good Bishop's days it has much improved in its trade and manufactures, as well as in its great railway facilities, the Great Western and Grand Trunk (Buffalo and Lake Huron branch) both passing through it. It is still small as a town, however, with about 8,000 population.

As a parish it has much to struggle with, the population in the town and adjacent country, being chiefly Scotch Presbyterians, American Congregationalists, and Cornish and Devonshire Methodists. The English Church, which is a somewhat plain structure of cobble stone, is finely situated, and within the last few years has had a thoroughly ecclesiastical chancel added, 20x24 feet, in fact one of the handsomest in the country, with a transept for the organ and vestry; also a large eastern window, indeed all the windows of the church are now tinted with stained glass, borders, and emblems.

The Rev. Adam Townley, D.D., Canon of Huron, has been its incumbent for close upon 22 years, and for some months has been assisted by the Rev. Robert O. H. P. Cooper.

On Christmas day last the Church was as usual very prettily decorated. The incumbent was alone, Mr. Cooper having been absent some time from ill health. The sermon was hearty, the congregation larger than ever on Christmas day before, the offertories above the average, and the communicants 32.

Dr. Townley has for some years now held a Watch-night on New Year's eve, with the administration of the Holy Communion immediately after midnight, thus seeking to commence the New Year at the feet of Jesus. It has been a service in which both the incumbent and many of his people have taken much interest, and he has generally been able to secure the assistance of one or two clergymen. This year, however, it falling on Sunday evening, he was alone. Still, the service was happily, even universally solemn and satisfactory; the choir full and well prepared; the sermon and second address, both of course by Dr. Townley, he being alone, were at least earnest and attentively listened to. The congregation was over 130, and 39 communicants.

The choir is very satisfactory for so small a parish; it has lately been largely recruited from the Sunday-school.

By the way, there is a small Sunday-school and lecture room under the chancel; it is, however, much too small for the flourishing Sunday-school, numbering an attendance frequently of from 80 to 95 as last Sunday; some of the classes have therefore to be taken into the Church, which is always undesirable. The incumbent has long been wishful to build a new Sunday-school, collecting a small sum towards it when last in England (\$175), but the congregation is at present too small and poor to feel able to undertake it.

If we could only secure such congregations, from 480 to 500 persons, as the Rev. Dr. had lately when preaching in opposition to the Dunkin Act, etc., the three principles of temperance as taught by the Holy Scriptures and enforced by our blessed Lord's example, we might be able to devise more liberal things in many ways.

Paris, Ont., January 31, 1877.

ALGOMA.

To the Editor of THE DOMINION CHURCHMAN.

SIR,—Perhaps a few remarks from a layman, respecting the position of the Church in this part

of the diocese of Algoma, might be interesting to your readers.

Many years ago on emigrating to this district of Muskoka, I found, (and in speaking of myself I believe I echo the sentiments of many) the greatest drawback to complete happiness was the want of Sunday services. We had then no church within many, many miles, no clergyman, no means by which we could congregationally worship God in the good old way to which we had been habituated from childhood. We were assuredly as "strangers in a strange land," and what was the result? Many good and godly families joined one of the many societies whose ministers were working through the land; some ignored the Lord's day altogether, and a few placing one of their number as lay-reader continued in the best way they could, to keep their Church together. But times have changed. Since the formation of the Diocese of Algoma and the appointment of our beloved Bishop, under his earnest supervision the work has wonderfully progressed. Churches have been built, and in many sections the people again rejoice in having the glorious service of our Church decently and properly conducted. Much has been done, but there is much yet to do. Some of the Churches are yet unfinished, and what seems harder still, there is only occasional service in most of them. We want help both in money and labourers. The cry of a people destined to be an important part of a great nation is going forth; now is the time to respond. The minds of the rising generation are ready for being moulded, whether for good or evil is in the hands of those who can help in the work. When we think of the large sums, yearly expended in older countries in adornment of Churches, and then turning to our own home, see there a people spiritually suffering for the want of but comparatively little help; we can only comfort ourselves with the assurance that God in his own good time will put it in the hearts of his people to help.

Yours truly,
LAYMAN.

British News.

ENGLAND.

BRISTOL.—A movement is going on to restore the Bristol bishopric.

EXETER.—The Dean and Chapter have thrown open the Cathedral library for the use of the clergy of the Diocese, on the Fridays in every week. Some beautiful and interesting paintings have been discovered on the walls of the aisles and of the west end.

PADDINGTON.—The *Church Review* states that Dr. West, of St. Mary Magdalene, is threatened with a prosecution, but that hitherto the "Persecution Company (Limited)" has failed to procure the "three aggrieved parishioners."

CHESTER.—Two ancient altar candlesticks have been presented to the cathedral by Mr. D. Sherratt, and accepted by the Dean on behalf of the Chapter.

ENGLISH CHURCH UNION.—The organizing secretary, Rev. T. O. Marshall, states that the roll of members includes 7 bishops, 2,501 clergymen, 5,792 men and 5,925 women communicants, making a total of 14,225, against 13,280 on the 1st of January, 1876.

WESTMINSTER.—Canon Farrar, preaching at St. Margaret's, stated that on mature consideration and consultation with those best able to advise him, he had come to the conclusion not to have evening Communion service, because it was at entire variance with the traditions of the Church of God for at least sixteen hundred years.

IRELAND.

The *Irish Ecclesiastical Gazette*, in its review of the past year, says there is an increasing observance of the feasts and fasts of our Church; Advent and Lenten seasons are kept as they never

were kept before; attendances at the Holy Communion are larger, and there are few churches now where the great Festival of the Ascension is not duly observed, with its attendant celebration of the Holy Communion. "We are glad to notice also a large increase of harvest festivals, which are so calculated to strengthen the spirit of thankfulness, liberality and belief in a Divine Providence amongst our people. The services at such festivals are for the most part choral; and the choral unions now becoming so common in our various dioceses, will be found a material help in improving the quality of our Church music. In every direction we read of churches being built and restored. The foundation-stone of a new church at Dundela was laid by the Primate in October, and adds one more to the network of churches now spreading in every direction through the populous diocese of Down and Connor. The city of Limerick has also seen most of its churches restored and beautified; the ancient church of St. Mary's, Kilkenny, has also undergone renovation; and the beautiful cathedrals of St. Mary, Tuam, St. Finbarr, Cork, and Christ Church, Dublin, will soon be altogether out of the workmen's hands. Satisfactory progress attends the restoration of St. Bridgid's Cathedral Kildare. When will a similar good work be done for the Cathedrals of Limerick and Killaloe? Confirmations were held through the year in most of the dioceses, notably those in Kilmore and Armagh. In the latter the venerable Primate made an extensive tour through the united dioceses of Amagh and Clogher, and confirmed a larger number than we ever remember to have been recorded before."

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

FAIR PLAY.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—The annexed letter has been declined insertion in a paper which contained a violent personal attack by a minister of the "Reformed Episcopal Church," at Ottawa. That attack was made in consequence of a statement of the undersigned touching Dr. Cummins and his movement. And that statement was made solely because of an article wherein the writer openly demanded "Revision," under threat of finding "a congenial abiding place in the 'Reformed' Church." Had it not been for that article, the undersigned would never have put pen to paper on the subject; but he had recently come from a southern diocese, where he had heard so much of the same kind of threats as to make him heartily sick of the very sound of "Revision;" and none the less so at finding it, to his great disappointment, mooted among his fellow-countrymen in Canada. Now, sir, since the aforesaid paper has denied me the common English "fair-play" of replying to an abusive letter of a schismatic, I look to you to award that favour to a *Churchman*. And although my whole ministry has been devoted to the maintenance of the Protestant character of the Church of England, yet I certainly can no longer give my poor countenance to that type of evangelicalism which favours the sects, whilst treating with indignity a communication of a clergyman of the Church. Respectfully, HENRY WALL, Rector of St. Paul's Church, Clinton, Ont.

To the Editor, &c.

SIR,—In the introduction to my sermon on last Sunday night, I found occasion to use the not very original, nor yet very pert, observation, that there is nothing men hate like *Truth* which tells against them. As an eminent illustration of this, your paper of December 28th has an irascible and intemperate communication from H. M. Collissor, Ottawa, in reply to my last strictures, which, but for this most unwarranted attack, should have been my last—on the late Dr. Cummins.

Into the reply of your correspondent I shall not enter at any length. I shall merely refer to one or two points which he doubtless meant for wit, but which—to borrow a figure from "The Gregson Letters"—like an arrow shot straight up

into the air, may be easily made to descend on the unhappy archer's own head.

"H. M. Collissor" is indignant that I should have made a moan for the "honour and piety" of his sect; and, in rebutting the charge, says there were a lot of pickpockets in Westminster Abbey on a certain occasion whilst he happened to be there listening to a sermon of Dean Stanley. I pass over his indecent joke about "the old Abbey replenishing her treasury by such means;" but if Mr. Collissor chooses to compare the defenders of his schism, who write low, anonymous post-cards, to "pickpockets," let him remember the comparison is his, not mine. But, by the way, he might have had the manliness to acknowledge the apology I made him for having somewhat hastily sent him one of the series of anonymous rubbish which I received. Not having done so, his "forbearance" and "forgiveness" count with me for nothing.

Mr. Collissor is profoundly witty on the subject of my benighted ignorance, because I had never heard of "Princeton" or "Dickinson" College, and because I was incapable of appreciating the literary attainments of "Dr. Cotton Smith, editor of 'Church and State,'" and, in his great charity, wishes my ignorance may be productive of peace. Indeed I do not look for peace to any such source, seeing the only feeling I am, or expect to be, conscious of is one of utter indifference. And hereupon, Mr. Collissor plays his trump card of wit. He refers to the anecdote of Archbishop Whately and "little Margaret," who prophesied that the Archbishop would be saved by his—"invincible ignorance." I thank Mr. Collissor for the undesigned, though very high compliment, he pays me. As the point of his wit, he is "little Margaret," and I am—Archbishop Whately! And here ends my part in this correspondence.

Hereafter, Mr. Collissor may use his own exceedingly elegant proverb, and "throw dirt" as much as he pleases. He may even turn the gospel of Dr. Cummins into, what Carlyle calls Darwin's "gospel of dirt," or he may effect a happy union between. I make no further reply to him. To you, Mr. Editor, allow me to say (as you have allowed him to admonish you) that I doubt the policy of permitting a writer to a Church of England paper to affirm that the said Church of England "does not exist on this side of the Atlantic." Such an insult to that large and most respectable body of men throughout the Dominion, whose names are enrolled in the "Journals of the Synods of the Church of England," in every diocese, should not, I humbly submit, have been accepted by a paper which professes to advocate the Protestant character of that Church, with which position, so many, and I among them, sympathize, and would co-operate, albeit we lack confidence in the movement of a man (Dr. Cummins) who could not only commit a *lapsus lingue* (a mild term for a glaring historical blunder), but, we fear, was also capable of a grievous *lapsus veritatis et cordis*—applying these words to the Truth of the Gospel, and to the professed vows of his ordination and consecration (alas, that either ever took place!) in the Anglican Church.

HENRY WALL.

Clinton, 30th Dec., 1876.

Family Reading.

ONE LIFE ONLY.

CHAPTER XIII.—Continued.

"It is true," said Atherstone; "I met him coming away from the doctor's door, much disappointed, and he asked me to come here because Edward's child had been drowned; but he did not mention you, so I was struck with surprise when I saw you."

"I found these atop of the bushes by the river; I expects they're yourn," said the boy to Una.

"Yes, indeed, they are," she answered, taking possession of her goods very gladly; "and you must come to Vale House this evening to be rewarded for all these good deeds. Now, Mrs. Edwards, can you give me something to put on for a few hours, till I can reach home?"

"You may have everything I possess," said the

gipsy, impulsively, and catching hold of Una's hand, she drew her away into another room.

Atherstone sat down to wait for her, and leant his head on his hand with an air of the deepest despondency. The child had placed himself on a stool just opposite, his eyes peering out from the blanket in which he was enveloped, and his two little brown hands planted on his knees. He stared fixedly at Atherstone, who seemed scarcely conscious of his presence, and after having maintained this deliberate contemplation for some time, he advanced his shrewd little face nearer to him and said, "I aint dead, Mr. Atherstone."

Atherstone started, and then looked gravely down at the odd, elfish child who had made so strange a remark.

"So it seems, child," he said; "the fates have reserved you for some purpose; whether of good or evil remains to be seen." Then rising, he walked moodily up and down the room till Una reappeared, half blushing at her own strange costume, in which, however, there could be no doubt she looked very bewitching; a scarlet dress of Mrs. Edwards' was relieved by her own black velvet jacket and hat, and her rich chestnut hair, spread out on her shoulders to dry, framed in her fair face, on which there was now a brilliant flush, and the soft, bright smile which was one of her greatest charms.

Atherstone fixed his eyes upon her with a look of the most intense, wistful sadness, and followed her every movement as she knelt down beside the child and playfully took leave of him.

"This little man ought to go to bed, I am sure," she said, looking up at Ashtaroth; "his hands are hot, and I am afraid he is growing feverish."

"He shall go," said his mother; but her eyes were fixed on Una, not on the child. "You are a sweet, kind lady," she continued, "and it is your good star that brought you to Ashtaroth's door today with her son, rescued from the dead, in your arms; there will come an hour when I shall repay you. The daughter of the wandering people knows how to curse," and she glanced at Atherstone, but she knows also how to bless."

"It is enough that I have been of use; I am very thankful for it," answered Una, putting her hand into Ashtaroth's with the bright frankness peculiar to her; "I hope the dear little fellow will not suffer from his accident. I will come some day soon to see how he is."

"Ay, do; I will make you welcome, and so will the child's father. It is not every one whose foot he would allow to pass his threshold, but for you there will always be an open door."

She bent forward and kissed Una on the forehead, but she drew herself up, silent and motionless, when Atherstone passed her to follow Miss Dysart; and he, too, merely bent his head without speaking.

Colonel Dysart and Mr. Cunliffe were sauntering up and down the terrace in front of the house when Una and her companion reached the gate, and the shrewd Australian watched them rather critically as they took leave of each other. Atherstone walked away at last with a very lingering step, and Una, unconscious that she was observed, stood with her gaze fixed on his tall, stately figure, till he disappeared from her sight. Then she turned and came slowly along the avenue, apparently in deep thought.

"It seems to me, Colonel Dysart," said Mr. Cunliffe, "that even if the duration of your life should be much shorter than I trust it will be, the period of my guardianship would be likely to be extremely brief—little likely indeed to come into action at all."

Colonel Dysart looked round at him inquiringly, and by a glance, Mr. Cunliffe indicated Una, who seemed hardly advancing, so very slowly did she move, with her eyes fixed on the ground.

"That young lady," he said, "is at this moment thinking very kindly indeed of the gentleman who has just parted from her."

"Atherstone! do you really mean—" then the Colonel checked himself.

"I mean that I think she is likely to be Mrs. Atherstone as speedily as possible, provided you have no objection."

"I am by no means certain that it might not be necessary I should object," he answered.

"Surely it is not the first time the idea of such a possibility has occurred to you; it is clear that

they have arrived at a point far beyond being mere acquaintances already," said Mr. Cunliffe.

"I thought Atherstone admired her, undoubtedly—every one must have seen that much; but I did not contemplate any serious result, because he asserts so positively, as I am told, that he never intends to marry."

"My dear Sir! have you lived half a century in this world and still feel able to give credence to a declaration of that kind? Such resolutions only exist to be blown to the four winds of heaven by the least breath from the lips of a charming girl like your daughter."

"Of course, that would be one's general idea of the matter, but there seems to be something peculiar in the case of Atherstone. He has systematically published this intention ever since the death of his uncle, which has, I believe, caused a great change in him in all ways, and roused some unpleasant suspicions concerning him."

"Suspicions! of what?"

"I cannot tell, nor can any one, I think; only a general sort of impression that everything is not straight and aboveboard in his life."

"Is there any foundation on which to rest such a charge?"

"None whatever that I know of; excepting, that after having been as gay and frank as any young fellow could be, he suddenly changed into a cold, reserved man, who shunned society and amusement, and declared that he was irrevocably bent on a life of celibacy."

"About the vaguest grounds for a criminal charge I ever heard of," said Mr. Cunliffe.

"Nevertheless, those undefined suspicions made me feel, when you first broached the subject, that I might hesitate to give him my daughter."

"Is his position in other respects suitable?"

"Entirely; he has a large income and a splendid old place, to which my Una, as it happens, has taken a great fancy."

A smile passed over Cunliffe's face. "You will see her installed as mistress there, or I am much mistaken. But, of course, before that comes to pass, it behoves you to make him yield up his secrets for your satisfaction; perhaps it might be possible to make a good guess at them now. Is he likely to come here while I am with you?"

"He often calls, and he has come more frequently of late, which fact supports your theory as to his feelings. But, by the way, I think Northcote said this morning that he had asked him to meet us at dinner to-morrow, so you will see him there. I was rather surprised to hear he had invited him, for Mrs. Northcote maintains most strongly that he must have committed some hidden crime."

"Probably she has a private spite against him," said Cunliffe; "women cannot reason upon general grounds; they always have some personal motive."

"Una, my child, you arrive just in time to hear Mr. Cunliffe make the most ungallant speech," said Colonel Dysart, as his daughter came up the steps which led to the terrace. "You must take up the cudgels on behalf of your order. But, my dear, what in the world is the meaning of your extraordinary costume? Surely you do not habitually go about in a scarlet robe trimmed with yellow, and your hair streaming in the wind in this extraordinary fashion?"

"Do you not think it makes a pleasant variety?" she said, laughing; but if you want to know the exact truth, I borrowed my dress from a gipsy!"

"From a gipsy! What have you been about, child?"

"Swimming in the river, she answered; and then very briefly and simply she related the occurrence.

The next morning she came down looking bright and well, and in nowise disposed to forego the party at the Northcotes', where she well knew she should see once more the face, whose haunting beauty came now between her and all the brightness of the world she once enjoyed so freely. Her father wished her to ride out with him and his guest, so she had no opportunity of going to see how the gipsy child was; and it was the first question she asked Atherstone when they met in the Northcotes' drawing-room. He answered that he had not gone to the house, but that he had sent to inquire as to the boy's health, and had

been told that he was perfectly recovered. When Atherstone had repeated the message, he went back a few steps from the post he had at first occupied with great eagerness, by Una's side, and leaning against the wall silent and motionless, he seemed to resign her to Hervey Crichton's very demonstrative attentions. Mrs. Northcote glanced at him once or twice, with, as Will expressed it, "all manner of thunder and lightning in her aspect," while Mr. Northcote, who was looking extremely meek and depressed, moved uneasily in his vicinity, and was evidently greatly relieved when Mr. Cunliffe asked him to make him acquainted with Mr. Atherstone. The two men conversed together till dinner was announced, and then, as the party was not large, found themselves side by side once more, with Una, whom Hervey had succeeded in bringing in, seated opposite to them.

Cunliffe was very agreeably impressed by the man of whom he had heard such doubtful accounts. He soon satisfied himself that he had a mind of no small depth and power, and as he glanced at the dark noble face, he found it impossible to believe that he had ever acted in any mean or unworthy manner. Nevertheless, he was bent on testing Atherstone, so far as he could, and he gradually led the conversation round to the case of a man whose crimes, long marvellously concealed, had originated one of the most remarkable trials of a few years previously. The criminal had been in a high position—known and esteemed in the best society, and with a reputation which seemed in every way perfectly unassailable. At last, however, an accidental circumstance betrayed him, and it was discovered that he had been carrying on a gigantic system of fraud, and finally it was proved that he had not stopped short of murder, in order to put an end to an existence which was dangerous to his own safety.

After they had discussed the case for some time, Atherstone talking of it with entire ease and freedom, Mr. Cunliffe mentioned that he had heard of it when he was in Melbourne; "and," he added, "I must say, what struck me most was the idiotic blindness of those who were connected with him in business matters for so many years. I do not know if you recollect that, on one occasion, almost at the very commencement of his career, they were aware that in some one matter of no great importance, he had acted falsely; not so as to involve any serious result, but falsely, definitely, and distinctly. After that, they ought, not only never to have trusted him again, but to have been prepared to see him reach any amount of fraudulent villany."

"A hard doctrine, indeed!" said Atherstone, "harder than any which I should have imagined had ever been promulgated by the most intolerant sects. Does not every system admit the possibility of a man repenting of a first misdeed, so thoroughly as to maintain his integrity unimpeached ever after?"

"It is not a question of ethics but of facts. All my experience, which is not small in such matters, goes to prove that unless a man holds with indomitable grasp to the idea of the absolute necessity of inviolate honour, and unswerving truth, there is really no barrier whatever between himself and the lowest depths of falsity and baseness. A fortunate concurrence of circumstances may keep him from taking the descending track; but if he have once fallen from the pure pinnacle of unblemished principle, and lost his own self-respect, the chances are that he will speedily go down hill with as much ease as rapidity."

Atherstone was quite silent for a few moments, then he resumed, "There is another side to the question, Mr. Cunliffe; moral laws are after all to a certain extent arbitrary. Can you not imagine the possibility of a man perfectly upright and honourable, finding himself in such an extraordinary conflict of duties that the boundaries of right and wrong are wholly confused, and an offence against the received code as to truth and justice becomes a higher virtue than the maintenance of a principle which could only cause serious and extensive evil?"

"The ends justifying the means, as theologians define it. No, Mr. Atherstone, such a course can never be either excusable or successful; it is only a warped judgment, biased probably by some strong personal consideration that could ever

imagine confusion in the well-defined lines of right and wrong in matters of equity; and unless the offender could control all the events of the future and bring them into harmony with his crooked policy, he would be quite certain to see his purpose overthrown by some combination of circumstances on which it was wholly impossible he could have calculated; whereas actions flowing from a simple sense of right and justice are as certain to reach their due and logical result as rivers are run into the sea."

At this moment the ladies rose, and as Atherstone moved to open the door for them, Cunliffe looked after him muttering, "He is a very fine fellow, with a high-toned mind, and the pride of Lucifer; but he has his secret, and it is not altogether an innocent one. If he gets little Una, however, I believe she may set him straight. She is safe to find it out, and she is as pure-hearted a girl as ever breathed;" and with that Mr. Cunliffe sat down to his wine, fully determined that neither then nor at any future time would he be an adverse influence between Atherstone and Una.

CHAPTER XIV.

Mr. Northcote never dared to remain long absent from the stately lady who ruled his life, and the party were soon all re-assembled in the drawing-room. Miss Dysart was singing when the gentlemen came in, and the well-known song she had chosen, "In questa tomba oscura," was particularly suited to her rich contralto voice, with its pathetic *timbre*. Atherstone came and stood behind her, his eyes growing dark with intense feeling as he listened. When she had finished, Una rose and retreated to the window, where she stood looking out that she might escape from Hervey Crichton's enthusiastic plaudits, and Atherstone joined her at once.

"I want you to make a very pleasant dream in which I have been indulging for a long time into a reality, Miss Dysart. You promised once to come some day with your father to spend the whole afternoon at Atherstone to study the pictures at your leisure, and I see no reason why there should be any further delay. Will you not come this week?"

"I should like it excessively," exclaimed Una, "and I am sure my father would enjoy it too; but we must ascertain what day would suit him best."

"I will find that out before he leaves the room to-night," continued Atherstone. "You do not know how I look forward to it, Miss Dysart; there is so much I am anxious to show you."

"Yes, there is a great deal for me to see, and I ought to have seen it long before." The voice that said these words was not Una's; and Atherstone, turning round with a start, met the merry glance of Will Northcote's bright black eyes, who had come unperceived quite close to them. She put her arm round Una's waist, and leaning her piquant little face against her friend's shoulder, said composedly, "You did not know I was coming too, did you, Mr. Atherstone? but I am; I have been dying to go over the Abbey for a long time past, only my mother objects to my calling anywhere by myself—a curious superstition, is it not? and she declined to accompany me. You have failed to win her affections, as you are probably aware. So now I have simply to say that I will take means to prevent Una going, unless you invite me too. The matter is quite in your own hands."

"Then I shall decidedly beg you to come," said Atherstone, smiling. He had felt somewhat annoyed at first, but Will's absurd speech had given him time to reflect, that he should be much more likely to get Una to himself, if they were a large party than if she came alone with her father. "The more the merrier, Miss Northcote; so pray bring any one with you who might care to see the old Abbey."

"In that case, might we come before Mr. Cunliffe goes away, and let him accompany us; I should like to show him what a real old English castle can be?" said Una.

"By all means," said Atherstone; "any friend of yours will be most welcome."

"Then, of course, you will invite Mr. Hervey Crichton," said Will, with great apparent innocence.

Atherstone frowned darkly, but Hervey, who was hovering near, had so evidently overheard

Miss Northcote's speech, that Atherstone was obliged to invite him then and there, with as good a grace as he could, greatly to the malicious little lady's amusement. Hervey, of course, accepted with alacrity, and when Humphrey spoke of the plan to Colonel Dysart, including Mr. Cunliffe, who was sitting beside him, in his invitation, both gentlemen agreed to his proposal, with a satisfaction which was due to somewhat more far-seeing prognostics that he at all suspected. It was finally arranged that they were to go two days later, if the weather was fine.

The grand old Abbey was looking its very best under the glowing radiance of the powerful July sun, as Una, with Mr. Cunliffe and her father in the carriage beside her, brought her spirited ponies clattering over the ancient drawbridge to the door. The strong lights and shadows brought out the massive proportions of the grim, grey building with wonderful effect, and showed the lovely sweeping lines of the magnificent cedars on the lawn to perfection, while the park-like grounds were in the height of their summer beauty, and the deer, seldom disturbed by a stranger's foot, had taken up their positions close to the house in every variety of picturesque attitude.

Humphrey Atherstone certainly looked well worthy to be the master of so stately a dwelling, as he came down the steps to receive his visitors. His face, always undeniably beautiful even in his saddest moments, was now lit up with an intense pleasure which dispelled every trace of the gloom that sometimes overshadowed his noble features and dark, expressive eyes. He greeted Colonel Dysart and Mr. Cunliffe with the utmost courtesy, but it was a mute though more eloquent welcome that he bestowed on Una, as he retained her hand for a moment, after he had helped her to alight and looked down with deep tenderness into her sweet brown eyes.

They had scarcely entered the courtyard when the sound of horses' hoofs on the bridge announced the arrival of Mr. Northcote and his daughter with Hervey Crichton. Little Will at once cantering in on a mettlesome steed, which seemed indisposed to stand still long enough to let her even dismount, Humphrey of course went to her assistance, along with his servants, while Crichton precipitated himself off his horse in his hot haste to reach Una's side.

Meanwhile Mr. Cunliffe and Colonel Dysart had gone back to a corner of the courtyard, where they could get a good view of the ponderous keep, which was the most ancient part of the building, and excited the Australian's enthusiastic admiration.

"Well, really," he said, "if a daughter of mine had a chance of becoming mistress of such a glorious old place, I doubt if I should have the courage to inquire too curiously into the antecedents of the man who could give her that position. It is enough to make one compound a felony to think of obtaining possession, even indirectly, of this undecayed, unblemished inheritance of ages."

"The man does not exactly look like a felon just now, does he?" said Colonel Dysart, directing his friend's glance towards Atherstone, who was standing bearheaded at the door of the entrance hall ushering in his guests.

"No, indeed. If he is one, Lavater is completely at fault as a physiognomist, for a finer face I never saw, or one indicative of nobler qualities. I believe that the secret which mars his life and subjects him to such evil report, partakes more of the nature of a mistake than a sin—a mistaken sense of duty probably. Anyhow, I believe your sweet little Una would be entirely safe in his hands."

"I must be well assured of that before I let her go to him. I cannot have the fair promise of her life destroyed, but I quite agree with you in your opinion of Atherstone, and I have little doubt, if for her sake he gives up his celibate tendencies, that he will be able to give me satisfactory explanations."

Of course luncheon was the next feature in the small entertainment of that day, and to please Una, Atherstone had ordered it to be served in the huge banqueting-hall—where the table and the small party seated around it seemed like an oasis in a perfect desert of black oak flooring, while the grim old Atherstones for centuries back, looked down with apparent scorn on the ephemeral beings

who were living out their little day in the world they had so long since spurned with their upward-flying feet, as they passed to purer realms. Una's bright eyes glanced with keen interest along the pictured row of mute, dim faces as she sat by Atherstone's side, and noting her every look, he told her the names of those that most attracted her.

"You must examine them systematically afterwards," he said.

"Yes, I shall like to do so," she answered; "but more than all these, I want to look once more on that one picture—you know which I mean."

"Yes; but we must be alone when you see it again. I cannot look on that portrait now in company with any one but yourself;" and Atherstone changed the subject.

Will Northcote was the first to start from the table, exclaiming that she could not possibly remain within those four walls any longer, wide as they were, while such glorious sunshine was wasting its beauty outside. She wanted to explore the gardens, she said, and conservatories, and the lake with the island, and all the other reported wonders of Atherstone; and she would go by herself if no one else chose to come. They were, however, all as willing as she was to go out into the lovely summer air, and soon they were dispersed in groups over the grounds. Atherstone found himself, somewhat to his dismay, obliged to pilot Mr. Northcote over some new stables he had recently built, while Will [Northcote took possession of Mr. Cunliffe, whom, to his amusement, she persisted in calling a Maori, and went off to the lake. Meanwhile, Una succeeded in detaining her father by her side, in order to avoid being alone with Hervey Crichton, who kept as usual close to her, and seemed exceedingly anxious to draw her away from the others, as they walked on to the conservatories, which Colonel Dysart wished to see. These were very extensive, with doors at either end, and they soon encountered a gardener, with whom Colonel Dysart remained discussing a green-house he proposed erecting, while Una, in the narrow space, was perforce obliged to pass on with Hervey. She hurriedly began to talk to him: "Tell me how Lilith is, she said: "I cannot help feeling very uneasy about her. I do not understand her state."

"Nor do I; she is very inscrutable."

"I fear, whatever may be the cause, that she is quite unhappy. Does she seem at all better?"

"Not in the least. She is like a white marble figure, sitting perfectly still and silent, excepting when she thinks she has some duty to perform, and then she goes through it in an entirely mechanical way."

"Poor dear little Lilith! I am so grieved at her suffering; I wish I could do anything for her."

Steps advancing in the distance, which could be heard at that moment, seemed to precipitate Hervey into action; for Una had so often successfully evaded his wish to be alone with her, that he could not afford to lose this rare opportunity; he seized hold of her hand, exclaiming, "Miss Dysart, you might do much for Lilith, and everything in the world for me! If you would only let me give you to her as a sister! I have been trying to speak of this for weeks, though in truth I have longed with my whole heart to win you from the day I first saw you. Do not turn away from me; no one can love you as I have done." But even as he spoke, the door of the conservatory near which they were standing was pushed hastily open, and Una had only time to say, "Mr. Crichton, it is impossible; I entreat you to forget that you have ever spoken those words to me," when Atherstone came hurriedly forward.

"I have been looking for you everywhere, Miss Dysart," he said. Then he stopped abruptly, and a darkness came over his face which made him resemble so exactly the portrait of Fulke Atherstone that Una almost trembled. She well understood the cause of that ominous gloom; he had seen her draw her hand out of Hervey's grasp, whose agitated manner as he turned away would alone have betrayed the nature of the conversation which Atherstone had so unexpectedly terminated. "I thought you were waiting for me; but I have interrupted you," he said, in a low tone.

"No—no!" exclaimed Una; "I am ready to go and see the picture now, if you are at leisure."

Hervey Crichton had already disappeared, and without a word Atherstone held the door open for her, and she passed out.

(To be continued.)

Children's Department.

THE SHEPHERD.

(From the German.)

The Shepherd's voice is crying,
"Come home to me, poor child!"
He seeks each wanderer, lying
In sin's dark desert wild.

He left his happy heaven,
He left His Father's throne,
That sins might be forgiven,
And God with man made one.

He knew how sad a morrow
Before us sinners lay,
And passed His life in sorrow,
To take our guilt away.

He bore the pains of dying,
He climbed the bitter cross,
That, on His love relying,
No soul might suffer loss.

And still he wearies never,
Lost lamb, of calling thee,
"Come home," His voice saith ever,
"For light and peace to Me."

JANET.

IN TOO MUCH OF A HURRY.

One morning an enraged farmer came into Mr. M——'s store with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M——," said the angry farmer, "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts, and *that's* the young villain that I bought 'em of," pointing to John.

"John," said Mr. M——, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready answer.

"You lie, you little villain!" said the farmer, still more enraged at his assurance.

"Now look here," said John, "if you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts *gratis*."

"Oh, you gave them to me, did you?"

"Yes, sir, I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if that ain't a young scamp!" said the farmer, his features relaxing into a grin as he saw through the matter.

Much hard talk and blood would be saved if people would *stop to weigh* before they blame others.

"Think twice before you speak once," is an excellent motto.

THE DRUMMER BOY AND QUEEN.

When a boy enters the army at a very early age, which sometimes happens in the case of one who has suddenly become an orphan, he is generally made much of by the officers, and eventually ranks as the "pet of the regiment." An instance of this kind occurred in one of the regiments of the Guards shortly after the Crimean war. A bright intelligent little fellow, about nine years of age, whose father had been killed at the battle of Inkermann, and whose mother, having three younger children to attend to, had applied to have her eldest child taken into the regiment, was duly enlisted to "serve Her Majesty the Queen, her heirs and successors." The boy was so small in stature, and yet clean and smart in his appearance, that he soon became the favorite of all, from the colonel downwards. His usual place on returning from the field-day was on the back of the colonel's horse at the head of the battalion; the colonel himself, an Alma hero, with one arm, walking beside the animal, and ever and anon making some remark to amuse the little fellow.

It happened at this time that the young Prince Arthur had begun to evince a taste for a military life, and by the Queen's command, the drum-major and this battalion, which was stationed at Windsor, attended regularly at the Castle to teach his Royal Highness the drum. Her Majesty and the Prince Consort were often present on these occasions; and one day when the young Prince asked his tutor if there were any drummers in the Guards as small as himself (the Prince), the drum-major informed his Royal pupil of the facts relating to the little soldier-boy mentioned above. With her usual kindness of heart, the Queen directed that the little fellow should be brought to the Castle on the following day. Accordingly, the morrow saw the worthy non-commissioned officer and his tiny subordinate—the latter being as trim as brushing and pipeclay could make him, with his fife under his arm, and his forage cap set jauntily on the side of his head—trudging up the Castle hill towards the residence. On reaching the royal nursery, they had not long to wait before her Majesty and the young Prince made their appearance. The drum-major and his little charge instantly sprang to "tention" and brought their hands to the salute; while Prince Arthur, with a cry of delight, hastened forward and began to ask his brother drummer a thousand and one questions. The "pet of the regiment," was naturally shy in such august company; but he became reassured when the Queen, taking him kindly by the hand, addressed a few motherly remarks to him. Then the royal drummer slung his drum, and calling upon the young guardsman to "play up," the latter responded to the invitation with "God save the Queen," the Prince joining in lustily the while upon his well-battered sheepskin. Her Majesty was greatly pleased with the simple compliment; and on the conclusion of the audience, she not only provided her novel guest with a good luncheon, but gave him a five-pound note for his mother. Prince Arthur continued his studies on the drum for several months afterwards; and when they were concluded, the drum-major received from the Queen's hands a handsome gold watch and chain, bearing an inscription, together with a portrait of the Prince, dressed as a drummer, with his drum slung round his neck.

"Grandmamma, come here!" exclaimed a merry little girl just six years old. "Come and look at these pretty flowers which the frost makes on the window! See, there's one! and here's another! and here's another!—and, oh, grandmamma! there's a bird! They are here because there are no flowers *outside*!" "Who told you so, my child?" "Oh, no one," she answered; "I think myself God sent them, because there are no flowers or birds *now*."

The oak-tree's boughs once touched the grass;
But every year they grew
A little further from the ground,
And nearer toward the blue.

So live that you each year may be,
While time glides swiftly by,
A little farther from the earth,
And nearer to the sky.

A holy life, spent in the service of God, and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melancthon*.

MARRIED.

By the Rev. P. Harding, of Apsley, on Friday, January 26, Mr. JOHN SELKIRK, of Blytheswood, County of Essex, to ANN, eldest daughter of Mr. Wm. Tucker, of Anstrutter, County Peterborough. At St. John's Church, Prince Arthur, by Rev. C. B. Dundas, B.A., on the 12th ult., HENRY DAVID WILES, son of the late Prof. Forneri, of Toronto University, to Miss ELIZABETH ANN HALE, all of Prince Arthur.

DEATHS.

At the residence of the Hon. Mr. Wallbridge, Belleville, on the 26th January, THOMAS AUGUSTUS CORBETT, youngest son of the late Mr. Sheriff Corbett, of Kingston.

He bore a long illness with Christian fortitude, and departed trusting in the merits of Jesus only.

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Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 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, M. A., 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 Denison Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton and 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. S. Jones, M. A., Incumbent.

ST. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

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., Incumbent.

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. Rev. J. McLean Ballard, B.A., Incumbent.

St. MATTHIAS.—Strachan St., Queen West. Sunday services, 7.30, 10.30 & 12 a.m., & 3 & 7 p.m. Rev. B. Harrison, M.A., Incumbent.

ST. THOMAS.—Seaton Village. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum, M.A., Incumbent.

ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a.m. and 7 p.m. Rev. G. I. Taylor, 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. and 7 p.m. Rev. S. W. Young, Incumbent.

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

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THE "Dominion Churchman" IS AUTHORISED AND SUPPORTED BY THE BISHOPS, CLERGY AND LAITY OF THE CHURCH.

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

Toronto, April 28th, 1876. I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church. I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO.

KINGSTON, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

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.

HAMILTON, April 27th, 1876. I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves. T. B. NIAGARA.

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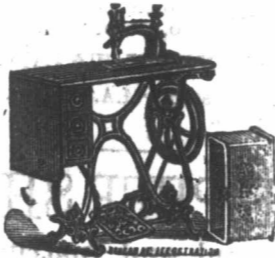
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