

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MARCH 21, 1878.

[No. 12.]

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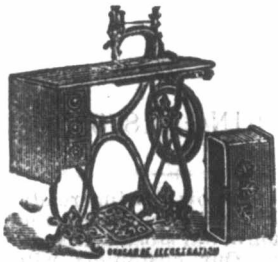
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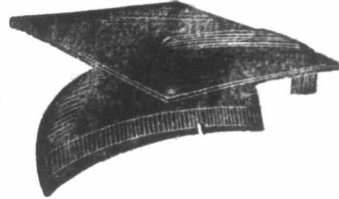
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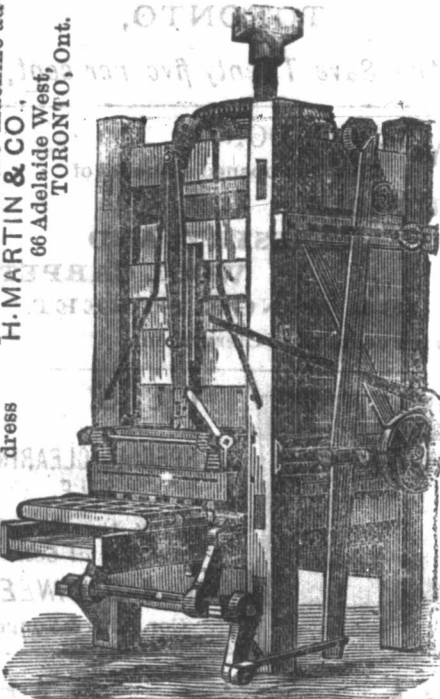
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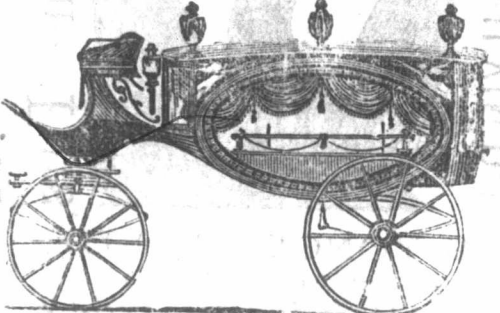
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TO SUBSCRIBERS.

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

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THE WEEK.

WE have heard but little of late about the progress of the Famine in India; but the famine in China of which we had notice some time ago is, according to the latest intelligence from that Empire, still prevailing as much as ever. The greatness of it may in some degree be imagined from the fact that it is said to be the widest spread and the most fearful scourge that has afflicted humanity for the last two hundred years. It began in 1875, and its horrors appear to be on the increase rather than otherwise. The tract of country which is afflicted is about thirteen times as large as Switzerland. For food the population of this large tract of country have been endeavoring to subsist on roots and grass; then they found some nourishment in willow buds, and afterwards ate the thatch off their cottages. The bark of trees served them for several months, and then things that would seem almost incredible to be used for food. Sir Thomas Wade has drawn the attention of the English people to the subject; and he states that he is witness to the fact that many of the people subsisted on tough potato stalks which the strongest teeth only could reduce to a pulp; and subsequently—he says he has seen it himself—they were obliged to eat, red sandstone. He adds that the appalling nature of the calamity can be further appreciated from the facts that—the people's faces are black with hunger; they are dying by thousands upon thousands; corpses were lying rotting by the road side, there being none to bury them; women, girls, and boys are openly offered for sale to any chance traveller; when Sir Thomas Wade left the country, a respectable married woman could be easily bought for six dollars, and a little girl for two. In cases where it was impossible to dispose of their children, parents have been known to kill them rather than witness their prolonged sufferings; in many instances, throwing themselves afterwards down wells, or committing suicide by arsenic. The Archbishop of Canterbury recently presided over a meeting in London, called to direct attention

to the dreadful calamity, and to endeavor to devise some means in order to alleviate the distress as much as could possibly be done at so great a distance, and with scanty means of communication with that part of the Celestial Empire.

Attention has been directed to two facts in connection with the proselyting efforts of the Church of Rome in the Mother Country. It has long been known that a great amount of zeal and large resources have been employed by Romanists in endeavouring to extend their cause in London. It appears from their own statements that they have no less than 311 clergy stationed in their Diocese of Westminster and 227 in that of Southwark, which is nearly one-fourth the number of the English clergy engaged in the same area. As for the results of the labours of the above total of 538, it would not be safe to take any statement of theirs as to the number of their converts. Those who have had any personal acquaintance with their movements know very well that, in many parts, they boast of multitudes of converts they have never made, or if they can pretend to have made them at all, it would have been in the article of death, when consciousness was well nigh gone and when resistance to the solicitations of friends and nurses would be almost impossible. The Registrar General's return however is considered unexceptionable; and from the return made last year it would not appear that Romanism was making much headway then. The return states that there were 33,472 marriages last year in London, and of these only 1,098 were performed by Roman Priests, that is to say, little more than three per cent.; and this notwithstanding the enormous Irish and foreign element contained in the population of London; and notwithstanding too, the fact that the marriage of two Romanists by any but their priests would in the eyes of their Church be null and void. In the same area, Nonconformist marriages were 1663 or 4.9 per cent.; and marriages before the registrar 1650, or 4.8 per cent., leaving 87 per cent. for those solemnized at Church.

If the inferences deduced from information we receive from the Vatican are legitimate it may possibly turn out after all that the dogma of Papal Infallibility may not be so disastrous to the Roman Church as may have been imagined. The suggestion we fear is too good to be true, because Rome has never yet retraced her steps; although that fact furnishes no reason to believe, as an article of faith, that she never will do so. The new Pope, it appears, although he has had frequent opportunities of mentioning the name of the Blessed Virgin Mary, has it is said studiously refrained from referring to her in any way; and this has been so marked that it has led to the belief that he intends to discourage Mariality. This statement, if true, is the more remarkable, because the late Pope,

Pius the Ninth, was as distinguished for his Mariality as either for his assertion of Infallibility or for his loss of the temporal power; and he would appear, from all the accounts we have heard of him, and from all the documents issued from the Vatican, never to have allowed an opportunity to pass of ascribing to the Blessed Virgin the office of Mediatrix between God and man, and paying to her such honors as we are accustomed to consider Divine—at least we know no means of distinguishing between them, nor can we imagine any higher worship he could possibly pay to the Supreme Being. The New York Churchman in noticing the rumor about the new Pope, very naturally and piously expresses the hope that, "If Leo XIII is really to become the great reformer of the Roman Church, . . . Papal Infallibility will be the last corruption to be done away," and "that he will not lay it down before he has used it against every other false doctrine which the Roman Church has built upon her inheritance of faith;" although "the uprooting of these corruptions is a matter of such astounding magnitude that one easily believes it is not to be forecast by man." It will however be accomplished at some time or other in the good Providence of the one great Head of the Church; and we know of no reason why the present should not be as favourable an occasion as any other.

Our contemporary also alludes to a subject which we cannot but think of great importance; and we believe it is very necessary to be frequently brought forward in these days, when every opportunity is seized for the purpose of magnifying occasional and subsidiary institutions at the expense of the regular and therefore the most important ministrations of the Church—and they are the most important, because they supply the daily and weekly nourishment which is to sustain and nourish the soul, and enable it to grow up to the fulness of the stature of a perfect man in Christ. Sunday Schools are certainly most admirable institutions, when they are used for the purpose of training up the young in the ways of godliness and in the knowledge of the truths the Church teaches; when they are used, that is to say, so as to prepare the youthful mind for a full appreciation of the services of the Church and for a regular and devout participation in them. And if "parents as they go to church meet their children on the way home from Sunday School" which we have seen to be the case in Canada, "this is a shocking perversion of the Church's work." "Children ought to go to church with their parents, and if attendance upon Sunday School and church successively is too wearisome, then the Sunday School should be given up." It cannot be too deeply impressed upon our people that the Sunday School is no substitute for the public worship of the Lord's House, any more than knowledge is a substitute for devotion. Now that elementary education is so easily obtainable everywhere

on the week day, there is no possible excuse for giving a prominence to the knowledge that may be acquired at any school whatever, with a neglect of the higher duty of celebrating the worship of Almighty God. And therefore the writer of the article to which we allude, well remarks that, "It may be set down as a positive fact that, if the children of Churchmen go to Sunday School instead of to church, the Sunday School is an evil, and ought to be abandoned."

A curious illustration of the utter heartlessness as well as of the anomaly of all war was recently furnished in a town across the border; for these are shown not merely by the atrocities committed on the battle field, but by evidences frequently furnished of an entire absence of hostile feeling on the part of the combatants when they happen to meet on neutral ground. In cases of armistice and surrender, both parties sometimes vie with each other in the manifestation of civilities. The particular instance we refer to occurred, a few days ago, at the office of a steel company in Connecticut. The authorized agents of the Russian and Turkish governments met there, each for the purpose of engaging in a contract and for a supply of bayonets to be used by the two belligerent parties in the Eastern war. Expressing mutual surprise at the rencontre, the two gentlemen engaged in very agreeable conversation; and to a considerable extent discussed their common business. After applying a single test they were soon satisfied that they could obtain the articles they wanted. They therefore ordered a number of bayonets with which to kill their fellow men—one of them 300,000, and the other 600,000. It was indeed a neutral ground furnished by the steel company on this occasion, and one which admitted the freest interchange of civilities.

At the time of the Reformation one of the things sought to be restored was the "godly and decent order" of the ancient fathers in reading the sacred books, all straight through to the end, so that churchmen might become as familiar as possible with "all Scripture given by inspiration of God." The present table of lessons is a great improvement upon the former table in many respects, and yet it is not absolutely perfect; one of its imperfections arising from the growth of the tables of proper lessons, so that the "godly and decent order" aforesaid has been much broken in upon and neglected. The Lectionary Committee of the Lower House of Convocation has just made a report upon the subject of the lessons, which report has been adopted by the Committee of the Northern Province. It proposes a considerable number of important changes, one of the most remarkable of which is that the gospels shall be read through three times each year; and this is to be effected by appointing them for both morning and evening from May 27 to July 23. The whole of the Apocalypse is to be read through at morning service from December 8 to the end of the year. Many additions are made to the first lessons, and their average length is to be increased to

something like that of the ninth chapter of Isaiah. Some of the proposed alterations are believed to be valuable, but the general principle of leaving portions of the Sacred Record altogether out of the Lectionary is decidedly contrary to the principles advanced at the Reformation.

We, in Canada, are accustomed to indulge in no small amount of self-gratulation on the ground that we are 'a law-abiding people.' But recent events in Montreal and Toronto will go very far towards impressing our neighbors, south of us, with the fact that if we continue to move in the same direction as at present, we shall very soon be no better than they are. In Toronto, the presence of the notorious rebel, O'Donovan Rossa, and in Montreal, the mere annual return of St. Patrick's day have conspired to produce a large amount of excitement as well as considerable outrage. At Montreal, last week, shots were fired in the streets and persons wounded. Again, on Sunday evening, similar outrages occurred, revolvers were not only exhibited but rather freely used. In Toronto, the 17th passed over very quietly; but on Monday evening, after a lecture given by O'Donovan Rossa, an immense crowd collected in the streets, and a large number of windows around the Market square were broken from the continuous shower of stones thrown around St. Patrick's Hall. Rossa escaped from the Hall without being recognized by the assailants. A mob stormed Owen Cosgrave's Hotel, a hundred shots were fired from within, and the hotel was gutted. Three or four men were wounded with shots, and about a hundred more with stones and batons. Another tavern, on the corner of Queen and Esther streets, was also attacked, but the police dispersed the rabble. Many policemen were hurt; they nevertheless displayed great coolness and patience, using only their batons in charging the mob. Those who brought O'Donovan Rossa here are highly reprehensible; and we cannot wonder that his presence should occasion a great deal of excitement. At the same time, loyalty to British institutions, and to the British government, is best shown by private citizens not taking the law into their own hands; while they would be perfectly justified in using all lawful means of keeping so mischievous a man as Rossa out of the country.

Very little change has taken place in the aspect of affairs in the East. The telegrams have again begun to alternate in tone. While we write this the state of the case is rather unfavorable, but yesterday everything was re-assuring. There appears to be a little misunderstanding between England and Russia as to how far south and east the Russian forces are to be allowed to move without English interference, and a Vienna despatch states that the misunderstanding between Russia and England makes no progress towards a settlement. England is also said to insist on all clauses of the treaty being submitted to the Congress; while Russia is

understood to be endeavoring to free herself from any obligation to be ultimately bound by the decision of the majority of the Powers.

THIRD SUNDAY IN LENT.

THAT human nature, if not totally corrupt, is indeed very far gone from original righteousness is most emphatically taught us in the Epistle, and especially in the Gospel of the communion office for this Sunday. The evil effects of the fall as exemplified in the heart and life of all mankind unmistakably prove that even if the image of Almighty God is not wholly defaced in the soul of man, yet there is enough to show the universal and fearful corruption of our nature, as well as our utter inability, of ourselves, to become righteous, or to move upwards towards God and goodness, without the aid of God's Holy Spirit, vouchsafed to the church through the mediation of Christ. And this corruption is of such a nature that its condition must be understood to be not merely the imputation of the sin of Adam, but also an actual inheriting of his nature, polluted with the moral taint of sin. Taking Holy Scripture as we find it, we must believe that every human being born into the world, the Son of Man only excepted, has a sinful nature and a sinful heart, which, even when opportunity has not occurred for it to break out in acts of sin, yet constitutes him a sinner, so that he may be said to have sinned; and on this account, he is liable to death—death of the body and death of the soul. For the presence of sin is perceptible while as yet there is no act of sin. Like holiness, sin is not merely a series of facts which may be estimated as to their degree, and specified as to the precise time of their occurrence. It is a particular condition of the will and of the affections; it is a moral influence pervading the whole man, like a stream of electricity or magnetism. It is breathed, implied, felt, responded to, by sympathies, by instincts, where there is scarcely any sign whatever of its actual presence. St. Peter evidently understood this when he said, "Depart from me, for I am a sinful man, O Lord." He did not say that he was weak, or frail, or that he had committed a sin; but that he was a "sinful man," with will and affections having a decidedly sinful tendency, and with a nature that was ever inclined to produce fruit as sinful as that of his Master's was pure and holy.

In the epistle, the detailed description of the works of evil are given with fearful emphasis, and with a warning as plain and clear as the shameful nature of the unfruitful productions of darkness would admit. In the gospel, the sympathy between human nature and a course of sin is set forth with a terrible intensity. The Lord had cast out another of those evil spirits which were permitted to exercise their power over men, perhaps in order that the object of His coming might be shown to be "to destroy the works of the devil." Strange to say, some of those who witnessed the occurrence, unable to withstand the force of so amazing an act of Divine power and goodness, affected to attribute the miracle to the assistance of Beelze-

bub, who was understood by the Jews to be the prince of the fallen spirits of darkness. The calumny was of such a nature that it might be said to refute itself. The accusation however, gave occasion to the Lord to bring forward some of the most terrible truths it is possible for man to hear. He showed that Satan could not possibly act against himself; and even if it were possible for such to be the case, then the children of the Jews could only have cast them out by the same evil power. The great truth taught in the passage selected for the gospel, which shows so awfully the entire sympathy of our nature with evil and the increased strength of Satan's power in consequence of every unresisted submission to its influence, is in reference to the cases of repossession, which are particularly understood to have taken place in the Jewish people. And most likely the parable was written by the Lord with a most direct reference to that nation. As soon as Christ appeared to oppose Satan, that foul spirit was driven from every position where he had taken up his abode. But the entire sympathy of the people was in the direction of evil; they rejected Christ and His chosen Apostles, they would not come to Him that they might have life; and then their spiritual condition became far worse than it was, even when Christ upbraided them for being a generation of vipers. The unclean spirit having taken to himself seven other spirits, more wicked than himself, returned with a strength and virulence immensely increased. They entered in and dwelt there; and the hardness of heart, the blindness, and the cruelty exhibited among the Jews between the Lord's crucifixion and the destruction of Jerusalem were never exceeded in any part of the world. And it is not without reason that the parable has been understood to have an application to the Christian populations in the East. The Christian Church had been received in several nations there with a garnishing and cleansing power for a time, but old sympathies with evil were aroused by a new unbelief which the false prophet brought forward; Christ was rejected; the unclean spirit with seven other spirits more wicked than himself entered in and dwelt there, making the last state of those nations, once favored with the light, infinitely worse than the first.

And the same thing occurs with individuals. All the dispensations of God's Providence and grace either made us better or they make us worse; they are either the savor of life unto life or the savor of death unto death; either they are by God's grace preparing us for dwelling in the mansions of the blest, or they are instruments which will hasten our entrance into the regions where the Prince of Darkness holds undisputed sway.

We see from this Gospel that all sin is originally the work of Satan, and that he can only be driven from His seat by the work of Christ. He is the stronger than the strong. He drives evil from our nature by purifying it in His own holy and immaculate Person. He drives it from each individual by the work of the same Person, by the grace given in

His own appointed means; and this power of Christ extends over every form of Satan's power, physical or mental infirmity, or spiritual disease.

UNION AND REUNION.

ALL efforts to promote the union of Christendom without the sacrifice of essential principles must be praiseworthy; and in the same category are to be placed similar efforts made to bring back to the Church those who have departed from her fold, however unsuccessful these efforts may be. Among the most remarkable of these latter efforts, must be mentioned a conference of Churchmen and Nonconformists, in connection with the Home Reunion Society, which was lately held at Ipswich, England. The chair was occupied by the Mayor of the town. Earl Nelson read a paper in which he said he would gladly see, in every parish, services conducted in the Church and in the chapel, under episcopal sanction, to meet every want and lawful desire of orthodox Christians. He recommended the authorized services to be always observed; but in addition to these might be used, short services with hymns, sermons and Bible readings, with *extempore* prayers also, if they desired it. And if the Nonconformists only felt the claims of the corporate unity of the Church, under the leadership of an Apostolic Bishop, he for one would never ask them to "sink preferences, or to surrender institutions," but to continue them as duly organized Brotherhoods in full communion with the Church of Christ. Earl Nelson's remarks throughout seem to indicate a want of acquaintance with the amazing difficulties in the way of the union he proposes. Loss of independence would be an insuperable difficulty. The loss of the sacred right of splitting themselves up into any number of divisions would be another. A third would be the loss of that spiritual superiority they believe they have attained. According to their notions of the matter, it would be, to many of them, like going back to the carnal elements of a lower dispensation, to connect themselves either with the Evangelical or with the Orthodox section of the Church. Earl Nelson said he had been warned of two insurmountable barriers to any attempt at corporate reunion. First,—The existence of an Established Church. Second,—The growth of Sacramental teaching in the Church. He wished to remark that there was much exaggeration as to the unfavorable effect of the existing relations between Church and State, much ignorance of the Church view of the matter, and some remaining evils which Churchmen and Nonconformists, in combined action, would very easily remove. He said there was also much exaggeration and ignorance of Churchmen's faith and opinions. He thought if they would only meet together frequently and see how near they were to each other, instead of magnifying each other's differences, they would find, as at the great Conference under Dr. Dollinger at Bonn, that there were definitions even of the subject of the Sacraments, upon which Old Catholic, Greek Church,

Anglican, Lutheran, and their own orthodox Nonconformists were able to unite. But these barriers and other minor differences were no occasion for the exercise of a hostile spirit. Indeed the Earl might very greatly have fortified his position by referring to the teaching of some of the Nonconforming bodies. There are, for instance, very few Churchmen among ourselves whose belief in the efficacy of the sacraments goes much further than the statements contained in the Assembly's catechism. When those statements are carefully examined they are found to involve principles which the average Presbyterian now-a-days would probably repudiate, and which an extreme section of our Church would abhor. And in reference to the authority vested in the ministerial office, what is opprobriously termed *Sacerdotalism* is, in effect, no more than has, a thousand times over, been claimed by the most prominent men among the sectaries—only in a different form, and under another name.

In the Conference to which this article refers, a Nonconformist minister read a paper, giving his opinion as to the main obstacles to an organic union between Churchmen and Dissenters. They were these: Nonconformists, he said, did not desire it; many of them thought it inexpedient; others were actively hostile to union of any kind; prejudices exist on both sides; the connection of the Church with the State; the error or anomalies of the Prayer Book; the unscriptural mode of admitting men to the work of the ministry; the utter worldliness of the Church; the prevalence of Ritualism; the confessional and the priesthood; parties in the Church, separated from each other more widely than the Church was from Dissent, mutually and actively hostile to each other.

We feel that the Nonconformist minister had a more complete appreciation of the difficulties in the way of a reunion; at the same time, we also believe with Earl Nelson, that more frequent conferences would very considerably lessen the apparent magnitude of the differences between the Church and the main body of Nonconformists.

THE S. P. C. K. AND THE EARL OF SHAFTESBURY.

The noble Earl who evidently aspires to be a Lay Pope in the Church of the Mother Country doubtless imagined the whole Christian Knowledge Society (the noblest in Christendom, and the great Bible Society of the Church) would go down at once, if he withdrew from it his great name and also his annual subscription of two guineas, (for that is the exact amount). The Society, however, still survives the shock; at least, it did so up to the date of the latest news from England. A considerable correspondence has taken place, since the last notice we gave of the subject, between the Rev. Brownlow Maitland and the noble Earl in reference to the withdrawal of the Earl from the Society. Mr. Maitland, in very civil terms, asks the Earl to reconsider his determination to leave the Society, now that the Archbishop of Canterbury has de-

clared orthodox his book entitled, "The Argument from Prophecy," and the Primate's letter has shown the Earl's quarrel with the Society to be a much smaller affair than his lordship imagined it to be. Mr. Maitland stated that he was preparing a new edition of his book, and was re-writing the passage objected to by the Earl, so as, if possible, to give no offence. Lord Shaftesbury then said he ought to see the whole of the Primate's letter; and Mr. Maitland complied with his request. But his lordship had evidently been only too glad of an excuse for leaving a Society, where, as a member of a decidedly Church Institution, he could not possibly feel in his element; and his reply to Mr. Maitland was to this effect:—"The letter, no doubt, must be gratifying to you as the author of the book on prophecy; but allow me to say that on my own mind it has produced no effect whatever. . . . Matters are exactly as when the controversy began. There is no use, I think, in the prolongation of this correspondence. You have gained everything that you require. You have on your side an enormous proportion of the clergy, and no small number from among the laity and Nonconformist ministers. You have moreover, the approbation of the Primate of all England. With myself, it is precisely the reverse. I lie under the condemnation of them all, from the Archbishop down to the smallest of the daily papers. You are content with the issue, and so am I. Six months more writing could add nothing to the satisfaction we each of us enjoy."

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

I. Baptism.

§9. Continued. *Benefits of baptism.* The subject of baptism was frequently referred to by the fathers of the primitive Church; the necessity of receiving it, the mode of its administration, and the benefits conferred by it, were either incidentally mentioned, or entire treatises written respecting it; so that it is a difficult matter to condense within a small space the principal observations upon it, made by even the most eminent fathers. I shall endeavour, with as much brevity as possible, to present a few extracts from writers of the first four centuries on: (1) the general benefits derived from this sacrament, and (2) the reception of the grace of regeneration through it. (1.) *General benefits.* BARNABAS. "We indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having fear and trust in Jesus in our spirit." JUSTIN. "In order that we may not remain the children of necessity and ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe." CLEMENT OF ALEXANDRIA. "He" (Christ) "is perfected by the washing of baptism alone, and is

sanctified by the descent of the Spirit? such is the case. The same also takes place in our case, whose exemplar Christ became. Being baptized, we are illuminated; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal." TERTULLIAN. "Over our cleansed and blessed bodies willingly descends from the Father that Holiest Spirit: over the waters of baptism, recognizing, as it were, his primæval seat, he reposes . . . by the selfsame law of heavenly effect, to earth, that is to our flesh as it emerges from the font after its old sins, flies the dove of the Holy Spirit, bringing us the peace of God, sent out from the heavens, where is the Church, the typified ark." GREGORY OF NAZIARZUM. "This is the grace and power of baptism, that it does not, as formerly, cause the overflowing of the world, but the washing away the sin of each individual." CYRIL OF JERUSALEM. "Thou descendest into the water dead in sin, thou risest quickened in righteousness." CHRYSOSTOM. "By the word" planting "he alludes to the fruit we reap from his death; for as his body when buried in the earth, produced the salvation of the whole world, so ours also, when buried in baptism, has borne the fruits of righteousness, sanctification, adoption, and a thousand blessings."

(2.) *Regeneration.* JUSTIN. "As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are instructed to pray and entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the mercy of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they thus receive the washing with water. For Christ also said, 'except ye be born again, ye shall not enter into the kingdom of heaven.'" THEOPHILUS OF ANTIOCH. "The things proceeding from the water were blessed of God, that this also might be a sign of men's being destined to receive repentance and remission of sins through the water and laver of regeneration, as many as come to the truth, and are born again, and receive blessing from God." IRENEUS. "Giving to the disciples the power of regeneration unto God, he said to them, Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." CLEMENT OF ALEXANDRIA. "The view I take is, that He himself formed man of the dust, and regenerated him by water, and made him grow by the Spirit, and trained him by his word to adoption and salvation, directing him by sacred precepts; in order that, transforming earth-born man into a holy and heavenly being by his advent, He might fulfil to the utmost that divine utterance, Let us make man in our image and likeness." TERTULLIAN. "We, little fishes, after the example of our 'Ichthus,' Jesus Christ, are born in water, nor have we safety in any other way, than by permanently abiding in that water." CYPRIAN. "All, indeed, who attain to the divine gift

and inheritance by the sanctification of baptism, therein put off the old man by the grace of the saving laver, and renewed by the Holy Spirit from the filth of the old contagion, are purged by a second nativity." AUGUSTINE. "Water, exhibiting externally the sacrament of grace, and the Spirit internally operating the benefit of grace, loosing the bond of crime, and restoring the goodness of nature, regenerate the man in one Christ, born of one Adam." CHRYSOSTOM. "At our regeneration, the words of God, which the faithful know, spoken by the priest, form and regenerate him who is baptized in the vessel as in a womb."

But while the Church respects the opinion of Reformers, and reverences the voice of antiquity, she considers we should yield no deference to either, unless sustained by the authority of the Word of God. We must therefore test their views by that unerring guide.

1. *Circumcision was appointed by God as the means of introducing His people into covenant with Him.* "This is my covenant, which ye shall keep, between me and you, and thy seed after thee. Every man child among you shall be circumcised. * * * And the uncircumcised man child whose flesh of his foreskin is not circumcised shall be cut off from his people; he hath broken my covenant;" but *circumcision was superseded in the Christian dispensation by baptism, which is called the circumcision of Christ,* "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

2. *Remission of sins is declared to be connected with baptism rightly received:* "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

3. *Union with Christ our living head is said to be the consequent of baptism:* "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "As many of you as have been baptized into Christ have put on Christ."

4. *By baptism we are placed in a condition whereby if we endure to the end, we shall assuredly attain eternal salvation:* "He that believeth, and is baptized shall be saved." "The like figure whereunto, even baptism, doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

5. *By baptism we obtain the grace of spiritual illumination, and are sealed by the Holy Spirit unto the day of redemption:* "It is impossible for those who were once enlightened, and

have tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

6. *Through baptism we are regenerated, and become sons of God by adoption and grace.* "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. Jesus answered Verily, verily, I say unto thee except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

As the portion of this branch of the subject referred to in the last paragraphs (5 and 6) meets with strong opposition, it may be profitable to spend a little time in the consideration of it. That the apostle refers to baptism under the term "enlightened" in the first quotation in paragraph 5 and "sealed" in the second quotation in the same paragraph, and that he and our blessed Saviour refer to the same sacrament by the use of the words "born of water" and "washing of regeneration" in paragraph 6 is evident from the unanimous consent of those who lived nearest the apostolic age, and who, through speaking the language in which the New Testament was written, knew better than we can possibly do what were the meaning and import of the words used in it, e.g., *enlightened*. JUSTIN—"This washing is called illumination, because they who learn these things are illuminated in their understandings." CLEMENT OF ALEXANDRIA—"We are washed from all our sins, and are no longer entangled in evil. This is the one grate of illumination, that our characters are not the same as before our washing. And since knowledge springs up with illumination, shedding its beams around the mind, the moment we hear, we, who were untaught, become disciples." *Sealed*. HERMAS—"They, that are now dead, were sealed with the seal of the Son of God, and are entered into the Kingdom of God. For, before a man receives the name of the Son of God, he is consigned over to death; when he receives the seal, he is freed from death, and consigned over to life. Now that seal is water, into which men descend bound over to death, but rise out of it sealed unto life." CYRIL OF JERUSALEM—"After our acknowledgment of faith, we receive the spiritual seal being circumcised by the Holy Ghost through the laver. *Born of water and washing of regeneration.* The patristic evidence of the application of the term regeneration having been already given, I shall not repeat it, but refer to what has been already adduced on this point, and confine my observations to the consideration of the Scriptural use of the term, and one or two cognate words: The word regeneration occurs but twice in the Scriptures; "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve "tribes of Israel." "Not by works

of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In the first of these passages, regeneration refers plainly to the day of judgment and final restitution of all things: in the second, it refers with equal plainness to the renovation of the spiritual nature of man, which is declared to be, first, by the washing, or, in the laver of regeneration, and this continued by the renewing of the Holy Ghost. The synonymes for regeneration are "born again," and "begotten again;" the first of these is used twice by our Lord in his conversation with Nicodemus, where he explains "born again" as effected through water and the Spirit, evidently referring to the outward sign, and inward grace of the sacrament of baptism: the words "born again" are also used by St. Peter in his first epistle (1:23) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever;" the same apostle uses the words "begotten again" in the same chapter; in both places referring to the effects or results of the new birth, holiness of heart and life, and love to the brethren while in our present state of probation; and after this has terminated, the possession of a never ending enjoyment in the house not made with hands, eternal in the heavens.

(To be continued.)

BOOK NOTICE.

A REPLY TO "THE APOSTOLIC CHURCH, WHICH IS IT?" OF PROFESSOR THOS. WITHEROW. By THOS. G. PORTER, Incumbent of Craighurst, Diocese of Toronto. Toronto: Rowsell & Hutchison, 1877. Pp. 108, 40 cts.

The eighteen Letters which form this volume originally appeared in the columns of the DOMINION CHURCHMAN, and were, as the author states, written in consequence of repeated requests, and in some cases, challenges to reply to the arguments used by Prof. Witherow.

The reply is a satisfactory refutation of mistakes and misstatements which, as coming from a Professor of Church History are certainly extraordinary, and evince the bias which makes "the wish the father of the thought."

The writer of the "Reply" has given passages where the phrase *Society of Christians or Christian Assembly*, would impair the meaning if substituted for the word *Church*—has shown how the main principles of the government of the Apostolic Church may be discovered—has proved that the order of APOSTLES was intended to be permanent, and that Evangelists did not constitute an order of the Ministry—has shown that during the lifetime of our Lord He appointed not the Apostles only as office bearers, but *other seventy* also; that the eleven Apostles alone appointed the two from whom St. Matthias was selected; that the Apostles appointed the seven; that the offices of bishop and elder could not be identical; that in each church there was not a plurality of elders; that the principle that ordination was the act of the Presbytery has no foundation in Holy Scripture; and that Christ alone as the Head of the Church is the fundamental principle of Christianity and is thoroughly recognized by the Church of England.

The low price at which this work is published should bring it within the means of all, and be an efficient antidote to the misleading statements it has combated.

THE RELIGION OF ISRAEL, A Manual; translated from the Dutch of J. Knappert, pastor at Leyden. By R. A. ARMSTRONG, B.A. Toronto, Hart & Rawlinson, 1878. Sm. vo. pp. 283, \$1.00.

The book translated here is a guide or key to

the second section of a systematic catechism on the history of religion, drawn up by H. G. Hager, W. Scheffer, R. Koopmans van Boekeren, and J. Knappert, pastors of the Reformed Church of Holland, and was prepared by the last mentioned of these associated authors subsequently to the catechism itself. Dr. Knappert has contented himself in this work with simply following Prof. Kuenen whose work on the religion of Israel in an English version has been published by Messrs. Williams & Norgate, of London, in the Theological Translation Fund Library. This work, in the Dutch, is one link in the chain of manuals of instruction in connection with the catechism.

We think it would have been preferable if the author, or at any rate the translator, had used that name of Deity more generally employed instead of "Yahweh," or "The Lord" as the equivalent of the Hebrew "Adonai."

From some of the sentiments expressed we are compelled to dissent, as they are strongly tinged with the views of that German school which by many are justly regarded with suspicion. Still the work displays learning though marred by that boldness of assertion which is seen too often in the theological publications received from Holland.

ROME IN CANADA. The Ultramontane struggle for supremacy over the Civil Authority. By Charles Lindsay. Toronto, Lovell Bros., 1877. large 8vo. pp. 398.

At a time when owing to the death of the late Pope Pius ix, and the election of his successor, more than ordinary attention is drawn to the affairs of the Papacy, the appearance of the present volume is especially opportune. With masterly hand, the author describes the retrograde movement in the Romish Church, which has for its object, the revival of the medieval spirit in the nineteenth century of which the Vatican Council may be described as its "official consummation," whilst "the tone of the Papal Court, gradually increasing in arrogance, carried its fatal contagion slowly but surely to the remotest nations in which a considerable portion of the population was Roman Catholics."

The question of Ultramontaniam as opposed to Gallicanism, with the issues as affecting the civil and religious liberties of Canadians of all creeds, is discussed with the ability of one who evidently is thoroughly conversant with the subject he has in hand.

Where almost every page presents matter for serious reflection, we cannot pretend—even if our space permitted—to do justice to such a work in a brief notice like the present. But we would direct attention more particularly to the chapters on *The Jesuits and the Civil Power*, *Catholic Liberalism*, *The Apotheosis of Intolerance*, whence we derive a good idea of the kind of instruction given at Laval College for the education of Christians and British subjects.

Chap. xiv, on *Spiritual Terrorism at Elections*, should commend itself to some of our weak-kneed politicians, who perhaps may derive some benefit after duly weighing the significance of the expressions in the "Joint letter," e. g., "Catholic liberalism is a thing to be regarded with the abhorrence with which one contemplates a pestilence," (p. 272), and again, "The State is in the Church, and not the Church in the State," (p. 273.) Those who know Romanism understand well what this means.

Liberals and moderate Liberals are not in favour, for "Catholics cannot vote for them"; "formoderate is only another term for liar," (p. 274).

We feel certain that our readers will thank us for calling their attention to this interesting and able work, which we hope they will peruse with the care the subject deserves.

Diocesan Intelligence.

NEWFOUNDLAND.

The London *Guardian*, gives the following particulars of the Bishop elect;

The Rev. Llewellyn Jones, Rector of Little Hereford, near Tenbury, has accepted the bishopric of Newfoundland, in succession to Bishop

Kelly. The appointment has been made by the Archbishop of Canterbury, the Bishop of London, and the secretary of the Society for the Propagation of the Gospel, to whom the selection of the new Bishop was delegated by the authority of the diocesan synod of July last. Mr. Jones is a native of Liverpool, and was educated in part at the college there, proceeded subsequently to Harrow, and thence to Trinity College, Cambridge, where he took his degree in 1862, was ordained deacon in 1864, to the curacy of Bromsgrove, where he laboured until in 1874 he was preferred to his present benefice by the Bishop of Worcester. Mr. Jones will be the fourth Bishop, his predecessors being Bishop Spencer, 1839; Bishop Feild, 1843; Bishop Kelly, 1876. He will, probably, leave England in May.

NOVA SCOTIA.

(From our OWN CORRESPONDENT.)

HALIFAX.—*Society for Prevention of Cruelty to Animals.*—The annual meeting of this Society was held in Masonic Hall yesterday afternoon. The Hall was fairly filled. The large majority were children—boys and girls—whom the committee hope to interest in its objects.

His Worship the Mayor presided. The third resolution, pledging moral and material aid to the Society, and commending its claims to the public, was moved in a particularly interesting speech by His Lordship the Bishop, seconded by J. F. Kenny, Esq., and adopted unanimously. The Bishop dwelt emphatically on the importance of teaching children to treat the lower animals with kindness.

HALIFAX.—*Church of England Institute.*—"A visit to the Netherlands and the field of Waterloo" is the title of the very interesting lecture by the Garrison Chaplain, Rev. A. J. Townend.

HALIFAX.—One evening last week during divine service at the Garrison Church, a soldier of the 97th regiment was discovered in the act of removing some articles of value from the vestry room. An attempt was made to capture him, but he was evidently acquainted with the place, and "dousing the glim" by turning off the gas in the vestry, he made his escape before he was recognized. He ran into the coal cellar, whither he was followed by another soldier, bent on his capture; but he knocked his pursuer over the head with a shovel, and then turning off the gas at the meter left everyone in darkness. During the confusion which followed, while people were hurriedly making their exit from the church, he too, managed to slip out, and made good his escape. After lights were procured, a search was instituted about the building, and his cap was found; but as the cap was not marked with his regimental number, and he no doubt has another of the same kind, his detection now is very doubtful. All the men of the corps were satisfactorily accounted for at midnight—and now the military detective has some work on hand.

E. B. Ob. Feb. 23, 1878.

Binney! the shrine has scarce completed been
Which to the memory of the sainted dead
Thou lavishedst, ere with uncovered head
We mourn thee summoned to the shore unseen;
Yet not forgotten! Not with hopeless cries
Bewept, since hunting now a brighter scene:
Nor wholly, even on earth, the good man dies!
And here as morn and eve for light we pray,
For work like his untiring to the end,
For love like thine to give the world away—
Long as Religion lingers in these halls
Of classic lore, must in our memory blend
The twain whose monument shall be the walls
Raised by the guileless layman to his friend.

King's College, Windsor.

MONTREAL.

(From our OWN CORRESPONDENT.)

HEMINGFORD.—On the 11th instant in the Town Hall, Hemmingford, the Rev. Canon Ellegood gave a very instructive and entertaining lecture upon "Incidents of travel on a recent

journey to Jerusalem and the Holy Land." The audience, young and old, were perfectly delighted with the easy manner and eloquent terms in which the lecture was delivered. During the evening choice pieces of music were well rendered by some young ladies and gentlemen of the place. A cordial vote of thanks was given to the Rev. and able lecturer and the meeting closed with the National Anthem.

MONTREAL.—Lent is well upon us now, and is I think, very generally observed, in some cases very markedly. Dr. Davies has resigned his position as organist and choir master of St. James the Apostle—this is to be regretted as in former days all worked so well together, and he made the choir what it is, or was.

We, of St. John's Church, are now worshipping in the Crypt Chapel (under the chancel) of the new church; it is small for the whole congregation, but well adapted for week-day services; hope to be in the new church by the 1st of June.

The ugly bare walls of St. George's, otherwise a handsome church, are being repainted; the chancel being very elaborate in design. A reredos will also be erected; the colors seem a little bright and too numerous, but cannot help, being an improvement on the bare cold walls of the past.

Hamilton's gain will be our loss. We shall all regret Mr. Carmichael's departure from us. He is considered *low*, but thoroughly loyal first. So one can respect his difference of opinion.

ONTARIO.

VACANT PARISHES.—There are at present three vacancies, viz.: the Missions of Lanark, Sterling and Virtley, to each of which a grant is made by the Diocesan Mission Board. The bishop would be glad to receive a few clergymen into the diocese to meet these and other requirements.

OTTAWA.—The ordinary week day ministrations in the city churches are, as usual, being supplemented by services special to the Lenten season. Members of Parliament, and others temporarily resident, cannot complain of any lack of opportunities of worshipping in God's House. The following details of services, ordinary and special, will be of interest to many of our readers:

1. *Christ Church*—Morning and evening prayer on Wednesdays and Fridays, intended to be daily during Holy Week. Holy Communion twice a month.

2. *St. John's*—Morning prayer on Wednesdays and Fridays; evening prayer, with devotional reading, daily; on Fridays, second evening prayer, with sermon. Confirmation classes twice on Wednesdays. Holy Communion every Sunday.

3. *St. Alban's*—Morning and evening prayer, in latter case with devotional reading, daily; on Wednesdays, second evening prayer, with sermon on "Helps to a holy life." Holy Communion every Sunday and Thursday.

In the neighborhood, too, of the city, the sacred season is, to some extent, similarly marked. The churches here are without exception connected with small and newly formed or struggling congregations, three or even four such being, in more than one instance, under the care of a single clergyman. The following particulars may be noticed with reference to—

1. *Archville*—Wednesday evening service, with lecture on the church and her ordinances. Holy Communion twice a month. Confirmation classes on Saturdays.

2. *Nepean*—At Rochesterville, evening prayer on Wednesdays and Fridays, in latter case with sermon on a Scripture character illustrating Repentance. Holy Communion, monthly, at each of the three stations.

3. *Gloucester*—The church being only in course of erection at Billings' Bridge, the clergyman's headquarters, there are no week-day services. On Sunday evenings, however, during Lent, lectures are delivered at this station on the distinctive doctrines, rites and ceremonies of our church; week-day confirmation classes are held, on alternate weeks, at the two-lying churches;

and an evening service, at which there is an encouraging attendance, on Wednesdays, at Eastman's Springs, a remote and hitherto unoccupied portion of the township.

BELLEVILLE: *St. John's Church.*—The interior of this church has been enlivened and beautified with Scripture texts done in brilliant colors along the walls and round the principal openings. The bishop congratulated the incumbent and congregation on their past progress and on the completion of their undertaking, and wished them prosperity in the new and improved situation of the church. The offertory amounted to \$175.

KINGSTON.—The annual meeting of St. James' Church Temperance Society, was held last evening for the election of officers for the ensuing year. The following were chosen:

President—Rev. F. W. Kirkpatrick; Vice-President—Mr. Thos. Packer; Secretary—Mr. Joseph Smith. Committee—Mrs. R. Vashon Rogers, Miss Wilson, Messrs. H. Smith, G. Hewitt, F. Lovick, H. Spriggs and F. Wade.

After the business of the Society was completed there was presented to the President an address, expressive of the cordial good will entertained for him by the members of the Society. This was accompanied by the presentation to him of an elegant badge of membership, consisting of a gilt silver medal of the Church of England Temperance, set in a wreath of silver maple leaves. The effect of the whole design is most pleasing. Mr. Kirkpatrick, to whom the presentation came wholly unexpectedly, made an appropriate reply, expressive of his sincere thanks for the manifestation of the confidence involved in the gift.

In addition to the ordinary offices filled by election at this meeting, an honorary office of organist was constituted, and Miss Dupuy elected thereto, in acknowledgment of many past kind services.

The Rev. F. W. Kirkpatrick, of Kingston, begs to acknowledge the receipt of the following subscriptions and offertories on behalf of the widow and family of the late Canon Preston: *Subscriptions*—The Revs. G. N. Higginson, \$5; the Rev. R. M. Houston, \$2; E. T. Dartnell, Esq., \$10. *Offertories and Collections*—Pembroke, \$10; Lansdown, \$2.52; St. Luke's, Yonge, \$1.15; Madoc, \$7; Adolphustown and Fredericksburgh, \$55; Iroquois, \$10; Maitland, \$8.50; \$111.17, amount on hand from all sources, previously acknowledged; \$595.99—total, \$709.16.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending March, 16th, 1878.

MISSION FUND.—*Parochial Collections.*—Dysart, \$18.00; Cameron, \$14.60; Lindsay, on account, \$40.00; Oakridges, \$42.30; Gore's Landing, \$8.75; Harwood, \$5.50; Seymour and Percy, on account, \$14.00; Penetanguishene, \$29.00; King, \$24.50; (Mulum West) Whitfield, \$27.00; Elba, \$4.00; (Albion and Mono) Mono, St. John's, \$19.65; Alliston, on account, \$84.90; Whitby, on account, \$136.88. *Special Appeal.*—Elmes Henderson, Toronto, on account of subscription, \$100.00. *January Collection.*—Lloydtown, \$1.57; Apsley, St. George's, \$1.98; Chandos East, 80 cents; Chandos North, 60 cents; Toronto, St. Matthias's, \$2.65; Gore's Landing, 51 cents; Harwood, \$1.17; Peterborough, \$26.81; Cartwright, \$3.00; (Seymour and Percy) Campbellford, \$4.50; Percy, \$1.50; Alliston, \$1.60; West Essa, \$1.50; Fisher's School House, \$1.00; Scarborough Christ's Church, \$4.02; St. Paul's, \$2.80; St. Jude's 64 cents.

Missionary Meetings.—Toronto, St. Matthias' \$3.90; Harwood, 19 cents; Whitfield, \$4.60; Honeywood, \$2.98; Scarborough, Christ's Church \$3.00; St. Paul's, \$4.00; St. Jude's, \$3.00

WIDOWS AND ORPHANS' FUND.—*October Collection*—Toronto, St. George's, additional \$29.28; *Annual Subscriptions.*—Rev. George Ledingham, \$5.00; Rev. Dr. O'Meara, \$5.00. *For the Widows and Orphans of two deceased clergymen.*—Peterborough \$30.92; Scarborough, Christ's Church, \$3.65; St. Paul's, \$3.11, St. Jude's, \$1.80.

BOOK AND TRACT FUND.—Trinity Church, Midland, for library books \$16.00.

EAST YORK.—The quarterly meeting of the Ruri-decanal chapter is appointed to be held on Tuesday the 2nd April at the parsonage, Uxbridge, at 10 a.m. The subject for consideration is 1 Tim. iv.
Scarborough. C. R. BELL, Sec.

HURON.

(FROM OUR OWN CORRESPONDENT.)

WROXETER.—Not only in the heathen lands, where the glad tidings of the Heavenly messengers are now first heard, is the whole family baptized—parents and children—as in the days of the Apostles. Even in this Christian nation, in the nineteenth century, it is registered in the parish annals, "He was baptized, and all of his." In St. James's Church, Wroxeter, on Ash Wednesday, the Rev. Geo. W. Racey, at morning service, delivered a very interesting address on baptism to a large congregation, and admitted to the membership of the Church, by the sacrament of baptism, thirteen infants and six adults.

ST. GEORGE'S, PETERSVILLE.—*First Sunday in Lent.*—Rev. Canon Innes officiated at evening service, and baptized thirteen infants and three adults in a congregation not exceeding two hundred. This church was built a few months since in the suburbs of the Diocesan City; but even here the leaven of the many sects of "Baptists" has in some instances prevented or retarded infant baptism.

BRANTFORD.—*Baptism of Adults and Confirmation.*—*First Sunday in Lent.*—His Lordship the Bishop of the Diocese held confirmation service in Grace Church, admitting to the full communion of the Church, by the Apostolic rite of laying on of hands, thirty-one candidates. The service was one of more than usual interest, five of the persons confirmed having been received into the Church by adult baptism, and eight of them pupils from the Institution of the Blind.

St. Jude's Church.—Same day, His Lordship the Bishop confirmed seventeen persons in St. Jude's, Brantford, and at the old Mohawk Church he confirmed fifteen, thus admitting to the full communion of the Old Church sixty-three persons that day. The Bishop, as is his wont, delivered very earnest, impressive addresses to the young soldiers of the Cross at the three churches.

LONDON.—The annual meeting of the C. E. Y. M. A. was held in the lecture hall of the Bishop Cronyn Hall on Monday evening. The President of the Association, Mr. George Laing, presided. After the meeting had been opened, as is usual, with prayers, and the minutes had been approved of, Mr. G. F. Jewell read the annual report of the Executive Committee. The review of the work of the Association proved, were proof necessary, the utility of such societies in aiding the Church in her mission. The Cottage Meetings, held by the Visiting Committee, had been productive of much good. There had been a large number of lectures and other meetings during the year with gratifying success; and the entertainments given by the Association in the rooms of the various Anglican churches in the city had brought home to the congregations the working of the Association in connection with all. It is recommended that a special effort be made to add new and important works to the Library. The Reading-room has been in a high state of efficiency, being supplied with the leading periodicals of Canada and the United States, and some from Great Britain, and has been regarded, in quantity of material and attendance, to be the leading reading and news-room of the city. The Committee appeal to Churchmen for an increased number of sustaining members, and an additional support, the better to enable them to take advantage of opportunities to do good, and place them in a more prominent position.

The Treasurer's report showed the receipts of the year to have been \$268.28, and the disbursements \$257.50, leaving a small balance in the Treasurer's hands.

Rev. J. W. P. Smith, in moving the adoption of the report, spoke of the good being done by the Association. The officers for the ensuing year were each elected by acclamation, viz.: President,

Mr. George Laing; 1st and 2nd Vice-Presidents, Mr. S. King, Mr. F. O. C. Winlow; Secretary, Mr. W. Morgan; Treasurer, Mr. G. F. Jewell; and an excellent Executive Committee of fourteen active members.

Rev. J. Gemley, in a very appropriate address, dwelt upon the advantages of the C. of E. Y. M. A. There were, he said, irrefutable reasons why the young men should have the safeguard of the Church's doctrine thrown around them, and he was more in favour of Church societies than those which allowed a sufficiently wide field to lead to some dangerous step.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

On Tuesday, Feb. 26th, the Bishop of Algoma opened the Church of St. John's, Stisted, on which occasion his Lordship administered the Sacraments of Baptism and the Lord's Supper, and the Apostolic rite of Confirmation. This church is a neat log building, erected on the location of Rev. W. Crompton, with funds sent out from England by friends of that gentleman. A congregation of about forty-five met the Bishop, and the services were most hearty and cheering; the Psalms were chanted and all the musical portions of the service readily joined in by those assembled together, being ably conducted by Mr. R. W. Crompton, who presided at the organ. Fourteen candidates presented themselves for confirmation, seven men and seven women, (two of these men and one woman had been dissenters). It may be the least interesting fact to you, as editor of DOMINION CHURCHMAN, to learn that the primary cause of these dissenters joining the church was the reading of copies of your paper lent them by Rev. Mr. Crompton. There were twenty-two communicants. All the candidates (two of whom had come sixteen miles over very bad roads) and their friends, were invited to share in the hospitality of Mr. & Mrs. Crompton, who spread a table in their bush-home which would astonish many, ignorant of the capabilities of Muskoka.

Over thirty persons sat down to dinner with their bishop and pastor, and the large round of beef, tender and good, the piles of potatoes, mealy and ripe, the preserved fruits, (all the produce of the farm which Mr. Crompton's sons are making, with every prospect of success), disappeared rapidly and seemed to be thoroughly appreciated. After dinner the Bishop most kindly expressed himself warmly in approval of the proceedings of the day, a day to be remembered in the wild bush, where, four years ago, scarce a tree had been cut.

Wednesday, Feb. 27th, the congregations of Hill Top, Chaffey, and Port Vernon, met his Lordship at the house of Mr. E. G. Hilditch at the latter place, for service, when his Lordship administered the Lord's Supper and preached.

The Bishop proceeded on Thursday, Feb. 28th, to the town line between Stated and McMurrich, and there met in the house of Mr. Fair, a large congregation now being organized by Rev. W. Crompton, into a church. His Lordship preached and administered the Lord's Supper, and after service held a long consultation with church members. All were delighted with his urbanity and kindness of manner towards them, and there is strong hope of a favourable result accruing from this visit of their Diocesan.

Sunday, March 3rd, morning service was held at Beatrice, on Parry Sound road, at which the Bishop, baptized, confirmed, preached, and administered Holy Communion. Seven candidates, one man and six females were presented by Mr. Crompton for confirmation, and there were eighteen communicants. Before commencing his sermon the Bishop said:—"He wished to tell the Beatrice congregation how very highly he approved of the service in which he had joined that morning; the cheerful, though plain singing, and the hearty manner they had of responding, showed to him how very much they realized the value of their Church services; and he must say, he wished them God speed in the work, and prayer that a great blessing might be vouchsafed to them."

Three of the candidates here, we were told by Mr. Crompton, were, three years ago violent dissenters; their attention was drawn to the truth, though reading copies of DOMINION CHURCHMAN distributed in the Sunday School at Beatrice.

This school now numbers thirty scholars, and there are some superior teachers (two of them holding certificates) but the work is sadly cramped owing to the want of books, &c.

A sewing and knitting class for the girls attending church has been at work all winter under the able superintendence of Mrs. Bromley—a devoted daughter of the church—and Mr. Crompton has a singing class, of upwards of thirty pupils, which meets once a fortnight. It is in contemplation to organize a body of "Church Workers" here. Three years ago the average congregation at Beatrice six and no communicants. Since the commencement of Mr. Crompton's ministrations, the congregations average thirty seven, morning, and fifty-three, evening, with a communicants roll of fourteen. Sunday afternoon Mar. 3rd, his Lordship at Ufford. From Ufford the Bishop was driven through a down pour of rain (indeed it was a wet day) to Ullswater, where evening service was held in the School-room, when his Lordship preached to a large congregation and administered Holy Communion to twenty recipients. Here again the labours of the travelling missionary have been abundantly blessed. Four years ago, when the Bishop first preached at Ullswater, a congregation of twenty met him, and he had two communicants. At this present, there is a monthly congregation averaging forty people and a roll of twenty-four communicants.

If so much can be done by the energy of one man, who, like Mr. Crompton can visit the branches for a monthly service only, what might we not hope for, if the Church could put forth her full power, and send laborers more frequently, all equally devoted to the work, as they would be.

If those who set apart this Diocese of Algoma would only act as much as they can talk their religion, many souls now lost would be gained. Upon those neglecting their duty in this matter be the responsibility.

At the request of the Bishop, the Rev. W. Crompton had specially visited Rosseau, with a view of preparing several who had offered themselves for confirmation. There were seven candidates, four men and three women, one of the latter had been a dissenter.

Service was held in the church at Rosseau on Ash Wednesday morning at which there was a large congregation. His Lordship baptized eight children, Confirmed, and preached. The administration of Holy Communion was deferred until Sunday, Mar. 17th, when the Bishop held two services on his return from the Lake Nipissing.

The Missionary Bishop of Algoma acknowledges with thanks the following contributions for mission work in his diocese since February 1st: The Rev. J. W. Beaumont, B.D., \$5; St. Ann's congregation, Richmond, P. Que., per Ed. Journeux, \$26.23; per Rev. F. Kirkpatrick, \$82.92; per Rev. H. M. Bartlett, \$46.95; per J. Beard, Esq., \$42.10; St. John's, Bracebridge, offertory, \$3.50; Tondeon, Muskoka Lake, offertory, \$1.30; Offertories at seven stations in the Rev. W. Crompton's mission, \$14.34.

After a six week's tour through the Muskoka and Parry Sound Districts, during which the bishop has attended 27 services and traveled nearly 500 miles, in cutter, buckboard, and stage-wagons, over such roads as have scarcely ever been traveled before, he has been obliged to give up his proposed visit to Lake Nipissing, as traveling in those parts is simply impracticable.

British News.

ENGLAND.

ROCHESTER.—A number of complaints have been made to the Bishop against the Rev. Mr. Berkely, of All Hallows, Southwark. The Bishop after giving some admonition to the Rector—which it appears has been paid attention to—remarks to the complainants: "With respect to your last complaint, that Mr. Berkeley is in the habit of administering the Holy Communion to women dressed in the garb of nuns, who have on many occasions stated that they are Catholics,

and not Protestants, I have simply to observe that if clergymen of the Church of England were to refuse to administer the Communion to pious women merely on the ground of some eccentricity of dress or even extravagance in religious opinion, they would not only be guilty of grave personal injustice, but they would make themselves liable to proceedings at civil law. I have only to remark, in conclusion, that, as this is the third memorial on the subject, to say nothing of many which I have received from you during the last few months, and which have received from me the attention they have deserved, you will probably agree with me in thinking, that now that Mr. Berkeley's ministrations are quite divested of these irregularities, further interference with him or complaint against him would assume a complexion and a character which I should regret to find it my duty to describe. English Churchmen, of whatever school, when fairly inside the lines of English formularies and ceremonial, are entitled to claim from their fellow Churchmen toleration and from their Bishop protection.

S. P. G.—At the Board meeting, February 15, the election of officers took place. The name of Bishop Beckles was omitted from the list of Vice-Presidents, owing to his conduct in intruding into the Scotch dioceses; and resolutions were adopted, by 36 to 27, adverse in substance though not actually in form, to the conduct of the examiners in refusing to place "Father" Rivington on the list of the Society's missionaries, owing to his membership of the Society of the Holy Cross. The question, however, will, it is stated, be raised again at a larger meeting.

Much sympathy has been felt for the Bishop of Truro and Mrs. Benson, who have lost their oldest son, a student of Winchester, after a short illness.

John Bull says that the Church Association intend to commence another prosecution, under the Public Worship Act, against the Rev. T. P. Dale, vicar of St. Vedast Foster, City, for alleged illegal ritualist practices. A correspondent also informs John Bull that the Church Association have succeeded in finding three more "aggrieved" parishioners to prosecute the Rev. C. F. Lowder, vicar of St. Peter's London Docks, for "ritualist" practices. These aggrieved parishioners have attended the church for the last two Sundays, but previous to this, they have not been known to enter either this or any other church.

A "Teacher" calls attention in the *Times* to the inconsistency of the University of Oxford in spelling penny with one "n" in the Gospel for Septuagesima Sunday in the Prayer-book and with two "n's" in the Bible. He asks "How can I punish Master Thomas Hodge for introducing 'peny' into his dictation? He says he 'seed it so in the Prayer-book on Sunday.'" To this the *University Printer* replies: "We spell, and have always spelt, 'peny' in the Gospel for Septuagesima Sunday, because we find it so spelt in the edition commonly known as the Sealed Book, a copy of which was appended to the Act of Uniformity, A.D. 1662, and which we are bound to follow. We spell 'penny' in the Bible (see St. Matthew xx. ii.) because it is so spelt in Dr. Blayney's Oxford Folio Bible, A.D. 1769, which has been universally adopted from that date as the standard Bible of the Authorized Version."

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing direct personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

MINISTERIAL SUPPLY.

MR. EDITOR.—Your columns being open to any subject by which the interests and progress of the Church may be advanced, I beg to present the following subject hoping that it may be discussed at length, and that some action be taken in the matter at the approaching meetings of Synod both local and provincial.

In the backward settlements of this new

country, there are many persons members of the Church who deeply regret the absence of the ministrations of a clergyman, while Presbyterians and Methodists send in their preachers, who gather congregations around them, erect meeting houses and succeed in training the children of Church of England parents in their own habits and doctrines. Now to meet this difficulty, I would not recommend that a clergyman who had spent much time and considerable expense in a collegiate education and training, be sent into such localities, to be at once a burden upon the few poor and struggling families, and to receive a miserable pittance, at the best, upon which he and his family would starve.

The plan I would suggest, is to take a lesson from the above named dissenting bodies, and make use of our laymen, and I am aware that several persons are doing a great work as licensed lay readers.

An objection may be raised, that whereas clergymen have been trained, examined, and have taken vows that they will teach no other doctrines than those held by the Church of England, no such examination or promise has been obtained from the laymen, and therefore he is not bound so firmly as the clergymen, and in consequence the laymen might teach error.

My reply is: Let every clergyman who sees in his neighbourhood an opportunity of opening up a mission station, or where any mission station has fallen behind, let him look out from his congregation, a man or men whose secular occupation is unobjectionable, and whose manner of living is consistent and in other ways fitting for the work, let such persons who may be anxious for the work be examined, and if needful be in the training and tuition of the clergyman either singly or in classes and when considered ready, let him be examined by the Bishop's examining Chaplain, or such person as may be appointed. Let not the examination be of so stringent a character as may be required for a candidate for Holy Orders, but considering that the battle is to the strong, that the enemy is on the war path, that members of the fold are famishing, that the sheep are straying into other folds, that the young are drifting away from the Mother Church, let the standard be lowered as the emergency of the case demands, let the vows be taken and let these brethren be licensed to go forth under the direction either of their own clergyman or of the Rural Dean as lay preachers so that they may speak from the heart to the hearts of their hearers; and their sermons may be submitted to the clergyman before they preach them. Hoping to see in your paper some further correspondence on this important subject,

I remain, dear sir, yours faithfully,

EVANGELIST.

INCREASE OF THE MINISTRY.

DEAR SIR,—The following extract from the sermon of Canon Morse to the clergy at the late ember services in St. Alban's Cathedral are so applicable to the present state of the church within this Dominion that I venture to send them to you for insertion.

I would also draw attention to the facts that in the Diocese of Lincoln twenty out of the thirty ordained at Christmas are not credited with University degrees, sixteen being prepared within the diocese. At Lichfield sixteen belong to the Diocesan Theological College entirely (out of thirty-six ordained), while four others have no degree, making the same number (20) as in Lincoln.

At Truro, only two out of ten have degrees. None, more than I, value sound classical learning; none, more than I, the mental training which Logic, Mathematics, &c., do certainly give, but is it not "good for the present necessity" to seek out such as are spoken of by Canon Morse?

Yours, etc., M.

"A few years ago I had the privilege of entertaining a Canon of the Cathedral of Chicago; and on asking him how they obtained a supply of clergy for the American Church, he replied that they were always on the look-out for suitable persons to be trained as such. It occurred to me at once that we ought all of us to begin to look out for youths of ability as well as piety, whom we might possibly help to train for the sacred ministry of

the church. We have, perhaps, hitherto left this field of work uncultivated, and have imagined that in our happy island the right persons would always come up of themselves as candidates for Holy Orders; but we are beginning to find that they do not, and we are beginning ourselves to think of looking about for them. The material is all around us; there are precious stones in many, if not in all our parishes, laid in our way to take up and polish; and with such a diocesan college as that we have at Lincoln, and with the Cambridge Theological Examinations, we have all the apparatus we need. Hardly had I begun to look out when I met with one who, having to work all day in an office, read almost all night at home, and, with little help, passed the Cambridge Theological Examination, was ordained by the Bishop of Lincoln, and is now a most useful curate in a large parish; and since that time we have picked up in our parish four, if not six others—younger, indeed, and not yet ready to go beyond our hands, but still of such character, I am convinced, and of such ability, that if their lives are spared, and health and strength are given to them, they will not be the least distinguished among the clergy of any diocese. There is another, too, whom I found following the sheep literally in a remote country village, where I little expected to meet with a candidate for Holy Orders, but who, God willing, will be ordained this week, and whose simplicity and godly sincerity will commend him as a servant of the Lord Jesus wherever he may go. This, at all events, seems to illustrate the fact that we may find persons whom we may take and train for Holy Orders with the means we have now in our hands, if we will look for them, and if we will take pains with them. I do not undervalue the immense advantage of an University education, where it may be had, nor do I undervalue the peculiar influence which so often accompanies those who have had the privilege of being born "gentlemen," but there are persons in very humble walks of life who are "nature's gentlemen," and among them youths who are attracted by the prospect of rising into the high sphere of English clergymen. And University education, if it has its great advantages, has, it must be confessed, its very great temptations, which might be of peculiar force to such a class as I am speaking of. I do not, therefore, very greatly lament that they cannot all have it. And, when I recollect that it is not the most distinguished of our University men who commonly seek our curacies, or usually fill our incumbencies, I do not much fear but that in point of knowledge and learning, as well as in godliness of heart and courtesy of manner, such men as I am thinking of will hold their own in the rank and file of the English clergy. And, when we also recollect that it is amongst the middle classes, the tradesmen and shopkeepers of our towns, rather than in any other class, that the church is weak, it may become in future years a strength to us of the greatest importance to have the ministry of the church recruited from their ranks. I venture, then, to suggest it as part of all our lives—whose lives are in St. Paul's language, "Christ"—that we look out for promising boys of good abilities and gentle Christian dispositions in our parishes, that we take them by the hand and watch over them with special care; that we make friends of them and interest them in the holy work of our ministry; that we teach them what we can, and inspire them with the love of learning. I cannot but believe that such efforts would bring in valuable additions to the roll of our clergy, and of such a class as would take St. Paul's words for the motto of their lives and ministry—"To me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor; yet what I shall choose I wot not."

"BURIALS."

SIR,—I have just read, in this day's issue of the "Mail," a leading article on "Burials," on which, with your permission, I will submit a few remarks.

It seems that the friends of a deceased inhabitant of the parish of Duffin's Creek desired to have the corpse buried in a "graveyard connected with the Incumbent's Church," and buried by the Wesleyan Minister. I need scarcely say that if the graveyard in question had not been so "connected," i. e., if it had been an ordinary cemetery,

there would have been no difficulty in the matter; because to common cemeteries ministers of all denominations have undoubted access for the exercise of their functions. The fact, however, that the churchyard referred to is, as the "Mail" confesses, "connected with the Incumbent's Church," proves that it is a Church of England graveyard, and that as such it has been consecrated by the Bishop of the Diocese, and is under the sole control of the Incumbent, and perhaps the Churchwardens of the parish.

The "Mail" goes on to say that the family of the deceased were content to adopt the alternative of "burying the body *sans ceremonie*." I don't know whether the Editor intended the French phrase to be regarded as a joke, a "play upon words," or whether he desired simply to convey the idea that no religious *ceremony* should be used. If the former, the attempt is a miserable failure, if the latter, it is an indication of inappreciation of the niceties of the French language. To bury a corpse *sans ceremonie*, is to bury it as one would bury the body of a dead dog, or as Osman Pasha is reported to have buried corpses at Plevna, viz: to dig a hole or a trench and kick the defunct into it with a scattering of earth atop.

The "Mail" further informs us that "to both proposals the Incumbent returned a refusal." And very properly. I cannot see that he had any option. The editor himself admits that "in accordance with the law as it stands, the clergyman was technically right," but he is not equally "certain that on Christian and prudential grounds he was right." Why not? Simply because the "law" to which the editor alludes does not meet *his* views, or the views of the "most sagacious heads in the Church of England," to which "heads" he subsequently refers.

But, says the "Mail," supposing the friends of the deceased were "unreasonable" in their demand, "they were sure to have popular sympathy with them." Does it serve the church to have a clergyman place himself in an odious light before the public? Now what's the meaning of "odious?" "Worthy of hate." So, then, according to this oracle, a clergyman who conforms to the rules and regulations of the church of which he is a minister, is "worthy of hate" because he declines to comply with the unreasonable wishes of "the public" and to defer to unhealthy "popular sympathy."

I have no hesitation in expressing my belief, that if the clergyman had submitted to the demand made upon him he would have rendered himself obnoxious to ecclesiastical censure: and because he very properly declined to place himself in this position he is, forsooth, to be subjected to the censure of the "Mail!"

The Wesleyan minister was evidently acquainted with the law bearing upon the case, for he prudently refrained from entering the graveyard and thus freed himself from the risk of an action for trespass, to which others have rendered themselves liable.

But the "Mail" declares that a refusal to contravene the church's law by declining to permit the minister of any denomination to officiate within her boundaries "is very small." And of course, by a parity of reasoning, the editor will argue that it is "very small" to refuse to admit such gentlemen into the Church's pulpits. In this opinion he is joined by the "most sagacious heads in the church," i. e., the "most sagacious" in his estimation. I don't doubt it, for I am pretty well acquainted with the sayings and doings of the Pan-protestant body to which he refers.

To free myself from any charge of partiality permit me to make two remarks in conclusion:

1. I am not acquainted with the Incumbent of Duffin's Creek; I don't even know that gentleman by sight. By the way, the "Mail" styles him, incorrectly, a "Vicar."

2. As a staunch Conservative I have been a subscriber to the "Mail" from its first issue, and have always used my best endeavours to increase its circulation. B. A.

Peterboro, March 16th, 1878.

"APTNESS TO TEACH."

SIR,—In your issue Jan. 21st are quoted, in a letter by Presbyterian, a few words from "the judicious," "St. Paul requireth learning in Pres-

byters, yea *such learning* as doth enable them to exhort in doctrine which is sound and to disprove them that gainsay it." Learning in the modern acceptance of the term will not confer this ability; the remaining for years in a theological seminary will not. "Aptness to teach" is partly a natural gift, partly the result of training; but modern systems look so much to learning, that the selection of men according to those higher qualities of mind which confer aptness to teach is overlooked, men contrary to apostolic doctrine, are often admitted as deacons who have not been *proved* except in the sense of undergoing an examination by a chaplain; often a matter of mere routine, and an operation which as a mere boy one could often undergo more successfully than when thought has been matured, and experience been gained in work.

Yours respectfully,

J. S. COLE.

SERMON.

BY THE REV. W. W. COSTER, RECTOR OF RICHMOND, N.B.

Mr. Coster's advanced age, and his long experience in the ministry give a peculiar force and meaning to his words. Although now 80 years years old, he is in full possession of all his faculties. He takes two full services on Sundays, and is almost daily to be seen walking about the town. The 20 years of his residence here have made him familiar with the ways and habits of his people, to whom he is endeared, not alone for his genial manner and kindness of disposition, but especially for his blameless life and conversation, his spotless character and his unswerving fidelity. The sermon evoked such decided manifestations of approval, that it has been considered well to publish it.

II Samuel xix. 35. "I am this day fourscore years old."

In the Bible may be found a warning, a reproof, an exhortation, or a threat or promise for every human being,—at any rate for every Christian; and even for each individual under any of the different circumstances in which he can be placed. You are aware that the Collects for any day, in our Prayer Book, are directed to be said on the eve of that day—as if the day began on its eve; for example, the Collect for the birth-day of Christ, is ordered to be said on Christmas Eve. If such be the case, the words of my text apply to him who is addressing you. The age of Barzillai will exactly correspond with my own. Tomorrow's sun will rise on my *eightieth* birth-day. But God has dealt more bountifully with me than He saw fit to do with that good man of whom my text speaks. To shew you in what respect, let me repeat his words when King David offered him a home in his royal palace, and a seat at his table. "I am this day fourscore years old; and can I discern between good and evil? Can thy servant taste what I eat or what I eat? Can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my Lord the King?" Through the undeserved mercy of Almighty God, my hearing, my taste and my sight are yet sources of much satisfaction and enjoyment. It is true that we are not told much of Barzillai, but what we are taught sets him before us as a good pattern for our imitation. He was a loyal subject, and he was generous man. He was a loving parent, and perfectly free from that most odious of all vices—selfishness. When King David was fleeing with a small band of friends from his son Absalom, who sought to kill his fond father, Barzillai "went to meet him, carrying beds and basins, and earthen vessels, and wheat, and barley, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people which were with him." In this act his loyalty and his generosity shine brilliantly. His unselfishness is seen in his declining the honorable recompense offered him by the grateful king; and his parental affection is shewn in recommending his son Chimham to the king's attention, and thus securing for him a comfortable subsistence as long as the royal favour should last.

There is another very touching description of the usual condition of the aged, in the book of Ecclesiastes. The description as given by Solomon is highly figurative, but anyone can understand that the senses are alluded to, when the author speaks of the keepers of the house trembling, the windows being darkened; and the daughters of music being brought low. And far easier

to be understood is the author, when speaking of the grinders being few, and the almond-tree flourishing, and the grasshopper being a burden. In many of these cases, God has assuredly dealt more graciously with me, than falls to the lot of most men. You must not think that I speak of my exemption from troubles which made this good man's strength, labour and sorrow, in any vainglorious spirit. I know that the wicked often flourish like green bay-trees, while the righteous dwell in the house of mourning. God sends rain upon the unjust and the just. I attribute not my exemption from the infirmities common to my years to any natural goodness; but I feel bound to tell you what I think I owe it to, because it will afford a lesson which all may learn, and may profit by. I was not only born in a Christian country, but I was born of Christian parents. And would time permit, I could call to mind many striking proofs of this. I shall name only one, and some of you may perceive the reason why I state that. They did not allow us, their children, to go to church if we liked, or to wander elsewhere if it pleased us better; but they took care that we accompanied them to the house of God, and that we showed no irreverence while there. Those were days when religion was pretty generally asleep, and spiritual life drowsy in the general way; but you may notice *all* were not dead, or even asleep. I had yet another advantage. My oldest brother, who was Archdeacon of this province, was happily so constituted as to be an example, a guide and a guardian of all the younger members of the family. I would stop here a moment to give you time to reflect upon the responsibility lying upon the elder members of every family, as to the example they set their younger brothers and sisters. A doubt cannot exist that many, many an elder brother or sister will find himself shut out from his Father's Kingdom, because by his bad example he led some younger brother to the road of ruin. With this good brother I had the good fortune to be domesticated, until by good training I had learned how needful was Divine grace, and how to seek it; and thus was enabled to withstand many of the temptations of Satan, the world, and the flesh, to which others, less favoured, yield at an early age, and afterwards never are rescued.

I have spoken of the advantages thus possessed in my father's and my brother's house, and that brings me to the period when I married, and took charge of a family of my own. My choice, by the grace of God, fell on one who was a help meet for me. And it is possible—nay, probable—that domestic peace never reigned more sweetly than in the three successive households in which my lot was cast. During all three stages, I never heard a cross or unkind word spoken either by parents or children, or by children to each other. Brought up in such an atmosphere, I hope I am fully conscious of the advantages that from infancy beset my path. God was with me from my birth, though unseen. From my tenderest years, He watched over me; and as I draw nearer and nearer to the close of my career, I see plainer and plainer every day how much better I ought to be; how much more I should have done in return for mercy I have received at God's hand, how much more dearly I should love my Saviour, and study His Word, and walk in His ways.

My brethren, I think that any of you who will take an impartial view of my conduct since my connection with this parish, will perceive it too, has been consonant with the beginning of it I have described. I am aware of a thousand deficiencies; but my prayer and my purpose have always been for peace; but not peace at any price. And I believe that from envy, hatred, or malice, the Lord has delivered me. Trained thus in such peaceful scenes, one feels the force of Solomon's axiom, that, "pleasant words are as an honey-comb, sweet to the soul, and health to the bones." And such has been the tenor of my life.

Even in this parish where I have met with some opposition, we have had no quarrels or turmoils. Nor need I hesitate to say that, that opposition originated in mistake. About the time I was placed in charge of this parish, what I may call a new type of the human race had begun to attract notoriety. Man assumed a new office, and it is known as that of the *aggrieved parishioner*. The object of such men is to act as spies in our churches.

It is such a detestable character, that those who undertake it are few indeed, as it must be in every Christian country; but their deeds are rendered mischievous from the support they receive from outside. A sad result of this novel practice has been to excite a spirit of suspicion in every church congregation. In every church there could be found some one or two, who, from want of better employment, would make it their business to discover the slightest deviation in gesture or vesture,—matters of trivial importance—between one clergyman and his neighbors. Of such things they made notes during service, instead of joining humbly in the public worship of the High and Holy One that inhabiteth eternity, and pleading for divine grace to serve Him faithfully. To live in charity with all their neighbors was a Christian lesson they had yet to learn. Even here we were not without a sample of this sort; although there was certainly less need of such a critic here, than in almost any other place.

My age enables me to speak on this head. Perhaps there is not one here present either so old, or who has had so much experience in church matters; and I shall venture to impart a little of my knowledge; for I think it may prove useful.

When I was a boy, there was perfect quiet in the religious world—but it was a condition of stagnation. It was rare indeed in those days to hear of a new church being built, or of even an old repaired. It was with difficulty that money enough could be collected to send a few missionaries to the colonies; and actually the Bishop of London, residing in England, was the only Bishop of our church outside of England—throughout all of our extensive colonies,—except at Halifax.

In England, public worship was cold indeed. The parson and the parish clerk were almost the only persons who said a prayer aloud in God's house. Public worship was nearly down to freezing point. However, thanks to our book of Common Prayer, the doctrine of the Church was still kept pure.

In those days the Evangelical party (so called) was the first to show signs of life; and as faith was being instilled, a happy change ensued. This, however, though a vast improvement, was by no means all that was needed. Under the instruction of those good men, faith began to revive; but, in their zeal to cherish faith, they unfortunately lost sight of an essential mark of the Church of Christ—they utterly overlooked Apostolic order. Thus the rubrics of the prayer book never attracted their attention, and some, even, of the Church services incurred their displeasure, because they contained expressions not exactly suited to their views. If you bear this in mind, you will perceive how natural it was, that what is called the Oxford Movement should spring up at the time it did. The object of it was not at all to suppress Evangelical truth, as some think; but its purpose was to see it accompanied by Apostolic order. Still, after this second step had been accomplished, it is easy, yet, to see a deficiency. Life was restored to the Church. The Gospel was preached; the observance of the rubrics was becoming general; but there was one evil of the old cold days of religion that had yet to be remedied. Reverence for the House of God had nearly died out. Nothing was thought too plain or coarse for a place of public worship, and the sacrament of the Lord's Supper was rarely administered more than once or twice a year. This gave rise to the third movement of this century—the Revesential Movement. And as it supplied the missing link in the spiritual life, so its effects were such as to astonish its chief agents. The blessing of God seemed at once to be outpoured upon the Church. Fifty new churches were immediately built in the city of London alone. Cathedrals that were tumbling down began to be repaired and restored. Funds were raised to create bishoprics in all our colonies; and life and vigour have since actuated the church, not only in England, but equally in America. I say, my brethren, that all these movements were good. Each brought forth its peculiar fruits, but neither was perfect by itself. Each was needful; and when the strife which always accompanies great changes either religious or political, shall subside, I think we shall see our beloved church come out purified, decked so that the great Head of the Church may acknowledge her as His Bride.

Seeing that there is so much life instilled by these different movements, it is perfectly natural that we should all hear a great deal of talk, of very rash talk perhaps, on each of the sides. Abominable names are in the mouths of many. Exterminating violence is threatened. Drive such ones to Rome—Give such no rest till they get to Geneva. But I say, away with such intolerance! My brethren, we have room for all these in our glorious church. I go farther—I say that each of these has done its part to raise our church to be a praise throughout the world. And the only thing now wanted is an increase of charity, i. e., brotherly love. Moses once spoke words that all of us should now lay seriously to heart: "Sirs, ye are brethren, why do ye wrong one to another?" One must not fraternize more with Romanists, than with those who are of the household of faith; neither must the other fraternize more with Puritans, than with his kinsmen in the Lord. Once locked together in the bonds of unity, the church would be like the bundle of sticks in the old fable,—proof against any assaults for disestablishment or disendowment. I have seen these changes, and I may live to see the consummation to which I have alluded.

There is indeed plainly perceptible, an approach to this happy state. The most radical on one side are gone off to the Reformed Episcopal Church; and the most extreme on the other, are settling down in Romanism. And the residue—the main body—relieved of these irregular troops, will remain fast,—a compact, a powerful and valiant band, bound together in love and charity, and purified by the trouble through which the Church has lately been passing.

Let me now sum up in one or two lessons, what may be learned from this discourse.

The first is the influence that parents who wish their children to be brought up in the fear and nurture of the Lord, should exercise over them in infancy. They should set an example in their households, of the Christian life. They should themselves be exemplary in their attendance on public worship, and household, family prayer. And they should bear it in mind that the *doing of this is not sufficient*. The authority God has given the parents must be exerted with due discretion, to keep their offspring in the paths of obedience.

The next is,—let us lay aside all hatred, malice, and uncharitableness,—not thinking too highly of ourselves, but loving each other as brethren in Christ—Jesus our Lord.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXVII.—SICKNESS AT THE FARM.

At the farm, speculations touching the vicar's wedding, and even grief at the prospect of change, were overwhelmed by the sudden illness of Michael. He was taken in the field with that terrible premonitory symptom, the bursting of a small blood-vessel. Happily, Caradoc was at home, and he was at once attended to. But the general anxiety was great. Mrs. Pennant gave way to her old nervous weakness when she saw him led into the house pale and feeble; and, but for Daisy she would have sadly excited him. While Caradoc got him to bed, and administered the proper remedies, aided by Marget, Daisy tried to soothe his mother.

"This trouble was too much for him. He will be the next!" was Mrs. Pennant's cry.

"Caradoc says it is a trifling seizure, dear mother," argued Daisy, herself pale and terrified. "They all began so," moaned Mrs. Pennant. "Why don't father and grandfather come?"

Daisy did not dare to say that they had ridden to look at a farm belonging to Sir Shenkin Thomas.

Thanks to Caradoc's prompt measures, and the mercy of their Heavenly Father, Michael was soon relieved, and able to see his mother and Daisy.

"Only a few minutes, mother," said Caradoc, cheerfully, when they entered his room. "If he is kept quiet to-day he will be better to-morrow." "And that Miss Manent coming!" muttered Marget.

Michael was taken ill just before the earl's de-

parture, and preparations for Miss Manent were in progress. As he lay on his bed, he looked so delicate, that it seemed wonderful how he had managed to keep up so long. But he had never given way before, and would not have done so now but for the accident already mentioned, caused, by overstraining in extricating a sheep from a precipitous place into which it had fallen.

"I am well now, mother, thanks to Caradoc," he whispered, looking from Mrs. Pennant to Daisy.

His cheeks were flushed and his eyes bright, so the anxious women were fain to believe his words. Caradoc's skill, decision, and tact, were soon apparent, for he ordered quiet, and asked Daisy to be nurse.

"You and Marget will have to make some of your famous jellies and custards to feed him up, while Daisy and I see that he swallows them," he said to his mother; "I think we can manage him between us now we have him on his back for a few days."

"And Monad?" whispered Michael.

"We will send Mr. Tudor to preach there. The earl will have left by this time," replied Caradoc.

He then took his mother from the room, and left Michael and Daisy together.

"You must not talk. Read him to sleep, Daisy," he whispered, with his loving, lingering smile.

Then he reasoned Mrs. Pennant into comparative quiet, though the words, "He's sure to go; they all do!" escaped from time to time.

However, distraction and occupation soon arrived in the person of Mrs. Manent. Since her acquaintance with the family at the farm this lady had set herself to learn Welsh; and during her brief walk thither on the present occasion, she had resolved to perfect in that different tongue, with a view to future work in her prospective parish. Those few words uttered by the parson had turned the whole course of her existence. She was no longer the lonely governess, an orphan and retainer, but a free agent, beloved and loving.

Mrs. Pennant was aroused from her lamentations at sight of her vivacious countenance, and Caradoc perceived at once, that instead being an additional burden in the present emergency she might prove a help and blessing.

He told her in a few words what had happened, and asked her if she would kindly cheer his mother while he and Daisy were engaged with Michael. She had never been required to cheer any one before, and another hope and light burst upon her.

"If only I could!" she exclaimed, looking at Mrs. Pennant's face, clouded with grief.

"Mother, you must help Miss Manent with her Welsh," said Caradoc, cheerfully.

"I'm sure I should be very glad, my dear, but I'm thinking of Michael, was the reply, "Will you walk up-stairs, ma'am?"

"Do not call me *ma'am*, if you please," pleaded Miss Manent.

"Very well, my dear," returned that obedient matron; "What is your Christian name?"

"Emily."

"A pretty sounding name. But you are looking almost as delicate as Michael. You must have milk to set you up before you go to Plas."

Later in the day, when old Pennant and his son had returned, and had been made acquainted with Michael's state, circumstances transpired with regard to Miss Manent's engagement at Plas which were anything but satisfactory. Sir Shenkin Thomas, in the course of discussion concerning the estate which the Pennants had gone to look over, had naturally spoken to the earl. He asked David Pennant if he knew Miss Manent, and being answered in the affirmative, said that a misunderstanding had arisen concerning her between Lady Mona and Lady Thomas. Lady Mona had assumed, without positive grounds, that Lady Thomas had engaged her, and had written the evening before her departure for London, to say that she was ready. The facts of the case were that Lady Thomas was in treaty with another lady at the same time, and, having to choose between the two, made choice of that other rather than Miss Manent, who had appeared to her incapable of undertaking several pupils. Thus, poor Miss Manent was on the

Pennant's hands, who could ill afford to help her, and her sudden good spirits were soon depressed. "I—I—will go into the town, and take lodgings till I get another situation," she said.

"You will do no such thing; as long as we are here you are welcome; and then—why, we must consult the parson," chuckled David Pennant.

"The Father of the fatherless will provide for her, and He has put her into our care at present," was the old farmer's decisive opinion; and Miss Manent remained at Brynhafod.

She was afterwards pronounced to be God-sent; for she made herself so useful to Mrs. Pennant, not only in amusing her by her bad Welsh, but in doing much needlework for her, that Michael's illness became tempered to that worthy woman.

Although Caradoc made as light of this illness as he could, he was not easy in his mind. Consumption had been their family disease, as, indeed, it was the terrible scourge of the mountainous district in which they lived. The humidity of the climate engendered it, and there was little chance of Michael's getting out of the climate. Moreover, Caradoc feared that there was some trouble on his brother's mind. Watching him narrowly, he remarked that there was restraint in his manner with Daisy, and he could but think it was on Lord Penruddock's account. Daisy waited on him assiduously. "But was she in love with him?" asked Caradoc. "In love!" The words came to him unsought. What a treasure would be Daisy's love to him who won it in its entirety! and now, if ever, was Michael's time. So thought Caradoc, whose almost womanly tenderness for his brother increased tenfold during his illness. Indeed, neither he nor Daisy seemed to have appreciated Michael before. They had all loved him, but scarcely understood him.

He had a character of remarkable depth, which no friend had as yet sounded; and as he lay or sat about during the first weeks of his indisposition, traits were continually appearing that no one had perceived in his previous every-day life. He, Caradoc, and Daisy were continually together, joined, of course, by the other members of the family at intervals; and this close intimacy seemed to bring them nearer than ever. Still, they were only groping in one another's minds.

The truth was, that Michael's delicate organisation had received a shock at the announcement of the earl's decision concerning the lease. His heart and interests were at Brynhafod; and since he had taken upon himself to seek to benefit the Monad people, and to identify himself with Daisy in the work, he had conceived the hope of being of service to his fellow-creatures, and labouring for his God. He had been aware of Lord Penruddock's admiration of Daisy, even before she was herself. Indeed, he was of such a thoughtful, discriminating spirit, that he often saw what others did not, and knew what they attempted to conceal from him. Although he had never breathed a word to Daisy that a brother might not say to a sister, he was as well aware as she was that they were intended by his parents for one another, and he had somehow accepted the happy fact without analysing his own feelings or sounding hers. They were both young, and their lives had flowed onward together like two sweet streams, side by side, and seemingly to be united at last. He had never paused to think that such streams sometimes stray far apart as they pursue their course, or to ask whether the fair and shining waves of Daisy's existence were to join the humbler and darker ones of his. It was now that he began to watch, and reason, and question; and this was why there was restraint in his manners with her he loved so dearly.

Daisy, on the other hand, grew ever more and more tender towards him, as if she felt she had in some sort estranged him, and were conscious of some other attraction that drew her innermost soul away from him. She read to him, talked to him, sang him his favourite hymns, supported him when he was able to go out, and showed him a love that seemed passing that of a sister.

"They shall marry, please God he gets well!" said David Pennant to Caradoc. "You think he will get well—eh, Caradoc?"

"I hope so, father; there are no dangerous symptoms as yet; but he must have rest and care."

"How is he to have them now we must be moving? There will be nothing but bother and

bustle until it is all over. I tell you what it is, Caradoc, matters are even worse than they seem. We have spent every penny as we got it on the land, which is now first-rate, and if we go to Coed Bach shall have to begin again upon poor neglected property, with nothing but our stock, for assuredly the earl will take the crop. The prospect is gloomy enough."

"Sunshine will come, father." As Caradoc spoke these hopeful words, the long-expected Ap Adam entered the hall. It was his wont to return as if he had not been away, and as he expressed his dislike to "good-byes" and "how d'ye do's," his friends generally received him according to his fancy. On the present occasion, however, he broke in upon them like a whirlwind. He had heard of what had befallen at the farm.

"Sunshine!" he exclaimed, catching Caradoc's word. "How is Michael?" If anything happened to the lad I lay it at the earl's door. The miserly cur!"

"Hush, master!" exclaimed David Pennant. Thou art more put out than I was. I longed to call him hard names, but had the grace given to abstain. We had a friend of yours here, the Honourable General Sir George Walpole.

"I have no friends honourables or generals. I am come to take Michael's place in the farm, and am off to work as soon as I have seen him and Daisy and the mistress."

"They are in the parlour," said Caradoc.

"Come with me then," said Ap Adam, meaningly, and he and Caradoc left the room together. Not at once for the parlour, however. Ap Adam led the way to the school-room where they had a long talk over all that had occurred during his absence. He would acknowledge no acquaintanceship with Sir George Walpole; and when told that that gentleman had offered aid in return for kindness shown him, he walked up and down the room excitedly, exclaiming at his impertinence, and changing the subject.

"I find that your beacon is creating a sensation among sailors and fishermen," he said. "I heard one old sea-captain declare that whether it was the work of angel or demon, it was a good one, for there was not a tithe of the wrecks there used to be. Who has been tending it lately?"

"I have," replied Caradoc; "but the nights have been light, and the weather calm, so I have only kindled it now and then. I suspect that the earl has been watching, for I have seen him on horseback near the place. We have met more than once, and he questioned me about it."

"I will undertake it for the next few weeks," said Ap Adam. "He won't question me; but, to be sure, he is absent. However, we must put him off your scent; and, if he is set upon mine—why, 'the wise man of the mountain' will circumvent him."

"At any rate we can manage it between us," remarked Caradoc. "Daisy must not be implicated in any way."

"Certainly not; for the wreckers all down the coast mutter curses not 'loud but deep' on 'the witch of the Esgair.'"

CHAPTER XXVIII.—BROTHER AND SISTER.

Caradoc went into the house, and found his mother and Miss Manent engaged in preparations for supper. The latter had grown quite sprightly, and was in treaty for a situation to the wife of a clergyman living at a distance, whose husband was a friend of Mr. Tudor's. That gentleman came to the farm when he could, but had not ventured to renew the subject nearest their hearts. What between his parish, the earl, and his mother, he was much oppressed by the burden of responsibility. However, he visited Monad, accompanied by Daisy and Miss Manent, and tried to take up Michael's role. But the people were strangely suspicious of a clergyman, while eager for Michael, whom they trusted.

Miss Manent had seen Michael on horseback, with Daisy walking by his side, amongst the hay-makers on the hill, so Caradoc made for this spot. Here he found Ap Adam hard at work in his shirt-sleeves, who said the absentees had gone further. Caradoc ventured to hint to the master that it might be well not to urge his father to maintain the farm, but Ap Adam disagreed with him. He said that the earl had forgotten to give notice to

quit, and had probably imagined that the expiration of the lease was notice enough; but "possession was nine points of the law," and the earl would find it difficult to turn them out without legal notice.

"I will have a tussle, if no one else will," said Ap Adam, as Caradoc went on his way.

Skirting the hill, Caradoc walked quietly towards another hay-field, whence his grandfather and father had come. He thought of many things, for, indeed, his life's plot was hourly thickening. His profession, the expected change of abode, his father's altered temper, his mother's uncertain nerves, his grandfather's advanced age, their means of existence expended on the earl's property, the future management of the beacon, Michael's illness, and, above all, Daisy's decision, weighed down his usually buoyant spirit. He had seen little of Daisy of late. While Michael was confined to the house they had been thrown together, but since that time he had avoided her, he scarcely knew why. Her manner towards him had grown strangely distant and cold, and he could only account for it by the fact of his involuntary interference in the affair of Lord Penruddock.

While he was meditating over these things during his slow walk, Michael and Daisy were seated on a haycock in the hill-field which he was approaching. Michael had ridden thus far, and, feeling fatigued, had dismounted a while. The horse was feeding near them, and the haymakers whom they had come to superintend, were loading a wagon at a distance. They had been engaged in a conversation so earnest that they had forgotten their surroundings, time, and fatigue.

"Daisy," Michael had begun, "I can never thank you enough for all your care of me. I am nearly well, and I owe my recovery, with God's blessing on the means, to Caradoc and you."

"Oh, Michael," she answered, "not to me, but to Caradoc. I but carried out his wise orders."

"Truly he is wise, good, and handsome," said Michael, fixing his thoughtful eyes on Daisy, who coloured beneath his gaze. "Why are you shy with him, and, indeed, of late, with me? Is it because our hearts are too much bound up in you Daisy?"

She cast down her eyes, and was silent.

"We have been brothers and sister so long," he continued, "that it seems difficult to feel that we are not so. But, dear Daisy, will you try to return to the old feelings, and look on me really as—as—your brother—only your brother? While I was ill I thought and saw much more that I had not thought of or seen before. I am changed in many ways, and have tried to be resigned to leaving this dear place; but I cannot bear your estrangement."

"I am not conscious of estrangement, Michael."

"I know that dear; but I suppose illness makes us sensitive. You have been a devoted nurse to me, but I fear the old love has vanished. Is it my fault?"

"Oh, Michael, dear Michael, what do you mean?"

She laid her hand on his, and looked into his face.

"Now thou art our own Daisy once more," he said, taking her hand in both his. "Listen to me sister. You know how well we love you, and how your happiness is dear to us all as our own—dearer, indeed!"

"Do I not belong to you, Michael? Am I not one of you? Pray do not make me fancy that I am alone."

"You cannot be alone, dear, while we live. But I wish you to feel free, not bound in any way to us because you have been so graciously given to us. It is difficult for me to explain myself, still you must understand me. I think our parents have been making a mistake all these years."

Michael's voice faltered, his pale face flushed, and his hands grasped Daisy's convulsively. She trembled all over, and turned pale and cold. What did he mean? He continued low and calm.

"I have schooled myself to love you only as a sister, darling. Brother and sister! Is there a sweeter tie? I can bear to think that your innermost heart is given to another if only you will restore to me your sisterly love. Now I have said this I shall have perfect peace."

Daisy could neither speak nor look at him, but her breast heaved, and her tears rose. How often had she longed for some such explanation as this

and now it had come from him, she felt as if her heart would break!

"I know it is best, dear. Say you understand me," he added. "I have my work to do, God sparing me, and would begin it as our Lord did, freed from self." She looked into his face fearfully. She dreaded to see some convulsive struggle there, and, perhaps, symptoms of a fresh seizure. She saw only an unearthly sweetness and tenderness. She had never loved him so well before; never known how strong he was in his seeming weakness.

"Dear Michael, I am in your hands! Make of me what you will. Think of me as you will," she said.

He put his arm tenderly round her waist. "Brother and sister, then, once more, and for ever."

The great Being alone knew what Michael's struggle had been, or what was the inward peace that succeeded it.

It was at this moment that Caradoc and Gwylfa approached them. They were unconscious of it, but Carad saw them, and retreated a while.

"Has he, then, taken courage and told her, and has she said she loves him?" he asked himself, his own heart ceasing to beat for the moment.

He looked again, and they were separated, and sat together in silence. He moved towards them, and both started, turning red, as if for shame. Carad said that he had been sent to look for them, and they rose, half unconsciously. He led the horse to Michael, who mounted with but few words. Then the trio began to descend the hill in the sunset, Carad and Daisy walking silently on either side of their loving and devoted brother.

(To be Continued.)

"OFT IN DANGER OFT IN WOE."

(For the Dominion Churchman.)

I.

Per pericla tristis sortis
Perge semper, perge fortis—
Nec segnis nec superatus.
Carne Christi recreatus.

II.

Pelle lachrymas et metus,
Illuc finietur fletus,
Quantum onus ærumnarum,
Tanta vis coelicalarum—

III.

Cor languescens adjuvetur!
Armis coeli muniatur—
Pugna fortiter nec mora
Cantum ciet victrix hora.

IV.

Perge medias per cædes,
Debellator mox incedes!
In hostilis vim cohortis
Miles Christi, perge fortis—

V.

Ergo laus et hymnus datur
Tibi Sempiternæ Pater—
Et cum Sancto Jesu, quoque
Procedenti at utroque. Amen.

C. P. M.

Carrying Place Rectory,
Oct. 25, 1877.

Children's Department.

SUNDAY SCHOOL HYMN.

BY REV. W. CROSWILL, D. D.

The Sparrow finds a house,
The little bird a nest;
Deep in thy dwelling, Lord, they come,
And fold their wings to rest.

And shall we be afraid,
Our little ones to bring
Within thy ancient altar's shade,
And underneath thy wing?

There, guard them as thine eye,
There, keep them without spot,

That when the spoiler passeth by,
Destruction touch them not.

There, move their souls with might,
There, nurse them with thy love,
There, plume them for their final flight,
To blessedness above.

"I WANT TO DO SOMETHING FOR GOD."

A little pale boy was seated in the kitchen of a small cottage, occupied in reading the Bible. His mother was busily engaged in sewing, when she was suddenly surprised by hearing the child exclaim, "Oh, mother, I am so very happy!" The little fellow then rose from his seat, and came to her, and laid his head upon her lap.

The mother's eyes filled with tears, for she thought that her little boy had very few things to make him happy, as he was sick and lame, and they were so poor that he neither had warm clothes nor proper food; but she only said, "And what is it that makes you happy, Richard?"

The boy lifted up his pale, thin face, and said, "I do love God so, dear mother: He is so good."

"And what has put that into your mind just now?" she asked.

"I have been reading about the creation, mother, and how wicked the people became after God had made the beautiful world for them; and yet, although they kept on rebelling against Him, He was full of mercy. He would have spared the cities of Sodom and Gomorrah, if only ten righteous men could have been found in them; and then He let Noah be a hundred and twenty years in preparing the ark, and yet the people repented not. But the greatest goodness of all was in sending Jesus Christ to die for us. Oh, mother! when I think upon all God has done, and Jesus Christ has suffered for us, I cannot help wishing that I could do something to show my love to God, for you know that father often says, 'Actions speak louder than words.'"

"But what can you do, my child?" said his mother. "You are too ill and weakly to work."

"I know that; yet I can't help wishing that I could do something. I have been thinking, that, if I had a missionary box, I would try to get some money; and if it were ever so little, Jesus Christ would accept it for the poor heathen, because it is all I can do for Him."

"There is some sense in that, Richard, for we know that money does good in that way. Else it is not much that we poor folks can do to help others; but, you see, if every family saves a few pence, why, when it is all put together, it comes to a pretty sum."

"And don't you think, mother, that we ought to try to give something? There is Mr. Jones, who is quite as badly off as father, and yet they managed to have a great many shillings in their box last year."

"Mr. Jones has children who are strong and able to work; but you, my dear boy, what can you do?"

"Mother," said Richard, while a bright flush passed over his face, "mother, I must do something. I believe that I sha'n't live very long; and I want to try and show that I would do good if I could. Promise that you will get me a missionary box, and I will try and get some money."

"I am quite willing, Richard; only you must not be asking all the ladies who come here to see you for money; you know that would not be pretty."

"No, mother, I won't do that; for I should like to earn it; and I've been thinking that perhaps I might sell the little wooden knives and toothpicks which I can make, and cut out some more of the paper ornaments that Mrs. Williams liked so much, and perhaps she might buy some."

"Well, my boy, I'll get the paper; and when father comes home, you can ask him for some wood."

In a week from that time, Richard had several curious little articles neatly finished, and laid in a paper tray, upon which was a card with the words—"For sale, for the good of the Missionary Society."

In a very short time, the kind ladies who came to see him bought all the things which were in the

tray, for they wished to encourage the little boy, who seemed in such earnest to do good; and Richard soon found that his efforts to do "something for God" were blessed by Him with success.

When the next quarterly missionary meeting took place, a poor woman, with a black ribbon upon her bonnet, brought a missionary box; and, giving it into the collector's hands, said, "It is my son's box, sir—Richard Johnson."

"Richard Johnson," said the gentleman, "why, that is the little lame boy who lives in Street; is it not?"

"He is dead, sir!" exclaimed the poor mother, with a sudden burst of tears.

A gentleman here stepped forward and related the particulars which I have been telling you; adding, that Richard had been seized with a sudden illness in the midst of his efforts for the missionary cause, and that, after lingering a week, he had died. "The last time I saw him," he continued, "he was sitting up in bed, supported by pillows, working away at his little wooden knives; and when I asked him why he thus spent his failing strength, he answered, 'My time is so very short, and there is 'no work nor device . . . in the grave, to which I am hastening;' adding, 'It is so good of God to let me live long enough to show that I would do something for the souls of others if I could; and I have so prayed that my little money may help to bring some poor heathen to know and love Him.'"

"He had no curiosity to know how much there was in the box—no feeling of pride, or anxiety for display, in the effort he was making. To use his own simple words, 'God has been so good to me, and my Saviour suffered so much for my sake, that I could not rest until I tried to do something to show my love and gratitude.'"

The box was opened, and found to contain eighteen shillings and sixpence; and this sum was soon increased to twenty shillings by the sale of a few more little articles left upon Richard's paper tray, and which his mother gave, saying she was sure he would have wished it, had he been living.

Dear young reader, may I remind you, that God has been equally good to you, and that the same Saviour, whom Richard loved, died for you also? See, then, whether you cannot do something to show your love to God. It is very likely that you cannot make such little articles for sale as he did; but there is only the desire, we have no fear but that you will find out a way in which you can show your love to Him. And, that you may be led to do this, let me remind you of little Richard's maxim, that "Actions speak louder than words."

THE DEATH OF ELISHA.

Do you know how Elijah died? Did he die at all? I wish you would find out. Elisha died, however,—there is no doubt about that. He fell sick and died. Everybody must die. We are sorry when some people die, but I have known of the death of a man for whom no one seemed to care. I remember him very well. He was old and rich. He had an elegant house, many servants, fine carriages, and could buy anything that he wanted. One day he died, and nobody seemed sorry. I suppose no one loved him. Perhaps he had not been kind to any one. So he was forgotten.

It was not so with Elisha. Even the King wept when he died, and he has been remembered ever since, because he was good and did good in the world. After he was dead his example did good.

I hope you will live such lives that you will be remembered after you are dead; but above all, I hope you will serve God so that He will take you to heaven when you die. The bible is the only book that will teach you how to serve God aright. Read 2 Kings. xiii. 14-21.

DEATH.

At the parsonage, Ivy, March 15th, Emma Frances, only daughter of W. W. Bates, Incumbent of North Essa.

"Suffer the little children to come unto Me."

Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, B. D., Assistant.

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

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

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

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

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

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

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M. A., Rector.

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

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

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

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

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

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

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

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

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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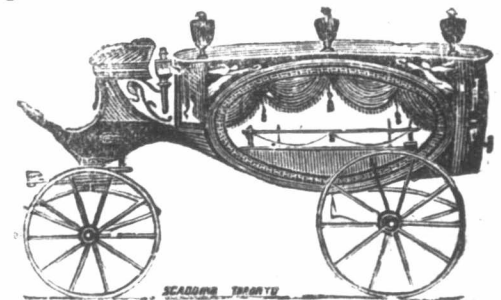
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