

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, MARCH 29, 1877.

[No. 13.]

Legal Profession.

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

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

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

Engineers and Architects.

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

UNWIN & BROWNE,
ENGINEERS
PROVINCIAL LAND SURVEYORS,
Draughtsmen and Valuers,
Office:—52 Adelaide Street, East,
TORONTO.

LANGLEY, LANGLEY & BURKE
Architects, Civil Engineers, &c.,
31 KING STREET WEST, TORONTO.
HENRY LANGLEY. EDWARD LANGLEY.
EDMUND BURKE.

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

GEO. HUGHES LALOR,
ARCHITECT AND CIVIL ENGINEER,
14 and 15 Union Block, Toronto.
Plans and Estimates of all classes of Public
and Private Buildings carefully prepared.
Heating and Ventilating a specialty.

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

McDONNOUGH JAMES & CO.
CARPET, OILCLOTH,
and Curtain Warerooms.
31 KING STREET EAST, TORONTO.

CHEESEWORTH & FRASER,
MERCHANT TAILORS
United Empire Club, King Street West.
We beg to inform our friends and the public
that our
FALL AND WINTER STOCK
is now complete, comprising the latest novel-
ties of the season.
A liberal discount allowed to clergymen.

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

TRAVELERS INSURANCE COM- PANY OF HARTFORD, CONN.

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

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

C. F. RUSSELL,

District Agent.

33 Adelaide Street East, Toronto, Ont.

THE British American Assurance Co., FIRE AND MARINE.

Incorporated 1833.

Head Office: Cor. Church & Court Sts., Toronto.

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

UNION MUTUAL, Life Insurance Co'y.

ASSETS \$10,000,000
SURPLUS OVER LIABILITIES 867,653
PREMIUMS RECEIVED FOR TEN YEARS \$14,308,916
DIVIDENDS TO POLICY HOLDERS 447,547
RATIO 24.99 per cent.

J. H. McNAIRN,

General Agent,
Toronto St., Toronto.

"BEHOLD, A BEAM IS IN
thine own eye."

DISCLOSURES!

OF
Concealed and Increasing Rom-
anism among the Protestant
Denominations.

A pamphlet for the times, and for Christians
of all creeds.
93 pages. Single copy, 25c.; half dozen, \$1.25.
A liberal discount to agents.

ROWSSELL & HUTCHISON,
TORONTO.

**PLAIN PREACHING FOR A
YEAR.** New Series. Edited by Rev.
Edmund Fowle. A complete Set of Ninety
Short Plain Sermons for all the Saints' Days
and Holydays, with Sermons for Confirmation,
Missions, Harvest, Funeral, School, &c.
The vols. can be had separate.
Vol. I from Advent to Whit-Sunday \$1 50
Vol. II from Trinity to Advent, and Mis-
cellaneous 1 50
Vol. III All the Saints' Days 1 00
Free by mail on receipt of the price.
An Entirely new Series of Plain Preaching
for a Year. The Second, Edited by Rev. Ed-
mund Fowle, now being published in Parts,
each containing 7 or 8 entirely new and original
Short Plain Sermons. To be complete in nine
Parts.

Part I is published and contains Eight Ser-
mons from Advent to Epiphany, by Revs. A. R.
Ashwell, W. R. Clark, S. Baring Gould, Ed-
mund Fowle, J. Wilmot Buxton, G. F. De Teis-
sier and M. F. Sadler.

30 cts. each Part. Free by mail on receipt of
price.

ROWSSELL & HUTCHISON,
74 & 76 KING ST. EAST, TORONTO.

432.

150 pair Linen Cuffs
At 15c. to 20c.

100 Linen Sets,
From 40c. to \$1.75.

SAMPLES! CHEAP!

W. J. SOMERVILLE
432 YONGE STREET.

FURNITURE.

The Oshawa Cabinet Company,
NO. 97 YONGE ST.,

Have an immense stock of furniture in New
Designs.
CHAIRS, SETTEES &c., for CHURCHES
and SCHOOL ROOMS, constantly on hand and
made to order at low prices.

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

GILDERS,
PICTURE FRAME & LOOKING GLASS MAKERS,
AND IMPORTERS OF
Fine Engravings, Chromos, Photographs,
Illuminations. General Fine Arts Goods.

**CHURCH
ORGANS** WARRANTED
unexcelled, at
prices from \$250 to \$3,000
each, are built to order.
Second-hand Organs
for Sale.

Specifications with testimonials sent to ap-
plicants.
ORDERS FOR TUNING AND REPAIRS
receive prompt attention.

EDWARD LYE,
Organ Builder, 20 St. Albans St., Toronto

COOPERS'
are showing the choicest goods in
WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns.
FANCY and PLAIN FLANNEL SHIRTS.

Scarfs, Ties, and Silk Mufflers,
MEN'S HOSIERY and GLOVES, COLLARS,
CUFFS, SILK HANDKERCHIEFS, etc.
A Large Stock to Select from.

Liberal terms to the Clergy
109 YONGE STREET, TORONTO.

GOLDEN BOOT.

WM. WEST & COMP'Y,
Our Fall Stock of Boots, Shoes, Rubbers and
Over-shoes, is now complete in all the new styles,
grades and qualities. We make nearly all our
own Gents, Boys', and Youths' goods in sizes
and half sizes, which are not to be beat for the
price. Our Ladies', Misses', and Children's
goods are in all the different widths, sizes and
half sizes.

Ladies White Kid Slips \$1 50
" " Boots 3 00
Misses' " " Slips 2 75
" " " Slips 1 25

We have the largest, best, and cheapest stock
in the city. We sell a good article for Cash.
198 & 200 Yonge Street, Toronto.

ONTARIO BAKING POWDER.

White, Odorless, and does not discolor
10C., 20C., AND 40C. PACKAGES.

Best Manufactured. Try it and be convinced.
For sale at principal Grocery stores.

THE ARCADE

China, Glass, Delf and Fancy Store,
No. 449 Yonge St., Toronto,
(Opposite the Yonge Street Avenue.)

CHOICE GOODS AT THE ARCADE!

Cheap Plain Delf—all descriptions.
Cheap Dinner and Tea Sets.
Cheap Bedroom Sets.
Cheap Tinted, Mottored and Landscape Cups
Cheap Mugs, Pitchers, and Plates.
Cheap Teapots—all sizes.
Cheap Vases and Toilet Sets.
Cheap Dessert Sets.
Cheap China Sidedishes and Plates.
Kockingham Ware—all descriptions.
Fancy Tea Shells.
Fancy Flowers and Fruits, with Shades.
Fancy Toy Tea and Bedroom Sets.
Fancy Flower Pots.

Triple-plated Silverware:

Cruet Stands, Napkin Rings, Salts, Cake Bas-
kets, Butter Knives, Pickle Stands and
Forks, Gongs, etc.
Lamp and Brackets.
Plain and Wheat Pattern Delf.
GLASSWARE IN ENDLESS VARIETY.
Also, Baskets—cheap.
All to be had at the
ARCADE, No. 449 Yonge Street.

WEDGEWOOD HOUSE

IS

SELLING CHEAP

ALL KINDS OF

Crockery, China,
Cut Glassware, &c.

Intending purchasers would do well to exam-
ine our goods. Note the address.

61 KING STREET WEST.

C. McBEAN.

CHINA HALL,

71 King Street East, Toronto.

Sign of the "Big Jug," Registered,

has now on hand Spring Goods in every style of
decorations and painting in English, Irish, Scotch,
and French Goods in china and glass. Also in
Silver-plated Goods, and in Nickel-plated Spoons
and Forks, Rodger's Kives and Roast Beef and
Game Carvers, Tea Trays and Servers and
Crumb Trays, Table Mats, &c.
Every article warranted first quality.

GLOVER HARRISON, IMPORTER.

FOR EARLY SPRING WEAR,
at

CRAWFORD & SMITH'S,

TWO SPECIAL LOTS OF

Bright Silk Alpacas,
in Navy Blue, Seal Brown, Cypress Green,
Mulberry, Slate Blue, etc.,
AT 25 AND 30 CENTS PER YARD.

FRANCOZ FRENCH KID GLOVES

to match all the prevailing new shades (every
pair guaranteed).

Special Terms for Clergymen.

Orders by mail will have our best attention.

49 King Street East, Toronto.

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

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

**W. H. FITTS & CO., REAL
ESTATE AGENTS,** have a demand for
City Property at low prices.
18 1/2 KING ST. EAST, TORONTO.

HOLIDAY PRESENTS.

JUST RECEIVED
a fine assortment for the season's trade of
WATCHES, GOLD and SILVER,
Chains, Locketts, Necklets,
and a great variety of other kinds of Jewelry.
CLOCKS AND ELECTRO-PLATED WARE,
consisting of
TEA SETS, SALVERS, CARD & CAKE BASKETS,
Epergnes, etc., entirely new (no old bankrupt
stock at discount prices), at moderate prices,
and warranted of the finest quality.

W. WHARIN,
23 KING ST. WEST, TORONTO.

WEBER & CO.,
MANUFACTURERS OF
Grand, Square, and Upright
PIANOFORTES.
FACTORY AND WAREHOUSES:
Cor. PRINCESS AND ONTARIO STS.,
KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial
Exhibition, 1871; and two First Prizes at
Hamilton, 1872.
Responsible Agents wanted in several unrep-
resented Counties of Ontario.

WOLVERHAMPTON HOUSE.
WM H. SPARROW,
Importer and Dealer in General House Fur-
nishing Goods, Stoves, Grates, Willow, Wooden
and Hollow Ware, Chandellers, Kerosene Lamp
Goods, Oils, etc.; Manufacturer of Water Fil-
ters, Refrigerators, Meat Safes, Children's Cabs,
Planned Tea and Coffee Pots, Urns, and every
description of Tin, Sheet Iron, and Copper
Ware. No. 87 Yonge Street, Toronto, Ontario.

C. J. MURPHY,
Late Fawkes & Williams,
UNDERTAKER,
193 YONGE ST. next Albert Hall.

ESTABLISHED 1898.
W. H. STONE,
(Late H. B. WILLIAMS.)



UNDERTAKER,
239 Yonge Street, Toronto.



UNDERTAKER,
361 Yonge Street, Toronto.

TORONTO
Fuel Association.
G. & J. KEITH,
Proprietors.
Offices—124 King Street East, and No. 1 Union
Block, Toronto Street.
Coal of all kinds always on hand. City or-
ders promptly delivered. Orders from country
dealers will receive prompt attention.
Quotations given on application.
Yard—Esplanade st., near Nipissing station.

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

THE
**BOSS
ORGAN!**

At the Centennial

THE
"DOMINION"

RECEIVED
Highest Award

INTERNATIONAL MEDAL

AND
DIPLOMA

FOR THE
Best Reed Organ

IN THE WORLD!

The Only Organ

Outside of the United States

RECEIVING AN
INTERNATIONAL MEDAL,

Although Seven Canadian Manufacturers
were competing.

SEND FOR PRICE LISTS.

DOMINION ORGAN CO.,

BOWMANVILLE, ONT.

THE
DOMINION
CHURCHMAN

Is Published Every Week, on
THURSDAY,

In the City of Toronto, Canada,

And delivered to Subscribers free of
postage, at the following rates:

\$2 per year, payable strictly in advance.
\$3 " " when not so paid in advance.

ONE NEW SUBSCRIBER.

The labor involved in getting one
new Subscriber to the

DOMINION CHURCHMAN

Is very small. Anybody can do so
much. Most people can, if they will
only try, get a great many. We ask
all friends of this paper to assist us in
extending its circulation.

TO CORRESPONDENTS.

The conductors of the DOMINION
CHURCHMAN hope to be favored with
correspondence from all parts of the
country. Items of ecclesiastical and
other intelligence will be thankfully
received and promptly attended to. In
order to insure insertion in any partic-
ular week's issue, copy should reach us
not later than Friday previous to that
issue.

CHANGE OF ADDRESS.

When a change of address is desired,
both the old and new addresses must be
given.

Lachlan H. McIntosh, Esq., is author-
ized to solicit subscriptions and collect
accounts for the Dominion Churchman.

Address all remittances, editorial mat-
ter, and business correspondence, to

FRANK WOOTTEN,
Publisher and Proprietor,
Over the Synod Rooms,
Box 2580. Toronto St., Toronto.

REMOVAL.

H. & C. BLACHFORD,

Have removed to
87 & 89 KING ST. EAST.

Most reliable stock of
BOOTS & SHOES

IN TORONTO.
Be sure and give them
a call.

A GRADUATE.

(A. B.) Trinity College, Dublin,
who purposes entering the Ministry of the
Church, is desirous of coming to Canada, if he
can obtain a situation as Teacher in one of our
advanced schools or Church Institutions, and
prepare for ordination. He is well up in
Classics and Mathematics. His wife is highly
accomplished in the Modern Languages, Music
and Drawing, and would take an appointment
in a Ladies' School.
Good references can be given, and any one
who knows of a suitable opening for the pur-
pose desired will confer a favour by addressing
A. B., Dominion Churchman Office, Toronto.

THE MOST EMINENT LIVING

authors, such as Prof. Max Muller, Prof.
Tyndall, Rt. Hon. W. E. Gladstone, Dr. W. B.
Carpenter, Prof. Huxley, R. A. Proctor, Frances
Power Cobbe, The Duke of Argyll, James A.
Froude, Mrs. Muloch, Mrs. Oliphant, Mrs. Alex-
ander, Miss Thackeray, Jean Ingelow, George
MacDonald, Wm. Black, Anthony Trollope,
Matthew Arnold, Henry Kingsley, W. W. Story,
Auerbach, Ruskin, Carlyle, Tennyson, Brown-
ing, and many others, are represented in the
pages of

LITTELL'S LIVING AGE.

Jan. 1, 1877, THE LIVING AGE enters upon its
132nd volume, with the continued commenda-
tion of the best men and journals of the coun-
try, and with constantly increasing success. In
1877 it will furnish to its readers the produc-
tions of the foremost authors above named
and many others; embracing the choicest
Serial and Short Stories by the LEADING
FOREIGN NOVELISTS, and an amount un-
approached by any other periodical in the
world, of the most valuable literary and sci-
entific matter of the day, from the pens of the
leading Essayists, Scientists, Critics, Discover-
ers, and editors, representing every depart-
ment of Knowledge and Progress. THE LIVING
AGE, (in which its only competitor, EVERY
SATURDAY, has been merged), is a weekly mag-
azine of sixty-four pages, giving more than three
and a quarter thousand double column octavo
pages of reading matter yearly. It presents in
an inexpensive form, considering its amount of
matter, with freshness, owing to its weekly
issue, and with a satisfactory completeness
attempted by no other publication, the best
Essays, Reviews, Criticisms, Tales, Sketches of
Travel and Discovery, Poetry, Scientific, Bi-
ographical, Historical and Political Information,
from the entire body of Foreign Periodical
Literature. It is therefore invaluable to every
American reader as the only fresh and thorough
compilation of an indispensable current litera-
ture—indispensable because it embraces the
productions of THE ABLEST LIVING WRITERS,
in all branches of Literature, Science, Art, and
Politics.

OPINIONS.

"Simply indispensable to any one who de-
sires to keep abreast of the thought of the age
in any department of science or literature."—
Boston Journal.
"A pure and perpetual reservoir and foun-
tain of entertainment and instruction."—*Hon.
Robert C. Winthrop.*
"The best periodical in America."—*Theo. L.
Cuyler, D. D.*
"It has no equal in any country."—*Phila-
delphia Press.*
"It reproduces the best thoughts of the best
minds of the civilized world, upon all topics of
living interest."—*Philadelphia Inquirer.*
"The best of our eclectic publications."—*The
Nation, New York.*
"And the cheapest. A monthly that comes
every week."—*The Advance, Chicago.*
"With it alone a reader may fairly keep up
with all that is important in the literature, his-
tory, politics, and science of the day."—*The
Methodist, New York.*
"The ablest essays, the most entertaining
stories, the finest poetry of the English language,
are here gathered together."—*Illinois State
Journal.*
"Indispensable to every one who desires a
thorough compendium of all that is admirable
and noteworthy in the literary world."—*Boston
Post.*
"Ought to find a place in every American
home."—*New York Times.*
Published weekly at \$8 a year, free of postage.
EXTRA OFFER FOR 1877.—To all new sub-
scribers for 1877 will be sent gratis the six num-
bers of 1876, containing, with other valuable
matter, the first instalments of a new and
powerful serial story, "The Marquis of Lossie,"
by GEORGE MACDONALD, now appearing in
THE LIVING AGE from advance sheets.
CLUB PRICES FOR THE BEST HOME AND
FOREIGN LITERATURE.
"Possessed of THE LIVING AGE and one or
other of our vivacious American monthlies, a
subscriber will find himself in command of the
whole situation."—*Philadelphia Ev'g Bulletin.*
For \$10.50 THE LIVING AGE and either one
of the American \$4 monthlies (or *Harpur's
Weekly or Bazar*) will be sent for a year, both
postpaid; or, for \$9.50, THE LIVING AGE and
Scriven's *St. Nicholas or Appleton's Journal.*
Address LITTELL & GAY, Boston.

W
As a c
yet bec
the fol
and tr
meet v
in carr
DOMINI

TH
time a
to dem
prema
thereb
founde
gained
prospe
been s
their v
which
consen
rather
several
yet, wh
both s
The C
signed
Prince
positio
while
chance
negotia
circle.

In th
ment r
ful whe
really i
and the
be mor
deman
more c
would
satisfac
direct i
doubt
sham
ment,
cannot
notice.
the les
danger
is emp
keeping
alyzes
passes
the ter
if Rus
taneou
then?
he has
is unar

Dominion Churchman.

TO SUBSCRIBERS.

WE sent the usual accounts to our subscribers at the beginning of the year. As a considerable number of them have not yet been replied to, we purpose in this and the following week to send them out again, and trust they will remit at once; and thus meet with the attention which is so desirable in carrying on an enterprise like that of the DOMINION CHURCHMAN.

THURSDAY, MARCH 29, 1877.

THE WEEK.

THERE is, unfortunately, now no doubt that the declaration made some little time ago by telegraph, that Russia had agreed to demobilize her forces was, to say the least, premature, and the fond belief that peace was thereby assured, of course has proved unfounded. The time, however, that has been gained has been certainly favourable to the prospects of peace. General Ignatieff has been sounding the different cabinets as to their views on the last Russian protocol, of which the chief criticism devolves by common consent upon England. As a matter of pride rather than of principle, Russia and Turkey severally refuse to be the first to disarm, and yet, when pressed to do so simultaneously, both start new objections to such a course. The Czar will not disarm before peace is signed between Turkey and Montenegro, and Prince Nikita is encouraged to reject all propositions for peace by the anticipation that while Russia remains in arms there is a chance of his securing better terms. So the negotiators and diplomatists are working in a circle.

In the meantime the new Turkish Parliament meets at Constantinople. It is doubtful whether Midhat, the exiled Grand Vizier, really intended the reforms which he promised and the Constitution which he elaborated, to be more than a foil to parry the inconvenient demands of the Conference, and it is still more doubtful whether, even if honest, he would have been able to carry either to a satisfactory issue. But without Midhat to direct its course, there can be no shadow of a doubt that the new Parliament will prove a sham or a failure. Constitutional government, with all that it implies and involves, cannot be made to order at a few weeks' notice. The Sultan seems incapable, to say the least. Constantinople is overawed by a dangerous religious fanaticism; the exchequer is empty, and the drain upon the country of keeping an enormous army under arms paralyzes all industry. If the present crisis passes away, if Montenegro gains peace and the territory on which she has set her heart, if Russia and Turkey are induced simultaneously to disband their forces,—what then? Will the Turk profit by the lectures he has received? Will he believe that Europe is unanimous in the opinion that, if he proves

recusant or incapable now, he does not merit and must not have another term of grace and probation?

So far President Hayes' policy has commanded very general support. Under the late regime honesty seemed to have taken flight; good government and good faith towards the South were postponed to the interests of party, or the still more ignoble and sordid interests of carpet-baggers and needy politicians. General Grant, begirt with more "sings" than Saturn, was wanting either in the strength or the honesty to emancipate himself from the pernicious influence of most unscrupulous advisers. But if Mr. Hayes and his Cabinet have the strength and the courage to continue the course which they have begun, all the best men of each party will rally to their support. It is a new era indeed in which capacity, not politics, will lead to advancement in the Civil Service, in which nepotism is discouraged, and in which the claims of various sections and nationalities to representation in the Cabinet are recognised, and the narrow selfish views of the wire-pulling interest disregarded. The Louisiana and South Carolina questions are still unsettled, but there is no doubt that the Federal troops will be withdrawn as soon as possible, and the policy of non-intervention in State affairs will again be adopted at Washington.

Dr. Liddon, in a recent letter to the President of the English Church Union, says that to agitate for a repeal of the Public Worship Regulation Act is an obvious and desirable task for that organization to undertake; but that "the greatest question, undoubtedly, is that of the future Court of Final Appeal. "May I be allowed to say," he continues, "that in my opinion our efforts ought to be directed to procuring a court which would be in accordance with the original principle of the English Reformation, as stated in the 24th of Henry VIII. In other words, the Court of Final Appeal shall be the collective English Episcopate, or so many of its members as might be freely elected by the rest to serve as their accredited representatives. In asking for a Court of Final Appeal composed of bishops, we should fall back on principle: we should feel that we could make our profession of appeal to the Church of the early days of Christendom with a better conscience than now, and the prospects of a new and happier future might open before us. At any rate, it is desirable that we should say not merely what we do not want, but what we do, and that we should say this as clearly and unanimously as we can." The bishops would, of course, be aided by legal assessors, the latter, however, having no vote. It may be hoped that the forthcoming judgment of the Privy Council in the Folkstone case will be such as will commend itself to general acceptance as a clear and final exposition of the law of ritual. The matter has become

so confused by age and contradictory judgments that it may require strictly legal acumen to arrive at the true meaning of the disputed rubrics; but the meaning having been once decided the bishops ought to be able to enforce obedience to the law with firmness tempered by judgment.

For the last two years but little has been heard of the Count de Chambord, and it may be that many persons have forgotten his existence. The French Republic, despite many reverses and still more numerous prognostications of evil, has been establishing itself more and more firmly in public confidence both at home and abroad. The mercurial temperament of the French, it has been very commonly supposed, was utterly unsuited to self government. The nation, we are often told, requires to feel a strong hand over it. But yet, contrary to general expectation, the new Constitution has worked well, and under a crisis between the two Chambers the more violent members of the Extreme Right and Left have shown a forbearance and toleration with which they were not credited. The Legitimist claimant of the Throne, however, once more comes before the world and announces that, despite the apparent stability of the Republic, he has by no means given up the belief that the nation at heart is still possessed with a love of monarchy and that he will yet be recognized and crowned as Henry V of France. The Legitimists having given a sign of vitality, the Bonapartists are following suit, and we are promised a *pronunciamento* from the Empress Eugenie and the Prince Imperial. Nothing would probably please the German Chancellor better than to see a revival of the factions; for France distraught by conflicting claimants for the throne is a comparatively safe neighbor, while France united, progressive, and patriotic, will sooner or later concentrate all her energies on the endeavor to redeem the disaster of Sedan and wipe out the humiliation of the siege of Paris.

It is doubtless owing to the stringent provisions of the proposed Italian ecclesiastical legislation, which we lately described, that a rumour has gained currency that the Vatican is cherishing and fostering a design for the recovery of the Temporal Power. How such a change is to be brought about is not very clear, except in the case of a general European war. If Italy then allied herself with Russia, as Austria seems to anticipate that she would do, that might arise an opportunity for the *papalini*, aided by foreign adventurers, embarrassing the Government, and possibly temporarily driving the King away from the Quirinal. But the chances of such a contingency are extremely remote, and it seems also extremely improbable that the Pope, who was since 1849 barely, if ever, able to maintain his Temporal Sovereignty even amongst his own people, should now be able to keep the power of united Italy at bay

and re-establish his rule over a population which has shewn something more than indifference to his claims.

A somewhat unintelligible paragraph has lately appeared announcing that Bishop Beckles, late Bishop of Sierra Leone, and now holding a Parish in the East of London, has undertaken "the superintendence of the English Episcopal congregations in Scotland." The case, as we understand it, is this, some Scotch families, calling themselves Episcopalian, have for reasons of their own, separated themselves from the jurisdiction of their own local Bishops. It appears that two English Bishops in the North of England were in the habit of confirming members of these families that came to them without enquiring into the reasons for their rejecting the ministrations of their own Bishops. But things having now changed at Carlisle and Durham, these persons have applied to Bishop Beckles to undertake the "superintendence" of their congregations, and that person has agreed to do so. Now Bishop Beckles is a Bishop of the Church of England, besides remaining the incumbent of a cure in the Diocese of London. With the Church of Scotland the Church of England is in full communion. How then can the Bishop of the latter, with any decency, not to say ecclesiastical propriety, intrude himself into the Dioceses of his Scotch Brethren, and give his Episcopal services to those who have schismatically separated themselves from their own Church? We have heard a good deal latterly about the "lawlessness" of one party in the Church; but if this action of Bishop Beckles passes without reproof or repudiation from the Archbishop, it is difficult to foresee to what confusion, breaches of Church discipline, and disregard of ecclesiastical rules it may not give rise.

The news from South Africa is somewhat conflicting, as well as fragmentary. A very wise selection was made in sending Sir Theophilus Shepstone to represent the British Government in the Orange Free State and the Transvaal Republic, for no name probably stands higher in South Africa, his management of native affairs in Natal for many years past having been eminently successful. A late telegram says that the people of the Transvaal republic have manifested considerable opposition to the proposals which were submitted to them. Territorial aggrandisement is certainly not the mania of every English statesman nowadays; even in India no Governor-General thinks of following Lord Dalhousie's policy. But the wishes and the interests of the people themselves, as in Fiji, may compel us to increase our possessions; or, as in South Africa, self defence and the duty we owe to our own colonists, may force us to extend our protectorate beyond our present limits. We have no doubt that Lord Carnarvon's policy will eventually be accepted in South Africa, and that before Sir Bartle Frere's term of office expires affairs will wear a very different aspect from that which they do at present. Every churchman must feel a deep interest in South Africa, where the

Church has been firmly planted, and where, perhaps more than in any other part of the world, she appears to great advantage in her true missionary and aggressive character.

The University boat race ended in a dead heat on Saturday last, though it is claimed for Oxford that, as some accident happened to the bow rowlock, the victory would otherwise have rested with the dark blue. The judge's decision as telegraphed to us—"Dead heat by two yards" is one of the most amusing and impossible verdicts ever given, and evidently gave much dissatisfaction. But no University man will demur to accepting the decision of Mr. Chitty, the well known Oxford umpire, who has no hesitation in declaring the race to have ended in a dead heat.

EASTER DAY.

THIS, the greatest festival, the most Holy Day of the Christian year, brings before us the consummation of the plan of our redemption, by the seal it sets upon the complete and perfect work accomplished by the crucifixion of the Saviour. The triumph of the Lord over Satan, over ungodly men, and over sin, foreshadowed on the Mount of Transfiguration, now assumes its majestic proportions, which are developed with a simplicity worthy of the great God Himself. The unparalleled sufferings are now over, the apparent success of the great enemy of God and goodness is now ended, and the God-made-Man having, like a poor pilgrim, slaked His thirst from the brook along the highway of human life, manifests some portion of the splendour He had with His Father ere time began.

After a period of abstinence, of self-examination, of mourning, and of laying aside most of the innocent indulgences of life for the purpose of humbling the souls of her members before God, the Church puts on her garments of praise and breaks forth with her songs of joy. "The Lord is risen indeed and hath appeared unto Simon." Such a day as this—as famous in the annals of the universe as that on which the sun refused to shine—could never be lost sight of for one moment by the Christian Church. Accordingly we find the first Christians assembling together on the first day of the week for the highest and most sacred act of worship in which fallen creatures can unite—the Holy Eucharist—a practice which has been continued from that time to the present, wherever the obligations of our holy religion have been acknowledged. On the first day of the week the dedication of the Christian man's property was directed to be made, and it was on the Lord's Day that St. John saw the first of the splendid visions of "The Revelation of Jesus Christ, which God gave unto him." The Hebrew Christians appear to have reserved the Lord's day for their most holy acts of worship, while they still continued to keep the Jewish Sabbath. But we very soon find the Apostolical Fathers pointing out the inconsistency of this course and urging those to whom they wrote not to "Sabbatize," but to use the Lord's day—a plain rebuke to those who would ap-

ply the term "Sabbath" to the first day of the week, as well as a confutation of the interpretation of Rev. i. 10, which would make "the Lord's day" in that passage to mean "the day of the Lord," or the day of judgment.

And this weekly consecration of the day of Christ's Resurrection was speedily connected with a more entire sanctity assigned to its annual return. And soon also there were two contending parties which disputed on the question of the proper time of observing the annual festival. Some kept it on the third day after the fourteenth day of the Jewish month Nisan; while others always observed it on a Sunday. The disputes on this subject were long maintained and sometimes furious, till at length, at the Council of Nice, A. D. 325, it was finally decided, and the present practice fixed upon.

All the members of our Church receive the Holy Communion on this most sacred day, for surely those who refuse to observe this most positive injunction of the Church requiring them to do so, can scarcely claim to be members, whatever else they may be. A special anthem is appointed for the day, and the lessons are most appropriate for the occasion. The twelfth chapter of Exodus gives an account of the great festival of the Jews: "The sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians." The fourteenth chapter details the triumph of Israel in the passage of the Red Sea and the destruction of the Egyptian host. The twentieth of St. John gives the touching and simple narration of the day of the Resurrection; while the first and fifth chapters of the Revelation contain magnificent descriptions of the glory of the risen Messiah and of the homage paid to Him by every creature in heaven and earth.

The Resurrection of Christ is the one great miracle of our Holy Religion, by which the whole fabric must either stand or fall. If it took place, it gives the seal of truth to all the other statements of fact and dogma contained in the teaching of the New Testament: it raises our anticipations to the highest heaven, and gives us hopes immeasurably surpassing those of all other systems of religion, philosophy, or science. But if it did not take place, no hope for the future would be in store for man, either in this life or in any state of existence yet coming to pass.

But, moreover, the Resurrection of the Saviour is a fact, the most completely established of any in the history of the universe. We have no stronger evidence of the existence of any potentate or warrior of the last century—none of the existence and exploits of Alexander, Cæsar, or Napoleon, than we have of this. We may therefore exultingly exclaim with the Apostle, "Now is Christ risen from the dead and become the first fruits of them that slept."

MONDAY AND TUESDAY IN EASTER WEEK.

IN the early Church the whole week of Easter was kept with great solemnity

and reverence, as well as the week preceding it. Religious services were celebrated, addresses delivered and the Holy Communion administered; workmen were required to desist from their occupations, to attend the public services of the Church, and employ their time wholly in religious exercises.

The Paschal feast in many places extended throughout the period of fifteen days, amusements and public games of all kinds were prohibited, and the Courts of Justice were kept closed. Our church has particularly specified only Monday and Tuesday to be kept as holy days, although she evidently provides for the whole of the week being kept holy, as well as the weeks after Christmas, Ascension and Pentecost. In the office of the Holy Communion she appoints the proper prefaces for Christmas, Easter and Ascension to be used for seven days after those Festivals, and that for Whitsunday for six days after. These prefaces can only be used when the Holy Communion is administered; and by directing them to be employed every day in the following week, the Church evidently sanctions the celebration of the Holy Eucharist every day, which is the most effectual way of keeping it holy. The first lesson for Monday contains the celebrated song of triumph by Moses and the rest of Israel, for the glorious triumph over the chariots and hosts of Pharaoh, typical of the triumph of the Redeemer over sin and death; the love of Christ for His Church is set forth in the second chapter of Canticles; and on Tuesday the first lesson for Matins gives an account of the rising to life of the man who was cast into the sepulchre of Elisha; and for Evensong, the first lesson gives Ezekiel's resurrection of the dry bones. The second lessons for both days contain accounts of the events immediately connected with Christ's resurrection. The Epistles and Gospels are appropriate to the same subject.

MODERN PHASES OF RELIGIOUS THOUGHT.

FOR the student of ecclesiastical history, who lingers with pleasure over the records of the age when the members of Christ on earth acknowledged "One Lord, one Faith, one Baptism," and were all "of one heart and of one soul," there is in the aspect of some parts of the religious community at present, much food for serious and saddening reflection.

We see new phases of thought expressed in language which implies an impatience of the hitherto respected and wholesome restraints thrown around the religious life and actions of the members of professedly Christian bodies and in those societies which have dispensed with the safeguards of formulated creeds and confessions, we have evidences of a rapid decline even to the lifelessness of Socinianism, or the, if possible, deeper dreariness of Infidelity. In the neighbouring Republic, and alas! the condition of things we deplore is not confined to that land any more than to ourselves, we find the nationalities there represented, divided and subdivided into bodies each with more or less of the proper-

ties of antagonism and repulsion; and if traced to its source, every organization can claim no better reason for its existence than the determination of its founder to brook no authority or rule but his own judgment, and to consider no obligation which opposes his prejudices. Truths tested, principles once dearly guarded, doctrines venerable from age and sacred from association, are all held as slight and valueless when weighed against the desire to form a sect which shall represent the mind of its autocratical founder, and adapt the Bible to the support of his views. To rend the robe of Christ, to draw off adherents from what should be His one disciplined army, and form petty bands, each of which presumes to think itself equal to carrying on the conflict alone, and thus by dividing the strength separate themselves to fall one by one easy prey to the adversary, whether it be in the form of Rationalism or Infidelity, if considered at all, appears to have upon them no deterrent influence. The continuing "steadfastly in the Apostles' doctrine and fellowship" reads as an obsolete form of expression with which which this age has no concern, whilst the effort is made that the Church of Christ should, in a sense never contemplated by St. Augustin, be "toto orbe diffusa."

Whilst deploring the effects of the unbridled spirit of liberalism which is so dangerously affecting the nations politically, morally and religiously, we cannot deny that to a certain extent the Church which holds the authority of Christ has been to blame. She has had demands upon her often beyond her powers to supply; yet we fear it must be admitted that she has increased the difficulties which beset her, by abstaining, often in presence to the prejudices of others, from stating clearly her appointment to the work which has to be done in the world, and by her silence may perhaps have encouraged the promoters of division, to think that schism was but an idea and its criminality a delusion. Many however have to their bitter cost verified the assertion of St. Jerome that "every schism tends to the breeding of a heresy," and are in numbers not few or insignificant becoming reunited to the "living body" ("in quo est *Anima et Corpus*"), and in the strong revulsion of their feeling hesitate not to declare, though it be expressed in the vigorous language of one with whom they had in times past no sympathy, that "salus extra Ecclesiam non est."

We all know the cry so often raised by separatists as a plea, if one can be found justifying their position, of the "bigotry, oppression, and exclusiveness" of "The Church," citing the case of the Roman branch as having earned a right to the first two terms, and the Anglican Church as entitled to the last. With the Church of Rome they have in all probability never been brought into contact, and, fortunately for them, are never likely to be. As to the Anglican Church, the charge of "exclusiveness" has been advanced because she has dared to be consistent, holding to the integrity of the faith once delivered to the saints, and has declined to disregard her ancient landmarks or lower the standard of her doctrine to suit the shifting changes of a

restless world, seething in the conflicts of novel creeds or creedlessness.

Where "concessions" so often urged have been granted she has won neither the gratitude, respect nor support of her opponents. They have used her "concessions" so far as suited their purposes and then have pursued their separate course as heretofore. The concession did not bridge the difficulty, and each trial has but repeated the question, How "can two walk together except they be agreed?"

The inconsistency of separatists has been strikingly shown in the designations of some of the bodies. For instance, we have a sect which in the presumptuous arrogance of its title, leaves even Rome in the shade. Its members style themselves "The Christians," or "Christians," though, unless report speaks untruly, Christ has but little, if any, place or influence in their creedless profession. The very title they have chosen *ipso facto* excludes all other bodies of believers. Nor is this all. Lest there should still be a resting-place, some ground for our hoping that we are not quite "aliens and strangers from the covenants of promise," another body steps in and claims to be Bible Christians." We had in our innocence or ignorance imagined we had some right to be considered as Bible Christians, but if the exclusive claim of this new society is to hold good, we must re-write our history and cast the records—fiduciary though they be—of our ecclesiastical and spiritual genealogy to the winds.

But not only are the assertions, but also the negations, of these religious societies thrust upon our notice, and especially at this season, when we are painfully startled at finding that some of those who still are supposed to have some respect for John Wesley, and to trace their origin from him, and yet so lost to all consideration, I will not say for the feelings of those who are members of the Church of which he said: "I declare once more that I live and die a member,"—but who are so lost to a sense of decent propriety that they can select the day on which is commemorated the world's most awful fact, when even inanimate creation with rending convulsion witnessed the death of the Incarnate Son of God, as the day on which in feasting and merriment to hold their so-called Socials. A day when their fellow-Christians in the consciousness of the awful solemnity of the scene enacted on blood-stained Calvary, assembled "with meekness and contrition of heart, in weeping, fasting, and praying," and mourning for the sins which necessitated so amazing an Offering for Atonement. The desecration of Good Friday to scenes of merriment and feasting causes us to regard the future developments with anxiety, and impels us more strongly than ever to urge the wisdom, the safety—aye, even the imperative necessity, of abiding in the old paths, and by our strict and faithful regard for the appointed seasons of the Church in view of the great lessons they inculcate, to bear witness to the truth, and that the more firmly as we see the increase of errors and the declension of faith. "Exclusive" we may be, but it is an "exclu-

siveness" of duty and of safety. It arises from the well-grounded fear of the spiritual degeneration and "breaking down" of the structure of faith from participation in practices opposed to the teachings and authority of our religion—the religion of Christ as taught in those Scriptures of which His Apostolic Church is the Witness and Keeper.

CHURCH EDUCATION—OUR SCHOOLS

IN a recent number of this journal (March 8) the subject of Church Schools was alluded to, and a hope was expressed that in some parishes, schools or classes might be founded, where children would receive the advantage of a systematic instruction in Christian doctrine as held by the Church.

To those who are interested in this matter it will be an encouragement to learn that the two large Church schools established in this diocese are evidently growing in the public favor, as shown by the increase of pupils, while all who visit them bear united testimony to the efficiency of the management and the admirable fitness of the buildings and appointments. A still stronger evidence in their favor is the satisfaction expressed by parents of the scholars with the improvement and progress made by their children. We refer to the Bishop Strachan School for girls, at Toronto, and the Trinity College School for boys, at Port Hope.

These excellent institutions are examples of what can be accomplished by faithful persistent effort in a good cause. Founded without the advantage of endowments, their position for some years was precarious, but to-day they are perceived to have gained a degree of stability and influence which prove both the wisdom of the venture made in their formation and the acceptable manner in which their work is performed. The schools are both possessed of fine buildings and grounds; but the most satisfactory feature is the thorough adaptation of the Principals for the duties devolving upon them. Few who have not had experience in the matter are aware of the difficulties of meeting with the rare combination of qualities required in an efficient head of such an institution; but here the governing bodies have met with complete success, and in Miss Grier, at the girls' school, and the Rev. C. J. S. Bethune, at Ports Hope, they have found the good judgment, the firmness, the gentleness, and the ability with which the judicious parent desires his child to be governed. The Rev. Mr. Bethune has now for several years been at the head of this school, while Miss Grier only assumed her duties last midsummer. From the first, her entire fitness for the post has been conspicuous, and it is therefore with great pleasure that we are able to inform the many friends of the school that the appointment has been made permanent. As an instance of the prevailing feeling, we may be permitted to quote a recent letter, from one of our correspondents—a clergyman of the diocese of Ontario. Speaking of the Bishop Strachan School, our friend writes:

"My daughter has been now nearly two years a pupil of the institution, and I have

had therefore a favorable opportunity of judging of its merits. Under its present management, I think its efficiency has increased, and I feel that it is the means of meeting a want which is often felt—namely, the want of a school where a sound and liberal education can be obtained at a reasonable expense, combined with religious training in conformity to the teachings and principles of the Church. A more extended knowledge of its advantages would lead, I am sure, to a wider recognition of its merits. Knowing Miss Grier, as I do, and thoroughly appreciating her fitness for her important post, I am sure the Council of the school should be congratulated on having secured a continuance of her valuable and efficient services."

We agree with our correspondent that the advantages of such schools should be more widely known, and that our people should remember that the priceless blessing of an instruction in the various branches of secular study, when combined with a religious training upon the sober and scriptural principles of the Church of England, is within their reach, both for their sons and for their daughters.

We shall be glad to receive the communications of other correspondents on the subject of our schools and colleges and on Church education generally.

BISHOP BECKLE AND THE SCHISMS IN SCOTLAND.

BISHOP BECKLES, who resigned the See of *Sier-ra-Leone* in 1869, and was collated to the Rectory of St. Peter, Bethnal Green, by the Bishop of London, has been prevailed upon to undertake "the superintendence of the English Episcopal Congregations in Scotland." There are, in Scotland, several congregations calling themselves episcopal, who, however, reject the authority of their local Bishops, and are in reality only independents, using the English Liturgy. These congregations have existed in more or less strength for many years, and have claimed such English Bishops for their "superintendents" as could at any time be prevailed upon to recognise them. Thus, from time to time, has the schism been kept alive, encouraged, and strengthened by members of the sister church of England, as unfortunately it is likely to be by Bishop Beckles.

The fact that a schism does exist in Scotland is better known than the cause of its origin, of which, we will say a few words for the benefit of our readers, and we are sure they are many, who take an interest in the affairs of the ancient Church of Scotland. This schism carries us back to the stirring times of 1745, when Charles Edward Stewart, grandson of James the Second, made the unwise and calamitous attempt to regain the throne that his grandfather had forfeited and lost. In this endeavour he was either actively assisted, or his pretensions secretly favoured by the great body of the nobility, clergy, and gentry of the Episcopal Church of Scotland, who had sworn allegiance to James and his lawful heirs, which no amount of persecution could force them to violate, so long as Charles Edward Stewart lived. Upon the death of that prince, and in him the extinction of the direct Stewart

line, the Episcopal Church, or Jacobites as they were called, offered their allegiance to the reigning family, which was gladly and kindly accepted, and no truer allegiance exists to the throne of our Gracious Majesty Queen Victoria, in the British dominions than exists this day in the Episcopal Church in Scotland.

After the battle of Culloden, which crushed out for ever the hopes of the Pretender, as he was called, among the many cruelties that disgraced the English arms, under the Duke of Cumberland, was the almost universal burning of the Episcopal Churches, and the enactment of most rigorous penal laws, which were intended to crush both ecclesiastically and politically the party, who gave any assistance, either moral or material to the pretensions of Charles Edward Stewart. At first, the penal laws enacted that no clergyman of the Scottish Episcopal Church should perform Divine service to a congregation of more than three persons besides his own family. The penalty for the first offence being imprisonment in the common gaol for the term of six months; the second being transportation for three years; and the third was death. Notwithstanding the rigour of the law, it was sometimes evaded, but other of the clergy have been known to perform divine service thirteen times in one day rather than try to evade it. The second enactment had in view the destruction of Scottish Orders altogether, and none but English ordained clergymen were allowed to officiate in Episcopal congregations in Scotland.

After the death of Charles Edward Stewart, the penal laws were gradually relaxed, but English congregations had got a footing in the country in the meantime, and when the church began to revive, a few of them refused submission to their local Bishops, and the schismatics of the present day, whom Bishop Beckles has undertaken "to superintend" are their descendants. The chief of these Schismatical congregations is "St. Thomas English Episcopal chapel, Edinburgh," the minister of which, the Rev. D. T. K. Drummond, claims to be "a minister of the United Church of England and Ireland in Scotland." The present Bishop of Edinburgh, (Cotterill) whose Diocese is to be thus invaded, was at one time a brother Bishop with this same Bishop Beckles, both being of the same province of the church in South Africa. Is there no respect then, to put the matter on no higher or holier footing due from Bishop Beckles to Bishop Cotterill, for they are both English Bishops by consecration? Mr. Drummond ought in all reason to be satisfied, when he has an English Bishop, living at his door, in charge of the Diocese of Edinburgh, and should put himself and his congregation under his superintendence. It appears too much to ask Bishop Beckles to violate his consecration vows, and to break the canons of the church of which he is a Bishop, to satisfy the whims of Mr. Drummond and his followers.

We have said that the penal laws were gradually relaxed, and in the 3rd and 4th Victoria, an act was passed repealing all former acts relating to the Episcopal Church

in Scotland and declaring her to be in full communion with the Church of England. This act enabled the Bishops and Clergy of the Episcopal Church in Scotland, to officiate and administer the sacraments in the Church of England, on a written permission from the Bishop of the Diocese wherein the duty was to be performed, which written permission was only good for *one day*, or at the *most for two*, but it might be renewed from day to day, but always in writing, for any length of time. This was the last vestige of the penal laws, and which was wiped from the Statute Book only a few years ago; and now clergymen may go as freely between Scotland and England, take duty and become resident, as they can between the Dioceses of Toronto and Ontario. The Bishops of the Scottish Episcopal Church were invited by the Archbishop of Canterbury to the Pan-Anglican Synod. They accepted the invitation, and did sit as members of that august body. On the resignation of the See of Glasgow by Bishop Trower, to which step he was forced by family affliction, he was translated to the See of Gibraltar, by Royal Letters Patent. Notwithstanding all this, instances of individual treatment from members of the Church of England, such as Bishop Beckles is about to bestow on the Episcopal Church of Scotland, have by no means been rare, nor yet have those of an entirely opposite character. An instance of each may suffice. The Lord Bishop of a northern diocese, while sojourning for a few days in Dunkeld, in the year 1865, went on Sunday to the Presbyterian Kirk, and ignored the Episcopal Church altogether. A week later the Lord Bishop of Lincoln arrived in the same place, and officiated both morning and evening in the Episcopal Church, and wore the Clergyman's surplice on the occasion.

The only ground for the keeping up of this schism—the use of the Scottish Communion Office—has been taken away, it being left to the several congregations to say which, the English or Scottish, shall be used. And, by the way, it is the same Scottish Communion office that is used in the Episcopal Church in the United States, and has been derived to the Church in Scotland from the Reformed Church of England, it being almost identical with the "Order for the administration of the Lord's Supper, set forth by Act of Parliament, Anno 2 and 4, Edward VI." Bishop Horsley, in writing of these two offices, says: "With respect to the comparative merits of the two Communion Offices for England and Scotland, he had no scruple in declaring that he thought the Scottish Office more conformable to primitive models, and in his private judgment more edifying than the English office now in use, insomuch that if he were at liberty to follow his own private judgment, he would himself use the Scottish Office in preference."

In a letter written by the late Bishop Mant, as long ago as the year 1824, on this very subject, he says, "The opinion of the present Primate of the English Church, as conveyed in a letter to Sir William Scott, now Lord Stowell, to the late Sir William Forbes, in answer to some enquiries from the latter concerning some English ordained cler-

gymen uniting themselves with the Scottish Bishops. His opinion, says Sir William Scott, speaking of His Grace the Archbishop of Canterbury, concurs with mine, that a minister of the Church of England can incur no disability in England, by communicating with the sister Church, if that can be called a sister Church which by the late acts of your respectable community, is become almost identically the same.

Now, the "English congregations," composed chiefly of Scotchmen, in Scotland, which Bishop Beckles has undertaken to superintend, claim to be in communion with the Church of England, though the English Bishops and the Church as a body disclaim them; but the Episcopal Church of Scotland is recognized as being in full communion with the Church of England. Are there, then, two Episcopal Churches in Scotland, both in communion with the Church of England, but not in communion with each other? Such an idea is manifestly absurd.

But besides, the Ordinal and Canons of the English Church have been drawn up in accordance with Scripture and with a view to the unity of the Church. Every Bishop of the Church of England, and Bishop Beckles among the rest, was asked this question at his consecration, "Will you maintain and set forward, as much as shall lie in you, *quietness, love and peace among all men?*" etc. Answer: "I will so do, by the help of God." Will Bishop Beckles, then, be setting forward "*quietness, love and peace among all men,*" by intruding himself into the diocese of a brother bishop whose Church is in full communion with his own, the very thing, to promote strife and confusion, which the 34th Canon of Bishop Beckles' own Church forbids, enjoining that each bishop "should confine himself to his own diocese and the parishes contained in it." We are not without hope, however, that Bishop Beckles, when he has had time to reflect on the nature and rashness of the enterprise which he has agreed to undertake, the consecration vow by which he is bound, and the present critical condition of the Church in England, which will require the United wisdom and moderation of her bishops to guide her in safety through the storm, he will pause before he crosses the border in order to foster and cherish a causeless and therefore a doubly sinful schism.

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER XIII.

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

MY DEAR SIR,—The object of the present letter is to examine your statements in reference to "Ruling Elders."

On page 52 you assure us that "there are two departments in the office of the Elder—that of teaching and that of ruling; but the office itself is one." Again, you tell us "Teaching and ruling, as we have already stated, are different departments of the same office, and while there can be no doubt that those appointed to the office have, in the abstract, a right to fill both departments, yet in practice it is found more convenient and beneficial for the people that each elder give most of his

attention to that department whose duties he is best qualified to discharge. All elders being bishops have an equal right according to the Scriptures to preach, baptize, administer and ordain; but these duties it is arranged to devolve on one of the elders, called by distinction the Minister who is specially trained to his work, and is by general consent admitted to possess most gifts and attainments, and who in consequence is the best qualified to make these ordinances edifying to the Church while the majority of the elders only rule, visit the sick, superintend Sabbath-schools, conduct prayer meetings, and make themselves useful in other ways. Presbyterians, therefore, maintain a plurality of elders in every church; and, as it was in apostolic days, it is customary among them for elders to rule who do not labor in word and doctrine: (p. 53.)

Permit me to take breath after that. The italics are mine. I assure you, Sir, I read the above over twice ere I could believe my eyes that you have asserted Presbyterian ruling elders "in the abstract" to have a right to preach as well as rule! Presbyterian ruling elders to be of the same office or order as the preaching elder or minister, Presbyterian ruling elders "being bishops have an equal right according to the Scriptures to preach, baptize, administer the Lord's Supper and ordain." The wise man says "there is nothing new under the sun," but I fear this position of yours is *something new*.

Do you not know, Sir, you contradict the standards of your own Presbyterian body in thus pretending to confer these powers upon the ruling elders which confine all these things to the preaching Presbyter? "Ruling Elders," says the American Presbyterian form of Government "are properly representatives of the people chosen by them for the purpose of exercising government and discipline in conjunction with the pastors or ministers": (Presby. form Govt. and Confess. faith Phila., no date, p. 413.) The same is also stated by the Cumberland Presbyterian "form Presbyterian Government," word for word: (p. 207.) And the Scotch form Presbyterian Government states plainly that these ruling elders occupy an analogous position to that of the elders of the people in the Jewish church which we know were *laymen*. It says: "As there were in the Jewish Church *elders of the people* joined with the Priests and Levites in the government of the Church, so Christ, who hath instituted government and governors ecclesiastical in the church, hath furnished some in His Church beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church, which officers reformed Churches commonly call elders": (p. 352.) You also contradict some of the ablest writers of the Presbyterian body, both ancient and modern, who say that ruling elders are *lay elders* or *laymen*, and chosen to represent the laity—as Baxter, of England, Dr. Campbell, of Scotland—who, by the way, you quote so often, and Drs. Wilson, of Philadelphia, and Miller, of Princeton, and a large number of American Presbyterians, who all represent these "elders" as *Lay elders*, and as not possessing the powers you have been pleased to confer upon them. And you must confess that these men were just as capable of knowing what ruling elders are and what they are not, as either you or I.

Dr. Millar, who had been reading the epistles of St. Ignatius, and seeing the many references he makes to the *Bishops, the Presbyters, and the Deacons*, and wishing to make ruling elders appear as the Presbyters of Ignatius, says that in the appointment of these ruling elders "the *not making the imposition of hands a constituent part of it* is chargeable with an omission, which, though not essential, and therefore not a matter for which it is proper to interrupt the peace of the church, yet appears to me to be incapable of a satisfactory defence, and which it is my earnest hope may not much longer continue to be, as I know it is with many, a matter of serious lamentation": (Essay on Ruling Elder, p. 79.)

And Baxter, in the preface of his five disputations of Church government, says: "That the greater part, if not three for one, of the English Presbyterian ministers were as far against *lay elders* as any Prelatist of them all." And again,

as quoted by Dr. Chayman in his book of sermons: "I dislike their order of *lay elders*, who had no ordination or power to preach or to administer the sacraments; for though I grant that *lay elders* or the chief of the people were often employed to express the people's consent and preserve their liberties, yet these were no church officers at all nor had any charge of private oversight of the flocks." (Life of Baxter, 140.)

However, I have not yet done quoting Presbyterian authorized standards. In "the first book of discipline" of the Scotch Presbyterians which was prepared by Mr. John Winram, Mr. John Spottiswood, John Willock, Mr. John Douglass, Mr. John Row and John Knox, and presented to the Nobilitie Anno 1560, and afterwards subscribed by the Kirk and Lords," I find the following remarkable statement in reference to ruling elders and deacons, viz: "*Elderis and Deaconis*—Men of the best knowledge, judgement and conversation should be chosen for elders and deacons. Their election shall be zealous quhair it may be convenientlie observit. How the votis and suffrages may be best resavit with every manis freedom in voting we leif to the judgement of everie particular kirk." "It is not necessair to appoynt ane publick stipend for elderis and deaconis seeing thei ar changed zeamlie and may wait upon their awin vocation with the charge of the kirk." (Ane schort somme 1st buik Dis. vii.) Evidently these "ancient fathers" of Presbyterianism did not consider ruling "elderis" as "in the abstract possessing the same official powers as the minister or preaching presbyter, or if they did the annual change would soon have left no male laity in any of their congregations, as all would become either ruling elders or deacons in the course of time and not a very long time either. It may seem strange that a humble missionary of the Church of England in the backwoods of Canada should point out historical errors in the published work of a Presbyterian "Professor of Church History in Magee College, Londonderry," and in relation to the history of his own "Church." But strange things do happen now and then.

Looking at this matter in another light we may further observe the utter fallacy of your position. On page 54 you tell us that "office bearers were set apart to their distinct spheres of duty in the Apostolic Church with the laying on of the hands of the presbytery. The Presbyterian Church in its several branches is the only one known to us that carries this scriptural principle invariably into practice." But you omitted to tell us what body of Presbyterians, in any of its branches, invariably sets apart or ordains its ruling elders "with the laying on of the hands of the presbytery." When or where, then, are the three things which, you tell us (p. 32), constituted the outward form of ordination—"fasting, prayer, and the laying on of hands"—used in "the solemn designation" of ruling elders to their "permanent" office? The laying on of hands is not used in the appointment of ruling elders to office among the Cumberland Presbyterians, (vide form Govt. p. 230,) nor yet among the American Presbyterians either in "north" or "south" branches. Among them the ruling elder is inducted into office by prayer, without the laying on of hands and with no reference to fasting by the minister and not by the presbytery, while the Scotch "form Presbyterian government," which, I believe, is observed by both Irish and Canadian Presbyterians, does not contain the slightest hint that they are to be set apart by any ceremony whatsoever. From page 259 to 265 inclusive, all closely printed duodecimo pages, it treats of ordination, its doctrine and power, yet all it says has reference solely to preaching presbyters and not one word as to the ordination, setting apart or "solemn designation" of ruling elders to their office. This, sir, would be simply inexplicable if what you state be true, that teaching elders and ruling elders only hold "different departments of the same office." (P. 53.)

Again on page 58 you say: "No elder of any kind is a layman but an ecclesiastical office bearer ordained with the laying on of the hands of the presbytery." From what I have quoted above from Presbyterian standards this statement of yours is not founded on fact; and not being "set apart with the laying on of the hands of the presbytery" these ruling elders cannot be of the same office as the teaching elders who were thus desig-

nated, nor did they possess "in the abstract" the same official powers. I fear, sir, that your mind must have been in a state of abstraction when you penned what is found on page 53.

But you cannot allow these ruling elders of yours to stand without some show of scriptural authority for their existence, so you continue: "Any unprejudiced person may see from 1 Tim. v. 17 that the office of the eldership divided itself into two great departments of duty in primitive times, even as at present. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Then after giving a quotation from a "Dr. King" you add: "We are tempted thus to insert the true exposition of this celebrated passage, of which we have been often charged by our opponents as giving interpretations the most grotesque and extravagant." And how do you know, that what you insert is the true exposition? Is your "Dr. King" an infallible Presbyterian Pope as that his "exposition of this celebrated passage" is the only true one? Since infallibility has spoken *ex cathedra* and given us "the true exposition" it is of course our duty to let it be known. It is as follows: "Those words could suggest to an unbiassed reader only one meaning, that all elders who rule well are worthy of abundant honour, but especially those of their number who, besides ruling well, also labour in word and doctrine. Of course the passage so interpreted bears, that of the elders who rule well, only some labour in word and doctrine—that is, there are ruling elders, and among these teaching elders, as we have at the present day."

Before noticing the above "true exposition" permit me to remind you that according to the published standards of the Scotch, Irish, Canadian, "North" and "South" American Presbyterians, and of the Cumberland Presbyterians, and every Presbyterian writer who treats of the subject, unite in declaring that the ruling elder is as distinct from the office of preaching presbyter as is that of deacon, while many of them declare that there is no scriptural authority whatever for their existence, yourself and "Dr. King" to the contrary notwithstanding. And these writers ground their objection to them upon the fact they are not and never were ordained "with the laying on of the hands of the presbytery." In speaking of these two classes of elders they always refer to them as holding distinct and separate offices whether they look upon the office of the ruling elder as scriptural or not.

In the passage which you quote there is undoubtedly a distinction of some kind referred to; but is it a distinction of work or office? I would say most undoubtedly not. It is rather a distinction of labour or energy, i. e., being laborious in preaching and not being so. Now it certainly does no violence to the words nor to the construction of the sentence, nor yet to any other part of Holy Scriptures, to interpret as follows: "Let the presbyters that rule well be accounted worthy of double honour, especially if they labor much in preaching the word and in propagating sound doctrine." Nor is there the slightest ground in the passage itself on which to found the dual office of preaching and ruling elders. This is the opinion of your own Dr. Campbell, whose ecclesiastical lectures you have made such good use of in your little work. Speaking of the preaching and ruling elders as having the same name he says: "The distinction is too considerable between a pastor and a lay elder, as it is called, to be confounded under one common name." "And a dubious not to say forced exposition of a single passage of Scripture is rather too small a circumstance whereon to found a distinction of so great consequence." And referring to the word "especially" in your "celebrated passage" he says: "It is not intended to indicate a different office, but to distinguish from others those who assiduously apply themselves to the most important as well as the most difficult part of their office, public teaching; that the distinction intended is, therefore, not official but personal; that it does not relate to a difference in the powers conferred but solely to a difference in their application; it is not to the persons who have the charge but to those who labour in it." (Eccles. Lec. vol. 1 p. 178.) When St. Paul instructs Sts. Timothy and Titus as to the character of those whom they were to ordain

elders in Ephesus and in Crete. "Apt to teach" was one of the essential qualifications required of ALL OF THEM, and they were all required "by sound doctrine both to exhort and to convince the gainsayers." But while all were thus required to teach, exhort and convince, yet there were some who were more laborious, more assiduous in this than others. And permit me to say that your distinction of elders into those who teach and those who rule can never be made out—at least such is the opinion of the generality of Christian writers, whether they be Papist, Protestant, or Presbyterian.

On page 59 you say farther: "There are in our Church Courts no lay representatives no *lay elders*, a name which ignorance invented and malevolence has preserved in order to bring the office into contempt and disrepute." Surely, Sir, you did not intend to charge Richard Baxter with ignorance or with malevolence, yet we see above that he called them *Lay elders*. Was it the ignorance of Drs. Campbell and Guise, and a host of other Scotch Presbyterians which led them to call them by the same name? Was it the ignorance or malevolence of American Presbyterians, both in their "Confession of faith" and in their writings, to term these ruling elders *Lay elders*, and to say that they were properly the representatives of the people or laity. Or was it ignorance or malevolence of "Rev. Charles Buck" which caused him to pen the following?—"In the Scottish Church every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in other Churches flows from the authority of a Diocesan Bishop or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen, acting together with equal authority, and deciding every question by a plurality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland are called RULING ELDERS." (Buck's Theo. Dict. Article PRESBYTERIAN.)

And in his article on the word "ELDER" he quotes Dr. Guise on this same passage (1 Tim. v. 17) as saying: "That the Apostle intends only *Preaching Elders* when he directs double honour to be paid to the elders that rule well, especially those who labor in the word and doctrine; and that the distinction lies not in the order of officers, but in the degree of their diligence, faithfulness and eminence in laboriously fulfilling their ministerial work, and so the emphasis is to be laid on the word labor in the word and doctrine which are "especially annexed to it."

On this matter of Ruling Elders, therefore, you contradict the best and ablest of your own Presbyterian writers, and even the Presbyterian standards the world over. We may therefore cast your argumentation aside as simply untenable, and declare that Presbyterians do not preserve a plurality of Elders (Presbyters) in every distinct congregation. We are also authorized in stating that your interpretation "of this celebrated passage," is forced and dubious, and in the words of the late Dr. Wilson, a Presbyterian preacher of Philadelphia, U. S., conclude that "Every effort to discover even the existence of lay elders or of any inferior grade of Presbyters has totally failed; neither has there been a single word of such a diversity, nor the idea of such an officer in any Church. If such a class of men had existed in the Apostolic Church it could not have escaped detection. If the Scriptures had been understood by the Apostles and Evangelists to warrant it, the grade must have existed and would certainly have appeared. The conclusion is consequently undeniable that those who find Lay Presbyters in the New Testament have made a discovery of that of which the inspired men who wrote it never entertained an idea." (Prim. Govt. Christ. Ch. p. 68.)

And not only do Presbyterians themselves deny to ruling elders the powers you ascribe to them, but many of them object to their existence altogether, as a part of their form of government. Bishop Sage quotes Charnier, Salmasius, Blondel, Ludovic Capellus, Moyses Amiraldu, and many others as opposed to them, and says that "the whole tribe of the Belgic Remonstrants (all keen party men) declare against ruling elders in their confession of faith:" (Vindication, &c., p. 178.) And if we turn to the Christian world we can see that all those who are named with the

Christi
in the
body
Latin,
Abyss
practic
they k
these
able m
Presby
idea t
sess t
baptizi
Suppe
We
elders
can be
tice of
afterw

St.
this d
St. I
presb
Canon
strong
G. Sel
with t
held a
preach
noon t
1-7.
comm
respor
work.
from t
was a
St. Pa

Kin
"Lec
day ev
accep
Miss
The
Piper
most
Carry
The
nial,"
St. Jo
accou
statin
audit
the A
most
the g
the g
multi
of the
resen
almo
every
its
Mach
cultu
cultu
over
tion
varie
draw
and
turer
whic
sity
throu
hum
close
Cent
gress
gress
Cana
Prov
In al
that
to st

Christian name, *ninety-nine* out of every hundred in the ecclesiastical judicature recognize no such body of men as ruling elders, English, Irish, Latin, Greek, Russian, Armenian, Coptic, and Abyssinian; all these Churches declare by their practice, customs, usages, and observances, that they know of no such order or body of men as these ruling elders; and all these combined with able men among the Presbyterians, and even the Presbyterian standards themselves condemn your idea that elders are not *Laymen*, or that they possess the powers "in the abstract" of preaching, baptizing, ordaining, or administering the Lord's Supper.

We are justified, therefore, in stating "ruling elders" to be "a fond thing," of which no trace can be discovered in Holy Writ nor in the practice of the Apostolic Church for a thousand years afterwards.

I remain, &c. T. G. P.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN'S DEANERY.—A regular meeting of this deanery was held on the 20th February at St. Luke's Church, Portland. The members present were Revs. D. B. Parnter, Rural Dean; Canon DeVeber, G. M. Armstrong, Wm. Armstrong, F. Almon, Canon Brigstocke, H. M. Spike, G. Schofield, and T. E. Dowling. Divine service, with the administration of holy communion, was held at 11 a. m. The Rev. G. Schofield was the preacher. At the private meeting in the afternoon the chapter read and expounded 1 St. John iii. 1-7. The subject for discussion was: "How communicants can be aroused to realize their responsibilities, and engage actively in Christian work." The Rev. T. E. Dowling read a report from the committee on a deanery library, which was approved. The next meeting will be held at St. Paul's Church, Portland.

Kingsclear.—The fifth and last of the Kingsclear "Lectures with Music and Readings," on Thursday evening, was enjoyed by a full house. A very acceptable Musical Programme was furnished by Miss Lee, Mrs. Maunsell, and Mr. Vivian Tippet. The Rev. Mr. Roberts read Browning's "Pied Piper of Hamelin;" and Mr. Moorhouse gave a most humorous selection entitled "Crossing the Carry."

The Lecture, on "What I saw at the Centennial," was delivered by G. Herbert Lee, Esq., of St. John, and was an able and most interesting account of this great world's show. He began by stating his object to be to put each one of his auditors in his own place during a visit made to the American Centennial, and in this he succeeded most admirably. None could fail to realize, from the graphic description given, the exterior view of the grounds with their numerous edifices and multiplied attractions; or the interior panorama of the main building, with its splendid Dome representing the four quarters of the Globe, and its almost endless variety of products gathered from every part of the world; or the Art gallery with its treasures of Painting and Sculpture; or Machinery Hall with its marvellous life; or Horticultural Hall with its tempting display, and Agricultural Hall with its evidences of man's power over the earth; or those features of the Exhibition which represented, in one view, so many and varied characteristics. Amusing pictures were drawn of the Turkish Cafe, the French Restaurant, and other adjuncts of the Centennial. The Lecturer also described the Woman's Department, in which, more than anywhere else, he felt the necessity of a competent guide. While instructive throughout, the lecture did full justice to the humorous side of the subject. The Lecturer closed with a brief reference to the lessons of the Centennial. One learned there a century's progress; and the Telephom was a hint of the progress of, perhaps, a more wonderful century to come. Canada's place in the Exhibition, to which this Province creditably contributed, was encouraging. In almost every department she stood high; in that of agricultural implements, first. Be it ours to strive in generous rivalry to make her, when

she shall take part in the second American Centennial, first even where she is last.

The Cathedral.—The following is the list of Preachers in the course of Lenten Lectures, the subjects of which have already appeared: The 1st, 3rd, and 6th by the Bishop of the Diocese; the 2nd by the Rev. G. G. Roberts, Rector of Fredericton; the 4th by Rev. J. F. Carr, Rector of Kingsclear; and the 5th by Rev. Finlow Alexander, Sub-Dean of the Cathedral.

St. John.—An adjourned meeting of the Church of England Institute was held last week in Trinity Church School Room, when the question of keeping the Institute Rooms open on Sunday evenings was again taken up. The attendance was large and the discussion very animated. The discussion was to open from 7.30 until 10 p.m. It should be remarked in connection with this that the Evening services of the Church of St. John are held at 6 p.m. on Sundays. If the opening of the Rooms will enable many young men to spend the long remainder of the evening more fittingly and profitably than is often done, the members of the Institute have acted wisely.

Sussex.—The Bishop visited this Parish, and on Sunday last preached to large congregations.

Portland.—The pews in the New St. Luke's Church, some of which are to be built in the ancient square and sociable style, are being disposed of at Auction. This process has of late become so rare in the Church that a description will be new and interesting to many. Each pew is put up at an upset price, and knocked down to the highest bidder. The amount for which it is sold is payable at once, and involves a fixed annual rental. Of course care is taken in the matter not to mix religion and the world together. The sale is held outside the church, and the purchased pew is strictly private property which may be re-sold or negotiated like any other investment. We believe, however, that the owner is not allowed to remove it from the Church.

St. Mary's.—A second Church of England Temperance Society has been formed in this parish by the Rector, Rev. W. Jaffrey, Rural Dean. The original Society numbers now one hundred and thirty-five members. At the close of a meeting, with addresses, held recently, to further the interests of the New Society, no less than twenty-five signed the pledge, making a total of one hundred and sixty-four names. Both are total abstinence Societies, and the distinction between them is merely territorial.

Presentation.—The Rev. J. F. Carr, Rector of Kingsclear, has been presented with an address and a handsome purse of money, from the people of all denominations in Upper Kingsclear.

St. Martius.—The ladies of the Church in Quaco purpose holding a sale of useful articles during the Easter holidays.

Simonds.—A most interesting work is being carried on at Moosepath, in this Parish, amongst the operatives of the "Coldbrook Rolling Mills." A service is conducted alternately on Sundays by the Rector, Rev. G. Schofield and Mr. G. Herbert Lee, a talented young Barrister of St. John. This is supplemented by a week day service. Means have been obtained and a site secured for a new Church, to be built in the Spring.

Maugerville.—A fancy Sale is to be held in this Parish in Mid-Summer, in aid of the Endowment Fund.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—The Reverend Canon Preston, Rector, was presented with a handsome pair of gold spectacles as a birthday present by the ladies of his congregation. The present was accompanied by a note from the ladies conveying their "affectionate regards and best birthday wishes."

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 24th, 1877:

MISSION FUND.—*Special Appeal.*—On account of collections by Rev. J. McLean Ballard, \$8.00; Rev. F. J. S. Groves, \$10.00; Henry Rowsell, (first instalment of subscription) \$100.00; James Henderson, Toronto, (first quarterly payment of subscription) \$50.00.

January Collection.—St. Paul's, Toronto, \$22.38; Norwood, \$2.56; Westwood, \$2.50.

Annual Subscription.—Henry Rowsell, \$10.00.

WIDOWS' AND ORPHANS' FUND.—*On account of Mrs. Hill.*—St. Philip's, Unionville, (Markham) \$3.50.

Donations.—Henry Rowsell, \$10.00; S. Y. R., of Montreal, \$100.00.

Annual Subscription.—Henry Rowsell, \$10.00.

DIVINITY STUDENTS' FUND.—*Annual Subscription.*—Henry Rowsell, \$10.00.

ALGOMA FUND.—St. Paul's, Toronto, \$13.30.

DIOCESAN GAZETTE.—*Subscription.*—Dr. H. B. Nicol, Cookstown, 60 cents.

DURHAM AND VICTORIA.—A meeting of the deanery of Durham and Victoria will be held at Lindsay on Tuesday, 10th April. First day, evening at 7.30, with addresses by W. C. Cooper, H. F. Burgess, and R. H. Harris. Second day—Holy Communion at 8 a. m., Meeting of deanery at 9.30. Reading of ordination office—Scriptural subject—Resurrection of the Body. 1 Cor. xv. 35 to —. Essayist—D. O'Meara. Subject—Pastoral Visiting. Even-song at 7.30, with addresses by Dr. O'Meara, C. W. Paterson, and Rural D. Allen.—H. F. BURGESS, Secy. D. of D. and V.

WOODBIDGE.—**CHRIST CHURCH.**—A very interesting social gathering was held last week in connection, chiefly, with the Sunday school of this parish.

Mr. and Mrs. Charles Younger, who have, for some years past, been very regular and exemplary members of the church here, constant in the attendance upon its services, and in the reception of the Holy Sacrament of the Body and Blood of Christ, were, with their two children, about to remove to the township of Ryerson, in the Parry Sound district. It was thought by the teachers of the S. school that the punctual attendance of the children and their exemplary deportment should have their appreciation marked. Accordingly the scholars to the number of a hundred, with their teachers assembled in the spacious Orange hall, the use of which was kindly granted for the occasion. After the usual preliminaries, tea and its accompaniments, (which it is but candid to say were not altogether of a Lenten character,) the superintendent of the school, N. C. Wallace, Esq., moved that the Rev. Dr. Hodgkin be requested to preside. The Incumbent, however, stated that he could not but feel that, from the interest that Mr. Wallace had long taken in the school, the honor fairly belonged to him; which, after a little pleasant disputing, he accepted. After singing by the school, led by Mr. Edwards on the organ, the Chairman stated the pleasure it gave him to preside at such a meeting, more especially as the Sunday school was working so unanimously, and, he trusted, efficiently. Never in his knowledge, and he was born in the parish, had there been so large an attendance of scholars, and so full and regular a staff of teachers; neither had there been, as far as he knew, at any time as much interest taken in the instruction of the children. There were upwards of 100 on the roll, with an average attendance during the past year of over 80. After singing, he called upon the Rev. Dr. Hodgkin to address them; who commenced by some remarks respecting the season not being one for festivities, but that as no other time, as the family left early on Wednesday morning, would be available, but proceeded to speak of the pleasant and harmonious working of the parish; adverting to the remarks of the chairman. Among other things he could not help alluding to church music, the very efficient services, so freely given by the talented organist Mr. Edwards, and the great comfort it was to himself to be able to say, that, during the more than three years that Mr. Edwards had presided at the organ, although they had been in constant intercourse upon the subject there had never been the slightest jar between them, and he could not omit noticing the very regular attendance and deep interest of the choir boys. He was much gratified when there was a public entertainment attracting nearly everybody the other Wednesday evening, yet there was a goodly number of the boys in their places on each side of the chancel. He then proceeded to speak of the deep regret

that he felt at losing from the parish two such regular and consistent parishioners as Mr. and Mrs. Younger, the more especially as he feared that they would find but a scanty provision of the means of grace where they were going. It was gratifying to him to feel that they could look back upon a diligent and constant attendance upon them while here, and he expressed his ardent desire, with which all sympathized, that God would bless and prosper them and their children in their new home, and speedily give to them the services of the church there. The chairman, as superintendent of the school, presented each of the two children with a book, accompanying the gift with suitable remarks. Mr. Edwards, who laboured hard in the Sunday School, as well as organist, then gave a very appropriate address, closing with presenting William Younger, a scholar in his class, with a book. Mr. Younger with considerable feeling made some touching statements, expressive of his appreciation of the kindness that he had received, and his thought and purposes in connection with the proposed removal. During the meeting several hymns were sung, and, before parting, special prayer was offered for those who were thus closing their connection with the parish. The whole was a very pleasant illustration of Christian love and sympathy.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—On Friday 10th. Vice Chancellor Blake, gave his lecture "The manly youth" to a highly appreciative audience (in the Town Hall Clifton); and though our little town has been surfeited with entertainments of one kind and another, during the past few weeks, the goodly number assembled to hear Mr. Blake, spoke well for the intellectual tastes of our people. Rev. E. S. Fessenden on introducing the Vice Chancellor mentioned the facts that three of England's Chancellors had been S. S. Teachers, and it was worthy of note that our Canadian Vice Chancellor should also be a S. S. Teacher.

Mr. Blake on rising was heartily welcomed, and in the address which followed held the breathless attention of the people for over an hour and we cannot but hope that the words of counsel and warning may bring forth much fruit. At the close of the lecture Mr. Leggett moved, seconded by Col. McPath, a vote of thanks to Mr. Blake for his kindness in delivering his address which was very heartily carried. After the meeting the Vice Chancellor and a few friends were entertained at the house of Mr. Leggett, in his usual happy manner. We must not forget to notice a beautiful bouquet of hot house flowers placed on the reading stand in the Hall by some kind and appreciative hand before the lecture.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LUCAN.—The Rev. W. Logan has resigned his connection with the parish of Trinity Church, and left for London. His entire time and energies are now devoted to furthering the proposed Western University in this city. The Diocese at large and the city especially takes a great interest in the undertaking.

WOODSTOCK.—Mission services have been held in this Church by the Rev. J. W. Bonham, Church of England Evangelist, every evening in the week ending on the 17th inst. Mrs. Bonham has held Bible classes in the afternoon. The services and classes have been well attended and very successful. The general attendance at Divine Service, especially on week days, is much greater than before the Evangelistic services; and in regard to the marked earnestness of all classes, we perceive that much good has been done.

BRANTFORD.—The Rev. J. W. Bonham, Church of England Evangelist, has been holding "mission services" for the last week in St. Jude's Church. They began on the 20th inst. at 7.30 p. m., with an address on "The Great Revival in the Church of England." The services each evening have been held at the same hour, and on Sunday morning, the 25th, at 11. In the evening the services

commenced in Grace Church and are to continue during the present week at 7.30 p. m. Mrs. Bonham has held a Ladies' Bible Class. The Rev. Canon Nelles and the Rev. Messrs. Martin, Chance and Starr have assisted in the services, which have excited much interest and have been well attended.

British News.

ENGLAND.

LONDON.—The result of the London Hospital Sunday Collections, of last year, was a total of £25,668 8s. 6d. of which the Church of England contributed £19,170 0s. 11d., being in the proportion of more than four to one, as compared with all the Protestant Dissenters put together.

LONDON.—The Bishop of London's Church Building Fund realized, during the year, a total of £23,055 12s. 10d. As regards new churches, St. Stephen's, at Hounslow; Christ's Church, Stepney; St. Andrew's, Newington; St. Luke's Kilburn, and St. Agnes', Walworth, have all been erected partly by money from this fund, and will afford church accommodation to large numbers of the population.

CANON LIDDON.—Canon Liddon in a letter to the Hon. C. A. Wood, the President of the Church Union, advises an agitation for the repeal of the *Public Worship Regulation Act*, which he characterizes as a party measure, and one "which threatens very serious disaster in the future." On the Court of Final Appeal he advocates an effort for the procuring of "a court which would be in accordance with the original principle of the English Reformation, as stated in the 24th of Henry VIII. In other words, the Court of Final Appeal should be the collective English Episcopate, or so many of its members as might be freely elected by the rest to serve as the accredited representatives." He argues that ecclesiastical justice, like all justice, should be cheap and of easy attainment, rather than as formerly, ruinous and endless. As far as the protection of our ecclesiastical trials are concerned we do not seem to have much reason to complain, when we compare ourselves with our neighbours. We see an account of an ecclesiastical trial begun in Germany in 1815, about which hopes are expressed that it will be brought to a termination, (it does not say satisfactorily) during the present year.

RINDERPEST.—This dreadful cattle plague is again threatening to spread on the continent of Europe. It seems to be like cholera in its periodical visits; nor is it a new visitant, we find it stated in the *Gentleman's Magazine*, for 1745, that "a great mortality rages among the black cattle of *Argylshire, Scotland*, of which above 6,000 have already died." Sanitary measures which are being taken, greatly mitigate the effects of the calamity.

BOYNE HILL.—The will of the late Rev. W. Gresly has been proved at £20,000. He gives the next presentation to the living, All Saints, Boyne Hill, to the Rev. Arthur Hislop Drummond, and \$2000 in trust, for the building of a new additional Church in the parish. The rest of the property he leaves to his relatives.

FOREIGN MISSIONS.—The late Miss Mackenzie, sister to the late Bishop Mackenzie, has been for several years in the habit of raising about £2,000 per annum for foreign missions. Now that she has gone, steps are being taken by the friends of the cause that the result of her labours may not be lost.

BURIALS.—The burial question which has given so much trouble of late, is about to be satisfactorily set at rest by the purchase of land for new cemeteries.

CORPORAL PUNISHMENT IN SCHOOLS.—The school management committee have determined by resolution: "That no corporal punishment shall be inflicted during School hours, but at a time set apart for the purpose; that teachers are to exercise the greatest caution never to strike a child on

any part of the head with the hand or any instrument whatever. The father of a child six years of age, who lost an eye by an accident at School, and which has so affected the other as to render him almost blind, has received from the School Board \$50 for the payment of doctor's bills and other expenses, and the Board has generously set apart £200 for the child's benefit, not to revert to the Board on the death of the child.

INCREASE OF CHURCHES.—An English paper says: "In the first third of the present century, the Evangelical revival was at its very best, and the need at its sorest, yet the number of Churches, even with the aid of large public grants, did not exceed fifteen a year; whereas between 1830 and 1860 the number consecrated, without Parliamentary aid, was seventy-eight a year; and between 1861 and 1875, when "Ritualism" had appeared on the scene, it rose to 108 Churches a year."

THE CHURCH REVENUE.—In a correspondence lately carried on, an Anti-Church Establishment writer hazarded the statement that the annual value of the revenue of the Established Church is *ten millions of pounds*, the *National Church* gives the following estimate, which it says is founded on minute and careful calculation. 1. The whole revenue is a little over four millions. 2. Of this sum, tithes and rents voluntarily given to the Church of England *before* the Reformation, bring in £1,949,204 14; tithes, rent and interest on money given to the Church of England *since* the Reformation bring in £2,251,051, making a total of endowments of £4,200,225 14. Of this sum is paid in taxes to the State £714,043, leaving as net total endowment, to be divided among 20,000 Bishops, Priests and Deacons of the Church, £3,486,212. Of this sum the 28 Bishops and 70 Archdeacons receive \$138,566; the 30 Deans, 127 Canons, 120 minor Canons, and 600 singers, receive £201,605; the 13,041 Rectors and Vicars, and the 5706 Curates, receive £3,486,212, which gives an average of £182 per annum to each of the working clergy.

1662 AND 1877.—History constantly repeats itself. The Church difficulty of 1662, which led to the passing of the Act of Uniformity, was one of ritual and not of doctrine. That Act drove the Puritans out of the Church and arrayed them in a hostile body without her borders; without it they might have been gradually absorbed in her wide and generous system. A century later a revival begun in the Church of England by the Wesleys was allowed to drift outside. The Church not only lost the zeal of the Wesleyan body, but has it arrayed against her ever since. The Church difficulty of 1877 is one of ritual and not of doctrine, but it shakes the Church to her centre. Are we then the second time, with the experience of 1662 before us, to narrow our borders on a question of ritual? The Vicar of St. Mary's, Reading, speaks thus sensibly on this subject: "I am no ritualist, and I think that they are in confounding essentials with non-essentials, but I am convinced that we cannot afford to lose their love and zeal. They have done more in the last ten years to win the middle classes to the Church than others have done in fifty. The events of the last month have given a strangely seductive sound to the title 'The Society for the Liberation of Religion from State control.' A few more blunders such as sent Mr. Tooth to Horsemonger gaol will give to the Liberation movement an irresistible force. If we persist in exclusion, and disestablishment comes, the historian of the next century will record the irony of the event when he writes that the most liberal churchman that ever sat in the chair of St. Augustine could not tolerate the symbolism of a doctrine the legality of which was affirmed by the court of final appeal, and that a conservative Premier passed an Act of Parliament so arbitrary and revolutionary that it destroyed the establishment he wished to preserve."

LITCHFIELD.—At the midnight service held in Litchfield cathedral, simultaneous with the consecration of his second son as Bishop of Melanesia as successor to the lamented Bishop Patteson, the Bishop of Litchfield made a touching address, which will not soon be forgotten by those who

heard it: "We know that the great Intercessor," said the Bishop, "is always praying for the Church 'give me the heathen for My inheritance, and the utmost parts of the earth for My possession,' and that His prayer is ever receiving its fulfilment. So far, indeed, has our own Church been blessed, that it may be said with perfect truth to be offering up all around the globe a ceaseless and continuous sacrifice of praise in the words of the English prayer book, day telling day, and night passing on the happy service as the world rolls round."

THE VICAR OF HALIFAX.—The Vicar of Halifax indignantly denies the truth of a statement that had an extensive circulation, that he had affirmed in a sermon lately preached by him, that, "the ritualists were doing as much harm to the cause of Christ as Atheists and unbelievers." "I should be ashamed of myself or of any one else who could utter so uncharitable an opinion in God's house. What I did say was this, 'that in the presence of so much sin and unbelief, I feared that unhappy strifes about things not essential to salvation stood in the way of a more united work for Christ, and that contests about vestments and postures were an obstacle in the way of the conversion of Atheists and unbelievers, with whom the question at issue was more grave and serious.'"

ESSEX.—The Rev. W. H. Johnstone, Vicar of Berden, Essex, has had the misfortune to have offended an influential member of the "Evangelization Society" of which he was a member, and has had a rival worship established in his parish by means of this Society, as a punishment for his misconduct. Mr. Johnstone thus concludes a letter on the subject: "Here the effects will probably be disastrous. And I wish to join with others in putting other clergymen—even if they are evangelists, like myself—on their guard against the mischief."

NEWFOUNDLAND.—The *Manchester Courier* states that Bishop Kelly is about to resign the See of Newfoundland and accept the vicarage of Kirkby, that has been offered him by the Earl of Sefton. We sincerely hope the news is not true.

GERMANY.—A letter has been published from the Bishop of Hefele on the duty of every reasonable (Roman) Catholic to accept the dogma of the Papal Infallibility, containing some rare reasoning. For instance, it is argued that the man who denies the Pope's infallibility asserts his own infallibility, as if one who denies the Pope's immortality thereby asserts his own immortality.

The Chamber of Deputies has abolished the Protestant Chapter of Brandenburg, and applied the revenues, 200,000 marks, to school purposes. The Chapters of Naumburg, Zeitz and Meiseburg have been similarly dealt with.

The Emperor in opening the German Parliament, thus referred to the eastern question in his speech from the throne: "The proceedings of the Conference have, however, had this result—that the Christian powers have agreed between them upon the measures of those guarantees which are to be required from the Port, for which previously no generally acknowledged expression, at least, existed." The allusion to the Eastern Policy, protection to German industry, and the condemnation of anarchical doctrines, were cheered during the delivery of the speech.

Correspondence.

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

CHURCH IN TUSCARORA.

DEAR SIR,—I avail myself of your kind permission to acknowledge through the medium of the columns of the *DOMINION CHURCHMAN* the contributions hitherto received on behalf of the new church in the Tuscarora Mission, which are as follows: \$30 from the Church of Messiah, Kincardine; \$10 from Mrs. Goodhue, London; \$1 from Rev. Isaac Brock, Sherbrooke; \$1 from Rev. G. A. Bull, Ryckman's Corners, and \$1

anonymous. We could wish that every clergyman would send us a dollar at least, and we pray God that many of the Laity may be disposed to follow the noble example of Mrs. Goodhue.

I remain, dear Sir,

Yours very truly,

JAMES CHANCE.

The Parsonage, Newport P.O., Brant, March 23, 1877.

CHURCH CONCERTS IN LENT.

DEAR MR. EDITOR,—Surely there must be some very great mistake in an account I have seen of a concert in a church in this diocese during Lent, with recitations, pieces on the piano-forte, all of a secular character. One appropriate song was sung, at least as far as the name goes, "There is na room for twa"; so, also, says our Saviour "Ye cannot serve God and mammon." In the same building, consecrated to God's service, there is no room for the spiritual and the secular. "Oh, but it was for a good purpose." Then the end justified the means. Verily, we are advancing towards Rome with rapid strides.

A COUNTRY PARSON.

ALGOMA.

DEAR SIR,—Please allow me to call the attention of the clergy to the following resolution adopted by the Synod of this Diocese at its last session in June.

T. B. NIAGARA.

Hamilton, March 19th, 1877.

Moved by the Rev. Rural Dean Holland, seconded by the Rev. Canon Read, D. D., and resolved:

That, whereas on the erection of the Diocese of Algoma, the clergy and laity of this portion of the then existing Diocese of Toronto united with the rest of the Canadian Church in pledging themselves to a certain annual payment towards the stipend of the Bishop of Algoma; and further, as a part of the then Diocese of Toronto may reasonably be expected to contribute towards the support of missions in the Diocese of Algoma. And, whereas the Diocese of Toronto has since July last, withheld three-sevenths of its contributions towards both of those objects. Be it resolved: That in addition to the collections made under the existing By-law at Missionary meetings services for "mission work beyond the bounds of the Diocese," a collection shall be made for the same object in all churches of the Diocese on Good Friday in each year; that the proceeds of the said collections (unless when appropriated to other missionary objects by the contributors) after there has been paid over to the Lord Bishop of Algoma the sum of \$172 towards the Episcopal salary, shall be placed at his disposal for mission work in his Diocese. That of the amount collected for the Diocese of Algoma in October last, and now in the hands of the Secretary-Treasurer, the sum of \$345 be transmitted to the Bishop of Algoma on account of that portion of his Episcopal salary which this Diocese is entitled to bear.

MR. TOOTH'S CASE.

DEAR MR. EDITOR,—Surely if Mr. Hebden read your note appended to A. T.'s communication in your issue, March 15th, he would have seen that so far from the extract of the *Times*, which he sends you, putting the Tooth case in a nutshell, it is an entire misrepresentation of the case. Mr. Tooth is not suffering for any detail of ritual, but for a principle, and it is for that reason that he has the support of many, who have but little sympathy with his ritual, and the principle is this—that no layman as such has power to suspend a priest from his spiritual office. If the Church be but a department of the State, and Mr. Tooth but an officer appointed by the State to do certain duties, then there is nothing for him to do but obey Lord Penzance's sentence. But if the Church is a Divine institution, and if at his ordination Mr. Tooth received certain spiritual powers, then how can he allow that the powers committed to him by the language of the Bishop's hands can be suspended at the mere word of an ex-divorce Judge. If the Church of England be a spiritual body, and not a mere State depart-

ment, then Mr. Tooth's conduct follows as a matter of course. Allow me a word regarding another matter mentioned in your last issue, and it is to point out the utter state of demoralization we are in regarding Church discipline. A clergyman feels conscientiously bound to refuse a layman the Holy Communion—he does so—and the layman has but to walk to another church in the same town and he is there received as a regular communicant. Is it possible to find a case parallel to this in any other religious body in the land?

Yours, etc.,

A COUNTRY PRIEST.

March 25th, 1877.

INCREASE OF THE EPISCOPATE.

DEAR SIR,—I would like to call particular attention to the timely editorial on a very important subject which appeared in your issue of March 15th, headed "Does the increase of the Episcopate necessarily restrict?"

The increase of the Episcopate ought not to produce any such result, yet one cannot help feeling that if something is not done to remove existing restrictions (or restrictions now coming into existence) a great injury will be done to the clergy and the energies of the Church correspondently crippled. It is far too narrow a view to be adopted that the life labours of the clergy must be confined to so small a territory as that of a Diocese in which they may be found after a division takes place. The privileges of the Ministry are not so great that they will bear to be thus unnecessarily and unjustly diminished. While, as a rule, it is undesirable to encourage a wandering habit, there will be occasions when legitimate personal interests of health and other circumstances will render it almost imperative to move, and when the best interests of the Church will be found in the same direction and such changes should not involve any forfeiture that can be avoided.

This is a subject which might properly have received the attention of the Commissions on Division; but as they have not entertained it, some other means ought to be adopted to remove the evil before it becomes chronic. If their Lordships the Bishops of Toronto and Niagara should think proper to name one or two clergymen from each diocese with instructions to give careful attention to this subject, their recommendation might be brought up and acted upon by the respective Committees on Synods if necessary. As regards participation in the surplus commutation, the *status quo* ought at least to be acknowledge, and the same principle should extend to the W. & O. fund without payment of fines or bonuses. This would not at all affect any regulations made by Toronto or Niagara with reference to clergymen who held no such claim upon either. It would, indeed, be most desirable if a somewhat similar understanding could be arrived at with the other Dioceses of Ontario. I hope the subject you have ventilated will receive the attention it imperatively demands.

I gladly avail myself, Mr. Editor, of this opportunity to express the satisfaction I have felt of late in the great improvement of the *CHURCHMAN*. The faithful and dignified tone in which it presents the teaching of the Church with the large amount of useful reading it contains, ought to commend it to all our church families and remove the necessity which has hitherto existed of going to our neighbours for a church paper.

T. B. R.

Diocese of Niagara, March 20, 1877.

INCREASE OF THE MINISTRY.

MR. EDITOR.—The question of the increase of the Ministry is one which is just now engaging your attention, and the lack of suitable candidates for it, taken in conjunction with the deficit in our Mission, and Widows' and Orphans' funds leads us to enquire seriously as to the cause, as well as to seek some effectual remedy. The subject, of course, is many-sided, and can only be dealt with in its fulness by every one who thinks he can see even one side, presenting it, to the best of his ability, for the consideration of the *Fathers in Israel*. Let me present my side.

It cannot be doubted that the inadequate remuneration of most of our clergy is one reason

why so many young men, of a certain social class, hold back from adopting the ministerial career. It may be said, of course, that if they be thoroughly in earnest in their desire to promote Christ's Kingdom on Earth, they will not allow any such consideration to influence them. But then there is the other side of the question. The Apostles laboured with their hands in order to avoid being a charge upon the church, and we can well imagine in this age zealous missionaries putting up with all sorts of hardships in foreign lands, or even in our own missionary dioceses, for the spread of the gospel. But there is one principle laid down in the New Testament as clearly as any other, and that is, *that the labourer is worthy of his hire*. Can we be surprised, then, if a young man argues with himself that if he can make say \$2,000 a year at law or medicine he ought to demand a similar sum from a Christian congregation who profess to pay him. Granting that \$2,000 is a large estimate, (and in many cases it probably would be,) still it is undeniable that few lawyers or doctors make as little as \$800, and where it is the case they are of that class of men that we would be sorry to see in the ministry.

In short, it seems to me, that Christian congregations are simply taking advantage of the religious zeal of certain gentlemen to secure their services for a remuneration considerably less than they could obtain in any other profession requiring an equal amount of ability. That they are doing this unconsciously in very many cases in the rural districts I am equally sure of, and to illustrate it will mention two cases which came under my immediate notice within the last year. Remarks, substantially the same, were made by two country churchwardens residing near the line of railway, the one on the Grand Trunk, the other on the Northern. I wish I could adequately, yet briefly convey an idea of the thorough respectability of these men. They were in each instance really well-to-do farmers, kind-hearted, liberal men, morally and socially a head and shoulders above any others in their parishes, and quite willing to do what they thought right. And yet they both expressed an honest conviction that the clergy received so fair and reasonable a remuneration that they ought to lay by enough to support their widows and orphans without their being a burden upon the church at large. And on the principle that the greater includes the less, I judge that they expressed the sentiments of most of our rural districts—they do so certainly if actions go for anything.

S., writing in your columns, suggests the revival of the Diaconate as the remedy; and in this I cordially agree with him, as it has been for some years quite a hobby of mine. But just now I would merely indicate this course. Let the ministry be thrown open to those who would consider \$800 per annum a comfortable competence. Guarding with all care the moral and religious qualifications required, let the social and educational ones, (especially the former) be considerably lowered. Those congregations who wish anything better can have it by paying for it, and the demand will regulate the supply, as in most other things.

Let me descend to details, in illustration. There are, in Canada at an rate, gentlemen and gentlemen. There are many excellent and estimable men who would find no difficulty whatever in getting up in the morning and lighting the fires, in sawing and splitting the wood, and taking care of their horse; whose wives would consider it no hardship to do all the household work, with the occasional assistance of a charwoman. These people can live comfortably on a clergyman's income. On the other hand there are many who have never been brought up to these things, and are practically totally unfitted for them. With equal zeal they find themselves confronted at every step with expenses they are barely able to meet, and are utterly unable to lay by a dollar, even if they continue to keep out of debt. Their country parishioners cannot understand and sympathise with them upon these points, and with the kindest feelings towards them, cannot see any self denial in their lives. My remedy then, is to pay men what they are worth, *i.e.*, what they could earn in any other profession; and if we want them, socially and intellectually, from the same class as the better sort of professional men or merchants, we

must offer equal inducements, if only on scriptural grounds. If this cannot be done the next best would be to revive the primitive Diaconate, as S. suggests. Indeed being primitive, and one of the three orders, its practical disuse must in any case be a loss to the Church. Yet upon this subject I must not enter, but apologize rather for occupying so much of your valuable space.

Yours &c.,
COGITATOR.

MISSION FUND OF THE DIOCESE OF TORONTO.

We publish the following by request:—

To the Lord Bishop of Toronto:

MY LORD: Your Lordship having deputed me, in conjunction with Messrs. Henderson and Boswell, to canvass a portion of the City of Toronto, with a view to obtain subscriptions to meet the deficiency in our Mission Fund, I deem it advisable to report progress, and to acquaint your Lordship with the measure of success which has attended our effort.

We commenced work on the 5th inst. and continued till the 8th, when our book showed a subscription list of \$1,700. For the most part we were received very kindly and lovingly by those churchmen on whom we waited: several subscribed sums much larger than we had anticipated, while others regretted their inability to act more in accordance with their desires.

Two circumstances militated against the success of our object, notwithstanding its sacred and important character.

1st. The very deplorable state of trade and the almost entire stagnation of business; we every where found the almost universal complaint that money never was scarcer. Had not this been the case, we believe that our subscription list would have shown a result, at least two fold more than it now exhibits.

2nd. The greatest difficulty however which stood in the way of our perfect success was this. As soon as the determination of the Mission Board to make this collection was promulgated an adroit but not very creditable line of tactics, was adopted by the so-called Church Association, evidently with a view to counteract the object which the Board had in view; a printed circular dated the 3rd inst. was sent to the members of the association, requesting them to pay to the treasurer of that organization the sums which they had promised. Several of the wealthiest and hitherto most liberal churchmen informed us that having engaged themselves to the Church Association for certain annual payments to their Mission and Students' Fund they felt bound to respond to the call which had thus been made upon them, and that therefore they must decline to contribute to the fund for which we were soliciting aid. Discouraging as this was, we were pleased, however, to report to your Lordship that though from these church associationists we received no subscription towards the support of the Church mission work, we found many who evinced a great desire for unity among churchmen, and for the restoration of that kindly feeling which once existed and should ever exist among the members of the Church, worshippers at the same altar, actuated by the same hopes and aspirations, and having the same object in view, the glory of God and the salvation of souls. We explained how our Mission Board was constituted, perfectly irrespective of party—five clerical and as many lay members of the Church Association sitting thereon—that the Board never made a grant to the individual but always to the Mission; that the appointment of the Missionary rested altogether with the Bishop, whose consideration was, not whether he was high or low, but whether he was pious, earnest, zealous. We challenged an inspection of the pay-list of the Board, and confidently asserted that on it could be found the name of no clergyman of extreme views on the high side, although the names of men of the opposite tendency might be seen thereon. As far as I could see, the majority of those with whom I conversed were desirous of seeing union restored, but as usually happens, a few troublous spirits keep the irritation alive, and so this deplorable division still exists. Looking at the very unpromising state of our Mission Fund as it was presented to

us at our last meeting in April, there exists not a question but that at our meeting in May we would have been obliged, however reluctantly, to make a very serious diminution in the already miserable stipends of our missionaries, of whatever hue of opinion, had we not met in our canvass many loving and liberal contributors, and thus this dreadful alternative has been avoided, as upwards of \$5,000 have already been subscribed, and doubtless the balance will be made up when we resume our work, which we propose doing immediately after Easter. It is much to be hoped that the blessed influences of that Holy Festival will have the effect of removing from the hearts of all every feeling which is not in harmony with the mind of Him whose great act of love we are so soon to commemorate.

I have the honour to be
Your Lordship's faithful servant,
STEPHEN LETT.

Collingwood, March 22, 1877.

Family Reading.

OUR NEW VICAR.

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

XI.

THE SIXTH LETTER.

Fresh changes! fresh alarms! fresh excitements! You may remember I told you in a former letter that our Vicar had said he would not celebrate the Baptismal Office anywhere but in its proper place in the service of the day. Well, for a long time we have not had any baptism; but last Sunday we had several. The children were brought in the afternoon, at the Vicar's suggestion, lest the Morning Prayer should, with such additions, be made wearisome for the delicate and aged. As it was a rare thing, never done before, there was an overflowing congregation.

It had been the habit of the old Vicar to use a little movable font which stood near the chancel. This my father had given to get rid of the white bowl which the clerk used in olden time to place on the altar for the celebration of this sacrament.

Thus a move to the west door, where is the only good thing in our church—an old baptistry, with an ancient font in it—was avoided. This baptistry was so much a part of the beautiful tower, which still remains, that it was left standing when the ruinous but fine old church was removed to make room for the present barnlike building. It had never been used before in the memory of man.

To it the Vicar repaired after the second lesson, and there in a most solemn manner celebrated the Sacrament of Baptism. Except in the case of my own children, I have rarely heard the service; and when I did hear it, even then, it was not performed with any significance or ceremony. On this occasion every word and act seemed pregnant with meaning. The outstretched consecrating hand, when the words "Sanctify this water to the mystical washing away of sin" were spoken; the copious pouring of that water on the infant's brow; the firm assured manner in which, as if it were a fact no one could dispute, these words were uttered, "Seeing these children are regenerate and grafted into the body of Christ's Church;" all (though it might be vaguely) pleased me, for they gave point and completeness to the rite.

But the very same things gave great offence to others; and that offence was not lessened by the sermon, in which we were told plainly that every infant brought to that font, and there dedicated to God, was regenerate, receiving then and there the sanctification of the Spirit.

There were some strangers in the church, people who are on a visit in the parish, and who seem far more up to these questions than we poor simple folk are, and they at once proclaimed it all to be rank error—Baptismal Regeneration! nothing short of that. I suggested that the words of the service sounded rather like what they objected to, and that any blame incurred in their utterance ought to lie at the door of our Church, rather than at that of our Vicar. Their reply to this was very nearly as much as saying that the Church was wrong; that either the words had a meaning other than that which lay on the surface;

or else
being
at the

I a
no rig
religio
ing, a
collect
that t
would
of int
non-n
and t
limb

I w
seem
and r
ing tl
and,
threw
stran
all w
escap
the s
to ac
must
He
ject.
very
therc
whic
are r
tion,
Bapt

If
not
stan
artic
the

Upo
clue
is al

F
Chu
mea
plai
very
inte
wor
trut
and
liev
Enj
"y
tha
wit
his
inte
the
wh
"M
tor
too
]

wh
the
are

ge
cor

tor
be
on
la
hi
m
fee
of
st
ch
th
th
w
it
cc
fa
th
en

or else that they should be got rid of altogether, as being remnants of Property not quite cleared away at the Reformation.

I am a bad controversialist, and indeed have no right to argue with any one on the subject of religion; but still I could not resist saying (gathering, as I did, my materials from random recollections of the old Tractarian controversy) that they seemed to hold two opinions, which I would have expected them to repudiate: one, that of interpreting the words of the Prayer-book in a non-natural sense (is not that the right phrase?); and the other, considering the Reformation as a limb badly set, which must be broken again.

I was greatly amused to the effect of my hit; it seemed to enter into the joints of their harness, and not a little gall. They flounced away, saying that those were abominable Puseyite notions, and, murmuring something about Tract No. 90, threw up the argument. But it did seem to me strange to observe how extremes meet; and how all who wish to establish their own views, and escape the plain meaning of the Church, adopt the same course—give their private interpretation to her words; or, if they cannot persuade others to accept this as honest, say that those words must be changed.

However, I want more information on the subject. For though I make great battle against the very weak arguments of those around me, still there are some strong points in my own mind which they have never raised, and on which you are not unlikely, in your general view of the question, to throw some light when writing about Baptismal Regeneration.

XII

REPLY.

If the doctrine of Baptismal Regeneration be not rightly understood—so far as we can understand a mystery—and rightly received as an article of our Christian faith, we cannot enter into the true meaning of any of our Church's services. Upon it they all hang. Take it rightly; it is a clue through every labyrinth. Take it wrongly; it is all one tangle from beginning to end.

First let us ascertain, is it the doctrine of our Church? Then let us discover what that doctrine means. No one who takes her services in their plain English meaning—who does not, as you very properly say, have recourse to a non-natural interpretation—can question the fact. Those words (said with such quiet confidence in their truth, by our Vicar) leave no doubt on any honest and intelligent mind, as to what the Church believes. "Seeing this child is regenerate," is plain English. The prayer which follows—in which we "yield hearty thanks to our most merciful Father, that it hath pleased Him to regenerate that infant with His Holy Spirit, to receive him for his own his own child by adoption, and to incorporate him into His holy Church," is as plain English. And the first words we learn at our mother's knee in which we say that we were made, at our Baptism, "Members of Christ, children of God, and inheritors of the kingdom of heaven," are plain English too.

If these words have other meanings than those which reach the ear, when we tell a man a lie at the font, we tell God a lie on our knees, and we are trained from our cradle in lies.

No one, however, can wonder that they are generally supposed not to mean what they seem to convey.

The clergyman who utters them speaks in a tone so distrustful, that no one can imagine he believes them to be true. If there were a doubt on this subject, drawn from the strength of the language used, it is soon cleared away when in his teachings elsewhere, a charitable hope of what may be, or a possibility dependent on the religious feelings of parents or sponsors, is put in the place of that certainty which our church utters in her strong faith, as to the positive condition of her children. We have sown the wind, we must reap the whirlwind. We have in times past taught this method of non-natural interpretation; no wonder that on both sides of the question we meet it now. Baptisms rarely celebrated before the congregation—the popular teaching of the day, falsely called Evangelical, in direct opposition to the plain English of our Book of Common Prayer:—would it not be a miracle if men held any

other opinions than those, which make them now say what they do not believe; and—longing to free themselves from the charge of such inconsistency,—sigh for another Reformation?

Whenever I find these views hindering me in my work, I deal very gently with them. I bethink me—Who taught them? Who are to blame? While, this adherence to what men have received through the traditions of their fathers, is it not deserving of respect?

I therefore at once endeavour to correct the evil at its root, by showing what our church means in her use of the word Regeneration. Almost all the controversy lies in this. Those who reject the term, or refine away its meaning, do so because they imagine it to describe that change of life which may be the result of, but which is not regeneration. Some very loose thinkers suppose it to be another name for conversion. Others, who get nearer its true meaning, think that from any such gift of the Spirit one cannot fall away; therefore, as too many who are baptized fall into sin, they deny the gift of the Holy Ghost as an invariable accompaniment of Infant Baptism. Others think that the admission of so great a blessing, as a necessary part of the sacrament, gives too much power into the hands of the clergy, and thus contributes to the revival of priestcraft. Thus, from various causes, and different points of view, all converge into one desire,—either to explain away the word, or sweep away the doctrine.

Our Church means by Regeneration, that first gift of the Divine life, in its embryo, which corresponds with generation in the natural man. A gift which may be resisted, grieved, quenched; but which being cherished, nourished, increased, leads on to the fulness of perfection. The life which follows generation may never result in birth; the life which is revealed in birth, may never be matured into manhood. Still it is not less life, all the while. Starve it, expose it, crush it, it may die; but it once existed.

And so it is with that life which the Holy Spirit engenders. Born in sin, and the children of wrath, we could not stir, but one impulse, upward, if we were not born again, made members of Christ, children of God, and inheritors of the kingdom of heaven. Baptism does not save, it places us in a state of salvation; a state out of which we are lost, in which we are saved. It is God's ordinance for imparting the new life, just as the Lord's Supper in His ordinance for renewing it. It is a mystery in each case—how the Third Person of the Blessed Trinity gives life in the one, while the Second Person renews it in the other. But God having appointed the ordinances, we accept them as his; and faith enables us, though not to understand, to profit by and enjoy them.

If as our Catechism teaches us to do, we "pray unto God to give us His grace," we shall continue in the same unto our lives' end. But if the washing of regeneration be not followed by the renewing of the Holy Ghost, the first blessing received will only increase the responsibility of those by whom the second is rejected.

That our Saviour connects the new birth with Baptism, no careful reader of Scripture can doubt. When His first words to Nicodemus, "Except a man be born again he cannot see the kingdom of God," raised a rationalistic objection, His next words only made the mystery greater, by the addition of another portion of the whole truth, not yet revealed to man:—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He cannot "see" unless he be born again, or, as is the literal meaning, born from above; he cannot "enter into" the inheritance, without the affixing of the visible sign and seal of the inward spiritual grace.

Cornelius and the Eunuch saw the kingdom by a gift of grace which preceded Baptism, as it is always supposed to do in the case of adults. They "entered into the kingdom," when Peter and Philip, each using the appointed ordinance—water,—baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. If it be said, that they were as safe, and as much God's children before as after Baptism—that, repentance and faith having become theirs, the seal of God's promises was comparatively unimportant—my reply is, that God did not seem to think that the possession of the first blessing (conversion in their cases) made them independent

of the next blessing, namely, Holy Baptism. An angel from heaven was sent to guide Cornelius to the Church on earth; and a vision to St. Peter prepared him for the reception of a Gentile convert into its bosom by Baptism. So also in the case of the Eunuch. An angel sends a deacon of the Church into the wilderness to teach, and to baptize; and, that done, the Spirit of the Lord bears away His minister to other work.

Some might imagine that when the angels were used at all, the higher order of beings might have dispensed with the agency of the lower; and they who wait round the throne might have done the needful work, without the aid of those who wait at the altar. But it was otherwise ordered. God honours His Church by not permitting even angels to supersede her; and teaches men to look to her for their best spiritual blessings, rather than to visions and revelations, of which no promise has been made.

Do not mistake me, however, as though I would convey that God cannot act but by His Church. To Him are no limits. To us only is the limitation made. In His Church only have we any right to look for spiritual blessings. Out of His Church He may, and does, scatter them broad-cast on the earth. Of those who are not members of His visible Body, we say nothing; they are in His hands Who can sanctify them as He will. It is of ourselves only I would speak; nor deem it too much to affirm, that having been introduced into the family of God, we cannot expect to enjoy the blessings of His home, except in dutiful obedience to those laws by which it is governed.

Looking, then, on the Sacrament of Baptism in this way, you cannot wonder that your Vicar should endeavour to celebrate it carefully; that he should use the old font, placed, as our fathers ever significantly placed it, at the door of the church—Baptism being the door of the spiritual building; that in reading the consecrating prayer, his hand should keep measure with his mouth, and, stretched out over the font, should convey, as in a figure, the benediction he prays for; and that his firm, trustful voice should say, without a shadow of doubt, what his heart so earnestly believes—that the child he has baptized is regenerate.

Had he not asked his flock a little while before, not to doubt? "Doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive this present infant, that He will embrace him with the arms of His mercy, that He will give unto him the blessings of eternal life, and make him partaker of His everlasting kingdom."

After these words to the taught, surely the teacher should not doubt. If he cannot say with a holy confidence, as one who believes it,—“this child is regenerate”—far better that he should never say it at all.

I fear there was more truth than many of us would be willing to admit, in the saying—possibly not of a friend, but still of one who could see clearly and draw an honest conclusion,—“that our clergy were, on this subject, divided into two sections—those who teach error, but are honest; and those who teach truth, but whose honesty might be questioned.” Of course, the words truth and error, here used, are used in the sense attached to them by him who made the observation. It was remarkable that amid the multitude of combatants these words called forth, they rose in greatest numbers in their own defence, whose honesty was questioned. The others bore with wonderful composure the charge of error from such a quarter, feeling that it was more than atoned for by the admission of the honesty with which it was associated. Perhaps they thought, that while diverse views of Christian doctrine might be naturally looked for among men; in one meaning for the term "honesty" all must agree. And so they bore quietly a censure which might be expected, made graceful, as it was, by the admission that the truth their teaching wanted, their lives proclaimed.

Believe me, every day we live, the plain common-sense of the world will require more and more, that we should accept and use words in their natural and obvious meaning, if we expect men to credit us with honesty. For even those who differ from us will respect us more if we be honest to what we profess, than if we dishonestly practise and proclaim what we do not believe.

I rejoice, therefore, to find that your Vicar is, at the very commencement of his work among you, so clear and outspoken with his people on this most important subject. The sooner they learn that Baptismal Regeneration is the sound old doctrine of the Church of England, the better. And the sooner they know that their pastor is an honest man, who means what he says, and is not afraid to say what he means, the better also. They will respect him the more. They will know that he is to be believed out of Church, when within her walls he does not dissemble. And I have no doubt that in due course of time they will see in this, as in all she teaches, that the best claim which the Church of England has upon the affections and confidence of her people is, her perfect harmony in doctrine and discipline with the teaching of the Word of God.

Children's Department.

THINGS TO BE REMEMBERED.

Little knees should lowly bend,
At the time of prayer;
Little thoughts to heaven ascend,
To our Father there.

Little hands should usefully
In employment move;
Little feet should cheerfully
Run on works of love.

Little tongues should speak the truth,
As by Scriptures taught;
Little lips should ne'er be loath
To confess a fault.

Little ears should listen to
All the Bible says;
Little bosoms throb to do
What the Lord will please.

Little spirits should be glad
Jesus died to save;
O how cold, and dark, and sad,
Else would be the grave!

Little children sinners are;
But the Saviour says,
All that seek him now by prayer
Shall obtain his grace.

Little infants dying go
To the world above;
And our souls shall join them, too,
If we Jesus love.

WHERE IS YOUR TREASURE?

Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture-book.

For an hour all was still; then Mary heard her uncle say, "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.

"Oh, no, Mary; my treasures are all on the earth,—some in banks and some in other places," answered Uncle George with a sigh.

"But have you not got any in heaven too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully; "but run away to mother now, for I am going out."

Uncle George went out and was gone a good while; but all the time he was thinking that after all perhaps he was n't so well off, if he had no treasure laid up in heaven, to be ready for him when he left the world and his money behind him. He was so impressed with the thought that he wisely determined to commence at once to lay up treasures in heaven.

Little Mary never knew, until years after, when she also, with a clearer understanding of what it meant, began to lay up for herself treasure in heaven, that it was her childish question that

started Uncle George on a generous, active Christian life.

Little reader, where is your treasure, and what is it? The Bible tells us that where our treasure is, there will our hearts also be (Matthew vi. 21). If we have only earthly possessions, our thoughts will always be occupied about the things of this world; and so when we come to die and go into the eternal world, we shall be poor and destitute and miserable forever. The Lord Jesus Christ is offered to us as God's unspeakable gift, and in Him dwells all the fulness of the Godhead bodily. By accepting Him for our portion we shall be rich both for time and for eternity. Ask the Holy Spirit to incline your heart to seek after those heavenly riches, and that heavenly inheritance which are laid up for all those who believe on the Lord Jesus Christ.

ROSA'S BIRTHDAY.

One afternoon, Rosamond Hamilton and I, her Aunt Fanny, were alone in the parlor. Rosa had brought her little chair close to the rocking-chair I was sitting in, and was telling me about a little playmate of hers. All at once, she exclaimed:—"Oh, Aunt Fanny! to-morrow is my birthday; to-morrow I shall be six years old! Are you not so glad, Aunt Fanny?"

"Yes; I am glad to see you so happy in view of it. But, Rosa, if I were you, I would make to-morrow a very happy birthday, the happiest birthday you have had. You can, if you wish to."

"How, aunty? I do wish to."

"Well, my dear girl, as we grow older we want to grow better; and if I were you, I would resolve, when I was six years old, to control my temper. A little girl so old as that can surely govern herself. That naughty temper, when it rises, makes you very unhappy and very disagreeable to your friends; and now that you are beginning a new year of your life, would it not be well to try and subdue it? If, on your sixth birthday, you should begin to be sweet-tempered, gentle, and thoughtful, would it not be a very happy birthday?"

"Yes, aunty; but people do such provoking things, and make me angry."

"No, Rosa, they do not make you angry. They perhaps tempt you to be; but temptation can be resisted. All good persons are tempted to do wrong, and it is because they do not yield to temptation, but look to Jesus for help, that they are good. It is very hard to be good when you are tempted; but you know God can give you strength, and help you to be good."—*Children's Friend.*

SONG OF THE MONKEY.

My master grinds an organ,
And leads me by a chain;
And when I pick the money up,
You laugh and shout again:
Ha, ha, ha!
But though I dance and caper, still
I feel at heart forlorn;
I wish I were in monkey-land,
The place where I was born.
There cocoa-nuts are growing
Beneath the palm-tree's crown;
I used to climb and pick them off,
And hear them—crash! come down:
Ha, ha, ha!
There all day long the purple figs
Are dropping, I declare;
How pleasant 'tis in monkey-land,
I would that I were there.
On some tall tree's top branches,
The fleecy clouds would sail
Just over me; I wish that I
Were swinging by my tail:
Ha, ha, ha!
To swing about so merrily,
How happy I should be!
But oh! a travelling monkey's life
Is very hard on me.

RAGGED SCHOOL SONG.

Take not the pretty face or form
As proof of grace within;
A ship that's weathered many a storm
Appears a homely thing.

GOOD FOR EVIL.

William Ladd had a farm in one of the States of America, and his neighbor, Pulsifer, kept a breed of gaunt, long-legged sheep, as active as spaniels, which would spring over almost any sort of fence. These sheep were very fond of a fine field of grain belonging to Mr. Ladd, and were in it continually. Complaints were of no use, for Pulsifer evidently cared nothing for his neighbor's losses. One morning Ladd said to his men, "Set the dog on those sheep, and if that won't keep them out, shoot them." After he had said that, he thought to himself, "This will not do, I had better try the peace principle." So he sent to his men and countermanded the order, and rode over to see his neighbor about those troublesome sheep. "Good morning," said he, but he received no answer; so he tried again, and got nothing but a sort of a grunt. "Neighbor," said he, "I have come to see you about those sheep." "Yes," Pulsifer replied, "I know. You are a pretty neighbor to tell your men to kill my sheep! You are a rich man, too, and going to shoot a poor man's sheep!" Then followed some very strong language; but Ladd replied, "I was wrong, neighbor, and I am sorry for it: think no more about it. But, neighbor, we may as well agree. It seems I have got to keep your sheep, and it won't do to let them eat all that grain, so I came over to say that I will take them into my homestead pasture, and if any one is missing you, shall have the pick of mine." Pulsifer looked confounded, and he stammered out, "Now, Squire, are you in earnest?" When he found that Ladd really meant to stand to the offer, Pulsifer stood still a moment, and then said, "The sheep shan't trouble you any more. When you talk about shooting, I can shoot as well as you: but when you speak in that kind and neighborly way, I can be kind too." The sheep never trespassed into Ladd's lot any more. That is the way to kill a bad spirit; this is overcoming evil with good.

LOVING JESUS.

Little Bessie was in bed. Norrie came in, and found her lying wide awake. "Ah! alone in the dark," said Norrie, "and not afraid at all, are you, Bessie darling?" "No, indeed," said little Bessie, "for I am not all alone. God is here. I look out of the window and see the stars, and God seems to be looking down on me with all his eyes." "To be sure," said Norrie, "but God up in the sky is a great way off." "No," said Bessie, "God is here, too; and sometimes He seems to be clasping me in his arms, and then I feel so happy." That little child might go to sleep, saying, "Jehovah-Jireh, the Lord will provide for my protection."

I am speaking ill of God,
When I wear a sullen face;
For this little body He
Perfect made in every grace.

I am speaking ill of God,
When I lie, or when I steal;
For these little members mine,
He hath made to do his will,

There were two boys in a school I used to go to when I was young, which was about forty years ago. One was remarkable for doing with promptness and perseverance whatever he undertook. The other had a habit of putting off everything he could. "I'll do it to-morrow," was his motto. "I'll do it now," was the motto of the other boy. The boy who loved to put things off had, by far, the best natural talent; but he was outstripped in the race of life by his neighbor, whose motto was "I'll do it now." Let that be your motto. Never put off till to-morrow what you can do to-day.

"That chastity of honor which feels a stain like a wound."—*Burke.*

"Dear beauteous death, the jewel of the just!"—*Vaughan.*

—We would call the attention of our readers to the announcement contained in our advertising columns, of the removal of Messrs. Blachford.

M:

St. J
and Ch
3.30
Rector.
Greene.St. P.
vices, 1
InculcTRIN
streets,
Rev. AlSt. G
Sunday
song de
Rector.Holy
Sunday
Daily s
Darling
RectorSt. J
streets,
Rev. AlSt. S
Deniso
and 71St. I
streets
Rev. S.Chu
West,
Rev. S.St. J
a. m. a
cumbeSt.
Vincor
& 7 p. 1Chu
service
M.A., IALL
streets
Rev. ASt. I
Sunda
McLesSt.
Sunda
Rev. HSt.
vices,
M.A., ISt. I
servic
M.A., IGra
Lane.
Rev. CSt.
rick
7 p.m.Chu
West,
a.m. aTan
11 a.m.
M.A.,
ProfeDr.
Inval
specif
ening
Dr. W
and a
phate
requi
and t
This
will c
come
respe
and i
famil
first
Lung
CheuA
hour
and I
dents
whic
He n
stan
night
breal
dress
delplD
R

A

Is no
ion C
and
lish
othe
prov.
espe
and
Th
MINI
OF

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasscott, 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. S. Jones, M. A., Incumbent.

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

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

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

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

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

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

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

Specials.

DR. WILBOR'S COD LIVER OIL AND LIME.—Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs.—Cod Liver Oil. As prepared by Dr. Wilbor, it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the oil, and to recreate where disease has destroyed. This article also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It is for sale by all respectable druggists throughout the country and is an article that should be kept in every family, for convenience of instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

WHAT NEXT?

A CONSUMPTIVE CURED.—When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP, which cured his only child of consumption. He now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1032 Race Street, Philadelphia, naming this paper.

DOMINION CHURCHMAN. READING ROOM, 11 York Chambers, A FREE READING ROOM Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal. Their letters can be addressed, care of DOMINION CHURCHMAN. Office hours from 9 a. m., to 6 p. m. FRANK WOOTTEN, Proprietor and Publisher.

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

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

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

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

SAULT STE. MARIE, ONT., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily. The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation. I remain, yours sincerely, FRED'K. D. ALGOMA.

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.

Will our readers kindly ask all their friends to subscribe for the DOMINION CHURCHMAN? IT IS THE ONLY PAPER PUBLISHED IN THE SOLE INTEREST OF THE CHURCH, FOR THE WHOLE OF CANADA. Subscription, \$2 per year, payable strictly in advance; \$8 per year when not paid in advance. Address Editorial Matter, Remittances, and all Business Correspondence to FRANK WOOTTEN, Publisher and Proprietor, Over the Synod Rooms, Toronto St., Toronto.

CHURCH OF ENGLAND Mission Fund. Subscriptions previously acknowledged \$4,000. Additional subscriptions—William Ince and John W. Young, \$200; W. G. Schreiber, \$20; William Chapman, \$20; E. M. C., \$20; Major Foster, \$50; Sir John A. Macdonald, \$20; Hon. Alexander Campbell, \$200; George A. Mackenzie, \$50; T. Henry Ince, \$40; W. G. P. Cassels, \$20; C. H. Greene, \$20; Robert Gilmour, \$20; J. N. Blake, \$20. Any persons to whom application is not made in the course of the canvass are requested to send in their subscriptions to WM. P. ATKINSON, Esq., Synod Office, who will acknowledge them in due course. Toronto, March 12, 1877.

A HOME AND FARM OF YOUR OWN on the line of a GREAT RAILROAD, with good market both East and West. Now is the Time to Secure it. Mild Climate, Fertile Soil, Best Country for Stock Raising in the United States. Books, Maps, Full Information, also "THE PIONEER," sent free to all parts of the world. Address O. F. DAVIS, Land Com. U. P. R. R., OMAHA, NEB.

"STONE HOUSE." CLIFTON, ONT. MRS. R. C. POWELL, Proprietor. Parties desiring comfortable accommodation at moderate charges, will find upon visiting Niagara Falls and its surroundings, a most reasonable abiding place at this establishment. TERMS \$1 per day.

BUCKEYE BELL FOUND... Est. in 1837. Superior Bell, Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court-houses, Fire Alarms, Tower Clocks, etc. Fully Warranted. Illustrated Catalogue sent Free. VANDERBILT & TAYLOR, 102 E. 2d St., Cincinnati.

THE CANADA PAPER CO. (LATE ANGUS LOGAN & CO.)

Paper Makers, AND WHOLESALE STATIONERS, MONTREAL.

Toronto Office, 54 Colborne St. SAMPLES AND PRICES ON APPLICATION

VICTORIA COMPOUND SYRUP OF HYPOPHOSPHITES

The only Syrup prepared from Dr. Churchill's Formula, and certified to be chemically pure. For the prevention and cure of PULMONARY CONSUMPTION. Also for the cure of Dyspepsia, Bronchitis, Asthma, Loss of Appetite, General Debility, and all Derangements of the Nervous System. CERTIFICATE AS TO PURITY AND EFFICACY. Laboratory University College, Toronto, Dec. 4, 1872.

To the Victoria Chemical Co.: Gentlemen,—I have examined the articles employed in the Victoria Chemical Works, in the preparation of the Victoria Syrup of Hypophosphites. The several Hypophosphites used are chemically pure, and the Syrup is also quite free from any impurity. Your Syrup of Hypophosphites will undoubtedly prove a very valuable Medicine. HENRY H. CROFT, Prof. of Chemistry, U.C. Price, \$1 per Bottle. Sold by all Druggists.

CITY FOUNDRY.

The Boynton Improved Gastight Furnace (From New York) Over 100 set up in Toronto. The most powerful and durable furnace known. The leading architects in Toronto are recommending them in preference to all others. J. R. ARMSTRONG & CO., Sole Agents, 161 Yonge Street.

CHURCH AND HOUSE DECORATORS.

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

THE DOMINION CHURCHMAN.

NOW IS THE TIME FOR THOSE CHURCHMEN

Who have not hitherto subscribed for THE DOMINION CHURCHMAN

TO BEGIN WITH THE ENLARGED SERIES

If they will send on their names and subscriptions immediately, so as to begin with the

NEW YEAR

they will be helping forward a cause which must be dear to the heart of every member of the Church.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

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

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

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

The Scholastic year is divided into four Terms of ten weeks each. Lent Term begins on the 11th of February, and ends on the 21st of April. Trinity Term begins on the 22nd of April, and ends on the 30th of June.

New pupils will be admitted on the Thursday after Easter.

Fees per Term, \$6 to \$18. Additional for boarders \$45. Apply for admission or information to MISS GRIER, Lady Principal, Wykeham Hall, Toronto

WENTWORTH SCHOOL, HAMILTON.

President of the Board—The Lord Bishop of Niagara.

The staff of Masters is full and efficient. The Boarding Department is carefully managed. The Class Rooms, Play Rooms and Play Grounds are commodious.

The Second-half of Winter Term BEGINS ON Monday, Feb. Twenty-sixth.

A few vacancies still in the Boarding House. Full information on application to the Principal. CLARE L. WORRELL, B.A., 145 James Street South.

TUITION.

ORGAN AND PIANO-FORTE.

MR. HALLEN is prepared to receive pupils for Organ (two Manuals and 2 Octave of Pedals) Daily practice can be arranged for. Piano-forte Lessons, either at Pupils Homes or at No. 480 Ontario Street. Terms moderate.

REFERENCES.—The Revs. J. M. Ballard, B.A., Septimus Jones, M.A. and John Langtry, M.A., W. P. Atkinson, Esq., Organist of St. Peter's, and Frank Wootten, Esq., Proprietor Dominion Churchman.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,

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

The School will re-open after the Christmas Holidays,

January 13th. 1877.

Circulars on Application.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Lent Term will commence On Monday, January 8th, 1877. Terms (inclusive) \$225 per annum. Twenty Bursaries for the sons of the Clergy.

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

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

THE REV. J. LANGTRY, M. A., is prepared to receive a limited number of pupils, whom he will instruct in the usual branches of a

Classical and Commercial Education.

Classes will be formed on the 10th Jan., 1877. Terms moderate. Apply by letter, or No. 37 Breadalbane street.

YOUNG MEN PREPARED FOR BUSINESS AT

Day's Commercial College ESTABLISHED 1862.

Advantages—Limited number of Students—Individual Instruction. Thorough training by an experienced Accountant. For circular address JAMES E. DAY, Accountant, 82 King St. East, Toronto.

MISSION SERVICES.

CLERGYMEN

Intending to hold Mission Services can be supplied with

Prayers for Use, and Appeals for Distribution,

In connection with Missions, at the rate of 40 CENTS PER HUNDRED OF EACH.

Specimens (2 prayers, 4 appeals) sent on receipt of five cents in stamps.

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

VICK'S FLOWER AND VEGETABLE SEEDS

Are planted by a million people in America.

See Vick's Catalogue—300 illustrations, only 2c. VICK'S FLORAL GUIDE, quarterly, 25c. a year. VICK'S FLOWER AND VEGETABLE GARDEN, 50 cents, with elegant cloth covers, \$1. All printed in German and English. Address JAMES VICK, Rochester, N. Y.

HOLY MEN OF OLD.

Biographies of the great Hebrew Seers. Together with some account of the

Early Christian Churches By Rev. W. F. P. Noble, author of "Great Men of God." "A Century of Gospel Work," &c., &c. With numerous illustrations by Dore. Demy 8vo 538 pages.

AGENTS WANTED in every county for this splendid work. J. B. MAGURN, Publisher, 36 King St. East, Toronto.

THE NEW YORK SINGER SEWING MACHINES ALWAYS TRIUMPHANT.

AT PHILADELPHIA IN 1876, Two Medals of Merit, Two Diplomas of Honor, besides the PEOPLE'S GREAT VERDICT for 1876, when we sold

262,316 MACHINES, being 153,022 MORE MACHINES than any other Company sold.

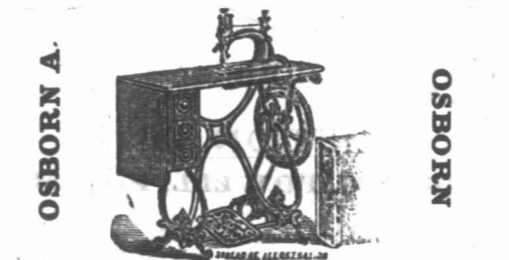
NONE GENUINE WITHOUT BRASS TRADE MARK On Arm of Machine. Warranted to outwear two of any other make.

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

The Singer Manufacturing Company, 22 Toronto Street, Toronto, Ont.

R. C. HICKOK, Manager.

GUELPH Sewing Machine Co.



We can with confidence recommend our Machines and warrant

Entire Satisfaction to our Patrons.

Their universal success may warrant a trial. To be had from our Agents almost everywhere or direct from the Manufactory. Agents wanted where none have been appointed.

Large reductions made to MINISTERS. WILKIE & OSBORNE, Manufacturers, Guelph, Ontario, Canada.

MISS HODGINS

Having made extensive alterations on the premises, purposes

Re-opening a Dressmaking Department

in connection with her business on Monday.

SHOW-ROOM OPENING IN A FEW DAYS.

Miss Hodgins.

1 ROSSIN BLOCK.

CHANDELIERS,

PULPIT LAMPS,

NOAH L. PIPER & SON, 159 YONGE STREET.

A liberal discount off for Churches and the Clergy.

TORONTO STEAM LAUNDRY.

LACE CURTAINS,

AND WINDOW BLINDS,

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

M'SHANE BELL FOUNDRY

manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free.

HENRY McSHANE & CO., Baltimore, Md.

PHOTOGRAPHY.

J. BRUCE & CO., 118 KING ST. WEST, (opposite Rossin House) TORONTO.

Photography in all its branches unequalled by any other house in the Dominion for artistic beauty. Paintings in Oil, Water Color, Crayon, Indian Ink, &c., in the highest style of the art. Liberal discount to Clergymen, & Students.

TO THE CLERGY.

A Member of the University of Oxford, of mature experience in Church and School work, desires the position of LAY READER and Assistant to the Rector of a Parish, with a view to his ultimately being admitted to Holy Orders. Highest references offered. Address G. H., Post Office, Bell's Corners, Ont.

"A REPOSITORY OF FASHION, PLEASURE, AND INSTRUCTION.

Harper's Bazar. ILLUSTRATED.

Notices of the Press. For strictly household matters and dress, Harper's Bazar is altogether the best thing published. To take it is a matter of economy. No lady can afford to be without it, for the information it gives will save her very much more money than the subscription price, besides giving the household an interesting literary visitor.—Chicago Journal.

Harper's Bazar is profusely illustrated, and contains stories, poems, sketches, and essays of a most attractive character. * * * In its literary and artistic features, the Bazar is unquestionably the best journal of its kind in the country.—Saturday Evening Gazette, Boston.

TERMS.

Postage free to all Subscribers in the U. S. HARPER'S BAZAR, one year..... \$4 Four dollars includes prepayment of U. S. postage by the publishers.

Subscriptions to HARPER'S MAGAZINE, WEEKLY and BAZAR, to one address for one year, \$10; LY two of Harper's Periodicals, to one address or, one year, \$7; postage free. For Extra Copy of either the MAGAZINE, WEEKLY or BAZAR will be supplied gratis for Wey Club of Five Subscribers at \$4 each, in one ever-tance; or, Six Copies for \$20, without remi copy; postage free.

Back Numbers can be supplied at any time. The extra Volumes of the BAZAR commence with the year. When no time is mentioned, it will be understood the subscriber wishes to commence with the number next after the receipt of his order.

The Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by express, free of expense, for \$7 each. A complete Set, comprising Twenty Volumes, sent on receipt of cash at the rate of \$5.25 per vol., freight at expense of purchaser.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1 each. Indexes to each volume sent gratis on receipt of stamp.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers. Address HARPER & BROTHERS, New York.

VAL DE PENAS,

ALICANTE, ROUSSILLON,

Light Wines for family use from \$1.50 to \$3.00 per gal.

QUETTON ST. GEORGE & CO.,

Wine Merchants, TORONTO.

THE STEADILY INCREASING demand for

AERATED BREAD

Since its introduction, is a satisfactory evidence of the merits of the article.

Only Manufacturer in Ontario.

J. D. NASMITH,

Cor Jarvis and Adelaide Street, Toronto. Ordinary Domestic Bread also daily.

MENEELY'S BELLS.

The genuine Troy Church Bells known to the public since 1826; which have acquired a reputation unequalled by any, and a sale exceeding that of all others. Catalogues free.

P. O. Address, either Troy or West Troy, N.Y. MENEELY & CO.

BLMYER M'FG CO BELLS

Church, School, Fire-alarm. Fine-toned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

HOMOEOPATHIC MEDICINES.

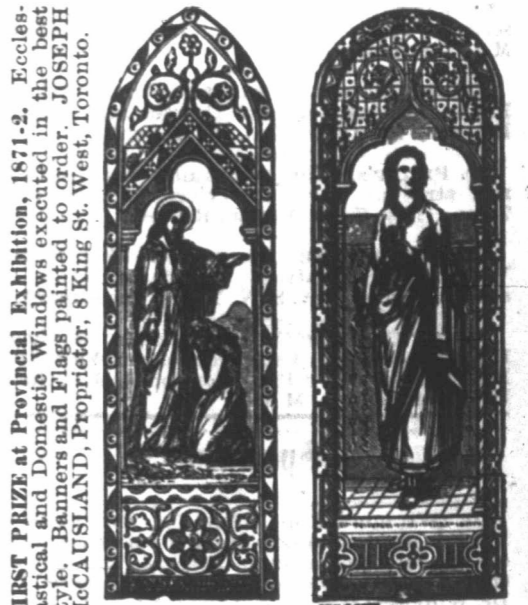
D. L. THOMPSON,

CHEMIST & HOMOEOPATHIC PHARMACIST 394 YONGE STREET, TORONTO.

Keeps in Stock, pure Homoeopathic Medicines in Dilutions and Triturations, Pure Drugs, Pharmaceutical Preparations, etc. Homoeopathic Cases from \$3 to \$10. Cases refilled. Vials refilled. N.B.—Homoeopathic Books kept in stock. Pure Drugs.

CANADA STAINED GLASS WORKS.

ESTABLISHED 1856.



FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO STAINED Glass Works

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

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

In the Antique or Modern Style of work. Also,

MEMORIAL WINDOWS

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

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont.

TROUT & TODD, Printers, Church St., Toronto