

Dominion Churchman.

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 at Thorold, to Allanburg, including the con-
 struction of a lift lock, guard lock, several cul-
 verts and piers and abutments for swing
 bridges, &c.

Also, the enlargement of about two miles of
 the canal, from the Junction downward, to-
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 ments for bridges, &c.

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 must accompany each Tender, which sum
 shall be forfeited if the party tendering declines
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 rates stated in the offer submitted.

The amount required in each case will be
 stated on the form of Tender.

The cheque or money thus sent in will be re-
 turned to the respective contractors whose
 Tenders are not accepted.

For the due fulfilment of the contract, satis-
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F. BRAUN,
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DEPARTMENT OF PUBLIC WORKS,
 OTTAWA, 14th May, 1877.

Dominion Churchman.

THURSDAY, MAY 24, 1877.

THE WEEK.

THOSE who anticipated that the Russo-Turkish war would be 'short, sharp and decisive,' like either of those waged lately by Prussia against Austria and by Germany against France, are likely to be disappointed. In the Principalities roads are less abundant and less good than in Central Europe, while in the Asiatic Provinces they hardly exist at all. In the latter the early reports of the investment and fall of Kars were, to say the least, premature, and on the whole the Turks are holding their own, although their frontier has been invaded at several places. Their fleet has bombarded and captured Soukoum Kale and their emissaries are said to be successfully raising a revolt of the Mohammedan population in the Caucasus. Such an outbreak in their rear would do much to paralyze the advance of the Russian forces in Asia Minor. On the Danube the delay in active operations has been only such as was expected by all military critics. Russia is leisurely collecting her forces along the line of the river, conscious that her superior numbers enable her to threaten several points at once and so prevent the concentration of the Turkish army. She is moreover feeling the pulse of Austria, to ascertain how far west she can operate without provoking the jealousy and suspicion of a power whose interests are deeply concerned in the free navigation of the Danube.

Mr. Gladstone seems to be entering upon another anti-Turk agitation. His resolutions were not accepted by the House of Commons, nor indeed by a majority of the Liberals, who cannot shut their eyes to the fact that the immediate ejection of the Moslems from Constantinople necessarily involves the establishment of a preponderating Russian power in Eastern Europe, a contingency which the world is not just now prepared to accept. Giving Mr. Gladstone full credit for sincerity and humanity, it is very hard to judge favourably of his conduct as a statesman, for his suggestions are utterly impracticable; and the enthusiasm which may be natural or laudable if all but religious or humanitarian considerations are excluded, may be very unwise and disastrous from a broader point of view. Mr. Gladstone, though he has a large enthusiastic following, cannot be considered as a popular leader, and the very advocate of an unpopular minority is often disastrous to the cause which they have at heart. It is with regret that we notice the evident increase of a warlike feeling in England. Let us hope it may be checked before it gains dangerous and uncontrollable headway.

The Home Secretary, in fulfilment of the Government promise, has introduced into the House of Commons, a Bill to provide for the establishment of four new Bishoprics. The

first will be taken from the Diocese of Chester, with Liverpool as the Bishop's See. The second from the southern part of the Diocese of Ripon, but it is undecided whether Wakefield or Halifax is to be the cathedral city. The third will be formed of the counties of Derby and Nottingham, with the See at Southwell. Mr. Cross explained that the Government was unable at present to recommend the creation of an additional See out of each of the dioceses of Lichfield and Lincoln, but the Bishop of Southwell will relieve both of the other Bishops of much work. The fourth is taken from the northern part of the Diocese of Durham, comprising the county of Northumberland, with the cathedral at Newcastle. We presume that the rule established in the creation of the See of Manchester will be applied to these new Bishoprics, and that the new prelates will only succeed to seats in the House of Lords as they obtain seniority in the episcopate. While we do not wish, as things are at present, to see the Spiritual Peerage abolished, we cannot but feel that those dioceses whose Bishops are relieved from the tax both of money and time which attendance in London during the Sessions imposes, will be likely to feel the benefit of the uninterrupted attention of their diocesan to their spiritual needs.

Bishop Claughton, having elected to retain the part of his Diocese which lies to the North of the Thames and to become the first Bishop of the revived See of St. Albans, the Bishopric of Rochester has been offered to, and accepted by Rev. A. W. Thorold, Vicar of St. Pancras and Canon of York. "This appointment," says *Church Bells*, "will be hailed with general satisfaction in the Diocese over which Canon Thorold is to be called to preside. He may undoubtedly be said to be Evangelical, in the sense in which all Churchmen must be Evangelical if they are loyal to their Church; and we think that none but extreme partizans in either direction will have cause to complain either of Canon Thorold's Churchmanship or of his Evangelicalism."

With all due solemnity, Vicar General Hannan was, on Sunday last, consecrated Roman Catholic Archbishop of Halifax. We can heartily congratulate the members of that communion, in Nova Scotia, on so hard-working, amiable and worthy a successor having been found to Archbishop Connolly, whose example of living peaceably with all men we have no doubt that Dr. Hannan will follow.

Bishop Beckles states that before accepting the invitation to superintend the English Episcopalians in Scotland, he fortified himself with the opinion of those best qualified to advise him in Ecclesiastical law as to the "perfect legality" of his proceedings. Presumably as he has already set at nought the strong remonstrance of his own Diocesan,

the Bishop of London, and of the Scottish Bishops, this self-willed Prelate will care little for the fact that both the Convocations of York and Canterbury have unhesitatingly condemned his conduct, the Upper House of the latter having unanimously declared his action to be "irregular, and a violation of ecclesiastical order that cannot be defended."

We remarked a few weeks ago that the appeal of the Dean of St. Paul's and others to the Archbishop in favour of the adoption of such ecclesiastical reform as would enable "the living voice" of the Church to be once more heard, had struck a note which would yet sound far and wide, despite the angry vehemence of the *Times* and the somewhat contemptuous coldness with which His Grace acknowledged the letter; and late English papers prove that we were right. The subject is being taken up in many quarters, and by very various hands and heads. To obtain a thoroughly impartial and unquestionably sound definition of the meaning of Rubrics two or three hundred years old has been at times looked upon as the *summum bonum* to which the Church could aspire, the panacea for all her woes. If these miserable prosecutions are to continue, certainly such a decision is most desirable; but present indications tend to show that the vital energy of the Church refuses to be bound by such fetters, and demands liberty to adjust her rules to the requirements of the times. Dean Church has written an explanatory letter to the Archbishop on the subject, and the Archdeacons and Clergy of his Diocese have appealed to the Bishop of Salisbury to obtain "the creation or development of some satisfactory recognised and constitutional authority to alter and adopt the Church laws and regulations of from two to three centuries ago to the needs of the present time."

The direction towards which all the suggestions made on this subject primarily tend is the reform of Convocation, and this reform is called for in two directions. First, that the representation of the Parochial clergy should be more complete, and should not be, as at present, entirely swamped by the official members of the Lower House; and, secondly, that some provision should be made for allowing the wishes and opinions of the laity to be officially expressed. The House of Commons, whatever it may originally have been, cannot now be assumed, nor can it even consider itself to be, a legitimate exponent of the views of lay churchmen. The resolution of the Lower House of Convocation in favour of establishing some lay representative body was followed up by a resolution of Lord Alwyne Compton in favour of the creation of a Provincial House of Laymen to be elected by the Diocesan Synods or Conferences. After a warm debate, the principle of the resolution was adopted. Canon Gregory warmly supported the proposal, alleging that such a body would give the Church vastly more weight with the House of Commons, and he frankly

admitted that the Lay House would practically have a veto on all proposed legislation, as Parliament would never sanction a measure which was recommended by the clergy but disallowed by the lay representatives. A very influential address has also been presented to the Bishop of Oxford, asking him to use his influence in the present critical position of affairs to "prevent any increase of external restraint upon the Church, and to favour the removal or mitigation of the defects of the present judicial system in matters ecclesiastical, and a provision for a more effectual exercise of the means by which her revived life may find due expression in council and action."

From English papers we gathered that it was probable that some concession would be made by the Government when the Burials Bill came up for further discussion, on the principle that it is well, at some sacrifice, to remove, if possible, the grounds of grievance. In Convocation, the Archbishop of Canterbury seemed to speak as if he approved of the "silent burial" clause; so we were happily prepared for the telegram that recently announced that a clause allowing Nonconformists to use their own service in the parish churchyards had passed the House of Lords at the instigation of the Archbishop despite the opposition of the Government. We cannot but express regret at such a decision, feeling as we do that concession on this point but invites concessions on others; but our regret is not mixed with any surprise at the quarter whence the proposal came, for it is no novelty to find Archbishop Tait more in accord with the *Times* and Dissent than with the majority of his own Church.

The Irish Church Synod has completed its work of revising the Prayer Book. The Archbishop of Dublin, who then spoke for the first time since his serious illness, made a strong protest against the final adoption of the new Preface, and appealed to the House of Bishops to reject it. His Grace's action led to a good deal of excitement in the Synod, especially among some of the more moderate men who had assented to the Preface on the supposition that its adoption would prevent any further agitation by the extreme revisionists. The bishops by a majority of one accepted the Preface, to which Bishop Plunket moved that any Bishop signifying his dissent should not necessarily require the assent thereto of candidates for ordinations. This was strongly opposed and eventually, at the Archbishop's request, withdrawn. A proposal that the Athanasian Creed should be read on Trinity Sunday was negatived, and finally a Bill fixing June 30, 1878, as the date at which the new Prayer Book should come into force was adopted, and the work of Revision being ended the Synod adjourned after passing this resolution: "Bearing in mind the great difficulties and dangers of the ordeal through which the Church of Ireland has been called to pass during the last six years, this Synod desires to record hereby its thank-

fulness to Almighty God for having during that period so mercifully preserved the Church from the great peril of disunion, and for having otherwise vouchsafed to it so many tokens of His superior tending care and guidance."

TRINITY SUNDAY.

THE account we have of the beginning of the material creation brings forward in forcible relief the persons of the ever-blessed Trinity, and the full revelation vouchsafed to man culminates in the most complete exhibition of the Three in One, the One in Three, that has yet been given. And so the beginning of the acts of our Blessed Lord was associated with a manifestation of the Three Persons of the Trinity, and His last commission to the Eleven was to disciple all nations by baptising them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may be considered to have been made on the Day of Pentecost, when to the work alluded to "by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was formerly unknown to the wisest and holiest sages of antiquity, but has ever since been familiar to the whole world. The significance of the festival of Trinity Sunday, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is abundantly seen. On Whitsunday we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work, and the perfect revelation to the Church of the Three Persons in One God as the sole object of adoration. The love of each Person had been commemorated in the separate Festivals which memorialize before God and man the Incarnation, Death, Resurrection and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsunday. In the Festival of Trinity Sunday all these solemn subjects of Belief are gathered into one Act of worship, as the Church Militant looks upward through the door that is opened in Heaven, and bows down in adoration with the Triumphant Church, saying in the sublime language of the Book which closes the Canon of the Inspired volume: "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. . . . Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

The Athanasian Creed if ever to be used in the services of the Church at all, is most appropriately employed at this Festival. And it is one of the safeguards of the Faith we can by no means afford to lay aside. The fact that unbelievers in the Trinity are found willing to accept the Nicene Creed is ample proof that that Creed is not sufficient for the requirements of the Church; and the strenuous efforts made to get rid of the "Symbolum Athanasii" is confirmatory of its priceless value. Nor have we any right to endeavour to explain away or diminish the

force of the awful words it contains, which are condemnatory of unbelief in its dogmatic statements. In the Creed those condemnatory words are applied in close consistency with our Lord's first use of them, and they must be taken for all they fairly mean. As has been remarked however, a willing assent may be given to the more obvious statements of the Creed by many who are quite unable to enter upon the collateral and inferential statements deduced from them; and a man may thus believe "faithfully" in the substantial truths of the Catholic Faith. With an enlarged knowledge, increased faith is necessary: and all the statements of the creed are so bound together that they whose expanded knowledge of it is not thus accompanied, are in fact rejecting the fundamental Articles of the Faith, as well as those that appear to be subordinate only. The ignorant, who believe according to the measure of their knowledge, are in a more advanced state of religion than those who know much but believe little.

The doctrine of the Trinity, as enunciated in the "Symbolum Athanasii," has been adduced by Romanists in illustration or rather in support of their principle of "development" which underlies all the novel dogmas of the Roman Creed. An example more unfortunate for the purpose intended could scarcely be imagined. For there is not a statement in the "Symbolum" which is not fully borne out by express declarations in Holy Scripture. The Unity of the Godhead, the Divinity of each of the Holy Three, and the distinctness of the Persons, as well as the necessity of faith therein, are just as positively stated in the Sacred Record as in the so-called Athanasian Creed. These dogmatic truths are not found there merely in an embryo state, for some Council in later ages to develop and mature; they are as fully expressed in the New Testament, though not always in the same words, as in the latest and the most complete statement of them which the world has seen. But where in the Sacred Record, or in the early Christian writers, shall we find even the slightest hint of anything that can, without the greatest violence, be twisted into the dogma of the Infallibility, into that of the Immaculate conception, or into anything that can in the remotest degree sanction the present practice of Mariolatry in the Roman Church? Or where in the early Church shall we find even the buddings of the doctrine contained in the statement made in the sermon preached at the recent consecration of Dr. Hannan, as R. C. Archbishop of the Maritime Provinces, when the preacher said: "This morning under the blessed auspices of the Immaculate Mother . . . your prayers have been answered?"

There is no statement in the "Symbolum Athanasii" respecting the Holy Trinity which can be expunged from Scripture teaching without the most transparent explaining away of its most direct and positive declarations. And on the other hand, there is no part of the Roman doctrine on the three above-mentioned subjects which can be found there except by the exercise of the faculty of pure invention.

CHURCH AND STATE.

THAT the Government of a country should have anything to do with Religion is thought by some people to be an unwarrantable interference with matters which do not concern it. Political institutions are supposed to exist for the sole purpose of promoting the worldly interests of those who live together in the same country, and who connect themselves together for mutual protection and for carrying on those objects which are calculated to benefit the worldly interests of those who are parties to the political organization. But we should be disposed to contend for the principle that it is the duty of man to honour God in all the relations of life; and especially should we believe it to be his duty to promote piety towards God in the highest and most extensive relation which he can hold towards his fellow men—when he is concerned in the government of a nation. Nor can we imagine that the temporal interests of a State can be better secured than by spreading religious influences therein. The fact that there might be a difficulty in choosing the particular religion to be supported by the State, in countries like Canada or the United States, arising from the multitude of opinions on religious subjects, does not alter the fact or the nature of the duty, if it can be shown to exist; and we cannot doubt that Almighty God will look with anything but complacency upon the nation which by its disagreements upon religious questions, has rendered the adoption of a national religion an impossible attainment. The benefit to be derived from a union or identity of Church and State is however always on the side of the State. The Church herself is never benefited by such a connection in her spiritual progress, and not often in her temporal interests. In England, the Church would have been far richer and would have had a far greater power of expansion if the State had never interfered with her worship, or laid sacrilegious hands upon her endowments, almost all of which, especially her tithes, were derived from voluntary and private sources—the State having only enacted laws for the protection of her rightful claims, always excepting however the instances wherein the State has thought fit to seize portions of her revenues either for its own use or for the use of its creatures.

The objection to a religion fostered by the State, arising from the unwarrantable interference of the State in ecclesiastical matters is not neutralized entirely by disestablishment. We noticed, a short time ago, the Civil Courts in Ireland being called upon to decide whether a member of the Presbyterian organization should have the privilege of demanding the communion at the hands of his teacher: and in Canada, a case of a somewhat similar nature has been brought before the Civil Courts and is yet undecided. A Churchman in the Diocese of Ontario feels aggrieved because his clergyman refused to administer the Holy Communion to him contrary to the rules of the Church, and has actually applied to the Civil Courts to compel the administration or to obtain damages. And yet, neither

is the Presbyterian body established as the national system in Ireland, any more than is the Church established as the national religion of Canada.

The great difficulty arising from an established religion is from the tendency to make the Church an engine of State policy, a mere political machine. And this Erastian principle is sure to have adherents wherever a union of Church and State exists. In England at the present moment the contention going on in Church matters is not so much one of Ritual or no Ritual, of extreme Ritual or of authorized Ritual. The question is as to whether or not the grand old Church of England is to be reduced to a mere department of the State. The tendency of one party is to degrade the Church to that position; the aim of the other party is to prevent that terrible calamity, so subversive as it would be of the best interests of both Church and State. The Church in England is a society of which at one time all Englishmen were members. At that time the Church was the State, and the State was the Church. When England had submitted to the jurisdiction of Rome, appeals in spiritual matters were heard before the Pope. During the period the Church was passing through her transition state of release from the thralldom of Rome, and for some time afterwards, the right of appeal was vested in the Court of Delegates. From that Court of Appeal the Crown had released the Church by the 2 and 3 William iv., c. 92, which formally and literally abrogated the appeal to the King. And since the Church in her convocations had given no assent to the substitution of any other Court of Appeal in spiritual matters for that which was abolished, they constitutionally reverted to the provisions of the Statute of Appeals, by which all appeals in causes ecclesiastical were determined either in the Court of the Archbishop or in Convocation. In the Statute of Appeals it is declared that "the body politick is divided in terms and by names of spirituality and temporality; the body spiritual whereof having power when any cause of the law Divine cometh in question, or of spiritual learning, is sufficient of itself, without the intermeddling of any exterior person or persons, to declare and determine all such offices and duties as to matters spiritual doth appertain. And the laws temporal are for trial of property, of lands and goods, and for the preservation of the people in unity and peace." This is the constitutional distinction in England between the Spirituality and the Temporality which is sought to be maintained on the one hand, and to be entirely destroyed on the other.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

ON the first of this month, the hundred and seventy-sixth annual meeting of this venerable and flourishing Society was held in London, the Archbishop of Canterbury presiding. Among those present there were the Bishops of Rhode Island, of Guiana, of Antigua, and Bishop Perry. Prayers were

said by the Rev. W. F. Bullock, the secretary, who also read an abstract of the report for the past year. It announced the gratifying fact that the receipts of the society for the past year were larger than ever before, having amounted to £136,906 16s. 9d. It also stated that there are now 62 colonial and missionary bishoprics, and in 42 of them 533 missionaries have been engaged in various fields of labour under the supervision of the Society. They are distributed as follows:—In Asia 132, in Africa 112, in Australia and the Pacific 63, in America and the West Indies 225, and in Europe 1. There are also about 800 catechists and native lay teachers in heathen countries, and two hundred students in colleges abroad. The report dwelt on the fact of the great want of the missions in Asia of additional bishops, but referred to the want having been partly met by the appointment of four assistant bishops in the Indian districts, the Society having provided the entire income of one bishop, and a sum of four thousand pounds towards the endowment of two others. The accounts sent home from the various parts of the world where the missionaries are stationed, show that the work of the Church through the instrumentality of the Society continues to prosper. The report also states that the part of the Society's efforts in connection with the Ladies' Association, founded in 1866, for the promotion of female education, is particularly successful, and is yearly rising into still greater prominence.

The Archbishop of Canterbury congratulated the meeting upon the steady progress which, under God's blessing, that ancient Society continues to make in the great work which has been committed to it. There had been nothing in the labours of the Society during the past year of a very startling nature; but there was one point in connection with its work which should be noticed. Much has been said in the present day about women's rights and women's work, and his Grace said he believed the two went together. The rights which they possess are those rights which belong to them, because they do very important work in the community; and this Society has the credit of having organized a ladies' association, the object of which is to promote as much as possible the co-operation of women in missionary labour. It was not merely established in order that ladies in London might meet and consider what was best to be done for the conversion of women in India, but at many of our distant scenes of labour there are at present Englishwomen carrying on missionary work in a quiet and unobtrusive way, and, by the share which they are taking in such work, they are contributing to solve the question of what women's rights are, and what is the kind of work in which women can well be engaged. He had been visited the other day by a dignitary of the Church of England, who said that his own daughter had been for some time back labouring as a nurse in the missionary station of Zanzibar; and he believed the presence of that English lady in the hospital had been the means of restoring to health not only missionaries who had

overtaxed their strength; but also many of those for whom those missionaries were labouring. But that was not a solitary example, for the daughter of the Archbishop of Dublin is at this moment labouring in a missionary field in the centre of Africa—not being bound by any vows to absent herself from the duties of home—but ready to return to her home when her presence was there required, and who, during her absence, had been doing good work in the service of God. His Grace thought there were now many blessed signs that the spirit of the Gospel of Christ was prevailing more amid society than in the days of the past, and while in the Church at home there might be little difficulties and dissensions which engendered strife, it was well for them to gather in the hall that day and to take part in the real work of Christ by helping on the great and glorious undertaking of that noble society.

Sir Thomas Wade, K.C.B., said he had resided for thirty-five years in China. He dwelt particularly on the contrast between the Church of Rome, as developed there, and the non-Roman bodies. In China it was incontestible, he said, that that church must be viewed with respect. There, it was the growth of two centuries and a half, and now it could boast of a million of converts, a community so large that it was scarcely necessary for the Roman Catholics to continue the work of proselytizing. It had endured an extraordinary amount of persecution and its missionaries had manifested a self-denying zeal that was absolutely astonishing. At present it is under the protection of the French Legation. Mr. Wade did not recommend going far inland in the prosecution of missions, unless they had a large community of Christians who could protect themselves and their property. He preferred, however, the establishment of missions at the seaports, twenty of which are now open to foreigners. There the missionaries can reside under protection, and open schools into which natives can be received. The Jesuits have already set the example by establishing a school near Shanghai, where they give religious and secular education to the native youths, which cannot be without effect on a large and important class of Chinese. He said the chief obstacle in the way of missionary effort in China was the pride of the educated class, which is not accessible to men of inferior talents. Another difficulty was in the effort required to learn the language, as he thought it about the most difficult language existing. Education in China is much advanced. Children can read the books of Confucius, which is not an effete system, as some people suppose, and its morality cannot be denied respectability. And we must remember that this system has been taught in one unaltered form of words for three thousand years, and is thoroughly rooted in the hearts of the people. The speaker recommended an illustrated periodical like the *Illustrated London News* as likely to excite Chinese curiosity.

Bishop Clark, of Rhode Island, U.S., made an interesting speech on the valuable aid rendered by the Society in his diocese. He said that the part of the Church over which

he presided existed before the Revolution; and there was still an old church in his diocese in which the British Crown was still to be seen; but if this society had withheld its grants, the church then must have ceased to exist. He thought this aid, however, might have been greater, although they were very grateful for it as it was. And as a proof of their thankfulness, he must not forget to mention that the American dioceses pay to the Society a great deal more than they ever received from it. He thought the Church of the United States could hardly be expected to do much in the way of missionary operations strictly foreign, when they remembered the vast area occupied by their own country, and the multitudes of civilized heathen every year coming into it. He thought, however, the society would learn with joy the work which was being done in Mexico, where the Roman Catholics, priests and people, had presented their goods and churches to the missionaries of the Church of the United States, asking to be allowed to be in communion with them. The bishop referred in interesting terms to the United States episcopate, which numbers three hundred bishops—a fact that sometimes dismayed him—but then they must remember that many were sent out as missionary bishops and pioneers, and a great deal of lasting good was done by them.

Bishop Bathurst, N. S. W., and the Rev. S. Endle, missionary in Assam, addressed the meeting; and the Rev. Chancellor Espin read a paper on a most important subject, "The Relation of Missionary Societies to the Church." The topic is a most interesting one, and in view of the activity at present displayed by the Church, it is one which should be thoroughly studied and decided upon.

IN MEMORIAM.

DURING the past week the Church in Ashburnham has suffered a heavy loss in the death of the father and founder of the parish—the REVEREND MARK BURNHAM, A.B., formerly Rector of Peterborough. He was in his regular place in Church on Sunday, the 18th inst., and although somewhat weak and feeble in appearance, none among the congregation thought it would prove the last time in which his voice should mingle with their's in holy worship. He drove out the day before his death, and at the very hour when he received the stroke which carried him off, he was engaged in writing a series of questions on the gospel, for use in Saint Mark's Church Sunday School. He died on Thursday morning, the 17th inst., at the ripe old age of 78, and his remains were deposited in an honored tomb in the beautiful Lake Cemetery at Peterborough on Saturday last—the funeral cortege having been one of the largest ever witnessed in that town. On Sunday the building where he worshipped for some time past, and to the erection of which he contributed so liberally, was appropriately draped in mourning in token of respect for his work, and sorrow for his loss; and a well-deserved tribute was paid to his memory in the sermon at morning prayers by the Incumbent of St.

Luke's—the Reverend A. C. Bradshaw, and at evening in the same place by one who knew him well, and esteemed him highly—the Rev. V. Clementi, late of Lakefield. The Rector of Peterborough also feelingly alluded to his death in his morning address at the parish church of St. John's.

The deceased gentleman was the only son of the Hon. Zaccheus Burnham, of Cobourg. He studied for the ministry for a time under the present Bishop of Toronto, and afterwards at Queen's College, Oxford. He was ordained in 1829 by the much revered and saintly Bishop Stewart, and his first appointment was to the town of St. Thomas. There he remained for twenty-three years, after which he succeeded the Rev. Mr. Taylor in the Rectory of Peterborough. This last position he retained until 1858, when he resigned, and since that time until little over a year ago, he has held services gratuitously in several places in the surrounding neighbourhood—all of which were, mainly by his exertions, supplied at least with regularly settled clergymen. The last of his good deeds was the construction of a separate parish in the village where he resided, and the erection of a church there—the corner stone of which was laid on Ascension Day. To this scheme he contributed, liberally giving, in cash and land, the handsome and generous donation of nearly two thousand dollars. In him the Church has lost a staunch, loyal, attached clergyman, a wise and experienced counsellor, a warm and steadfast advocate, whose active deeds of piety, and painstaking and conscientious labours and generous gifts will, for years to come, attest the reality and earnestness of his faith, and stand as abiding monuments of his enduring worth. *Requiescat in pace.*

To CORRESPONDENTS.—Received, "A Presbyterian," "Outsider," "Hamilton," "Ritual."

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER XVII.

To Rev. T. Witherow, Prof. Church History Londonderry.

As to the fourth division of the work of the Ministry, viz., the power of "laying on of hands" in Confirmation and Ordination, I would say that while Presbyterians recognize its propriety in Ordination they deny Confirmation to be an Apostolic rite altogether, although some who observe a Presbyterian form of government (as the Lutherans of Germany) both receive and practice it. It is, therefore, my duty to show in the first place that it was an Apostolic custom, and secondly that it was administered by the Apostolic or Episcopal Order alone, and thirdly to show that it has always been observed and practised in the Church of God.

In the eight chapter of Acts, we have the account of Philip the Deacon "one of the seven" going down to Samaria and preaching Christ unto them, and of his baptizing those who believed. Then from verse 14 we read "Now, when the Apostles which were in Jerusalem had heard that Samaria had received the Word of God they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands upon them and they received the Holy Ghost." (Acts viii. 14-17.)

What then is the teaching of this portion of God's Word? In the first verse of this chapter we learn that on account of the great persecution then carried on against the Church in Jerusalem they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles and that those who were thus scattered went everywhere as *Evangelists of the Word*. Among them was Philip "one of the seven" who went down to the city of Samaria and preached Christ unto them; and as an evidence of, or testimony to his authority to preach Christ and to baptize, we see that he possessed the power of working miracles, "for unclean spirits crying with loud voice came out of many that were possessed with them, and many taken with palsies and that were lame were healed." And although these Samaritans believed and were also baptized and that too by one who had the power of working miracles, yet there was something still lacking, something more was required in order to complete their Christian profession, and that which they lacked Philip could not confer upon them, even though he possessed miraculous powers. None but an Apostle could use "the laying on of hands, else why should it be necessary to send Ss. Peter and John from Jerusalem to Samaria for this purpose? Therefore, to confirm and ratify the work begun by St. Philip the Deacon, the two Apostles "laid their hands upon them" (both men and women, hence it could not be in *Ordination*) "and they received the Holy Ghost."

Nor is this the only instance recorded in "the oracles of God" of the laying on of hands by an apostle to the newly baptized. Turning to Acts xix we read—And it came to pass that while Apollos was at Corinth, Paul having passed through the upper courts came to Ephesus and finding certain Disciples he said unto them; have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance saying unto the people that they should believe on Him that is on Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied" (Acts xix 1-6) In this case, and probably also in the other, the gift conferred was accompanied with extraordinary and miraculous powers, yet they must be considered as special additions to the ordinary gift of the Holy Spirit for the satisfaction and confirmation of their baptismal covenant. This is clearly shown by the question of St. Paul to these Disciples. "Have ye received the Holy Ghost since ye believed?" which proves that there was an established form, a ceremony instituted for the purpose of conveying the ordinary grace and assistance of the Holy Spirit to those who had received Christian baptism; which form and ceremony we find him using, viz. "the laying on of hands"

On page 32, you refer to these two passages and tell us that the imposition of hands there used was to confer "spiritual grace" which is true. But if by the word "spiritual" you mean (as you seem to teach in the same paragraph) only extraordinary gifts, I must be permitted to disagree with you. The Apostolic age was emphatically the age of miracles. Everything in the Christian Church or system was more or less miraculous. Even FAITH, the great means of our justification, was the instrument by which the early Christians wrought miracles, and miracles were also declared by our Lord Himself, to be the signs or evidences of their having the true faith. "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." (St. Mark xvi., 17, 18.) You will readily admit that these signs do not now "follow them that believe." Yet, I trust, you will not, therefore, conclude that faith in our Lord Jesus Christ has perished from the earth, nor yet that because these signs have ceased as accompaniments of faith, that it is no longer a necessary-requisite to our justification. Even so

we have no right to cast aside an established rite and custom of the Apostolic Church, and the laying on of hands in confirmation, simply because in that age extraordinary gifts were also given with the ordinary one, of the strengthening, ratifying, sealing and confirming influence of the Holy Spirit, which extraordinary powers have now ceased. Besides, if this "laying on of hands" was only for the purpose of conferring miraculous powers, why could not St. Philip have imparted it, who certainly had the power of working miracles? Why was it necessary for St. Peter and St. John to go down to Samaria in order to impart it? The answer is obvious.

The Apostolic rite of laying on of hands, commonly called Confirmation, was a custom and observance distinct from that of Ordination for it was conferred upon both men and women, and in every instance on record it was performed or administered by an Apostle only. The command to St. Timothy to "lay hands suddenly on no man," (1 Tim. v. 22) if it does not refer solely to Confirmation, at least includes it. Here also we find this power vested in one belonging to the Apostolic order, for, as we have seen before, St. Timothy is called such in Holy Scripture. (Vide Letter IV.)

(To be continued.)

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

FRATERNAL.—The Rev. E. A. W. Hannington, who was appointed recently to Milford in the Diocese of Ontario, is spending a few days among his friends here, from whom he received a hearty welcome. During his visit Mr. Hannington has preached in the cathedral and the parish church, Fredericton, and in St. Peter's, Kingsclear. In bidding him a final farewell as a laborer in this diocese, we congratulate the Church in Ontario on the acquisition of a faithful and able pastor and and preacher.

ASCENSION DAY.—This last of the Holy Days commemorative of our Lord's life upon earth, was very generally observed throughout the diocese. The services of Trinity Church will illustrate its observance by the churches in St. John. There was an early celebration of the Eucharist at 7.30; morning prayer, with sermon and Holy Communion, at 11; and evening prayer with sermon at 7 p. m. In Fredericton there were the usual services in the cathedral and the parish church, which were well attended.

WORSE STILL.—There are men in the city of St. John, no doubt, who ought to support the Church and who do not. And this, Holy Scripture declares to be robbery. It does not, in this country, come within the jurisdiction of the law courts, but must be reserved for the final assize of the Great Judge. Nevertheless, it is a real violation of the command: "Thou shalt not steal." But there is a worse robbery still, which was perpetrated in St. Luke's, Portland, last week, when the church was broken open, and several articles of value removed. This does fall within the sphere of present action; and it is to be hoped that the case may be properly dealt with.

PRESENTATION.—The Rev. S. H. Nobbs, who has resigned the curacy of the Trinity Church, St. John, with the intention of proceeding to England, received last week a very substantial proof of the affectionate interest of the people in his welfare. At a meeting of the parishioners, held for that purpose, he was presented with the following address, accompanied by a purse of seventy sovereigns:

To the Rev. Sydney H. Nobbs, Curate of Trinity Church, St. John, N. B.:

REV. AND DEAR SIR,—We the undersigned members of Trinity Church, desire to express our regret at your approaching departure from amongst us. During the two years in which we have been favoured with your services as Curate of our extensive and populous parish, we have witnessed with pleasure, your consistent character

and deportment in the exercise of the duties of your sacred calling. We have been much gratified at the affectionate interest you have shown in the welfare of the poor of our parish, and regret that you have on two occasions suffered from severe illness contracted whilst ministering amongst them. We desire to express the hope that in your future sphere of labour you may be abundantly blessed, and you may rest assured that in leaving New Brunswick, you part with many sincere friends, to whom it will always afford great pleasure to hear of your welfare and happiness.

We are, Dear Sir,

Yours very sincerely,

(Signed by the Church Wardens, Vestry, and members of the Church.)

Mr. Nobbs replied in suitable terms, thanking the members of the church for their kindly feeling and bidding them farewell. It is expected that he will return to some independent charge in the Diocese.

FREDERICTON.—The leading Diocesan event of the past week was Mrs. Tilley's fancy sale in aid of the Indian Girls' Home, at Sault Ste. Marie. About three months ago twenty young girls in the parishes of Fredericton, St. Mary's, and Kingsclear, were invited to meet weekly at Government House to work for Mr. Wilson's new undertaking. And the display on the day of the sale showed how much little hands can accomplish with skilful guidance. The scene presented at the sale was a very pretty and attractive one—and a very animated one, too; for the little saleswomen were as active as their fingers must have been in making their wares. Across the upper part of the handsome Temperance Hall, in which it was held, was the chief fancy table. Amongst the many beautiful articles here, the most noticeable were a blue satin chair wrought with landscape scenes, and some lovely brackets in Swiss lace, the work of Mrs. Tilley herself. Of the work of the young ladies; a Roman embroidery table, by Murray Carman, Annette Campbell and Mary Jaffrey, and a blue satin bracket and a hearth rug, by Katie Maunselle, attracted much attention. Through the hall, on either side, extended from this one, two other tables. That on the right was devoted to refreshments. In connection with this there was a five o'clock tea. The other table was divided into two parts, by decorated trees. The upper part was wholly occupied by dolls, and waited on by two little sisters, Mary and Maggie Jaffrey; the lower part was a variety table. At the foot of the hall, quite apart from everything else, stood the centre of attraction—the flower table. It was circular in form, tastefully decorated, and surmounted by a pyramid of bouquets and blooming plants in pots. Miss Jessie Tilley, and Miss Peabody had charge of this table, and were assisted by a band of little girls, who acted effectually as skirmishers. Another point of attraction was the "New England kitchen," a miniature model of a back-woods log cabin, with all its signs of life and industry. The interior view was perfectly charming; one saw there the old-fashioned fire-place with its utensils, the bright array of tins, the spinning-wheel and the life-like matron. Both this and the flower table were the gifts of Col. Saunders, A. D. C., to his Honor the Lieut. Governor. On the day previous to the sale Mrs. Tilley received \$75.00 towards the Indian girls home from the Bishop, and, also, a donation from John Boyd, Esq., St. John. These, together with the sum realized by the sale, amount to \$325. Mrs. Tilley's residence at Government House will long be remembered for the aid she has given in the promotion of all good works. In the present instance the good accomplished has been two-fold, for she has thoroughly interested the young girls, whom she gathered together, in church work. As one illustration of this interest awakened it may be mentioned that none showed more diligence than the little invalid daughter of the rector of Fredericton.

Our contributions this year, for all purposes, to our Missionary Diocese will probably exceed \$800.

QUEBEC.

BISHOP'S COLLEGE.—At a meeting of the corporation of Bishop's College, held on Wednesday the

16th inst., a very important decision was arrived at in connection with the re-building of that institution. Ever since the fire and at the several meetings which have taken place, an attempt has been made to obtain the removal of the college to some locality other than Lennoxville, on account of the Grammar School, which was considered an impediment to its prosperity. The final decision now rendered is in favour of its being constructed there.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—At a meeting of the Board of Management for the St. George's Society in this city, held on the 2nd inst., votes of thanks were tendered to the Rev. Dean Bond and his wardens, for the use of St. George's Church on St. George's Day, to the Rev. R. W. Norman for his excellent sermon, and to the organist Mr. Morrison and the choir, for their able assistance in the services.

A concert given in connection with the Church of St. James the Apostle, on the 30th ult., drew a very fashionable audience. The music was executed by the Messrs. Ryland and Holmes, Messrs. Tibbs and Stephenson, and Rev. R. W. Norman. Professor Andrews read a couple of his selections with his usual success.

At a very influential meeting of the citizens of Montreal, on the 7th inst., in connection with the late disaster—the St. Urbain Street Fire—Mayor Beaudry in the chair. His Lordship the Metropolitan said in his address, that the late catastrophe had especially developed the very noble character of our firemen; their conduct was beyond all praise, and that of the sufferers now in the hospital was most exemplary; their patience and humble submission under their unfortunate injuries were very remarkable. The force had risen one hundred per cent in his estimation, and it behoved the citizens to come forward and in some substantial way show their gratitude.

Lachine.—The Rev. Mr. White rector of St. Stephen's Church has resigned his charge.

Upper Lachine. The Rev. Mr. Lobley Principal of the Diocesan College, reopened St. Paul's Church in this place on Sunday 13th inst.

The Bishop presided at a meeting of the Executive Committee which was held yesterday in the Synod Hall. The disbursements for the past three months, to widows, amounted to \$380. The balances on hand were: Widows' and Orphans' Fund, \$1,924; Superannuation Fund, \$524; Sustentation Fund, \$1,458. Of the Mission Fund, \$8,585 were paid out, the disbursements exceeding the receipts by \$1,110. The Mission Fund collection decreased last year by about \$1,200. The arrangements for the superannuation of the clergy were made public in a report. Rev. Mr. Lindsay's report on Missions showed that \$12,078 had been granted. The money at the disposal of the Synod is as follows:—Unappropriated funds of the S. P. G., \$2,100; Mission Fund \$8,000; Sustentation Fund, \$4,200; Clergy Reserve Fund, \$2,141. A motion acknowledging the generous action of the Rev. Rural Dean Lindsay in relinquishing his life claim upon the Clergy Reserve Fund was passed, as was also the following resolution:—That, for the additional security of local parochial endowments, and the promotion of the general interests of the Diocese, this committee would offer to invest any parochial endowments committee to its trust, promising an annual interest or semi-annual payments of seven per cent., until other terms be agreed upon with the parochial authorities, or the principal be repaid to the local authorities."

MONTREAL.—The annual meeting of the Diocesan College was held on the 18th inst., the Metropolitan in the chair. The Rev. Principal Lobley read the report, which gave a satisfactory account of the institution. Ten students are there at present, two of which are expected to be ordained on Trinity Sunday.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—The Lord Bishop of Ontario will, (D. V.), hold his next general Ordination in St.

Alban's Church, in the City of Ottawa, on Sunday, the eighth day of July next. The previous examination of candidates for Deacon's and Priest's Orders will commence at 1 p. m. of Tuesday the 3rd of July, in the School Room of the said Church. Candidates will please signify their intention to present themselves, and send their Si Quis and letters Testimonial for Holy Orders duly signed, as soon as may be, to the Rev. Canon Bleasdel, M. A., Rectory, Trenton, Examining Chaplain.

SYNOD.—The next meeting will take place on Wednesday, the 6th day of June next, at the city of Kingston. Divine service will be held in St. George's Cathedral on the previous (Tuesday) evening.

OTTAWA.—On Saturday last 12th inst., a number of members of St. John's Church congregation waited on the incumbent, Rev. H. Pollard, and presented him with a purse, and the following address:—

MY DEAR MR. POLLARD,—On my own behalf and that of the gentlemen whose names are appended, I beg your acceptance of the accompanying sum, as a small token of our warm esteem and regards, and at the same time wishing Mrs. Pollard and yourself a prosperous voyage across the Atlantic and a safe return to Ottawa. Yours very truly, S. Y. CHESLEY.

12th May, 1877.

The scholars and teachers of the St. John's Church Sunday School, also assembled in the church, and Mr. Steele, on their behalf, presented the rev. incumbent with a handsome dressing case and purse, and a travelling rug and umbrella for Mrs. Pollard. The address is as follows:—

To the Rev. H. Pollard, Incumbent of St. John's Church:

REV. AND DEAR SIR,—We, the teachers and scholars of St. John's Church Sunday School, having learned of your intended visit to England, respectfully request your acceptance of the accompanying travelling bag and purse, as slight tokens of our affection and esteem for one who has endeared himself to us by his untiring efforts for our temporal as well as spiritual welfare. We also trust that Mrs. Pollard will accept this railway rug and umbrella, as evidence of our best wishes for her health and happiness, praying that the Almighty in His infinite goodness, may grant yourself and Mrs. Pollard a pleasant journey and safe return.

On behalf of the teachers, we subscribe ourselves Signed, HENRY E. STEELE, THOS. F. S. KIRKPATRICK. The rev. gentleman made an appropriate reply.

TORONTO.

Northumberland Rural Deanery.—The next regular meeting of this Deanery will, (D. V.), be held at the Rectory, Grafton, on Wednesday 30th May, 1877. Divine Service with Holy Communion at 10:30 a. m. The clergy of the Deanery are requested to bring surplice and stole, &c., and to notify the Venerable Archdeacon Wilson, M. A., Rector of Grafton, of their intention to be present.

H. D. COOPER,
Sec.-Trea., N. R. D.

NORTH ORILLIA AND MEDONTE.—The parishioners of the Rev. J. H. Harris, presented their incumbent, on the 7th inst., with a handsome buggy valued at \$100, manufactured at Leatherdale's of Jarratt's Corners.

SYNOD OFFICE.—Collections, &c., received during the week ending May 19, 1877:

MISSION FUND.—Annual Subscription.—Chas. Jas. Blomfield \$10.00.

January collection.—Campbellford, \$2; Warkworth, \$1.

Parochial Collections.—Whitefield, balance, 40 cents; Etobicoke, additional, \$1.00; Whitby \$75.70; Richmond Hill \$45.18; Schomberg (Lloydtown) \$8.30; Albion and Mono, on account, \$56.15.

WIDOWS' AND ORPHANS' FUND.—Annual Subscription.—Chas. Jas. Blomfield \$10.00.

DIVINITY STUDENTS' FUND.—April Collection.—

Etobicoke, Christ Church \$2.85; St. George's \$2.87; Whitby \$11.00; Holy Trinity, Toronto \$23.75; Campbellford \$2.50; Warkworth 75 cents; Albion and Mono, St. James' \$1.05, Mono Mills 48 cents, St. John's 57 cents.

BOOK AND TRACT FUND.—Stayner, subscription for library books \$10.00.

The Synod will meet Tuesday, June 19th.

WHITBY.—The quarterly meeting of the Clerical Association of the Rural Deanery of East York was held on Thursday, 17th May, 1877, at 10 a. m. The Rev. E. H. Cole, M. A., Rural Dean, in the chair. The portion of Holy Scripture read, and discussion held thereon, was 1 Tim. 2 chap., 8, and following verses. At the afternoon session the following subjects were discussed: 1. The impressing upon our parishioners the desirability of avoiding funerals on Sunday, except in an extreme case. 2. The necessity of having the boundaries of parishes strictly defined, in order that the sphere of duties of each clergyman may be more accurately marked out. 3. The propriety of being empowered to use the shortened forms of service (printed in the Provincial Synod Report of 1874, page 107) on Sunday, with the consent of the Bishop, in the case of any clergyman who has more than one church in which to officiate on that day. 4. The practicability of introducing a parish magazine localized into the parishes of this Deanery. Divine service was held in All Saints' Church, Whitby, at 8 p. m., the Rev. John Fletcher, M. A., Rector of Unionville, being the preacher. C. R. Bell, Secretary.

NIAGARA.

MEETING OF SYNOD.—The Synod will meet on Tuesday, 29th May. The annual Diocesan Missionary Meeting in connection with the Synod, will be held at Christ Church School House, on Wednesday, the 30th, at 7:30 p. m.

Among the Reports to be presented will be one from the Executive Committee, which stated that: Nothing having been received from Toronto Diocese on account of the General Purpose Fund, an assessment *pro rata* is ordered to be laid upon those funds which passed through the Treasurer's hands in 1876 to cover the amount of the General Expense account. The Secretary-Treasurer has given a bond for \$30,000 for the faithful discharge of his duties. It has been resolved that no securities of the Synod shall be withdrawn without the signature of the Bishop and a member of the Executive Committee.

The Special Trust Committee will report that its proceedings have had chief reference to the Rectory Lands and other endowments. A sub-committee has been appointed to superintend the investment of the money to be received from the Toronto Synod on account of the Clergy Trust Commutation Fund. The by-law in reference to the Fund has been revised and will be submitted to the Synod.

The Mission Board will report that the number of the Missionaries for the past year was 25, who have received grants varying from \$100 to \$400, amounting altogether to \$5,509.16. The Fund was overdrawn to the extent of \$1,429.01 on the 21st of December last. Eight parishes and missions have failed to send anything from parochial collections for this Fund; and the Board reports "a very sad condition of things as regards our Mission Fund."

The Notices of Motion include one from Rev. John Grebble, that the financial year shall terminate March 31st. The Rev. Rural Dean Holland proposes amendments in the Mission By-Law. The Rev. Canon Read will propose that

a. Any clergyman doing duty in the Diocese of Toronto at the time of the separation of Niagara, and within the limits of Toronto as now constituted, and who shall remove at any time into the Diocese of Niagara with the consent and license of the Lord Bishop of Niagara, shall be placed on the commutation list in the same order of seniority as if he had served in Niagara; provided, that he shall in all other respects be qualified in accordance with the By-laws in force in the Diocese of Niagara, but shall in no case take precedence of any clergyman already placed on the Niagara list;

and that any clergymen of the Dioceses of Toronto and Niagara effecting an exchange with the consent of the Bishops of Toronto and Niagara, shall take the same place on the commutation list as was held by the clergyman with whom they exchange, provided that the same privileges are extended to the clergy of Niagara by the Diocese of Toronto.

b. That clergymen removing from Toronto or Algoma to Niagara with the consent of the Lord Bishop, shall not be required to pay any fine or charges in order that their families may be entitled to participate in the Widows' and Orphans' Fund, but shall come under the same regulations and by-laws of the Diocese of Niagara as the other clergy thereof; provided that this arrangement be accepted by the Diocese of Toronto, and the same privileges accorded to clergymen moving from Niagara to Toronto.

c. That the Provincial Synod be requested to memorialize the Bishops to procure a uniform Hymn Book.

d. That the time of taking up the quarterly collections be changed.

The Very Rev. Dean Geddes, D.C.L., will propose, That the Synod adopt a table of fees for the discharge of clerical duties in the Diocese of Niagara.

By the Rev. Rural Dean Osler, M.A., That the subject of the distinctive religious teaching of the young be considered by the Synod. b. That a special committee be appointed by the Synod, whose duty it shall be to procure plans and specifications for Churches and Parsonage Houses, and who shall be authorized by the Synod to advise with the local committee as to the sites and description of such buildings when about to be erected. c. That the subject of the establishment of a Diocesan Church Library be reconsidered. And, by Mr. C. Donaldson, That it is desirable to consider the propriety and expediency of a consolidation of all our Church funds, and a re-distribution of the same for missionary purposes, and to assist poor clergy.

HURON.

(FROM OUR OWN CORRESPONDENT.)

WALLACEBURG.—His Lordship the Bishop of Huron held a confirmation service at Trinity Church, on Friday, the 11th inst., when the Incumbent presented a goodly class for the laying of hands. The Bishop addressed the candidates in his usual earnest paternal manner and preached after the confirmation.

MAY 19.—This week the Lord Bishop of Huron has held confirmation throughout the county of Kent, and very many were admitted to the full communion by the Apostolic rite of the laying on of hands. Next week he is to make his confirmation tour of the county of Lambton.

ST. THOMAS.—*St. Thomas' Church.*—Dr. Sullivan, of Chicago Trinity Church, is expected to preach at the opening of St. Thomas'. Dr. Sullivan is from this Diocese, where he was well and very favourably known. From this place he went to Montreal, and thence to Chicago.

ST. PAUL'S.—Rev. Canon Innes has issued, at the request of the vestry, a statement of the statistics of the parish for the year ending Easter 1877. We give a summary of the parochial statistics: Paid to Synod collections for Mission Fund, W. and O. Fund, Algoma Diocese, Synod assessment \$1061.81; Other collections \$2242.72; Pew rents \$3114.59. Total (exclusive of rectory endowment) \$6418.14.

LONDON.—*Ladies' College Chapel.*—The Bishop of Huron is about to see another cherished object of his dearest wishes accomplished. The cornerstone of the new chapel in connection with the Helmuth Ladies' College will be laid on the 28th instant. The building of the chapel was embraced originally in the design of the college, and now his Lordship is determined to delay its building no longer. When we say this chapel will be in keeping with the college, that already looks down from that splendid height over the beautiful river at its foot and over the delightful scene on every side, we have enough of what may be expected from St. Anne's Chapel.

INGERSOLL.—On the 11th inst. a grand service of Praise was held in St. James' Church, on the occasion of introducing the new organ just erected in the church. The Rev. Canon Hincks opened the service with prayers, and afterwards gave an address on the advantages of vocal and instrumental music in the worship of God. The selections of music were from the great masters. They were of a very difficult character and were successfully executed. The first piece on the programme was a voluntary by J. H. Jones, Esq., which, together with the other organ solos, "Pilgrims' Song of Hope," by Baptiste, "Grand March in C." by Benedict, "Traumerei and Romanze," by Schumann, "Adagio Cantabile," by Beethoven, and "The Silver Trumpets," by Rimbault, were rendered in such an artistic manner as to bring forth the meaning of their respective authors, and to exhibit to best advantage the full and harmonious notes of the organ. The *Te Deum* by the choir was followed by the beautiful solo, "I know that My Redeemer Liveth," by Handel, sang by Miss E. Evatt in a very fine manner. The Pastor here gave a short address on the advantages of vocal and instrumental music in the worship of God, and extended a most cordial welcome to the many representatives of other denominations present. The hymn, "Ye boundless realms of joy," followed by the anthem, "I will lift up mine eyes," was then sung by the choir. Mr. Hincks read the 150th Psalm which was followed by the "Gloria," by the choir, which closed the first part of the programme. "Hail Smiling Liberty," by Handel, was rendered by the Misses Evatt and Dimmock in an exceedingly sweet manner. A solo on the organ by Mr. Jones was followed by "Old Hundredth" in which the audience joined. The 400th Hymn "God Save the Queen," Doxology, and the Benediction closed the service, which was indeed a rare musical treat, the programme being just long enough to make the assemblage wish for more, which is exactly the proper length for a programme to be. Prof. Yorke, organist of St. James', accompanied the choir in the rendering of the anthem and hymns in his usual able manner. The instrument was built by Messrs. Warren & Son, Montreal, and the design is in keeping with the Gothic architecture of the church. The case is of chestnut with walnut mouldings, the front pipes being ornamented with gold and blue.

ALGOMA.

DEAR SIR.—Will you kindly acknowledge the following contributions to the *Wawanosh Home* for Indian girls, now building at Sault Ste Marie:—St. Paul's Toronto, Tableaux vivants, \$30.00; All Saints, Toronto, \$31.25; Mrs. Bull, \$1.75; per Revd. A. J. Broughall, little girls' sale, \$10; Mrs. Blogg, per Revd. F. J. Kirkpatrick, \$1.00; Mrs. Joseph Wilson, (on bazaar account), \$1.50; H. C. Harris, per Bishop of Algoma, \$10.00; per Revd. J. D. Cayley, for bell, \$20.00; Mrs. Lett, \$10.00; J. T. Little, \$2.00; Revd. J. Hebden's Sunday School, (\$50 in all) \$25.00; Mrs. Hardinge (collected) for Lot 7, \$22.00; Total \$164.50. *Annual Subscriptions.*—Paid Revd. J. D. Cayley, \$10.00; Church of the Redeemer Sunday School, \$10.00; Promised—Holy Trinity Sunday School, \$10.00; Revd. H. C. Cooper, \$10.00; Revd. R. Harrison, \$10.00. S. T. WILSON

FOREIGN MISSIONARY NOTES.

SOUTH AFRICA.—On the 12th of April, Sir Theophilus Shepstone, declared the South Africans to be under British protection. The annexation of the Transvaal was necessary to ensure the safety of the neighbouring settlements. The abolition of the war tax may perhaps reconcile the Boers to the hoisting of the British flag at Praetoria, and the presence of British troops.

AUSTRALIA.—The movement begun by Bishop Moorhouse, soon after his arrival, for the erection of a Cathedral in Melbourne, has been taken up with considerable heartiness. The subscription list amounted to £8,870. The *Argus* says that the Bishop, who has contributed £500 to the fund, has entered upon his duties with great earnestness and vigor, and has created a universally favorable impression. Dr. Folding, the Roman Catholic

Archbishop of Sydney, died March 21st., at the age of eighty-three.

ZANZIBAR.—The last mail brought intelligence of the capture, by the boats of her Majesty's ship *London*, of a slave dhow, containing 167 slaves. They were offered to the care of the Universities' Mission, but Mr. Randolph, who is in charge during the Bishop's absence, found it impossible to receive at the moment more than fifty. The destination of the remainder had not been settled. One of the native scholars of the mission, Retford Kalinaga, was admitted to the office of Reader on Easter day, and fourteen baptisms were reported at Magila, under Mr. Farler.

British News.

ENGLAND.

A Bill for the erection of four new Bishoprics has been brought before the House of Commons.

Archdeacon Blossie has accepted the vacant deanery of Llandaff. Archdeacon Wickham is about to resign his canonry and the archdeaconry of St. Asaph.

CHURCH CONGRESS.—The idea at one time entertained of holding the Church Congress in the Crystal Palace, has been abandoned; and a suitable temporary building will be erected at Croydon.

HOBART PASHA.—The government after justifying themselves for restoring Admiral Hobart, otherwise Hobart Pasha, to the Navy List for accepting employment under the Porte without leave, have altered their mind, and announced that he must quit either one side or the other.

THE SIBYLLINE THREAT.—At a recent Parliamentary debate, Lord Salisbury replying to an editorial suggestion that the clergy should consider the story of the Sibyl, said, "The Sibyl of old, if somewhat hard-fisted, was honest and stuck to her bargain; but the Sibyl of to-day, though she demands more if you refuse her offer, demands a great deal more if you concede it."

ROCHESTER.—The Rev. Anthony Thorold Canon of York and Vicar of St. Pancras, has been nominated to the see of Rochester. He is said to be a moderate Evangelical, slightly inclining to the Broad Church School, and it is not expected that the appointment will be regretted.

TRURO.—The new Bishop, Dr. Benson has been enthroned with an unusually great ceremonial. A great revival of church life in that interesting corner of Great Britain is anticipated.

BISHOP BECKLES.—The censure of the Becksian schism by the Southern Convocation has been as emphatic as that pronounced upon it by the Northern. The Church of England, in England, has formally repudiated the project with a near approval to absolute uniformity.

THE C. M. S.—A considerable falling off is announced in the income of the Church Missionary Society, which we sincerely regret. The deficiency is said to be caused by the stagnation of trade during the last two years. It is remarkable however, that this dulness in trade has not affected the Society for the Propagation of the Gospel in Foreign parts, the income of which has never been so large in any former year. The C. M. S. unfortunately appears to consider in the Ceylon case at least that Church must subordinate itself to the Society's will, instead of the Society subordinating itself to the Church, on whose behalf its founders certainly intended it should work.

Correspondence.

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

THE INDIAN HOMES AT SAULT STE. MARIE.

DEAR FRIENDS: God has greatly blessed our efforts on behalf of the poor Indian children.

George's Toronto worth 75.05, Mono description
19th.
Clerical York was 10 a. m. n, in the read, and chap., 8, on session : 1. The esirability in an ex; the bound; that the be more ty of be- s of service it of 1874, nt of the who has ficiate on oducing a hes of this ll Saints' Rev. John being the
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Diocese of of Niagara, v constitut- e into the d license of aced on the seniority as d, that he l in accord- Diocese of ecedence of iagara list;

The home for boys is prospering well; we have forty boys now under our charge, and, in addition to a good plain education and instruction in the Scriptures, they are taught tailoring, tinsmithing, carpentering, bootmaking, printing, and farming.

The Wawanosh home for girls is not yet built, but we hope to commence a part of it this summer, and require about \$2,500 more in order to complete it. A good Christian Lady from England has already been engaged to superintend it, and looks forward with much pleasure to entering upon her missionary work.

In order to carry on the work of these two Homes for Indian Children we require a great deal of help; but God has wonderfully opened our way for us step by step hitherto, and we believe that He will continue to do so. We have no debt, and our necessities have been supplied one by one as they arise.

The funds we require are as follows:

A general fund for carrying on the Shingwauk Home for Boys. A general fund for carrying on the Wawanosh Home for Girls.

For the support of each boy: \$75 per annum if no clothing is supplied; \$62 per annum if all except coats and hats are supplied; \$50 per annum if all clothing is supplied. For the support of each girl: \$75 per annum if no clothing is supplied; \$50 per annum if all clothing is supplied.

PROPOSED SUMMER TOUR. In order to make our work more generally known, I propose, this summer, if God will, to make a quick tour through the Provinces, accompanied by two of our Indian boys, and taking with me a model of the Shingwauk Home; our friends will thus have an opportunity of becoming acquainted with our Home and its surroundings, and will also see live specimens of those whom we take under our care and endeavour to train for a useful Christian life. The two boys who will accompany me are Benjamin Shingwauk of Garden River, aged 10, a nephew of the old Chief "Little Pine," his Indian name being Menesnoons, which means "Little Warrior." Charles Maggrah, of Little Current, aged 12, whose Indian name is Bwahneshing "a bird alighting".

My object in taking these two boys with me is not to make a show of them, but simply to introduce them to their many young white friends who are helping them by their contributions. It seems to me good on the one hand that our Indian boys should see and understand how many kind young friends are at work for them, and on the other hand that these young friends of our's far and wide through Canada should see who the Indian Children are to whom they keep sending help. I want to see the White Children and Indian Children of Canada brought nearer together, for them to feel a mutual interest in and regard for one another. So long as the wild little Indian is running about in the bush with his bow and arrows, or crouching by the fire in his smoky wigwam, he and the white child can have nothing in common, the white child merely looks on the Indian child as an object of curiosity or pity; but now that these Indian children have deserted their wild habits and can read and look out texts in their bibles, and spell and write and do arithmetic, and talk English and play marbles and base ball—surely they begin to have some thing in common with their white brothers and sisters.

The principal centres that I hope to visit, and from which we may travel to places around as far as time will permit, are as follows: and I give the date about the time that we expect to arrive at each place, May 25th. Kingston; June 1st. Montreal; June 8th. Quebec; June 15th. St John, New Brunswick; June 22nd. Toronto; June 29th. Hamilton; July 6th. London; July 8th. return homewards.

I shall depend on the kindness of our friends at each of these centres, to arrange for our movements in the neighbourhood, and we shall be glad to fill up our time as much as possible.

I have only to add, that I do not wish to make this a collecting tour. I would rather not have any special collections either at meetings or in churches. I shall be provided with envelopes which if the clergyman of the parish is willing to make use of after we have left I shall gladly supply to him, but if not, we shall be content with having delivered our message. My main object, which I trust with God's blessing to attain, is the

stirring up of a true prayerful interest on behalf of these poor Indians whom we are endeavouring by God's help to assist.

Yours very truly,
EDWARD F. WILSON

Shingwauk Home
May 1st. 1877.

MARRIAGE CEREMONY.

DEAR SIR,—The wedding of Mr. Woodcock, son of E. Woodcock, Esq., Barrister, Inner Temple, London, England, to Miss M. Wright, of the "Lawn" Dundas, took place on the 3rd, the Rev. Rural Dean Osler, M.A., officiating. The bride's dress was, as brides' dresses usually are, very handsome, four of the brides sisters acted as bridesmaids, two of whom were dressed in ecru and mauve, the other two in ecru and cardinal, these were supplemented by two little nieces of the bride, who looked charming; the groomsmen were the Honourable E. O'Court, Messrs. Wyld, Procter, and Wright. The Church was full, perhaps to take notes which they might find useful hereafter. Mr. Humphrey, the organist of Christ Church, Greensville, played the "Wedding March" with his good taste and execution. The Valley City was, of course, stirred up to a great pitch of excitement which gave vent at an entertainment in the evening, at which a large number of friends assembled. Yours, G,

"MENE, MENE, TEKEL."

DEAR MR. EDITOR,—I have just read, in your issue of the 17th inst., the communication with the above portentous title. I am glad the writer is *incog.*; he may be a friend, as he certainly is a brother clergyman. I, too, shall wear a mask; so neither of us can be personally offended.

I heartily endorse the sentiments of gratitude expressed in the first paragraph. But P. F. H. adds "Would to God such sentiments might prove, in the present instance, something more than an empty sound." Why, they have proved so; nearly all the grants to the various missions having been increased. But perhaps by the phrase "in the present instance" P. F. H. means "in my own case."

The second paragraph is full of words of awful warning. Hand writing on the wall!—Destruction!—Dear me! Why have we been flattering ourselves that the financial circumstances of this Diocese have been exceptionally healthy. All the missions are filled, and their number has been steadily, if slowly, increased. The missionaries have been always punctually paid, and their grants have just now been much increased; and yet the Mission Board has never been one cent in debt! And how do we account for this? Because our resources have been carefully husbanded. In order to occupy all the field committed to their charge, the Mission Board have doled out the funds available in the most economic way; giving some poor missions grants of \$200 or \$300—giving other poor mission clergyman, who draws from the Commutation Fund \$400 or \$500.

Paragraph 3 discusses the affairs of the late Church Society of the Diocese of Toronto. As I had no experience of it, I am not warranted in discussing that matter. But it seems to me the depreciatory remarks of P. F. H. are needless—not to say gratuitous.

Paragraph 4 utters more sad forebodings about "trouble coming" on our "amiable secretary." Solemn and mysterious words! But birds of my feather are too well used to such doleful sounds to be much frightened by them.

Paragraph 5 hints that "some parishes will never be heard from." Does P. F. H. mean that his own is one of them? That he intends, as far as in him lies, to make the Mission Fund suffer—that is, his brother clergymen suffer?

In Paragraph 6 P. F. H. says he is one of the "outsiders" whom the benevolence of the Mission Board has "failed to reach." That means, I suppose, that he receives no aid from it. If so, then, he is either in a large town—in which case he should be ashamed to apply to the Board—or he is in a country parish and yet receives no aid. In that case he is a "commuted" man. Now what does he want? Does he wish that some mission should be closed in order that he may possess the funds given it to keep it alive?—or

that all the missions should be mulcted in their pittance to swell his income?—or that the Mission Board should go into debt year after year for his benefit? Only one of these three courses is available so far as I can see. By his implied threat P. F. H. virtually says to the Mission Board, "Only give me \$200 or \$300 from my funds, and then I will use my influence with my parishioners to get them to return in the way of Parochial collections, say fifty dollars."

Well, my dear P. F. H., my advice is: Be content with your well-earned, and certainly well-secured, life income, and don't grudge your less fortunate brother missionary his "temporary and partial relief"—don't covet your neighbour's poor little ewe lamb, and don't utter such doleful "voices of the night."

My dear sir, yours truly,
OWL.

MY DEAR EDITOR,—Against whom is the writer of the letter (headed 'Mene, Mene, Tekel,' and signed P. F. H.), inveighing so bitterly? And why, if there have been wrongs done, cannot he come forward honestly, over his own signature, and tell the Diocese of Ontario, in plain words, what those wrongs are, and who are the wrong doers?

There is something, Sir, exceedingly discreditable in this system of *striking in the dark.*

The Malay who, in his disgust at men and things in general, runs *amuck*, and stabs indiscriminately friend and foe, is so far manly that he does it openly, and may be met;—but the anonymous assailer of other men's motives and characters,—the outbreather of poisonous suspicions and insinuations, (for which there may be no grounds), stabs under the protecting shelter of a *nom de plume*. Whether his morality rises higher than that of the Malay it is not, perhaps, necessary to determine.

In the letter referred to, it is difficult to discover who, (in chief), are the intended victims of the onslaught.

If the Mission Board—it may fairly be asked 'what have they done amiss or left undone?'

Have they shewn indifference to the obligations of their trust by neglecting to meet, or when met by not dealing faithfully—to the best of their ability—with all the interests committed to their care?

Have they neglected, embezzled or misappropriated the funds? or,

Have they violated any of the requirements and directions of the Canon, enacted by the Synod to control and limit their operations?

From the mention of the old 'Church Society,' of another diocese, it must be inferred that P. F. H. fixes the imputation of *mal practice* on the Committees of the Diocese of Ontario; and he further desires the public to think that Bishop Lewis sympathises with him in the charge. Anything more monstrously ill-founded than the latter assumption has never been conceived. Every word and act of the Bishop have been directly of the opposite character. His Lordship has ever expressed the most perfect confidence in the integrity and fair dealing of his committees, which, perchance, no one knows more fully than P. F. H. himself.

If, however, P. F. H. has knowledge of aught which—even in the remotest degree—could justify the penning of such an insinuation, let him come out boldly with his facts. If he fail to do this, he must be content if the charge of 'mal-practice' (or may be something worse), rest on shoulders other than those of the Mission Board.

With a but partially concealed sneer at the *amiability* of the clerical secretary, the next shaft seems directed against this officer of our Synod.

By implication he is made responsible for the general feeling of 'distrust'; attempt is made to cast suspicion upon his accounts; it is suggested that he had better 'set his house in order,' that, in short, as some sacrifice must be offered up to appease an injured diocese, he must prepare for the doom that awaits him. But mark—no direct charge is made—nothing approaching to even presumptive evidence is offered—nothing but dark insinuation.

Now, what is the real state of the case? No man, in the whole diocese of Ontario, enjoys more thoroughly the confidence of the Synod than does

Secretary Parnell. No man—not even P. F. H., zealous friend (?) as he is to the diocese—need cherish hope of being elected to the position so long as the present occupant is willing to discharge the office. For fourteen successive years the voice of the Church has declared, most unequivocally, the Synod's opinion of his ability and integrity.

The best business men, (lay and clerical), in the Synod have borne, and still bear, witness to the thoroughly efficient and altogether unexceptionable way in which he has conducted our business. No instance can be quoted in which he has outrun his instructions, or violated the rules by which the Synod regulates his actions. He is not the custodian of our monies or the guardian of our properties. He cannot even issue a cheque unless it be countersigned by the Treasurer and the Bishop. He is simply the Secretary.

What ground, therefore, can there be for the dark inuendoes of such writers as P. F. H. a fair dealing public can readily judge.

The insinuations, however, as to the Bishop, (for your correspondent spares no degree or order of men), are the worst elements in the letter referred to. To speak of gratitude for 'manly outspoken sentiments,' and with the same breath to instil doubts as to their being more than 'empty sound'—to affect satisfaction at his 'utterances' and at the same time question their 'intention' or 'purpose' is certainly an odd procedure on the part of an honourable man. It is equally odd, (coming from such a source,) and difficult to reconcile with proper notions of decency, to hear P. F. H. insinuate that his Bishop has been guilty of indifference to the interests of the diocese, and that nothing but the 'handwriting on the wall' could arouse him to the responsibilities of his high office.

The surpassing delicacy of his last hit, however, renders perfect, (in its kind), this matchless effort of malicious discontent.

'Some one,' he says, 'will be sacrificed.' A terrible wrong will be done—some official life wiped out—what for? 'To divert attention from some greater person, from the *real cause*.' To whom has P. F. H. the modesty to refer? On whom is his little vial of wrath to be poured?

I will say, in conclusion, Mr. Editor, that there is no such spirit of disloyalty prevalent in the diocese of Ontario as your correspondent would have men believe! No such distrustful suspicion entertained as to the officials whom we have called to office! No falling off or failing of resources beyond other years! No decline of consideration on the part of our people toward the Mission fund, but rather the contrary. We have a few grumblers, but they, (whatever they may dream), are not likely to revolutionize the diocese of Ontario.

Yours
FAIRPLAY.

DEAR EDITOR.—What does your correspondent "P. F. H." mean by his letter in your issue of May 17th?

He insinuates something wrong about the Mission Board of the Diocese of Ontario; he does not give a single fact. If he is privy to any maladministration, as an honest man he should make it public and at the same time give his name.

Yours
C. P. EMERY.

A CANDID OBSERVER ON CHURCH OF ENGLAND RITUALISM.

DEAR MR. EDITOR.—It is not often that one finds a Dissenter capable of taking and publicly expressing an impartial view of Church questions, but occasionally one forgets the interests of his sect, and says something that may redound to the honour of the Church of England. Everyone will remember Spurgeon's celebrated declaration that High Churchmen are the only Churchmen who have an honest right to their position in the Church. Low Churchmen being there only on sufferance and in violation of their consciences. Toronto furnishes a parallel to this utterance of Spurgeon in justification of High Churchmanship in Mr. Jeffrey's sermon to the "Sons of England" last Sunday afternoon in the Queen Street Wesleyan Chapel. He said, "he was a Methodist himself, but he had a very high respect for

the Church of England. He respected that Church above every other Church under the Sun, and he could not help saying that if it had not been for the Church of England, probably the English nation would not be what it is to-day. People might talk of Ritualism in the Church, but he would suggest that *Ritualism was the outcoming of earnestness in the Church to-day* (see *Mail*, 21st. May.) One who was present says that the actual words used were stronger even than the brief report given above, viz.: "Ritualism was the outcoming of the earnestness of the orthodox principles of the Church at the present day."

Every other candid observer must acknowledge that this is the simple truth, and the natural interpretation of the movement. Alas, that so many of the Church of England should care so little about true religion as to be blind to it, and malign this great work of the Holy Spirit in awakening the Church.

Yours &c.,

R.

Family Reading.

CHURCHMAN'S REASONS FOR BAPTIZING CHILDREN

1st. Because by their *first* or natural birth of sinful parents they inherit a nature infected by sin (Rom. v. 12; Eph. ii. 3). If infants have not a sinful nature why do they so often suffer pain and die? (See Rom. v. 14).

2d. Because Baptism is God's instrument for conveying to all the *second* or new birth of "water and of the spirit" (St. John iii. 5) As men were born into the *first* Adam before they could know the *evil* they received from him, so it seems reasonable and in accordance with the loving grace of God, that they should be brought into the second Adam before they can know the good they receive from Him. "For as in Adam all die, even so in Christ shall all be made alive" (I. Cor. xv. 22.)

3d. Because Christ tells us He considered little children more fit for His kingdom than grown people. He says, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God" (St. Mark x. 14), and in the next verse, "Whosoever shall not receive the kingdom of God as a little child he shall not enter therein." In other words, Christ would not have *children* to become *men*, but *men* to become *children* in order to be fit for his kingdom or church.

4th. Because Christ by His acts shows us that little children, although they can neither believe nor understand, are yet capable of receiving a blessing. His disciples, like those who would now keep the children from christian baptism, ignorantly thought they were too *young* and therefore *incapable* of receiving blessing; but Christ was "much displeased" at this, and, having commanded the children to be brought unto Him, "took them up in His arms put His hands upon them and blessed them." Can we believe that his blessing of them was only an empty form conveying nothing?

5th. Because under the old covenant parents were commanded by God to have their children made members of his church at *eight days* old (Gen. xvii. 9-14). Christ cannot have meant His *new* covenant to have less of blessing for children than His *old*. This doubtless is the reason why he did not, in so many words say to His apostles, "Baptize infants." These apostles themselves had all been made members of God's Church when they were infants. It would not once occur to them to refuse to admit infants to the new and better covenant. They would not dare to do such a thing, unless they had Christ's special command; and where do we find such a command?

6th. Because on the first day of the Christian Church, and in the first Christian sermon, St. Peter, after exhorting the people to be baptized, says, "The promise (of the Holy Ghost) is unto you and to your *children*" (Acts ii. 39)

7th. Because the prophet Isaiah speaking of Christ, says, "He shall feed His flock like a shepherd; He shall gather the *lambs* with His arm, and carry them in His bosom." And Christ himself specially charges His apostles in the words, "Feed My *lambs*." If infants are not to be made members

of His flock, that is, His visible Church, how can Christ have any lambs?

8th. Because in the history of the first thirty years of the Church we have several instances of whole *households* being baptized (Acts xvi. 15 and 33; I. Cor. i. 16). Is it likely that in all these families there was not a single infant or young child?

9th. Because for fifteen centuries the Christian Church universally received infants to her fold by baptism, while to-day, with three hundred and fifty millions of nominal Christians in the world, all, except about ten millions, "suffer the little children to come" to Christ, and admit the "lambs" into Christ's visible fold, there to be fed and trained as His lambs and for His holy service.—Published by *St. John's Guild, Cohoes, N.Y.*

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

XIX.

THE TENTH LETTER.

You will be glad to hear that our parish temperature has changed: that our clouds and storms have cleared away, and that all is now comparative sunshine.

Just as you said in your last letter, the excitement about the Offertory soon died away. Several persons held out perversely for a time, and would not give. A few, though I am happy to say only a few, rose up each Sunday, at the close of the sermon, and walked out of church. At first they made rather a disturbance, as if to draw public attention to their protest; so much so, indeed, that the Vicar paused in his reading of the sentences, and I had to tell one of them who passed me, as I was carrying round the alms-bags, to remember that he was in God's House, and that Divine Service was still going on. This annoyance did more good than harm, for all knew the character of the protesters, and would have been sorry to be identified with them.

Indeed, a few days after, the very man whom I had thus rebuked was brought before me by the police, as having been drunk and disorderly, shouting "no popery" through the village. I need hardly say that he did not again appear amongst us as a Church Reformer.

From that time, people have gradually dropped quietly into the usage, and the alms-bags which you recommended have been most useful. For it was soon found easier to give perhaps a half-penny than to be looked at, and spoken of, as one who did not give anything; and I have no doubt it will be in the end as you said, that these very men will get dissatisfied with themselves for their hollowness and deceit, and will not be able to bear, in so sacred a place, the constant repetition of what their own hearts tell them is a lie—and a lie which only God can know. I can quite understand how the impossibility of detection by man makes the offence against God, even in their own eyes, more heinous.

But the cause of all the sunshine I at first alluded to, is the commencement of parish games and amusements, which the Vicar has lately introduced for the recreation of the poor. He had been for some time urging the experiment upon me—but I could not see my way. At last, however, I gave in to his importunity, and our first trial has been wonderfully successful.

One of my chief difficulties was, how to make it really a holiday to the poor labouring man; who, though he might like the idleness, or amusement or rest, which such a day would bring, must find the necessary reduction of wages, at the week's end, a serious qualification of his enjoyment. This difficulty, however, the Vicar rather ingeniously overcame. Taking the rate of wages at two shillings a day, he divided this sum into two parts. One of these he proposed should be paid *for*, the other *by* the labourer. Of the portion paid for him, one-half should be drawn from general subscriptions, raised for the purpose, or from certain parish charities at the disposal of the Vicar and churchwardens; the other half should be the gift of the employer. The portion contributed by the labourer should be paid in extra work during the month previous to the holiday.

This scheme when carried out answered admirably. We have about a hundred labourers in the parish. Taking twelve holidays, or one each

month, as our number—the employer has to pay six shillings a year for each labourer. The general fund contributes the same sum, and the poor man himself must be answerable for twelve shillings' worth of added work.

This twelve shillings a year is one shilling a month; and, one shilling being the payment for five hours' labour, ten additional half hours, or twenty quarters of an hour, in the month, would make up the money—no very great addition to a man's daily labour.

Thus the annual cost for twelve holidays for a hundred labourers is—to the general fund, 30*l.*; to me, who have twenty labourers, 6*l.*; to a man who has ten labourers, 3*l.*; and to a man with five, only thirty shillings. I must give the farmers the credit of having consented cheerfully to this arrangement, and we are now in the full enjoyment of the scheme.

One condition the Vicar made, which no one had a right to object to,—namely, that these holidays should be, as far as possible, identified with our Church holy-days, one of which comes near the close of each month, May only excepted; and so, last month being June, we had our first parish holiday on St. John Baptist's Day; and a prettier sight I never witnessed.

It was a glorious day; and early in the morning the bells, of which we have a beautiful peal, woke up the whole parish with their joyous chimings. Long before eight o'clock—the hour of prayer—lounging groups of pleasantly-idle people were seen sauntering along the green, or walking in their gardens, or sitting at their cottage-doors, dressed in all their best, as for a Sunday. At eight o'clock the bells ceased, and service began. I never saw so many present before upon a week-day. Civility to the Vicar, who was to be the master of the revels, had possibly more to do with this than religion; still it was pleasant to see them there, and a symptom of prejudices declining. Very few remained for the Holy Communion, but they all listened with great attention to some solemn words spoken by the Vicar after the Creed—in which he explained the nature of the day—spoke of St. John's bold rebuke of vice wherever he found it, and his patient endurance of suffering for the truth's sake. Then, wishing them a most happy day in the enjoyment of their forthcoming amusements, he closed his brief address.

After service came breakfast, everywhere; and then, about ten o'clock, when all were assembled on the green, the Vicar, in a short speech, told them his proposed arrangements for the day. On the green, cricket for the men and boys, croquet for the girls and children. At the shore, boats ready for the use of all, with only one condition, that none should venture out in them save under the care of an experienced sailor. A visit to the Hall to see the gardens and grounds, thrown open by the Squire on the occasion. Admission even within the charmed precincts of the house, amid the wonders of beautiful pictures and statuary. A ramble to the top of a neighbouring hill, to see an old Roman fort, and have a wide look-out over the surrounding country and far spreading sea. A stroll in the wood, up the stream to gather wild flowers, hear the birds sing, and now and then have a rest, and a story, or a song, under the shadow of the trees. They must all make their own selection, and help to amuse themselves during the early part of the day; then at two o'clock they would reassemble for dinner; after that music on the green.

A few of the farmers, with my bailiff and gardener, who had talked the matter over beforehand, and who knew pretty well the tastes of the people, moving amongst them, and as if by chance sharing in their conversation, soon helped each to choose the pleasure most congenial to him. So that ere long the green was deserted, save by those who turned to cricket and croquet; while several of the women retired to their homes, to make preparations for the coming banquet.

The hours sped swiftly and pleasantly away, if one might judge from the freshness and abundance of talk which dropped from every mouth, when, as it drew near the hour of dinner, the various groups reassembled. From shore and wood, from hill and vale, from park and village green, all thronged in, full of the happiness they had been enjoying; and, as some hasty readjustments of dress were made, hands washed in the

brook-basin, and hair smoothed in the mirror-brook, each told the other of some sight, some feat, or some adventure.

The nearest headland had been rounded by some, fish caught by others. There had been a race between two of the fastest boats in the bay, and all its chances and excitement still lived in the recital of the contest. The wonders of the Hall gardens, with their exquisite flower-beds, bright in all the beauty of June, vied with the pictures, statues, grand rooms, and rich furniture, of which they are full, who, following the Squire into the house, had felt themselves thereby a little exalted above their less fortunate neighbours, who were led by the gardener through the grounds.

The younger and more adventurous had sought the Roman fort, and, once upon the downs, had started off in an exciting paper-chase, for which the coachman and grooms had made previous arrangements. The women and the more aged and musing of the men had followed the Vicar up the stream, charmed by pleasant talk, and playful jokes, and hearty laughter—with here and there, as they sat down, and rested on the grassy knolls under the shadow of the trees, a ringing, cheerful song, a beautiful poem, or thoughtful allegory read by him to the listening group; while to the music of his voice was added, as an accompaniment,

"A noise like of a hidden brook
In the leafy month of June,
That to sleeping woods all night
Singeth a quiet tune."

In fact, a happier set of people I never saw in all my life. A great tent had been pitched the day before in a woodland glade near the green. A bright, happy stream went dancing by it, offering, in its frequent pools, basin or mirror, as we have already seen, for the village toilet; or less romantic accommodation for such culinary cleansings as were needful in the course of the dinner.

All whom the tent could accommodate (the elders and women) sat down there; the rest (chiefly boys and girls), in groups under the trees, made a merry picnic. The tent, tables, table-cloths, and several barrels of beer, had been provided for them. The main material of the dinner, with plates, knives, forks, and glasses, they furnished for themselves. It was pleasant to see the thrifty neatness which each little display of household economy revealed. Evidently there had been prudent savings beforehand to enable them to make so fair a show on this day; for good joints, and savoury pies, and smoking dishes of vegetables, imparted a most hunger-stirring smell to all the air around.

We left them to themselves, and retired to the Vicarage, to a jolly luncheon provided by the Vicar for his friends, and which, after the exertions of the morning, all were prepared to enjoy. The sound of the band told us when the village feast was ended, and, on reaching the ground outside the tent, which was level, and well suited for the purpose, we found the various groups of dancers already assembled.

The evening was delightful—still, and soft, and calm—scarce a shadow on the sky; just here and there a few fleecy clouds to make the scene more lovely, and remind us that it was England, and not Italy, we were enjoying; gentle breezes rustling through the leaves, coming, with their grateful freshness, to cool, not the brows of energetic movers only, but even of those who were taking life more easily, stretched at full length on the grass.

Meanwhile, as these revels were proceeding, there were hurrys to and fro, out and in of the tent, with sounds of plates, and cups, and saucers, and carrying of great smoking tea-laden tins, and smells of bread and butter, and fresh currant-eyed cakes—when suddenly at the close, a bell rang, and the Vicar having announced that tea was ready, all thronged to the tent. Here were tea and coffee and cake in abundance, provided by a few of us who had subscribed for the purpose; and here again as at dinner, those who could not find room in the tent, scattered themselves on the grass around; while merry children with ready romp and ringing peals of laughter, ran about conveying, and now and then in the heedlessness of their fun, upsetting, the superabundant supplies of cake and tea.

This pleasant pastime spread over an hour at least, at the close of which,

"Sweet church-bells sounding solemnly,"

and yet joyously, again gladdened our ears; and after they had dropped twice, the Vicar gliding away, all the people one by one, quietly followed him, without any monition to do so, till, in a few minutes, the old church was as full as, or fuller than I ever saw it on Sunday.

We had a hearty service. The choir, for the first time, chanted the Evening Psalms. On any other occasion, this would have created at least surprise, if not disturbance. Some rather nasty spirits had been talking about sundry symptoms of such things, which the great zeal and greater progress of the choir of late had betokened, and which had received considerable encouragement by a choral festival, held in the deanery in the month previous, where all the choirs had appeared in surplices, and had marched in procession into the church. That we soon should have a surpliced choir, and choral services, and lighted candles, and I know not what besides, many whispered. So, at any other time, I am sure the chanting of the Evening Psalms, no matter how harmoniously done by the choir, would have made discord in the congregation. But now all people were pleased; their hearts were glad and thankful; so it seemed the natural thing for them to sing out their praise themselves, instead of listening to the dull duct too often droned out by the clerk and clergyman only. It was Tallis's chant—simple and easy, familiar to every one; and before the first psalm was over, hundreds of voices were chiming in all around. I am sure every one must have felt what I did, that the Psalms were intended to be sung, and that we lose much devotional fervour in our worship by simply saying them.

Then we had such a sermon—such a tender, genial, simple, earnest appeal to all our hearts. It flowed out so naturally. One felt as if they were the first thoughts which rose in his mind, that dropped from his lips, so easily they followed one another. And yet one felt that it was out of a depth they welled up to the surface, a depth where they had been brooding in his heart, through a lifetime. And certainly if ever Christ, in all the fellowship of His human affections, making the joys as well as the sorrows of His people His own,—if ever the Son of Mary was set before the sons of men in all the power of His incarnate sympathy, and all the tenderness of His divine love,—it was on that evening. A hint was just dropped, which I had never heard before, but the thought of which has never since left me,—that, though for our sin Christ was known emphatically amongst us as "a Man of sorrows;" but for our sin, He would have been known only as a Man of joy—the brother, the friend, the teacher, the companion of His people. That in the great purposes of God, His incarnation was designed, without any reference to His death, to be the elevating power by which our free but frail spirits might be trained for the fellowship on high; and that, had it not been for man's fall, He would have come and lived amongst us, as He walked with Adam in the garden in the cool of the day, working His nature into ours, as He had taken our nature into His, and leading us by the glorious and bloodless footsteps of His incarnation up into the highest mysteries of His heavenly love. But man, having fallen and lost the image in which he was originally made—that of the very Son of God Himself—the firstborn of every creature, He came amongst us in the sorrow of a grieved spirit, "His visage marred more than any man, and His form more than the sons of men," to work out in suffering and by death the restoration of His creatures.

What a gleam of light such a thought let in upon one's soul! What a vision woke up with the words—a vision of what this world with such a companionship might have been!—sinless and sorrowless; but yet with all the blessed helps of duty to strengthen and stablish our fallible but not fallen wills, and all the mystic power which Christ's humanity gives us, to lift up the human into oneness with the Divine.

I never heard a sermon which moved me more. It wanted only what followed—that dear hymn,

"Abide with us, fast falls the eventide,"
to make its influence perfect. Never did I feel

that sweet melody sweep up to heaven with my heart upon its wings so joyously, as that evening; I do not think there was a voice silent in the church: then a pause, and all dropped upon their knees, while the solemn words of benediction closed as stirring a service, and as happy a day, as I had ever known in my life.

It was nine o'clock. Slowly the church was emptied; one by one, as if with unwilling footsteps, the people went out. They seemed to linger round the dying embers of a happy day. And, as the gathering groups hung round the porch, or loitered at the gate of the churchyard, the band, assembled under the old yew tree, gave us, in full voice, the National Anthem. One good ringing shout, from which even the solemnity of the scene just left could not restrain our younger friends, and "every one went unto his own house."

We could hear the joyous cheer revived again and again, as the various groups parted from each other at the partings of the roads, each for his more distant hamlets, like last sweet echoes of the pleasure which had rung out so merrily amongst us during that long summer day; and, as I strolled home with my wife and boys, we said to each other—what was uppermost in our hearts—that if all the festivals of our Church were so kept, it would go far to restore their use and popularity, and give back, at the same time, to our country, what in this age of toiling care, she has almost lost all right to—the once distinctive and well-deserved name of "Merrie England."

Since then, revolving the matter over in my mind, and longing to make the people happy, I have thought, would not such be a most legitimate mode of spending our Sundays? I never spent a Sunday in my life in a more happy, or I think I may add, a more holy way. And I really do not think that there was aught said or done by any one throughout it, upon which God would not look with approval.

Who then, instead of having our Sundays, as they too often are, dull and heavy on our hands, could we not make them really festival, and throw into their sanctity, which I would not wish to lessen, all this element of joy, which brightened our feast at St. John?

XX.

REPLY.

I have been charmed with your account of your parish festival. This is the true way to make our Church take hold upon the hearts of her people. Those who are really holy will be always able to find in her services and holy-days—no matter how dully given or observed—comfort, and strength, and guidance. But those who are not holy—and they are the majority—require something to attract the natural man, and make him love his Church at first, for the sake of lower blessings than those which he will find she has in store for him when he has a higher appetite for her spiritual gifts. I do not think we have any stronger evidence of the deep and real truth which is embodied in her services, than the hold which they have managed to retain upon the affections of her children, notwithstanding the wretched manner in which for generations they have been rendered.

Take, for example, our most beautiful and perfect Service, as you will find it celebrated—the word, I fear, is too grandiloquent, I should rather say droned)—in too many of our country churches. The clergyman and clerk are the only participants, the people lolling in their pews half-asleep, without one symptom of life-like devotion to show that they are sharers in what is being done—done for them, as if they really had nothing in the matter to do for themselves. They would be angry if you said their priest could save them; but to pray for them (and by that I mean, to pray instead of them), that they seem to look upon as his office; while they in too many instances neither kneel, nor think, nor feel, nor pray. Is it not a wonder that any religious feeling should survive such a state of things one generation?

Hence the great carelessness of our people about prayer. Preaching is with them, the *bonne bouche* at the end, to entitle them to the enjoyment of which prayer must be endured. Any service without a sermon is vapid and dull. Now no one values preaching more than I do: it is one of God's highest ordinances for the conversion and edification of souls. There is in it (if duly appre-

ciated and faithfully used) a deep mystic power, which we can no more understand than we can the mystic power of the Sacraments, by which, through the action of His preached Word upon men's souls, their dormant spiritual life is roused and awakened, as in the case of Christians; and the very gift of new life conferred, as in the case of those sitting in darkness and the shadow of death.

But still preaching is a means, not an end; and as the end is always higher than the means, so the end to which preaching should lead—namely, the worship of God—is higher than the preaching which leads to it. That flock is rightly pastured which loves both—the hand that feeds and the adoration of the Great Feeder,—living daily on His Word, but living only that they may daily render back to Him the grateful homage of hearts whose life is in His perpetual love.

But our homage should be hearty, and it is not in human nature (and remember, now I am speaking of those who are not under strong spiritual influences)—it is not in human nature to take pleasure in that which has no feature or form of pleasure connected with it. I do not by any means wish for the introduction into our ordinary parish churches of high ritual or choral service. I want simply what we can all have in the most rural districts—fervent, glowing, religious services, full of heart, and life, and voice; reverent reading, universal responding, simple chanting and singing, in which all can take a part—every heart making itself heard in heaven, no voice silent upon earth: the lessons read, the prayers prayed, the hymns and psalms sung. This we all might reach, and reach without one vexation or alarm.

Then a stranger entering our churches would know that we were worshipping; then, what is of more importance, God and our own hearts would know it too, and, much as preaching would be still valued, worship would be valued more, the one teaching us what to do, the other the doing of it.

Your description of your village festival, and the hearty evening service which closed it upon St. John's Day, led me off on this track. I believe the secret of making our people again begin to care for their long-depised and forgotten holy days, as the Church enjoins them, is to make them *holidays* too.

I remember when I was chaplain to that best of men, the Reverend Bishop Mant, driving with him in his carriage one day, and talking of such things, I gave utterance to my thoughts in the playful manner in which he so much delighted, and in which he was as much an adept himself, as in the gravest and most graceful of his literary efforts—propounding this charade upon the word "holyday," or, as it is sometimes pronounced, holiday.

"My first is, what my second part
On earth should ever be;
My whole claims manhood's thoughtful heart,
And childhood's thoughtless glee.
Its joys our younger years confess,
Free from restraint and care;
Surely we will not love it less,
When blest with praise and prayer."

I am quite sure that we must first, both with our lips and in our actions, pronounce the word *holiday* before we can get our common and ignorant people to value and use it for what it represents as *holy-day*.

England has lost, as you well say, her right to her old title "Merrie." Her growth in population, and power, and wealth has taken from her her leisure for enjoyment. How beautifully Henry Taylor expresses this in his poem on Lago Lugano!

"O England! 'merry England' styled of yore,
Where is thy mirth? thy jocund laughter where?
The sweat of labour on the brow of care
Makes a mute answer. Driven from every door,
The may-pole cheers the village green no more;
No harvest-home, nor Christmas mummers rare.
The tired mechanic at his lecture sighs,
And of the learned, which, with all his lore,
Has leisure to be wise?"

It should be the aim of the Church to bring back to her, this long-lost glory; and she has no means so legitimate for attaining such an end as by giving her people their own natural and spiritual rights, and the real restoration of their holy-days.

One of the chief difficulties in effecting this is

that which appeared to be your difficulty when the suggestion was made by your Vicar—a money difficulty. He seems to have got over it admirably well. That the labourer should help himself to his holiday is all right, but it is as right that we also should help him.

It has long been a vision of mine, that the rich holiday-keeping portion of England's population should create a fund, to redeem a certain number of holidays for the poor. Amongst her giant works of beneficence, few could be found more honest or graceful than this. But, even short of a national movement, you have shown how much may be done by many hands lightening the burden. And I am sure many parishes in England—pauperized as my own is by charities—could hardly turn the bequests of our generous forefathers to better account, than by thus using them to bring back some of the old gladness, so common in their days that it was a proverb in our land.

We complain that our working classes are morose and discontented—that they do not reverence or observe the Lord's Day. We cry out against the efforts of those who, knowing no better, would make that day common, by filling it with worldly amusements. But, all the while, we do nothing ourselves to lighten their burdens, or brighten the darkness of their lives. It is impossible that men can endure perpetual work; they must have some relaxation. If they were holy, they could have none more cheering than a holy use of God's day; but if they are not holy, religious services, specially when as unexciting as ours too often are, do little to cheer.

How it would lighten a man's weary toil, if he were sure of one day in every month, as bright as that which your people have been enjoying! He would have something above mere life to work for, some motive to deny himself the besotting pleasures with which the low public-house supplies him; something which could not be enjoyed unless he can take his place, without a blush, among his fellows, with his decent clothes on his back, his wife and children decent too—with his good dinner, to take its fair place beside the other dinners which the village housewives furnish; and all the honour and respect of his humble degree as unsullied as the honour of a peer.

These decent clothes, this wholesome food, this honestly independent mien, cannot be had without self-control and self-denial. The draper and butcher cannot have what has been already given to the publican. At one time, when I lived in Ireland, an English company came to my parish to work some coal mines there, and I recall now with shame the half-sneering and contemptuous smile with which I heard one well-fed, John-Bullish looking gentleman suggest, that to teach them the value and comfort of a good dinner was, in his estimation, one of the first and most important elements in the improvement of the Irish people. What I at first despised as stupid sensual folly, I found, after a little thought, to be sound philosophy. A man will labour for what he values. The canker at the root of Irish prosperity is that wretched lazy indifference which says "Anything will do." Give the people a higher taste, even in the lower matter of their food, you touch the right spring; you give them a motive for self-control and exertion, and the transition from potatoes and salt to beef and pudding is only a first step in that upward move whose end, we may hope with all reverence, will be in God.

The Church could do more to brighten life, with her fasts and feasts, than haply she imagines; her fasts, honestly kept, giving her funds to redeem her feasts for the sons of toil, and make their celebration a gladness.

However, until we give them other days of amusement, we cannot, with a clear conscience, speak to the working classes about their observance of Sunday. They will continue to rob God, until we help them in their holidays in a more honest way.

Sunday, though a high festival, is one over which we have less control than over our other festal days. It is emphatically God's day—given for many blessed purposes; but chief, and above all, for His worship and honour. Games and amusements most suitable for a Church festival, would be, in my mind, a desecration of the Lord's Day.

I am afraid I am rather what the world would call a Puritan on this subject. Not that I like long faces and drawling voices; and cheerless, sunless Sundays: but that I believe that one day in seven should be dealt with honestly, as God's Day, not our own. Six working days He gives to us; against that gift He claims one for Himself,—for Himself in name, but in reality for ourselves, for our best and most enduring interests. Had He said it was to be spent in our rooms, no light let in on our dwellings, no voice heard within our doors, He had a right to say so, and we were bound, in all fealty, and the good faith of an agreement—our own share of which we had amply enjoyed—to abide by his will.

But He has not said so. All He asks is, that on that day we should give our hearts and thoughts and words to Him. And this demand involves our own good, though we should comply with it as an act of homage to His glory. It is perfectly in keeping with the greatest bodily and mental enjoyment. It shuts us not out from one beauty or freshness of the fair world in which we live; nor from one social or domestic pleasure consistent with holiness. It merely reminds us that we hold every hour of our lives from God, and that if we pay not honestly the head-rent of one day in seven, we forfeit the other six.

It is, therefore, simple honesty to give it, and that honesty will find its own reward, when the heart, which renders this homage first as a duty, finds the sense of duty, as a constraint, gradually vanish, giving way to perfect enjoyment, as the impulse and element of its love, the essence and crown of its obedience.

There is much truth in the old proverb—"A Sunday well spent brings a week of content." We cannot benefit ourselves, or honour God more, than by a high and scrupulous and spiritual observance of His day. Nor can I close my letter more fitly than with those most exquisite words of our dear old friend George Herbert, which leave, as we read them, such a pleasant ring in the ear and savour in the heart.

"O day most calm, most bright,
The fruit of this, the next world's bud,
The indorsement of supreme delight
Writ by a Friend and with His blood;
The couch of time; care's balm and bay;
The week were dark, but for thy light;
Thy torch doth show the way."

Children's Department.

WHO IS SHE.

There is a little maiden—
Who is she? Do you know?—
Who always has a welcome
Wherever she may go.
Her face is like the May-time,
Her voice is like a bird's;
The sweetest of all music
Is in her lightsome words.
Each spot she makes the brighter,
As if she were the sun,
And she is sought and cherished
And loved by every one:
By old folks and by children,
By lofty and by low.
Who is this little maiden?
Does anybody know?
You surely must have met her;
You certainly can guess;
What! must I introduce her?
Her name is—Cheerfulness.

THE WAWANOSH HOME FOR INDIAN GIRLS.

DEAR CHILDREN,—We wish again to address a few lines to you, as we have a very interesting and important statement to make to you on the subject of the new Home for Indian Girls in the Diocese of Algoma, which is to be built if possible this summer. And we are sure the facts we have to tell you will give you as much pleasure as they have given us. But first let us thank you very sincerely for the kind attention you have been paying to what we have told you about the dear little Indian girls, who need your kindly assist-

ance. And we want you to remember that these girls are precious in God's sight, and that the Saviour died for them as well as He died for you. He has given you an opportunity to do something that may by His help tend to secure their salvation, and He will reward you hereafter for what you endeavor to do for the purpose of pleasing Him. He will say to you on a coming day: "Forasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Now as the time is just coming on for the builders to begin to work at the New Home, we shall be glad if you will kindly send on all your contributions as soon as possible; because the sooner they are sent the more good they will do.

The statement we have to make to you is in reference to a young lady, Miss Margaret Duncan, who has lately died near Weston. She left in her will a gift of \$200 for the new Wawanosh Home, besides other legacies for various charitable purposes.

Contributions to "Wawanosh Home," Tuesday, May 22nd:

Matthew, Quebec	\$1 00
Mrs. A. Bogert, Brockville, wishing that estimable institution every success, and hoping God will bless the efforts of its promoters	10 00
Miss Margaret Duncan, Weston, bequeathed in her will for the home	200 00

Receipts for the week \$211 00
Total receipts \$244 97.

'GOING TO BUSINESS.'

A LETTER TO CHARLIE.

So, my dear Charlie, you are going to business? It is a new kind of life to you and will probably turn out a little unlike your ideas, but I hope it will turn out well. Sooner or later, you should do something for yourself, and even if you had a fortune, I hope you have too much of a real man in you to be a mere bread-eater.

1. Make a point of being up to time. There will be a minute at which you may justly be expected to be on hand. Do not disappoint that expectation. Make character for yourself as a punctual man. It is one thing to come as the clouds do, and have men calculating the "probabilities" regarding you. It is quite another to come as the sun does. If you take liberties in the matter of time, you raise a presumption against yourself in other matters. Regularity is evidence of earnestness. You may not be a genius, but it is something in which genius is often defective to be on hand when wanted. "Mr. Lamb," it was said by the head of his department to the English wit, "you are always the last to come to this office."

"Well sir," said the genial and stammering Charles, "I am always the f—f—first to leave." Lamb was doubtless forgiven many things which would not be pardoned in you.

2. Attend to the little things. Many others despise them. Some one must mind them. If you will be the one you can not be quite useless. To stop little leaks, to secure little gains, to remember little things—too small to put in memorandum—to avert little annoyances, to treat nothing as trifling which in any degree conduces to the effective running of the machine, will make you valuable. If ever you took a lunch in the woods where somebody had forgotten the little paper of salt, you will understand me. Do not despise the smallest things.

3. Act on principle. Always tell the truth; then your memory will not be taxed with the hundred things that have to be remembered for the protection of the one lie. It will be free for nobler uses. Then you will be able to look men straight in the face. They will learn to trust you, and confidence is better than money, and can not be bought with it. One may be technically truthful, and yet hardly honest. Be honest—for its own sake, not because it is the best policy; for if a man is honest for policy's sake, the devil is in the letter truthful, and in strictness honest, but not generous. Cultivate honor. It is the opposite of sneaking trickery and sharp practice. It is the

sign of a gentleman, whether he be an errand-boy or millionaire, and without it a millionaire is not a gentleman.

4. Identify yourself with the interests of your employer. Your own sense of justice and right will suggest this to you; but indolence, forgetfulness, or evil counsel and bad example may set it aside. You and he are in the same boat. Failure in this makes eye-servants; and eye-servants are not happy in themselves, nor comfortable to their employers. The boy that carries the letters in a great bank like Brown Brothers, ought to think of it as "our house." He would not then be tempted to steal and sell the stamps at forty per cent. below cost. He would be likely some day to have a confidential place in the house.

5. Improve your spare time. Is your writing all it might be? Are you not a little rusty in grammar? Get good books; always have one with which to fill up odd corners of time. There are books on your department and on the departments that touch it. Save your money on lunches, on clothes, on fancy collars and neckties, on amusements, and get books. There are direct and indirect advantages about this plan. A young fellow who has resources in his books, is not drawn to the costly or cheap night show. He is not driven to exchange yawning in a hall or bedroom for the worse atmosphere in which fools laugh. He has good company while he reads; he is company for himself when he cannot read, and he is companionable from his general information when he is with others. Thousands play cards, patronize coarse amusements, and some that are thought refined, mainly because their minds are vacant.

6. Cultivate good manners. A respectful bearing to your employer, to those above you, with kindly courtesy to those who may be below you, will cost little and do much good. Good manners have their basis in disposition—not in attitudes. There are very ill-mannered and insolent persons who have graduated from a dancing school. There are ladies and gentlemen who have never been there. I have never seen finer coarse insolence than in "young ladies" engaged as saleswomen at six dollars a week, whose looks of lofty indifference, and even scorn, Juno herself could not have outdone, if she had been brought down from Olympus to sell "notions." They little know how ridiculous they make themselves. You have too much good sense to be betrayed into any corresponding folly; but one needs to be on his guard. Do not say "Boss;" do not say, or write, "Gents." Do not chew tobacco. Save on cigars and buy good serials, which will better affect your brain. Do not wear dirty, but never be afraid of plain things; and eschew all the airs of a coxcomb. To say the least of it, they do not look like business.

Now, dear Charlie, you may say, "As I am going into my father's office, I do not need all these advices." My dear fellow, in your father's or your uncle's, or your father's friend's office, it is all the same. You will do best in your own father's office by carrying yourself exactly as if he were a stranger. "Business is business." Now one word more, *Fear God*. You will now meet a new set of dangers. When you were at home, especially at vacations, petted and "coddled" by mothers and sisters, there were temptations, and you know, Charley, they were not always resisted. Were there not little bits of harmless domestic deception, and great chunks of easy self-indulgence? Now, you encounter another set—in the fellow who swears, in the man who wants to ride rough shod over you, in the mean fellow who wishes to use you as his cat's-paw, in the bad fellow who wishes to initiate you into his own coarse pleasures, in the rogue who wishes to get your money, or your employer's through you, and in the sirens of the night, who sing to you of stolen joys, who only want your money, and would for it, lure you to degradation and ruin. Your success in business is periled by yielding. Keep your Lorn's Day for their proper ends. Do not neglect your Bible. The book of Proverbs is a business man's best pocket companion. "Pray always;" and may He whose favor gives success keep you!—N. Y. Observer.

DIED.—At his residence, Ashburnham, on Thursday May 17th, the Rev. Mark Burnham, B. A., formerly Rector of Peterborough, in the 73rd. year of his age.

Church Directory.

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

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

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

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

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

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

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

ST. PETER'S.—Corner Carleton & 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.—Brookton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

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., Incumbent.

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Incumbent.

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

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

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

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

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

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

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

SPRING CIRCULAR, 1877.

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

KINGSTON, June 24th, 1876.

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

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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Laboratory University College, Toronto, Dec. 4, 1872.

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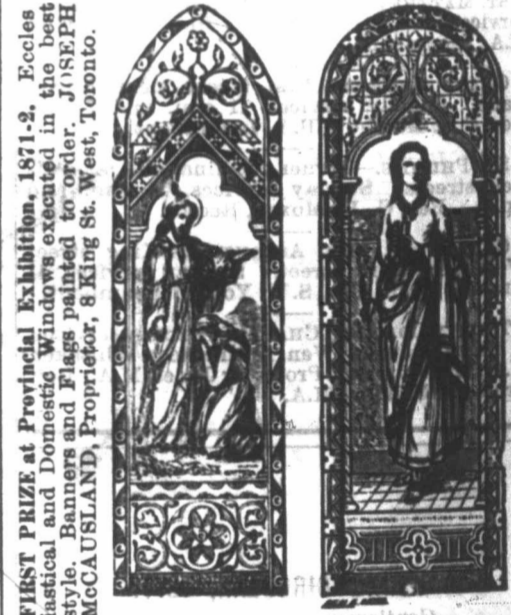
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