

Dominion Churchman.

Vol. 4.]

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[No. 19.

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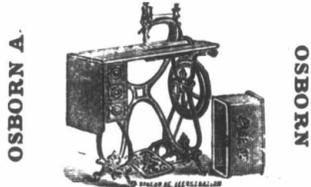
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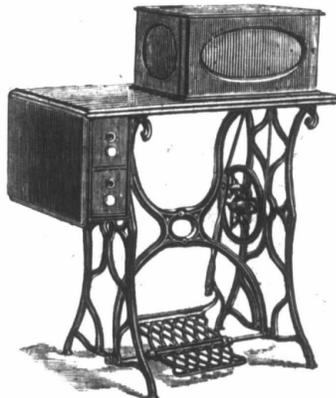
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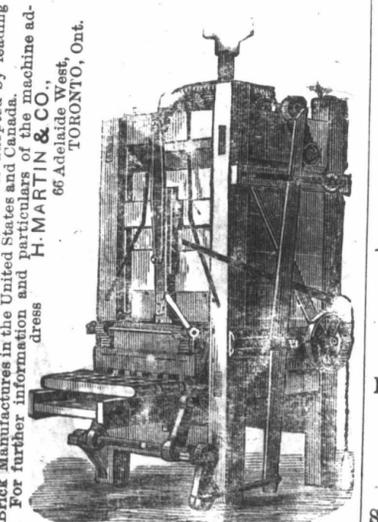
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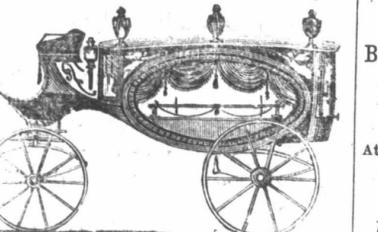
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THURSDAY, MAY 9, 1878.

THE WEEK.

A FACETIOUS writer of the present day remarks that he finds modern science the most attractive pursuit he can follow, because, he says, one gets such large returns of conjecture for so small an amount of fact. Scientific men have just been glorying over the remarkable discovery of the two little tiny moons of the planet Mars as confirmatory of some older conjecture; when, lo! the announcement is made that one of the newly discovered Moons refuses to move according to the general law which modern science has laid down for such bodies. That is to say, it goes round its primary planet about three times as fast as the primary itself. And this circumstance is at once seen to militate against the nebular hypothesis, to which most astronomers of the present day are understood to be committed, and which they would throw aside with great reluctance; although there are several other facts which give considerable improbability upon the theory. Professor Doolittle has urged that the Satellite has had its orbit shortened by collision with meteoric bodies. But the *Tribune* remarks that "no evidence is brought forward to prove that the meteors of the early ages of the Solar System were so strikingly numerous. If they were, would they not have left their mark in the most ancient strata of our own planet? Possibly, however, this new theory may strengthen an older one that latterly has been lost sight of, which explains the cup-like cavities in the surface of the moon by supposing that they were made by great aërolites falling into our satellite, while yet it was of a pasty consistence!" A pretty large amount of conjecture truly from a rather small modicum of fact!

It is certainly time that the state of things that has recently been going on in Montreal should, if possible, be stopped; and, therefore, it is that satisfaction is universally expressed with the measures introduced into the Dominion Parliament having this object in view. Whether it is the carrying of fire arms or the adoption of party processions which have a manifest tendency to promote a breach of the peace, every law-abiding citizen will rather submit to some infringement of his own personal liberty than to permit the continuance of such a state of things as admits of the slaughter of his fellow-men with a considerable degree of impunity. The practice of carrying deadly weapons appears to be increasing to an alarming extent. It was doubtless borrowed from our neighbors, and if persevered in will unquestionably bring our Dominion to the same state of lawlessness as is to be found in many parts of the Union. The practice is generally useless as a means of protection and defence, while it is easily available for purposes of mischief. A man or a small body of men may be well armed,

as were the Earl of Leitrim and those that were with him; but when ignorant of the quarter from which danger is to be feared, several persons may be shot down, especially in a crowd, without the slightest opportunity of using the weapons with which they may have provided themselves. Party processions on both sides are thoroughly adapted to keep up ill feeling, and conduct it to its worst results; and if they were required to be universally abandoned, no one could complain. Even that most unmeaning and most inappropriate of all processions—the funeral one, might, if found necessary, be required to be laid aside.

Enlistments are still going on for the English army, and every preparation is being made for a struggle on no insignificant scale. The war, however, supposed by some wise-aces a few weeks ago to be absolutely "inevitable," has not yet come, and there are not wanting indications tending to support the conviction that it is further off than ever. At St. Petersburg the public desire for a peaceful solution of the question appears to be increasing. Although the concessions lately made by Russia seem to have been exaggerated, still the fact that Russia asks England to specify in detail her objections to the Stefano treaty, shows some desire for conciliation, at the same time that it indicates an intention of withdrawing as little as possible from the terms of the original treaty. France appears to be lending England considerable support in the matter. Count Schouvaloff was expected to arrive in St. Petersburg at the beginning of the week, the object of his visit being understood to be to report on the progress of the negotiations. He is spoken of as successor to Gortschakoff. Austria has declined the offer of further concessions made by Russia, or at least until the Congress shall meet.

The Turks are expected to raise fresh difficulties about the evacuation of the fortresses, based upon their interpretation of the San Stefano treaty. Another palace revolution is also threatened; and great discontent is manifested on all hands.

The question has been started by Sir William Harcourt, in the British House of Commons, as to whether it is in accordance with the principles of the Constitution for the Government to employ Indian troops for use in a European war should one unfortunately arise. The objection was offered on the ground that the consent of Parliament should first be obtained. Sir Stafford Northcote, however, on the part of the Government, defended their act in preparing to make use of the Indian troops for such a purpose, and contended that it was perfectly constitutional, and viewed it merely as the movement of troops from one part of the same empire to another. He expressed some degree of dissatisfaction that information on the subject had been made public, as

the Government had desired to keep the matter a secret. A former Lieutenant-Governor of Bengal declared that some of the regiments included in the expeditionary force were unfit to cope with Europeans.

It is thought that a change of feeling with regard to the action of the British Government on the Eastern question has taken place among the people. Among the events which are supposed to have led to this idea, is mentioned the recent Parliamentary election at Tamworth, which resulted in a very large majority for the so-called Liberal candidate.

An effort is to be made to construct a cathedral at Truro, the seat of the new diocese of Cornwall, England. The suggestion made proposes to raise a hundred thousand pounds sterling in ten years. It is supposed that there are more than ten church persons in the new diocese both able and willing to give a hundred pounds a year for ten years without feeling an overwhelming amount of inconvenience thereby. And when the large sums given in the North of England for church purposes are taken into consideration the proposal is not considered by any means an impracticable one. It is told of a Manchester merchant that he lives quietly and inexpensively, and yet gives five thousand pounds a year to the poor and in various charities. A noble lord is also spoken of who has given fifty thousand pounds for the restoration of Worcester cathedral. And moreover it is found that liberality can be exercised in Cornwall as well as elsewhere. Wonders have been done by persevering exertions among the sects during the last hundred years; and the most confident hopes are entertained that wonders equally great in connection with the Church, will be accomplished during the hundred years next to come. What will be done in Canada in a proportion to its capabilities during the same period?

THIRD SUNDAY AFTER EASTER.

THE "little while" during which the Lord remained with His flock, between His Resurrection and His Ascension, was one of joy not unmingled with apprehensiveness of sorrow at the prospect of His departure from them, in order that He might go to the Father. His presence was the great element of strength, without which they were weak indeed; and what were they to rely upon in the event of His departure from them? In the comforting assurance of the Gospel, though they should weep and lament and the world should rejoice, yet their sorrow should be turned into joy; and their joy was to be of so permanent a character that no man, no event of time should deprive them of it. The Saviour teaches therefore His perpetual Presence with His Church—that Presence which He verily and indeed vouchsafes whenever His faithful ones assemble together, and especially when they break bread in His Name—a Presence as surely manifested as if their eyes rested upon

His visible Person. And all who are admitted into the complete fellowship of Christ's religion are enabled to realize the blessedness of that Presence and of a Communion with Him. It is the heritage of the whole Church, an anticipation and a type of the full fruition of His glory which shall be realized in the world to come.

During the forty days that the Saviour remained on earth after His Resurrection, there were many events which took place, showing that although in His human nature He was not yet glorified, yet a change had passed over the corporeal elements of His outward frame, so that its characteristics were no longer confined to the grosser features under which the disciples had known their Lord, and which had been of a kind with which we are familiar. He was not yet glorified, but His body had evidently become endowed with characters we are accustomed to consider as belonging to the nature of pure spirit. He changed His personal appearance as best suited the purpose of His several visits, for it was not alone that the eyes of those who conversed with Him on the way to Emmaus were holden, but also because "He appeared in another form unto two of them, as they walked." He suddenly vanished out of their sight, when the conversation was finished. He afterwards suddenly appeared among them in such a way that at first they thought the appearance was that of a pure spirit. Again, on another occasion, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus suddenly appeared among them in so incomprehensible a manner that, in their alarm, they supposed it a visit from the disembodied spirits and were affrighted at the appearance. We may reasonably believe that if a change so great as these events would indicate had come over the body of Blessed Lord after His resurrection, an infinitely greater change still was accomplished when on passing into the Heavens, His body became glorified, fitted for entrance into the unveiled presence of the Almighty Father, for participating in all the glories of Heaven, and for becoming the medium of controlling universal nature, of diffusing the blessings of His administration throughout creation, and of communicating the benefits of His Mediatorial Kingdom to all the faithful participants of His grace and mercy.

The perpetual presence of Christ, in His Human as well as in His Divine nature, with His Church, is of vital importance to the validity of the Christian Ministry, and of all the acts of that Ministry, to the assurance we may have that, in all our faithful acts of worship He is with us, and especially that, in the one great act of Christian worship, our prayer is heard and answered, "that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of His death and passion, may be partakers of His Most Blessed Body and Blood."

CHURCH MUSIC.

THE Sacred Harmonic Society of England, gave, last month, the Oratorio "Palestine" by Dr. Crotch. The perform-

ance was received with great satisfaction by the numerous audience. The name of Dr. Crotch is but little known to the rising generation, and it requires, therefore, the presentation of a work of such unquestionable power as "Palestine" to prove that he was more than a Professor of Music in the University of Oxford, and an acknowledged authority on the theory of his art. The work is one of undoubted ability, the style being somewhat like that of Handel. The Orchestra, although occasionally too loud, especially in the more quiet concerted pieces, gave generally much effect to the rich instrumentation with which the work abounds; and the choir afforded ample evidence of the careful training of Sir Michael Costa, who conducted the Oratorio as if it were a labour of love.

The 46th annual Lenten performance of "The Messiah" by the same society derived peculiar impressiveness from the solemnity of the period. The grand choral lament, "Surely He hath borne our griefs," and the triumphal choruses, "For unto us," "Hallelujah," and "Worthy is the Lamb," were among the several great effects of the evening. Sir M. Costa conducted, and Mr. Willing was at the organ. Rossini's "Moses in Egypt" is to be produced by the Society on May 24.

The annual Passion Service was held in St. Paul's Cathedral on Tuesday in Holy week, when portions of Bach's sublime St. Matthew's Passion music were performed, with full orchestra and augmented choir, conducted by Dr. Stainer. Heard, as intended, in a place of worship, and as part of a religious service appropriate to the period, the sublime music produced a special impression on the vast congregation assembled in the Cathedral.

Handel's fine but neglected Oratorio, "Belshazzar," was lately performed in Manchester, under the direction of Mr. Charles Halte. It is an exceedingly long Oratorio, yet there are very many beautiful parts to be enjoyed in it. The chorus of Babylonians in the second part threw a rich glow of colour over the scene of revelry; indeed, so thoroughly did this grand choral piece move the audience that it was enthusiastically redemanded. As a rule, the choruses were magnificently sung, especially "See from his post Euphrates flies," "All Empires upon God depend," and "Ye tutelary Gods," with the following: "Sesach, this night is chiefly thine." In all these the skilful organ accompaniment, written for the work by Professor Macfarren, came out with fine effect, carefully and unobtrusively played as it was by Mr. Walker.

It is now definitely arranged that the Norwich Musical Festival will begin on the 15th October and extend over the three following days. The Conductor will be, as usual, Sir Julius Benedict.

The services in connection with the consecration of the first portion of the Cathedral Church of St. Peter's, Adelaide, South Australia, held in the Octave, commencing Saturday, December 30, 1877, and ending Sunday, January 6, 1878, were highly creditable. The Bishops of Melbourne and Ballarat

were present and assisted in the services. The Organist and Choirmaster deserve the highest praise for the excellent music they provided. Anthems by Barnby, Stainer, Goss, and Berthold Tours were all faultlessly rendered. A large organ, of splendid tone, three manuals and thirty-four stops, built by Bishop & Son, of London, was used on this occasion for the first time, and was much admired.

We are glad to note that the Sacred Harmonic Society of Hamilton, Canada, is undertaking the arduous work of presenting to the public some of the Oratorios of the great masters, and we wish them every success. The Society lately gave "The Creation" in its entirety, to a crowded house of over 1000 persons. The chorus and orchestra numbered about 180 performers, and acquitted themselves well in the difficult music with which the Oratorio abounds.

IN MEMORIAM.

BY the death of George Augustus Selwyn, Bishop of Lichfield, the Church of England loses the chief one amongst her prelates, who could a short time ago be accounted as lending more distinction to the episcopal office than he derived from it, an eminence which he had shared with two other home bishops who predeceased him by a little time, Wilberforce and Thirlwall, but with no other during his career save Robert Gray, of Cape Town, and his own pupil, John Coleridge Patterson, of Melanesia.

Thus writes, with the unimportant alteration of a word or two, one of our English contemporaries, and although the eulogy this paragraph is intended to express for the late Bishop of Lichfield is by no means exaggerated, we should have been disposed to add one or two more to the list of those who have conferred a lustre upon the episcopal office—such, for instance, as Bishop Milman, of Calcutta. The esteem and admiration in which the deceased prelate was held was as nearly as possible universal—the exceptions consisting only of a few persons, who are not only extreme men, but so entirely given up to party considerations as to be absolutely blind to the transcendent merits of one of the most eminent and remarkable men of the present day. Not alone churchmen of a particular school but all classes and all grades, even the denominations and those who advocate no religion at all, are constrained to join in the tribute of praise so freely given to this departed Christian bishop. Even the *Weekly Despatch* is high in its eulogiums of so eminent a man. Under the heading of "A good Bishop," it has the following remarks:—"Whenever he has come forward, it has been on the right side. His remarks during the debates on the Irish Church question are remembered for their fearlessness and pungency, and his Church policy has always been of a kind to win respect even from those who could not altogether agree with him. It is a pity that more of our Church dignitaries are not imported from the colonies, for though we could not always have such a bishop as

Dr. Selwyn, we might still hope for some of his freshness and originality. * * * It would be a change for the better to encourage the hardier plants. We hope the Government will show a due appreciation of the man it has lost by appointing in his place as worthy a successor as possible."

The *Daily News* says: "Few appointments to the highest offices in the Church have ever been more popular than that of Bishop Selwyn to the See of Lichfield in 1867. He was the father of the Church of England in New Zealand, and he left six or seven bishops in charge of the diocese, which had originally been under his own superintendence. His energy in the performance of his duties was characteristic. He travelled over the whole of his diocese, becoming personally known to his clergy and their parishioners, and sharing all the hardships of colonial life. He had in earlier days been in the University eight, and his love of athletic exercises stood him in good stead in his distant diocese. He sometimes told a story which forcibly illustrated the means by which he had got so firm a hold on the New Zealand people. He and one of his clergy were one day passing a couple of newly arrived settlers, who were vainly endeavoring to build their hut. The Bishop and the clergyman bid the men stand aside, took off their coats, and in a short time completed the wooden house with their own hands. The Bishop has frequently shown that he possessed his old originality and much of his vigor, as when he told the House of Lords in the Irish Church debate that he had been disestablished and disendowed fourteen years before. The most fruitful period of his life was that spent in his distant diocese, and it is by that he will be remembered by posterity."

The *Daily Telegraph* says: "Dr. Selwyn was not only for six-and-twenty years Bishop of New Zealand, but he was regarded by every colonist with the affection due to a friend rather than with that cold awe which usually hedges round a prelate. In fact the kind of life he led in New Zealand endeared him to the colonial heart. He belonged to a distinguished family, who even in their college days were 'muscular Christians.' His vigorous and manly out-door habits of life he took with him when he went forth to enter upon his duties as a missionary Bishop. He almost lived in the saddle, and carried on his mission work with a fervid enthusiasm and a contempt for luxury and ease that allied him with the Apostolic fathers of the ancient rather than with the chiefs of the modern Church. His Christianity was broad, simple-hearted, tolerant, humane, and, had he died amongst the heathen for whom he spent himself without stint, he might, like Leigh Hunt, who said to those who consulted him about an epitaph, 'Write me as one that loved my fellow men.' Curiously enough, it was his fate to live and labor to the end of his days amongst heathen. When, in 1867, he was translated to an English see, it was that of Lichfield that was allotted to him, and as Bishop of the Black Country he had to deal with nearly as much paganism as surrounded him in New Zealand. When he entered on

his new field of action he found if he was to do any practical good it must still be by working in the old lines of the missionary Bishop. The condition of the rude masses of the Black Country touched his sympathetic heart, and he began to go amongst them personally, informally, unconventionally, speaking to them as probably never Bishop spoke before."

The *Post* says: "By the death of the Bishop of Lichfield the English Episcopate loses one of its most distinguished members, and at a time when Bishops of his type can ill be spared. The claims of this eminent prelate upon the gratitude of the Church date nearly forty years back, and their foundation was the simple one of work—faithful, vigorous, persevering, unostentatious work—work performed with great courage, great self-denial, and, we may even say, with almost unbounded success. Descended from a clever family, he was a born leader of men. His distinction began at Eton, it was enlarged and maintained at Cambridge, and made its mark at Windsor. Forty years ago he was one of the most popular men in the University and one of the most promising in the Church. Endowed with a fine presence and many personal gifts, a frank and manly bearing, and a childlike humility, it seemed that no preferment in the Church could be beyond his reach in due course of time. Yet it was then, when everything honorable and great was open to him at home, that it was proposed to him to transfer the scene of his life's labour to the then almost cannibal population of New Zealand. * * * * *

The ten years of his English Episcopate have been years of controversy, and the diocese has been fortunate in having a Bishop who knew how to moderate amongst them. He had the courage to rebuke folly in whatever guise it was dressed; he had the greatest contempt for idleness, and cared little for clergymen who, being able, were not willing to work. He had a great dislike to party warfare, and would never consent to be the instrument of one set of thinkers as against another. The tactics of the Church Association he thoroughly detested. Though greatly disapproving the excesses of ritualism, as they are called, he did not fail to remember that they appear to be anything but excesses to the consciences of many, and where he saw a clergyman useful, a congregation united, and a great reclaiming work going on in a parish, he was not disposed to silence the clergyman, scatter the congregation, and upset the work at the bidding of any three parishioners, however aggrieved. Altogether he was a noble type of man, and an exemplary Bishop."

The late Bishop was born in 1809 at Church Row, Hampstead, and was the son of the late William Selwyn, Q. C., of Richmond, Surrey. He was educated at Eton, from whence he passed to St. John's College, Cambridge, where he graduated in 1831. In 1841, soon after the settlement of the colony of New Zealand, it was resolved to send thither a bishop, and Mr. Selwyn was chosen for the post. He presided over the infant Church of New Zealand from 1841 till 1867, when he went over to England. The See of Lichfield

just then fell vacant by the death of Dr. Lonsdale, and it was offered to him by the late Lord Derby, then Premier. As the result of his labors at the antipodes, he left six bishops instead of one behind him at New Zealand, and at Lichfield he engaged the services of two ex-colonial bishops to assist him as co-adjutors in the work of his large and laborious diocese. He was the first Bishop of Lichfield in modern times who resided in his cathedral city, his predecessors having lived at Eccleshall Castle, some twenty miles distant. In all that he undertook he had a masterly power of organizing and arranging, and he had the happy art of inspiring others with zeal for his own views and aims, to an extent almost unparalleled. When in London, attending the sessions of Parliament or the sittings of Convocation, he lived not in Belgravia, but in one of the towers of Lambeth Palace, where he burdened himself with the duties of one of the curators of the archiepiscopal library. Bishop Selwyn dies, in his sixty-ninth year, regretted by a large circle of personal friends and by churchmen of almost every shade of opinion."

FUTURE PUNISHMENT.

(Continued.)

I NOW proceed to consider the argument from Holy Scripture, from whence we derive our chief information concerning this and kindred subjects. It cannot, however, be said that we do so *unaided* by Natural Religion or Natural Theology. If we have not philosophic demonstration of an endless life for the race, by consequence of our constitution at creation, by our Almighty Maker, we have at least (what is most weighty) a deep and intuitive moral persuasion of a *future life of rewards or punishments*, according to deeds done in the body. So far for our positive evidence from Natural Religion. This tells us all of a life after death of the body. For solution of the problem as to the derivation of that life we may properly go to Holy Writ, as giving us fuller information. So also with respect to Natural Theology. Here at least we can discover nothing from the most careful study of the *God of Nature*, to demonstrate that these *intuitions of our moral nature*, which *beyond controversy*, distinguish us from that animal world of which he has constituted us *masters*, are *denied* to be true, by facts displayed to us therein, i.e., the works of God in Nature. Rather from what we learn therein, although the amount of our positive knowledge may be meagre, we are ratified in our moral persuasion, that as there is a destiny for us different from that of the brute creation because of our *moral faculties*, so there is also a *radical* difference between our intelligence, or powers of knowledge, and that *instinct*, which belongs to them.

So far, then, from admitting that natural science gives any evidence contrary to the teaching of Orthodox Theology upon this subject, we affirm that its testimony, as far as it goes, is decidedly in our favour; and if from that source of knowledge of the mind and will of the Deity, which is confessedly

inferior in *degree*, we can find such evidence, we may confidently expect, that it shall not be *ratified*, only but also *augmented* from that source of knowledge which is *more full*, and which is given to us for that express purpose.

We may here compare Mr. White's view and that of Mr. Constable as to the question of the mortality of Adam as created.

Mr. White says: "We suppose then, that, from the simple account furnished in Genesis, we are to understand that Adam was not created in possession of immortality either in his soul or body, yet also that he was not created under sentence of death (as was the rest of the creation around him [?]), since the prospect of "living for ever," by the help of the tree of life, was open to him upon the condition of obedience during his trial; in other words, the first man was not created immortal but was placed in probation in order to become so." *Life in Christ*, p. 109.

Mr. Constable says: "Immortality was given to man at his creation. This priceless gift was one of the gifts which a bountiful Creator bestowed upon a favoured creature. *But it was alienable*. It might be parted with; it might be thrown away; it might be lost. So He, the Law-giver, said when, in giving immortality, He also adds the warning, 'In the day thou eatest thereof, thou shalt surely die.' What is more, this immortality was alienated; this priceless gift was lost. Man sinned and lost his immortality."

The argument of Mr. White appears to me to be open to more objection than that of Mr. Constable's, in *these* respects: 1. That it favours the theory of Development, so that man is put absolutely, as to his *destiny* (because of his *nature*) in the same category as the brute creation, without a Resurrection; the more so, because that his immortality is supposed to be derived through a *material* cause. 2. Because by a literal interpretation of Gen. 2: 17, 19, it falsifies the Divine Word. Facts are *entirely* against Mr. White's literal interpretation; but *more* than this, Mr. Constable's theory is *reconcilable* with facts, just as he interprets what is meant by "Thou shalt surely die," that is, does the threat refer to the *body* or *soul* of Adam? But as he says that this refers to *literal* death, that is, death of the body of man, in a similar way to the death of that of the animals, *such* literal interpretation cannot agree with the fact of the narrative in Genesis 2: 3. The threat to Adam was: "In the day that thou eatest thereof thou shalt surely die."

Death is held by Mr. White and his friends to mean the dissolution of life, both of soul and body: *destruction*. This they say was the nature of the penalty pronounced at the Fall. The language of the Creator, however, couples time and character *together*: "In the day that thou eatest thereof thou shalt surely die." If the literal interpretation is to hold, it must do so, not only as to the *character* of the penalty, but also as to the *time*. So, also, if the death spoken of was such a death as the animals suffer, it must include the destruction of the soul as a living organism, at the same time as the *body* ceases to live. I

see not how this can be avoided. Mr. White admits that the penalty *threatened* was indeed loss of life, at the *time* of transgression, but that in consequence of the provision of His Redemption, it was *suspended* though not *rescinded*.

But what does this involve? Nothing less than God falsifying *His own* Word! Mutability in the *Immutable!*!

We know that nought could change the word or purpose of the Most High, under a covenant which spoke not of *mercy* but of *justice*. The difficulty is utterly insuperable, that God could nullify His own Word, when the command was *absolute*. Could such be the case, well might sinners promise to themselves that God does not mean *all* He says! *This* is fatal to the whole theory.

The threatenings of God under a *declared* gospel, and after the Fall, when there was a promise made of a Deliverer who should *break* the power which Satan had acquired by *sin*, was with an ascertained and *declared* provision for pardon upon *repentance*. *Without* that Repentance looking to covenanted and promised mercy through a Deliverer, there could be no change in Him, "with whom there is no variableness neither shadow of turning." To Adam it spoke only as a *ray* of hope amidst darkness and sorrow, but it was sufficient to tell of its *existence*. It is inconceivable that God had made *provision* to stultify His own Word, and while He threatened *Death*, he intended to give *Life*, which He had not promised under such conditions. The point at issue here is this: What is the *primary* meaning of Death in the penalty declared against disobedience? This being understood it must also be evident that the *whole* passage must be treated in accordance therewith. This does not exclude *concomitant* results; these, however, are the *accidents* rather than the *elements* of punishment. What, then, we will now ask, was the main feature of the punishment threatened? In answering this, we have to consider man's relation as a moral agent to his Creator. This evidently must be a prime consideration and not his animal character as a corporeal being. This would give an entirely new aspect to the matter, to be considered hereafter.

This being premised, we may now compare the received and Orthodox interpretation, and consider what difficulties does this present when compared with the former. We hold that the *primary* meaning of death, as threatened to man as the lord of the visible world, although it included concomitant results, have reference to a state of his moral nature, Objective and Subjective, in relation to his Creator, entirely different from the one he then occupied, and so fitly and powerfully described by the word *Death*. The threat was directed primarily against his spiritual nature—his *soul*. This, as the animating principle, is regarded as the man—Adam. So, also, we must give prominence to that act of the moral nature, in reference to a known command, of a Being also well known as to His character, and not the physical effect, of the act of eating a certain tree upon his physical frame. So we interpret death to

mean, *primarily and chiefly*, a perverted and corrupted moral constitution in reference to his Creator—exactly parallel with what the New Testament describes as "dead in trespasses and sins"—or being "without God in the Word." This, *the great evil* of the fall, was to take place *in the day* that he disobeyed; and it *did so*. God's word was strictly verified. There is no difficulty here: God does not stultify Himself. So also remember, we are told "by one man *sin* entered into the word, and *death* by *sin*." He does not say (as well he might, if the gentlemen referred to were correct) "death entered into the world," but *sin*—the evil in its *spiritual* aspect, and in its effects upon a spiritual substance, and death, as it respects the body, following after as a concomitant result. Surely this is the *most* reasonable and the *only* exegesis consistent with all the facts!

The *spiritual* evil, entailed by Adam's transgression, and transmitted by him as an infection of their moral nature, to his posterity, is not only clearly separable from the *physical* evil which was only a concomitant result, but it must also take *precedence*, and be indeed *the evil* of the curse, as it was addressed to a being endowed with such moral faculties as *man* possesses. So, the act and habit of sin against God necessarily *following* from such an infection, as a quality and character, separates man from God. The *spiritual* evil and *physical* evil, are *conjoined* in the penalty as pronounced in Eden. Still we hold that *the first* is the primary one, and that *chiefly* intended.

Also, it must be remembered that it is upon such a basis that Scriptural Theology requires a regeneration of our nature. *However* this is taught, it rests upon *this* basis. Our Lord distinctly says "except a man be born again, or from above, he cannot enter the kingdom of heaven." What part of his nature is so to be regenerated? Not his body, but his *soul*; further, this regeneration is said to be a "new creation," (Kaine Ktisis.) Now, to create is to *call into existence*, *therefore*, the soul of man has by the sin of Adam inherited the curse *from* him, *in this*: not that it has become corruptible, or lost its existence as a spiritual quality for ever—but that it has *lost the Divine image* in the moral qualities being agreeable to His will. So only in consistency with all the facts, can we interpret the threat as to be fulfilled "in the day" of transgression. So, also, is this agreeable to the account of the serpent's temptation. In knowledge of the *actual* meaning, in its highest and primary character, he said, "Ye shall *not* surely die," your bodies will not perish. To *them* it may have meant God will not do as He *threatens*; but the concealed *fact* was, God does not intend *this* by "death." Here we may admit, not that Adam knew what death meant by the knowledge of animal death, either as witness of the fact or by "gospel evidences," but by the death of vegetable nature, or *suspension* of its energy. So, he may have had an *idea* of what was therein conveyed. It is not necessary in order to justify, to our sense of right, the action of the Creator and Judge of

His creatures, in *formulating* such a threat, and also in *executing* it, to suppose that the *full meaning* of the penalty was understood by Adam. We have but to consider the condition of Adam as created: a sinless being, endowed with a high degree of knowledge of God and living in holy fellowship with Him. He was in a position to estimate duly the benefits enjoyed and the obligation of obedience. I think we may say that it was no *more necessary* that a knowledge of the full extent of the punishment to be inflicted should be conveyed to him, than it is necessary that parents should tell little children the *reason* for giving them a certain command, *because* they punish them for its infraction.

We may be justified in saying that if a proximate idea was conveyed of the consequences of disobedience—*this* were sufficient. We can but argue from *analogy* here of man's ideas of the claims and obligations of right and wrong. It is true that such moral institutions *our Creator has given* us, and therefore as reflections of Himself and His Law of procedure, they can form no *absolute rule* or criterion, much less a rule to judge *His* actions. We may say that it is still less admissible to argue from *human jurisprudence*, to that which is *Divine*, as the *latter* must be the criterion of the equity of the *former*, not vice versa. This remark, however, may be made, that even when a penalty is understood with clearness of its theoretic meaning, it is not *apprehended* as to its *actual character* by the culprit until he actually *bears* and *suffers* that penalty. *Something* similar it was no doubt in the case of Adam. It is a part of sin's character that it is *deceitful*, and as it enters, blinds the mind, as it corrupts the affections and the will.

THE BISHOP OF TORONTO.

RUMOURS have for some time been in circulation of an intention of the Lord Bishop of Toronto to resign his Episcopal charge of the Diocese. We are glad, however, to be authorized to state that his Lordship has no such intention, and also that there has been no foundation whatever for the current rumours upon the subject.

OUR PARISH AND WHAT HAS COME OF IT—ST. STEPHEN'S, MONTREAL.

CHAPTER II.

The passions of an unrestrained mob, which by a process of natural growth resulted in lawlessness and violence, including the destruction of the Parliament buildings, was followed in the ensuing year by the most calamitous fire which, in its commercial aspect, the City of Montreal to that period had experienced. No description of that disaster is necessary to my present purpose, it will suffice to say that St. Ann's Church, in Griffintown, was among the buildings that perished.

Misfortunes, however, occasionally turn out to be blessings in disguise, for it sometimes happens that the unwelcome visitant, whom we challenge as a foe, or imprecate as a friend, after frightening us out of our wits or into a fever, subsides into quiet, like the ashes of a furnace, and then quaintly reveals himself as none other than a self-willed and unmanageable friend. Such was the contradictory, but at the same time pleasant, experience that followed the destruction of St. Ann's Church, Montreal, on the 15th June, 1850.

The clergyman and his churchwardens at first were dismayed, and rendered helpless. Everything seemed to be against them. They remembered only the struggles through which they had passed and took little note of the process of active evolution, then at work, which had already begun to turn bitter memories into bright hopes. Fortunately the world is not without a good many sanguine, hopeful inhabitants, and some of them were not far off when the clergyman and churchwardens were busily engaged in shading their eyes from the flames, and mingling their groans with the smoke. "Don't be disheartened gentlemen" may have been, and perhaps was, the chief remark of some bystander who probably had been made acquainted with similar disasters. "It is true," he may have added, "that you have no church, but it is also true that you have no debt for the amount of your debt having been secured by insurance will be paid without difficulty by nobody knows whom." There was comfort in the observation, for most persons had heard that money is more easily collected to build a church than it is to pay the debt of one already built. "Never fear Mr. Ellegood," said many of his parishioners, "the church will be rebuilt, and before long too, for you have the sympathy of all and the gratitude of some, and so by the aid of all the work will be done and in a better way than at first." They were right, several causes met together to further the good work; not the least important of which was the arrival from England of the first Bishop of Montreal, the Right Reverend Francis Fulford. Now the new Bishop was a clear headed and large minded man; one who acquired his knowledge and experience in very different scenes of duty. In manner he was calm and somewhat silent, as if he more wished to receive than to give information—he was not a chattering bishop, and fussiness, like fear, was foreign to his habit—indeed his manner was as conspicuous for serenity as his nature was for courage. Systematic reserve suggests talent, force; and sceptics on this point may have reason to recollect on what occasions the truth was brought home to them. Bishop Fulford, among other gifts knew how to snub presumption and turn the string of rudeness from the object to the author. More than this, while he never affected to cloak his own views, or to withhold them when an expression of them seemed to be necessary, he had a tender regard for the opinions of other people. He recognized the full breadth and comprehensiveness of the English Church, and was not afraid of the men of little faith, so long as it was honest faith. His aim was to strengthen by his counsel all who sought for direction and encouragement. In virtue of his office as a chief pastor in the true historic Church of Christ, he gladly gave to all who inquired of him the help of his learning and experience. Of course he was not a man to be afraid of his shadows or to bolt because a "bogey" threatened him round the corner. He had made the acquaintance of "Mrs. Grundy" in the old country, and consequently was quite prepared for the whispering of her Canadian counterpart. He estimated clerical goblins at their true value, and probably found on examination, though he did not say so, that like owls, they were composed more of feathers than of flesh. Thus while he turned a deaf ear to clerical noises, and was impatient to the jargon of religious debate and the babble of party strife, he always showed an earnest aptitude for backing up honest men who were really striving to do honest work. The Griffin town calamity, and the re-building of St. Stephen's Church were almost the earliest subjects that received the Bishops consideration. An appeal to church people was written, and with the Bishop's sanction, printed and sent abroad. The case was stated in simple language for there was no need to stretch the lines of truth or varnish a narrative that required neither colour nor rhetoric to render impressive. By industry and earnest work money was quickly collected until the sum was deemed sufficient to justify the immediate commencement of a new church, including school-rooms and vestry. In passing, and by way of explanation, it may be observed that as the Roman Catholic authorities, with questionable courtesy, had in the interval between the burning and the re-building of St. Ann's Church put up a place of worship of their

own, which they had dedicated to St. Ann, it was thought advisable, by way of avoiding confusion, to choose a new name, and hence when the corner stone was laid the church was dedicated to the memory of St. Stephen. It should, however, be noted, before proceeding with our narrative, that a question arose as to whether the new church should, or should not, be built on the old site. Many persons desired that the second building should be put up in the higher latitudes of respectability and fashion in order that the inhabitants of those latitudes might be saved from walking through dreary and unattractive localities. Besides the argument of convenience, there was also a very fair one put forward, grounded on a basis of expediency and worldly prudence, which, being reduced to a few words, meant, "the better neighborhood the better revenue." However, such views were warmly urged by the friends of the Incumbent, and indeed were cherished as much for his sake as for theirs who expressed them; they did not influence our parson's opinion, or alter the line of action he deemed it to be his duty to take. He earnestly objected to any change of site. The land on which the first church had been built was given for a special object, viz: for the general convenience of the church people of Griffintown, but primarily for the benefit of its poorer inhabitants, and it had already been used for the purpose for which it had been given. Some people said that our parson was blind to his own interests, and other people said that he was alive to his duties, and the opinions thus expressed by both factions were equally right. In the meanwhile the subject of such criticism did not embarrass himself with questions of casuistry, but with a single eye to what was honest he succeeded in inclining his parishioners cordially to assist him in doing what was right. Thus duty prevailed over interest, and the new walls were built on the old foundations. It is true we live in times of moral and religious elasticity. The India rubber element, it is to be feared, has entered too largely into our characters, our consciences, and our churches, and this element has, I fear, given rise to a disposition to stretch what should be firm, and to render springy and uncertain what should be fixed and immovable. While, however, this evil must be admitted, our "inner conscience always warms towards the man who, having the courage of his convictions, has also the nerve to brush away the cobwebs of sophistry, and not only thinks what is right but does it, even though it may seem to his own hurt. Our parson's quiet resolve naturally got wind, and was not wholly unattended with advantages, for several persons at that time comparative strangers to him, and some of them in-different churchmen to boot, declared that clerical blindness to such blandishments as local respectability and mere pay, showed moral and religious pluck, and that they, at all events, would make evident their appreciation of such qualities by a steady endeavour to "back him up." They did so, certainly to Mr. Ellegood's material, and let us hope to their own spiritual advantage.

Diocesan Intelligence.

NEWFOUNDLAND.

(From our Own Correspondent.)

On April 4th the Rev. Llewellyn Jones, Bishop Designate of Newfoundland, received of the University of Cambridge the degree of D.D. jure dignitatis. The presentation of Mr. Jones called forth from the public orator a comment on the recent dispute with the U. S. about the fishery question. The long and noble episcopate of Bishop Field was touched upon, whose mission vessel should have been called the *Dove* rather than the *Hawk*. The public orator was not perhaps aware that the good bishop named his vessel with classic allusion to the *Odyssey* of Homer, of which the following from Pope (Book xv.) gives the explanation to English readers:

"Thus speaking, on the right up-soar'd in air
The Hawk,

The observing angur took the prince aside,
'Yon bird that dexter cuts th' aerial road,
Rose ominous, nor flies without a god."

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WEYMOUTH.—Easter Monday, the 22nd ult., the usual Vestry Meeting of the parish of Weymouth, was held in St. Peter's Church, at 3 p.m. The Rev. P. J. Filleul, Rector, in the chair. After prayer the accounts for last year were submitted by Mr. C. D. Jones, V. C., and approved. Notwithstanding the acknowledged scarcity of money, caused by the general depression in trade, the financial condition of the parish was satisfactory, a slight increase in the receipts being reported.

Mr. Douglas Campbell, and Mr. W. H. Moore, were appointed Wardens for the ensuing year. The Vestrymen remained as in 1877. St. Clair Jones, Esq., and the Hon. Alfred G. Jones, were elected delegates to the Diocesan Synod, to be held in Halifax in May, with W. B. Vail, Esq., as substitute.

The parishioners next proceeded to the consideration of the projected new Parish Church. The plans of Messrs. Zapernich and R. W. Ambrose, for a building 45 feet by 27 feet, with a chancel of proportionate dimensions, were, after requisite explanations from those gentlemen, unanimously adopted; it was then resolved to have the old church taken down without delay, in order to the erection of a new one on the same eligible site. Also, that the work should be by contract, subject, from time to time, to the inspection of competent judges. The meeting was much indebted to the Hon. Colin Campbell for several valuable suggestions. The following gentlemen were appointed as a building committee: Messrs. C. D. Jones, V. C. Douglas Campbell, Warden; Chas. H. Jones, W. W. Jones and George Taylor.

The Rector was requested by the meeting to discharge the duties of Secretary and Treasurer. A subscription was at once opened and over \$1,900 were promised on the spot; the Hon. Colin Campbell, Messrs. St. Clair Jones, Alphens Jones, Cereno P. Jones, Douglas Campbell, and others putting down their names for liberal amounts. The friends of Miss Frances W. Jones intimated that that lady purposed contributing \$100; and the Rector had much pleasure in saying that the Hon. A. G. Jones had authorized him to say that he would give \$500, towards the erection of a new church in his native parish. Mr. Filleul also announced a donation of £30 sterling, from Miss Anna M. Maingay, of Guernsey, G. B. Church objects in Weymouth have, on more than one previous occasion, received valuable assistance from that lady; from the late Miss Mary Carey, Miss Sophia Carey, Miss Dobree, Mrs. Gore, the late Madam Pipon and other Christian friends in the Channel Islands.

A unanimous vote of thanks was tendered to the lady organist and to the other members of the choir, for the effective aid they render in an important part of public worship.

This account would be incomplete did we fail to say that the proceedings of this parochial meeting were conspicuous for the cordiality and unanimity which prevailed throughout, and that but one feeling prevailed as to pushing on the work of church building with promptness and vigor.

AMHERST.—Owing to the illness of the Rev. Canon Townshend, brought on chiefly, no doubt, by overwork, the Easter services were not held in Christ Church until the 28th of April, the octave of Easter. In addition to the extra pastoral work of the lenten season, the instruction of six adults for baptism and the preparation of candidates for confirmation, and more especially the unusually severe weather of the earlier part of April, proved too much for the willing but unaided hands of the Canon, and for two weeks—except for a fine day or two—he was not able to be out. The great anxiety and sympathy felt and expressed by the people for their pastor were by him acknowledged in a very fitting and touching manner.

The interior of the church at this place, so much improved last year by the new chancel and the fine organ, was at Christmas further beautified by a handsome Reredos composed of an elegant design in straw on a crimson ground. It consists of three gothic panels, with the sacred monogram in the centre, and in the other two, A and O respectively; and for the Holy season, Mrs. Stewart

—the donor as well as maker—added the words, Holy, Holy, Holy, separated, and on either side supported by a Maltese cross, the whole elegantly done in straw, and surmounting the first design. The floral decorations of the day were also a noticeable feature. Upon the altar and on each side of the chancel steps were placed masses of blooming plants bedded in banks of beautiful moss, while hanging at the foot of the cross in the sacred monogram was a wreath of white roses. The Font, though less care had been bestowed upon it, was not overlooked.

The services of the day were begun by the choir singing 134 of Hymns Ancient and Modern, as a processional. Instead of the *Venite* were rendered the Easter sentences "Christ our Passover &c." and the beautiful chant for the *Te Deum* was a quadruple by Oakley, now much used in England. A beautiful Anthem taken from the 26th Psalm, 6, 7, 8, and parts of 11 and 12, was finely rendered after the third collect. The solos were especially good, and the organ accompaniment was played with great feeling and expression. Hymns 135 and 131 (A. & M.) respectively preceded and followed the sermon by the Rev. E. H. Ball, of Spring Hill; and Hymn 318 was sung during the Offertory. A very large number of the congregation remained to partake at the Easter celebration, and among them the newly confirmed. Evening service was at 7 o'clock, when Canon Townshend was assisted by the Rev. Donald Bliss, of Westmorland. The musical part of the service was nearly the same as during the morning, the chief exception being, that instead of the Sacramental Hymn, there was feelingly sung the beautiful, peace-breathing hymn, "Saviour, again to Thy dear Name." In both the hymns and the Anthem there was an evening more heartiness displayed than in the morning. The choir sang well under the training of the new organist *pro tem*, Miss Townshend, of London, England, who devotes herself lovingly and zealously to the work.

DIGBY.—Feeling the vast importance of Public Catechising in the presence of the congregation, and yet being unable to overtake that duty every Sunday, owing to the necessity of holding a Sunday afternoon service thrice a month in St. Paul's Chapel, Marshalltown, the Rector of this parish determined on establishing a children's service in Digby, in the afternoon of the first Sunday in every month. The order of this service is as follows:—

Sentence, Exhortation, Absolution, &c., and 1 Psalm, 1 Lesson, Hymn, Short Catechetical Sermon on the teaching of the Sunday, in the course of the Christian year.

As no church can prosper which neglects one-half of its commission, viz., the preaching of the gospel to the heathen, the Rector, with a view to the right training of his juvenile church in this duty, takes up, at every children's service, a collection for the Shingwauk Home, Sault Ste. Marie, in the diocese of Algoma. To this object the children promised \$10 a year, and will easily make up that sum.

At these services, the choir is composed entirely of children. Three little boys collect and bring to the Rector, at the altar rail, the alms of the faithful, for the Shingwauk Home, to be presented to the Lord, on His holy table—the duty and great privilege of offering the fruits of our savings and self-denial having first been explained to the youthful congregation. A hymn is then sung, and the service is closed with a collect and the apostolic benediction.

Many of the seniors attend these services, and express themselves much pleased with them. The singing is sweetly and correctly rendered, as is also the chanting of the canticles; and the responses are good, and still improving.

Nothing but a sound system of public catechising can prevent or remedy the defects, and supply the shortcomings of the ordinary system of Sunday School instruction, tinctured as it often is with Calvinism, or some other ism. A congregation trained in the doctrines of the Prayer Book are not in after years, so ready as others, soured by negations, to form themselves into uncatholic, unchurchly, and uncharitable cliques and cabals.

The Reverend E. F. Wilson, the good mission-

ary who has the care of the Indian children at Sault Ste. Marie on his hands, is yet so self-denying as to respond to the late appeal published in the DOMINION CHURCHMAN, for the proposed new church in Digby, by a donation—accompanying his subscription with approval of the Rector's desire if possible to avoid leaving his parish for the purpose of collecting funds. He says: "Tell the Church what you want, and it is the Church's business, and ought to be its pleasure, to contribute." Now, with what was collected by the Rector and banked, some years ago, and what has been and can be raised in the parish, \$2,000 will still be required for the proposed free church. It is hoped, therefore, that the Church outside of the parish may lend a helping hand in the hour of need.

Four little girls—one the daughter of Dr. P. W. Smith, High Sheriff of the County, and the others children of the Rector—named respectively Eliza Smith, and Charlotte, Helen and Edith Ambrose, have just held a successful sale of useful and fancy articles and refreshments, realizing the sum of \$23, which will be sent to the Wawanosh Home, Algoma.

The climate of Digby, according to the reports of the Government Meteorological Statistics, is the most equable in the Dominion of Canada, making it a most pleasant summer resort. Situated on a hill sloping down to the Annapolis Basin, the town enjoys a perfect system of drainage. The "Gut Draft" from the Bay of Fundy, and the fresh air from St. Mary's Bay, both close at hand, keep the town clear of fog, and render the air most healthful and invigorating, even in the heat of summer. The scenery around the Basin, and among the rivers, lakes and hills in the back country, is the finest in Nova Scotia. Sea-bathing, boating and fishing are here found in perfection. Amateur geologists and conchologists can enrich their cabinets from the trap formation of the hills, and the sandy and gravelly bottoms of the Basin and the neighboring bays. The town itself, as well as the surrounding country, is famous for cherries, in their season. Digby is, therefore, already well known as a delightful and yet inexpensive place of resort for invalids, as well as others. It has daily communication with Halifax, by means of the Western Counties and Windsor & Annapolis Railways, and the steamboat *Empress* runs thrice a week between Annapolis and St. John, N.B., touching at Digby. There is also daily communication with Yarmouth, by means of comfortable coaches. The fare from Digby to Halifax or Yarmouth is four dollars—to St. John, \$1.50.

Church people will find the comfort of a Daily Service and fortnightly Communion, with an occasional early celebration, in the parish church.

The old parish church is now being removed to the north side of the church yard, to make room for the new building to be erected and finished outside in the course of the summer. A child's coffin, with the inscription (in brass tacks), "E. E. Harper, Aged 8 mos. 6 days," was found yesterday under the floor of the south side of the chancel, where it had been deposited many years ago. A grave was immediately dug, in which it was carefully interred. The child was the infant of Capt. Harper, of H.M.S. *Wye*, and had been temporarily deposited under the chancel, awaiting an opportunity of being sent to England for final interment.

WEYMOUTH.—At the Easter Monday meeting, plans by Messrs. Zapernick & Ambrose for a new church were approved and adopted, and \$1,985 were immediately subscribed towards the building. The old parish church is to be immediately taken down, and the new edifice to be finished if possible within this year. It will be a very handsome building, in the early pointed style, with nave, chancel, porch, tower and spire,—will seat about 160, and when finished and furnished will probably cost about \$2,500.

HALIFAX, May 1.—Dr. L. Jones is to be consecrated to-day (St. Philip and James) Bishop of Newfoundland. There is a special celebration appointed at 8 a. m. at the bishop's chapel here with prayers on behalf of the newly appointed bishop, which (allowing for difference in time)

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will synchronize with the consecration service in London.

The lecture which was interrupted by the death of General Haly was given by the garrison chaplain (Rev. A. J. Townsend) on May 2. Subject, "A trip to the Netherlands and the Field of Waterloo." In this piping time of peace, when it may be war, the subject was highly appreciated.

STEWIACKE.—This mission is about to be vacated by the removal of the Rev. R. J. Uniacke, Jr., to Sackville, N. B.

PICTON.—One of our self-supporting parishes is likely to be vacant by the resignation of Rev. W. Cruden, who last year succeeded Rev. J. P. Sheraton, now of Toronto.

FREDERICTON.

(From our Own Correspondent.)

ST. JOHN.—*Church of England Institute.*—Among the many institutions which suffered by the disastrous fire which swept over this city last June, none felt it more severely than the Church of England Institute. Not only were all the furniture, books, and papers belonging to it entirely destroyed, but it was supposed by many to have simply been burnt out altogether. This idea, however, was never shared by the President and Council, who never ceased to do what they could to bring it again into life and efficiency. In November a room was taken where all the newspapers and magazines were supplied, and on Tuesday the 23rd new and commodious rooms situated at 90 Princess Street—the old site—were formally opened, with appropriate service of prayer and praise, for the purpose of the Institute. The ceremonial took place at 8 p.m., and was attended by a goodly number of members, ladies and gentlemen. The programme consisted of an office specially drawn up, and was well fitted for the occasion. This was followed by an address by the Reverend the President, in which he set forth the place and purpose of the Institute in the work of the Church, and how necessary and beneficial such an Institution is calculated to be. A sacred song was then sung by Miss E. Sturdee, after which a collection was taken up, then an address by the Rev. T. E. Dowling who gave an account of St. Andrew's Waterside Church Mission, London, with a view of stirring up the Institute to undertake a similar and much needed work for the seamen in the port. Another sacred song was sung by Mr. I. A. Jack, and then the assembly was favoured with that beautiful piece by Mendelssohn—"Hear my Prayer." The solo by Mrs. Perley, and the chorus by members of the church choirs were sung splendidly and much delighted all. It was a good ending of a good programme. The rooms now opened consist of two rooms opening into each other, set apart for the reading room and library, a committee room, a general purpose room, a smoking room, bath room, a hall capable of seating 150, and other smaller rooms. The whole is in the charge of a Curator, who with his family, occupy apartments in the building. The reading room is supplied with the evening *Mail*, the *Guardian*, the *Record*, *Church Bells*, the *Illustrated London News*, the *Graphic*, the *Queen*, the *Canadian Illustrated News*, the *Saturday Review*, *Punch*, *Churchman*, the *DOMINION CHURCHMAN*, the *Montreal Gazette*, the *Scottish American*, the *Toronto Globe*, the *Scientific American*, the *Broad Arrow*, the *St. John Daily Telegraph*, the *St. John Daily Globe*, the *St. John Daily News*, and the *Army and Navy Gazette*, the *Church Quarterly Review*, the *American Church Quarterly Review*, the *Quarterly Review*, the *Edinburgh Review*, the *Foreign Church Chronicle*, *Mission Life*, *Church Work*, the *Monthly Packet*, *Good Words*, *Sunday at Home*, *Harper's Magazine*, *MacMillan's Magazine*, *Fraser's Magazine*, *Blackwood's Magazine*, *Scribner's Magazine*, the *Church of England Temperance Chronicle*, the *Church Missionary Intelligencer*, *Mission Field*, *Cornhill*. It appears to be in every respect a most complete and well ordered institution, and we doubt if the Church has such another in the Dominion of Canada. The members in general and the President and Council are to be congratulated on the high efficiency and success

that have crowned their noble efforts, and we hope that what has been achieved so rapidly will prove to be the pledge of much increase in power and abundance of prosperity.

DALHOUSIE.—The services in connection with St. Mary's Church, of which the Rev. J. H. S. Sweet is Rector; during Holy Week and Eastertide were in keeping with the respective seasons. Matins and Evensong were said daily throughout the Holy Week of our Saviour's Passion, the Church being open every day for private prayer and meditation. There was also a third service on Good Friday at 2.30 p.m., consisting of the Litany and meditations on the several portions of our Lord's sufferings. On Easter day there was an early celebration of the blessed Eucharist, where many availed themselves of the privilege of giving their first awaking thoughts to their risen Lord. There was the usual morning prayer at 10.30, and a joyous Evensong at 7 o'clock when the special appointed psalms were sung heartily to appropriate tunes. The church itself on this occasion presented a new and very pleasing appearance. A very handsome screen—made entirely by the indefatigable lay-reader, H. A. Johnson, Esq. and presented to the Church by him as an Easter offering—and a four-branched chandelier, recently placed in the chancel, added very considerably to the already very pretty and churen-like building. We may mention that although the members in connection with St. Mary's Church are very few, efforts are being made to provide the mission with a parsonage, the frame of which is to be on the ground adjoining the Church in a few days.

TORONTO.

PORT HOPE.—*Trinity College School Drill Inspection.*—On Friday April 12th the school corps was reviewed by Lieut-Col. Benson. In fitting terms this officer complimented officers and men upon the efficiency displayed in their various company and battalion movements. The corps has been organized but a few weeks, and under the instruction of Serg. Elliott has attained a degree of efficiency of which they have reason to be proud.

TORONTO.—*The Holy Trinity.*—The Lenten and Holy Week services this year were held in the church instead of the chapel, as in former years. This change met with universal approval, the crowding into the chapel of the large congregations having become inconvenient so as to deter many from attending there who gladly availed themselves of the services in the church. The bishop and many of the city clergy preached on Good Friday; the three hours' service, which for many years has been held in this church, took place from noon till three o'clock, and was largely attended. It was conducted in a most impressive manner by the Rev. Dr. Bovell and the rector. On Easter Day there were three celebrations: at half-past six o'clock and eight o'clock a. m., and at mid-day. The number of communicants was at least 370. The floral decorations of the font, chancel and altar were very beautiful. The musical portion of the service was extremely reverential, joyous and soul-stirring, and seemed to be heartily appreciated and joined in by the immense congregations which filled the church at the eleven o'clock and seven o'clock services. On Tuesday, April 30, an entertainment was given in the schoolhouse to over thirty mothers, of whom there had, during the winter, been a weekly sewing meeting conducted by a few of the ladies of the parish. An abundant supply of good things was provided, and music, readings and recitations diversified the proceedings, which were thoroughly enjoyed by all present. The Easter vestry meetings passed off in a very satisfactory and harmonious manner, as always has been the case in this congregation. The names of the Churchwardens and Delegates have already appeared in these columns.

Easter Offering.—At this church on Easter day, in addition to the usual alms, devotions, and dues, which amounted to a large sum, the sum of \$225 was placed upon the offertory bason as an Easter gift to the Rev. John Pearson, Rector Assistant, from the congregation, and as a small mark of their respect, esteem and appreciation

of his zealous and faithful discharge of his office as parish priest.

Easter School Festival.—The Easter service in connection with the Sunday School took place in the church on Sunday afternoon, April 28. There was a full attendance both of children and teachers. The service was entirely choral, and consisted of the shortened form of evening prayer. The Rev. W. S. Darling delivered an address appropriate to the occasion. In it he sketched the rise of the school from the time when it was a "one-man concern," carried on by himself in his Protean role of parish parson, superintendent, teacher, and librarian of the school to the present time, when under the able supervision of the lay Superintendent and the Executive Committee it had reached its present state of efficiency. He hinted to some of the congregation that they might show a little more interest in its well-being, and concluded by impressing on the children the vast importance of committing to memory and profiting by the lessons taught them from Scripture and the collects they learned every Sunday. The hymns, &c., were as under: Processional, "O Day of Rest," Our Father, &c. Psalm XXIV., "The earth is the Lord's." Magnificat, Apostles' Creed, to end of 3rd Collect. Hymn, "Jesus Christ is risen to-day." Address, Hymn, "The Strife is o'er," Offertory Hymn, "O Lord of Heaven," Collects and Benediction, Retrocessional, "Alleluia, Alleluia," hymns. The choir rendered the chants in their usual effective manner and the congregation joined heartily in each, proving the superiority of that style of ecclesiastical music—the true style—to the florid operatic services and anthems performed in so many churches. The constant attention devoted to the music by Mr. Pearson, the Assistant Rector, and the able training so conspicuously lavished on the singers by Mr. Plummer, the talented organist of the church, are bearing the happiest fruits. The offertory, which was devoted to the expenses of the Sunday School and the maintenance of an Indian boy at the Shingwauk School, was liberal.

APSLEY.—The Church of St. George was decorated on Palm Sunday with branches of palm-substitute, the sweet smelling "willows of the brook." Over the Altar was the scroll, "Hosanna, behold thy King cometh unto thee, hosanna," in purple and gold on a white ground. During holy week, morning or evening, prayer was said every day, with a sermon, and on Good Friday two full services. Several of the congregation arrived at the church before the bell rang and the day was by all passed in a quiet and orderly manner, very different from the Good Friday of last year, which was desecrated by a "social," and the village thronged with people uninfluenced apparently by the holy associations of the day. At morning prayer on the Monday before Easter, on the occasion of a baptism, the Curate urged on the sponsors the duty of regarding the words addressed to them and the enquiry into their faith as being founded on the first principles of the Xtian Covenant * * the promise is to us and to our children, to us as believers, to them as children of believers * * It is highly desirable therefore, even if not necessary, that all who bring children to be baptized should themselves be in communion with Christ * * The excellent provision of the 29th canon requires that persons ought not to be received as sponsors till they have received holy communion * * Persons surely cannot be fit to take upon themselves the charge of instructing others, who are themselves ignorant of the elements of their faith and duty. It is much to be regretted that the clergy should have ever yielded to the careless and presumptuous spirit of the world, and so allowed this important sacrament of baptism to become in most cases nothing but an empty form. And all sound churchmen must rejoice that for many years past, there has been a marked and rapid growth in church principles, especially in the matter of the sacraments. It is well known that the Oxford movement—although advancing some things that were objectionable and too hastily published—was originated to check the latitudinarian tendencies of those, who, taken by the zeal of activity and plausibility of dissenters, went about to sap the foundations of the visible church. It was a critical time, and we owe a debt of gratitude to those who, under God, were the means of bringing new

life to the church; particularly in the right administration and due conception of the sacraments. And the stream has been gradually increasing * * * The great body of the clergy are conscious of this revival and are striving earnestly to increase and spread it. Some there are who see an important, almost an awful truth, growing in the minds of men, that as there is none other name given among men whereby they can be saved but the name of Jesus Christ. So the Church, which is His Body, cannot be separated from the Name, nor the Name from the Church; and this truth logically carried out will be an awful truth to great numbers of professing Christians. But not alone with the clergy has this revival shown itself, the laity have been largely affected by it; and the clergy look, and are justified in looking, for large and hearty co-operation from all sound members of the Church; and in nothing better or more important can that be shown than in reference to this sacrament of baptism * * * by seeking to make this fundamental "doctrine of baptisms" all that it should be—not only initiation into the Body of Christ, but the reception of divine life—the impartation of the Holy Ghost, both enabling and requiring the baptised to walk in newness of life.—It is the only safe, if not the only possible foundation of a Christian education. All who are parties in this sacrament, either as having been baptized or as answering for others, incur great responsibility and have need continually to watch and pray, lest their part therein has been in vain.

On Easter day there were three full services in the mission, and Holy Communion was administered. The purple covering of the communion table and of the pulpit, which had been used during Lent as symbolizing "the purple robe of scorn," gave way on Easter for white, the emblem of brightness, joy and purity.

The Annual Vestry Meeting of St. George's was held on Easter Monday and adjourned to that day week. The congregation of St. Stephen's met as a vestry on the Tuesday in Easter week, there was a fair attendance. The Curate appointed Mr. George Sharp, his Warden. The congregation elected Mr. James Tanner, of the Royal Hospital Corps, and Mr. Robert Hawks, Clerk and Treasurer.

ATHERLEY.—It is always a pleasure to record the revival of church work, and particularly so in a small place where the church has been kept alive through the efforts of a few devoted families. This has been the case at Atherley, and now that a resident minister has been appointed, those families ably second all the exertions of the clergyman to collect the congregation which has become much scattered, and to improve the services by making them truly bright and hearty. During Lent, there was evening service every Friday with very fair attendance. Preparations were made for decorating the church on Easter day, and in spite of the difficulty of procuring flowers it was most tastefully done. The young ladies worked hard and the result was pleasing. The musical part of the service was well rendered and great praise is due to the lady organist and the other members of the choir. A weekly choir practice has been instituted and a great improvement is already perceptible. There is a small debt on the church, and efforts are being made to wipe it off; that done the next endeavor will be to provide a bell which is much needed.

Beaverton is the southern extremity of the mission and here too a better church feeling is springing up. From a variety of circumstances this place has been neglected, and has never had a resident clergyman, and many church families have lapsed to the Presbyterians. Still it is the most important station in the mission, and a good congregation is being gathered together. The church is a good brick building and an effort is about to be made to pay off the mortgage, finish the tower and complete the fittings of the church. It is most earnestly hoped this will be accomplished that the building may be consecrated as early as possible. The lay representatives for this mission are Major Edward Leigh, Mr. Robert H. Bethune and Mr. Marmaduke Wilson.

St. Ann's.—The Lord Bishop of Toronto held two confirmations in St. Ann's parish in this city on Sunday last. At the Parkdale Mission in the morning there were eleven confirmed, most of

whom were adults. The congregation was large and attentive, and the service hearty, the singing especially being very good. We were sorry however to observe that they have not adopted the pointing of the new Synod chant book, which appears to be far superior to what has been customary in many of our churches. The Holy Communion was administered immediately after his lordship's earnest and instructive address and we have reason to believe that most if not all who were confirmed remained to partake of it, a practice which we think should always be observed when it is at all possible. The parish church in the evening was full to overflowing and the devote, and earnest congregation listened with marked attention to the Bishop's sermon, in which his lordship enforced the lesson of the collect for the day and set forth Jesus as the example and pattern of the godly life which becomes us all. And then in a few affectionate and impressive words to the young people who had just renewed their baptismal vow he exhorted them to persevere in their Christian course, seeking forgiveness at once if ever they were betrayed into sin, and striving by the help of the grace, which would be bestowed upon them in answer to their prayers, finally to conquer sin in their hearts. The clergyman who presented the candidates was assisted in the evening by the Rev. Mr. Grove, of Carlton. And we venture the opinion, if we may judge from the indications of last Sunday that it will not be long before both in the parish church and at the mission, increased church accommodation will be required.

WHITBY.—We are happy to learn that the Rev. Mr. Cole is progressing favorably. Though still very weak, he is in good spirits, and hopes are entertained of his complete recovery. At the Vestry meeting the churchwardens appointed and elected were Dr. Carson and W. J. Hickie, Lay Representatives: J. H. Perry; John Wolfenden, G. Young. Sidesmen: Dr. Adams, Wm. Tibb, C. Nourse, T. W. Breden.

TULLAMORE.—Not having received any instructions similar to those mentioned in last week's DOMINION CHURCHMAN as having been sent to Fenelon Falls, this parish showed, at its Vestry meetings, the most deplorable ignorance as to whether it was High Church or Low Church. The lamentable consequence of which was a perfect harmony at the meetings, at which the following appointments were made: *St. Mary's*—Wardens: H. Endacott, T. Chamberlain. Lay Representative, I. M. Chafee. *St. John's*—Wardens: George Bland, James Maw. Lay Representative, Jas. Craven. *St. James'*—Warden, Capt. Blain. Lay Representative, Capt. Blain.

SYNOD OFFICE.—Collections &c., received during the week ending May 4th 1878.

MISSION FUND.—*Parochial Collections.*—Cardiff and Monmouth, \$8.90; St. Thomas', Toronto, \$13.50; Scarborough, additional, \$5.45; Uxbridge, on account \$85.00; Cartwright, on account \$28.15; North Essa, additional \$51.25; Elizabethville, (Perrytown) additional \$2.00; Darlington, \$5.00; Port Perry, additional \$21.50; Georgina, \$35.42; Peterborough, \$177.10; Credit, additional \$13.00; Newcastle, \$175.00; Manvers, St. Mary's \$27.00; Collingwood, additional \$10.75; Innisfil, additional \$21.75; Lloydtown, \$36.24.

Thanksgiving Collection.—Cardiff and Monmouth, \$1.00. *January Collection.*—Cardiff and Monmouth \$1.00; St. Mark's, Port Hope, \$2.00; *Missionary Meetings.*—Bowmanville, \$5.53; Enniskillen, \$1.00. *Special Appeal.*—Credit, Rev. Dr. McNab, \$5.00, on account \$43.50.

WIDOWS AND ORPHANS' FUND.—*Annual Subscriptions.*—Rev. Joseph Gander, \$5.00. *October Collection.*—York Mills additional \$10.00; Peterborough, \$22.56.

DIVINITY STUDENT'S FUND.—*April Collection.*—Oakridges, \$4.62; King, \$2.76; Cardiff and Monmouth, \$1.00; Norway, \$2.00; Chester, \$2.00; North Essa, Christ's \$2.15; St. Jude's, \$1.19; Port Perry \$7.00; Grafton, \$5.00; Perrytown, \$1.50, Elizabethville, 50 cents; (Darlington) Bowmanville, \$4.00; Enniskillen, 72 cents; Georgina St. George's \$1.89; St. James's \$1.27; St. James' Albion, \$1.44; Mono Mills, 35 cents; Minden,

\$1.01; Gore's Landing, \$1.11; Harwood, 60 cents North Orillia & Medonte; St. Luke's \$2.75; St. George's 93 cents; Etobicoke, St. George's \$3.93 Christ Church, \$2.12; Lloydtown, \$1.40.

TORONTO DIOCESAN MISSION FUND.—The following letter has been addressed by his Lordship the Bishop, to the gentlemen appointed to collect on behalf of this fund:—

Reverend and dear sir,—As you have kindly undertaken, with others, the duty of making special application to the members of our church, on behalf of the Mission Fund, I send you the following details of its present position and requirements in order that you may be enabled to give the fullest information on the subject to those to whom you may appeal.

The present indebtedness of the fund to the bank is \$4,572.23, the former amount of that indebtedness having been recently reduced—

1st. By the payment of the debt of the Diocese of Niagara, amounting to \$2,642.54.

2nd. By special subscriptions for defraying the debt already received, out of \$5,223.50 promised, \$3,000.50.

There is also now required to pay salaries due on the 1st of April, \$2,137.50.

Making our present liabilities altogether \$6,709.73.

Against this may be set \$2,215, still due of the special subscriptions for the reduction of the debt. Were this received our present liabilities would amount to \$4,494.73. Further, we have to provide for the payment of the salaries of missionaries now on our list, \$2,137.50, quarterly, the next payment being due on July 1st. For the net sum required annually to sustain our present 39 missions is \$8,550, and it is not safe to set our probable annual expenditure for the ensuing year at less than \$9,000, three vacant missions not being included in the above estimate.

Again, unless the church is prepared, for the future, to abandon her most solemn duty of extending the ministrations of religion to those within this diocese who are still destitute of them, it must be allowed that a further expenditure of \$1,000 annually is not too large to devote to this purpose.

It lies before the members of our church therefore, to compass two most important ends:—

1st. To wipe out our existing debt of \$4,500.

2nd. To raise an annual income of at least \$10,000, being an increase of \$1,325 on the income of last year.

I earnestly press upon you then the necessity of making an urgent appeal, not only for special subscriptions to liquidate the debt, but also for increased annual subscriptions to place the Mission Fund on a secure basis for the future. It will be of the greatest advantage that there should be in the hands of the Secretary (as is the case with the societies at home) a list of annual subscribers throughout the diocese, which list may furnish an important item in calculating the probable income of the fund for any year.

The disgrace of our present indebtedness may at once be obliterated by a generous effort. In the spring of last year \$5,134.00 were subscribed for this purpose in the city of Toronto, by no more than 145 individuals. Surely an equal amount might at once be contributed for this important purpose, if not by a like number, at least by some 400 or 500 of our wealthier members.

In respect of the future income of the fund I am persuaded that it may and ought to exceed, by far, the limit which has been here proposed.

May God alike enlighten our understandings and open our hearts to recognize what we owe in this regard, both to Him and to our brethren, so that we may "be doers of His word, not hearers only, deceiving our own selves."

I am, reverend and dear sir,

faithfully yours, A. N., Toronto.

NEWCASTLE.—Contrary to my intentions I was detained in the village of Newcastle, and obliged to spend Easter from home, yet when the bells pealed forth their welcome call with thankful heart I followed the many who were wending their way to the sanctuary. As I entered, my attention was attracted to a beautiful marble font appropriately decorated with caller lilies and trailing ivy. I thought many of our city churches would do well to imitate its design. I was told it was an Easter

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offering from the congregation. The chancel, reading desk and lectern were all tastefully adorned with nature's choicest flowers shedding their fragrance throughout the entire building. Back of the Altar table was the soul-inspiring text, Christ is risen, in moss relief; the text, flowers, and sweet, thrilling music from the organ, blending lovingly and leading the unworthy worshippers upward and heavenward. I remarked to a friend that it was strange that so few of our churches cared thus to show their love for their risen Saviour, "Don't you think it a little High Church?" he replied. If by high you mean those acts of love and affection which lead us to more fervent prayer and more devoted lives, may we all be high, and yet so lowly that we may be unworthy yet accepted followers of our risen Lord. Com.

PRESENTATION TO DOCTOR BOVELL.—Several friends and former patients of Dr. Bovell availed themselves of his recent departure to the West Indies to present him, as a token of their high appreciation of his personal character and of his eminence in his profession, with a sum of \$608. Had time allowed, and had it been thought right to give public intimation of the design, we are assured that many more who have in past years profited by Dr. Bovell's professional services, would have gladly joined in the recognition of that rare combination of intellectual and moral excellence which have earned for him the designation of "the beloved physician."

It was intended that those who subscribed should have been invited to meet Dr. Bovell before he left Toronto, that their tribute might thus have been offered under more appropriate and gratifying circumstances: but as this intention was unavoidably frustrated, two gentlemen, who were requested to wait on him on Wednesday the 24th April, the day before he left the city, presented to him the following address, and have since received from him the subjoined reply.

Address.
Toronto, April 24th 1878.

DEAR DR. BOVELL,—Some of those who, in past years, have been very deeply indebted to your professional skill and to your unwearied kindness, have united to mark your departure from us, by offering you a small tribute of esteem and affection. It would have been a great satisfaction to them to have assembled for the purpose of presenting it in a more public manner, but a combination of circumstances have compelled them to forego this pleasure.

We have, therefore, been deputed to hand to you the accompanying cheque; and, in so doing, to express to you the deep regret with which your many friends in Canada regard your departure, and the earnest longing with which they anticipate your return. Permit us to say that this regret and this longing are not wholly selfish; they regret, for your sake, that you should feel yourself to be under an obligation to return to an unfavorable climate, and to resume duties which are beyond your strength; while they fervently trust that the good providence of God may bring you once more amongst us, to engage in most honorable and useful labors, more adapted to your high abilities and attainments, as well as to your physical capacities.

Wishing you and Mrs. Bovell a prosperous journey—a happy meeting with your children—and every blessing in body, soul, and spirit, we bid you most heartily—farewell.

(Signed), GEORGE WHITAKER,
A. J. BROUGHALL.

Reply.
Steven's Hotel, New York,
April 27th, 1878.

MY DEAR MR. PROVOST,—So unexpected was the address and the most liberal gift accompanying it, that I was utterly unable to say a word to my dear friend, Mr. Broughall, and yourself, in reply. Even now, when alone and on the eve of my departure for Nevis, I am quite conscious of my inability to express the gratitude I feel to my generous and kind friends in Canada, not only for what they have expressed in writing, but also for the very substantial token of their esteem, bestowed upon me. Both my wife and myself will ever preserve the former and leave it to our children as

a memorial of kindness, which was as unexpected as we feel it to have been undeserved. To leave the friends and companions of more than thirty years is a trial not easily borne, but believing that I am not authorized to leave the parishes committed to my care, without some indication of the Divine will, I return to them in full confidence that He who led my footsteps to Nevis will, if He sees fit, guide me elsewhere should the time come.

Will you be so kind as to convey my sincere thanks to those who have remembered me, and to whom I cannot in person express my gratitude.

Asking in sincere humility the Divine blessing for yourself and my dear friends,

Believe me, yours very truly,
JAMES BOVELL.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

RURI DECANAL, SOUTH WENTHWORTH AND HALDIMAND.—In connection with the above Deanery, divine service was held in All Saints' Church, Hamilton, at 7.30, p.m., Monday, April 29th. Evensong was said by Rev. George A. Bull, Rural Dean, and Rev. G. Johnstone; lessons were read by Rev. R. S. Locke. Preacher, Rev. P. W. Smith, who delivered an excellent sermon from 1 St. Peter v. 5. The musical portion of the service was excellent; in addition to the choir of All Saints' Church, Mr. Robinson, choir master of Christ's Church Cathedral, and several members of his choir kindly gave their invaluable assistance, rendering the choral part of the service more than usually pleasing and attractive. On Tuesday, April 30th, celebration of the Holy Communion in All Saints' Church, at 10 a.m., followed by the business meeting. The subjects for consideration being: 1st. Diocesan Church Conferences. 2nd. What form of Family and Private Prayer shall be recommended? 3rd. Can a Curate or assistant Minister preside in Vestry in absence of his Rector? 4th. Reading of a proposed Canon on Clerical Discipline. 5th. Suggestions for the promotion of the cause of missions. 6th. The propriety of a prayer in consideration of absence of the Bishop. Present at the meeting were: The very Rev. the Dean of Niagara, Rev. Geo. A. Bull, M.A., Rural Dean, Rev. R. G. Sutherland, St. Mary's Church, C. E. Thomson, All Saints' Church, Hamilton, Chas. E. Whitcombe, secretary, G. Johnson, Locke and Smith. The next meeting was appointed to be held at Stoney Creek, early in the summer.

HAMILTON.—Receipts at Synod office from 1st of March to 22nd of April, 1878.

Mission Fund Offerings: Dunville, \$6; Port Maitland, \$2.00; Jarvis, \$3.71; All Saints', Hamilton, \$1.00; Oakville, \$7.68; Marshville, 75c.; Port Colborne, \$1.77; Niagara, 10.00; Drew, 90c.; Acton, Rockwood and Eramosa, \$5.00; Erin and Garafraxa, \$8.18; Mount Forest, \$8.47; Georgetown, \$5.36; Glenwilliams, \$1.27; Guelph, \$23.82; Christ Church, Hamilton, \$10.40. *Thanksgiving Collection:* St. George's, St. Catharines, \$17.94; *Parochial Collections:* Ancaster, \$53.00; Marshville, \$10.88; Drummondville, (additional) \$1.00; Moorefield, \$23.17; Rothsay, \$16.30; Drayton, \$8.75; All Saints', Hamilton, \$64.00; Cayuga, \$38.08; Thorold, \$41.28; Welland, \$40.90; Niagara, \$51.50; Barton and Glanford, \$60.48; Harriston, \$24.00; Clifford, \$5.50; Stewarttown, \$30.05; Chippawa, \$85.75; Christ Church, Hamilton, \$144.00; Church of the Assension, Hamilton, \$306.00; Dundas and West Flamboro, \$123.31; Fergus and Alma, \$52.00; St. George's, St. Catharines, \$216.15; Nanticoke, \$37.30; Georgetown, \$163.70; Milton, \$61.00; Hagersville, \$8.00; Wellington Square and Nelson, \$78.50; Mount Forest, \$43.60; North Arthur, \$14.94; Erin, \$22.02; Hillsburg, \$10.05; Welland, \$31.60; St. Mark's, Hamilton, \$45.00; Grimsby, \$160.25; Palmerston, \$31.25; Waterdown, \$1.50; Saltfleet and Bimbrook, \$25.56; Merriton, \$20.95; Orangeville, 10.00; Dunville, 51.20; Carlisle, \$10.25; Nassagaweya, \$11.25; Lowville, \$46.05; Louth, \$62.58; Port Dalhousie, \$14.95; Norval, \$20.00; St. Thomas, Hamilton, \$95.00; Queenston, \$21.55; Grantham, \$32.80; Caledonia, \$33.70; York, \$54.60. *On Guarantee Account:* Queenston, \$50.00; Port Maitland, \$14.00; Port Colborne, \$87.50; Arthur, \$77.00; Cheapside, \$37.50; Reading, \$17.00; Rockwood,

\$25.00; Dunville, \$100.00; Caledonia, \$100.00; Welland, \$55.00; West Flamboro, \$66.67; Drayton, \$15.00; Nanticoke, 62.50; Cayuga, \$125.00; Alma, \$37.50; Acton, \$50.00; Omagh, \$50.00; Palermo, \$95.00; Marshville, \$50.00; Harriston, \$87.50; Lowville, \$62.00; Norval, \$75.00. *Voluntary payments:* Rockton, \$50.00; Caledonia, \$8.32.

WIDOWS' AND ORPHANS' FUND.—*Offering Collections:* Georgetown, \$6.91; Glenwilliams, \$1.85; Mount Forest, \$8.10; Jarvis, \$5.00; Caledonia, \$5.00.

ALGOMA MISSION FUND.—Waterdown, \$7.78; St. George's, St. Catharines, \$12.80; Oakville, \$4.27; Chippawa, \$9.35; Stewarttown, \$3.45; Erin and Garafraxa, \$9.40; Georgetown, \$12.48; Mount Forest, \$12.00; Wellington Square, \$2.80; Norval, \$10.00. *Intercessory Collection:* Georgetown, \$10.44.

EPISCOPAL ENDOWMENT FUND.—Niagara, \$122.10; Queenston, \$48.62; Chippawa, \$25.00; Clifton, \$13.16; Louth and Port Dalhousie, \$45.94; Welland and Fonthill, \$91.76; Thorold, \$220.48; St. Catharines, \$305.02; Elora, \$5.25; Hamilton, \$688.20.

PALMERSTON.—The bishop of the diocese administered the rite of confirmation in St. Paul's church in this parish on Wednesday, 1st inst., to seventeen persons. The candidates varied in age from fourteen years to upwards of seventy, one of them being an elderly man who, although a consistent and faithful Christian and a communicant of the Church, had never received the *laying on of hands*, having from various circumstances been hitherto prevented. The congregation was large, and the bishop's address, which was extremely suitable to the occasion, was listened to with very marked attention. After the public administration in the church his lordship was conducted to the house of a member of the congregation whose wife had intended to receive the rite with the other candidates, but was prevented by a severe illness, which had left her very weak. She was not, however, deprived of the benefit of this "principle of the doctrine of Christ" in consequence of her inability to attend the public service, for the bishop confirmed her *privately*, much to her joy and comfort. The total number confirmed was, therefore, eighteen.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PETERSVILLE.—*The First Confirmation in St. George's.*—How soon a new church becomes hallowed in the minds of her worshippers! Even ere it is consecrated, the notes of praise, and the prayers, the precious inheritance from many bygone ages, forbid that the edifice in which hearts and voices have united in the worship of the "Holy Catholic Church" be profaned. How much more hallowed when the Sacraments have there been administered! That beloved house, where at the font our beloved ones have been made members of Christ—that chancel wherein we have knelt to partake of the Sacrament of our Redemption by Christ's death—that house is ever dear to us, even though it be not consecrated. Truly not without commendable motives thereto moving us do we long earnestly to see our churches consecrated, that they be in every sense the houses of God, and be never perverted to any profane use! The church of St. George is little more than a year old, and its members now speak, as of some dearly beloved object hallowed by the most endearing associations, of "Our Church." Within its sacred precincts have parents presented their children in baptism to Our Father, and there have the church members partaken of the "most comfortable Sacrament of the Body and Blood of Christ." The first confirmation service was held in St. George's on the first Sunday after Easter at 3 p.m., when twenty-five candidates for the Apostolic Rite of the laying on of hands were presented to His Lordship the Bishop of Huron by Rev. Canon Innes, Rector of St. Paul's, of which St. George's forms part—twenty-one of the number being females, and of them four being mothers of families. The church was crowded as churches always are at confirmation services. After the laying on of hands, His Lordship earnestly

and forcibly addressed the newly confirmed, pointing out the great advantages of confirmation, even waving for the moment its undoubted Apostolic origin—on the requirement of the Church that they who have been baptized learn the Creed, the Lord's prayer, and the ten commandments and all other things which a Christian ought to know, preparatory to confirmation. The amount of scriptural knowledge prescribed he showed to be vast in extent and importance. To illustrate this he took a concise view of the two first articles of the Creed. Finally, he exhorted those, who had now made a good profession in the presence of the Church, to live worthy of this profession as soldiers and servants of Christ. Of the twenty-five confirmed, twenty-two partook of the Holy Communion with some who had previously had that privilege, so in a few months the number of communicants has increased nearly twofold—twenty-two being added to the twenty-nine.

STRATHROY.—The Rev. A. C. Hill officiated for the first time in St. John's Church, Strathroy, to which he had lately been appointed. We pray that his ministry there may be effectual in building up the Church. He has already made a very favourable impression.

LUCAN.—The vestry of the church in Lucan have selected a committee to wait upon His Lordship the Bishop to advise with him relative to the appointment of a Rector to take the place of Rev. W. Logan, who has resigned on account of his physical prostration.

ST. THOMAS.—No one has, we believe, been yet appointed as successor to Rev. Mr. DesBarres. For this parish a clergyman of no ordinary talents is required. There "a great door and effectual is opened" to the Ambassador, "and there are many adversaries."

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

WHAT DOES THE NON-OBSERVANCE OF GOOD FRIDAY INDICATE?

Doubtless there are many places in Canada where Good Friday was not observed at all, even as there are places where, though it be a public holiday, its solemn events and sacred lessons are by a class ignored, and insulted, one might say. Of this, Montreal shows a glaring example, in the day being turned into a military review day, and this last time, by the shameful, discreditable and inexpressibly annoying conduct of others, both in parading on that day and still more in entering riotously into a Church. Yet, without reference to these particularly "fresh exhibitions," is it not worthy of remark that the neglect of the day is chiefly found among those who proclaim most loudly, and very often with tantalizing bravado, their adherence to what they are pleased to call Evangelical principles and Low Church views. Of these principles the doctrine of the Atonement is made one of the most, if not the prominent one, and which finds its expression in the words "Christ and Him crucified." And yet when the day comes around which gives objectivity, as it were, to this very doctrine, where are these Evangelicals (1), where are these sound and pure Protestants? At the anvil, or the plow, or in the store, or some such place. Anywhere, but in the Church. Thinking of anything, save "Christ and Him crucified." And why is it that these very same neglecters of this day enter upon the keeping of Christmas and Easter with more willingness; because they manage to make the first minister to their lust of eating and drinking, or in a word, to their carnality, and the second falling upon a Sunday, involves no self-denial in giving up a day, or in abstinence from food. Any day that entails not religious consistency, or requires no expression of religious dogmas, or Church doctrines, is unobjectionable to them.

It seems to me that the cause of all this is the carnality of mere Protestantism, whose gala day

is carefully observed. The system was political and carnal in its origin, and it is necessarily carnal in its machinery and results. Wherever we see it, the more Protestant it is, we find it the more worldly; the people more ease-loving, the piety more of a self-complacent character; the doctrines preached becoming more vague and undogmatic. When dogmatic expression is made, it is anti-Roman, or anti-sacramental and anti-ecclesiastical only. W. R. B.

SCHOOL WANTED.

DEAR SIR,—I should be very grateful if you would allow me, through your valuable and interesting paper, to enlist the sympathy of my brother clergy of the Dominion in the following case:—A young lady, clever and very highly educated, recently arrived from England, is anxious, if possible, to start a day school for children of the better class in any town or village in Canada, where it is thought such a venture would meet with tolerable success. She has been educated in England and in Germany, and, in addition to the usual branches of an English education, is thoroughly competent to give lessons in French, German, the rudiments of Latin, music, and in drawing and painting, holding for the latter a diploma from the English School of Art. If successful, she would most probably be joined by one of her sisters. I should be thankful if any of my brothers in the ministry would inform me, either by private letter or through your paper, of the probable success of such a school in their respective parishes. Surely there must be many places where something more is needed than the usual parish schools, and where such a one as the one proposed would be a welcome boon to many, saving, as it would do, the expense of sending children away to distant and expensive boarding-schools. I need only add that, as the young lady in question is a cousin of my wife's, I am doubly interested in seeing her comfortably settled.

J. H. S. SWEET, Rector,
St. Mary's Church, Dalhousie, N.B.
SS. Philip & James' Day, 1878.

SECULAR PAPER.

DEAR SIR,—Allow me to take this opportunity of endorsing the suggestion of B.C.L. I will subscribe for *The Leader*, or any conservative journal which Churchmen generally approve, in preference to *The Mail*. As an ardent Conservative, I cannot think R. H. would have us sever our connection with the party, but only with that truckling and treacherous paper which assumes to represent it.

Could not arrangements be entered into to make our own Church paper a good secular paper as well as the Church paper, after the manner of the *John Bull* or the *Guardian*? Make it a national paper.—Yours truly,
PHI.
May 1st, 1878.

SERMON.

Preached before the clergy of the Lincoln Rural Deanery in St. James Church, Port Colbourne, By Rev. D. I. F. MacLeod, M.A., Rector of Chippewa.

Phil. II. 4. "Look not every man on his own things, but every man also upon the things of others."

It is a great and very real danger into which we are all liable to fall—that of taking too selfish a view of our position—confining our thought and interest to the narrow space in which we are accustomed to move, and not looking at all beyond that contracted horizon which bounds our daily duties. By so doing we become narrow and selfish, and forget that we have, or should have, interests and sympathies, in common with many others, besides those among whom our lot is cast, and with whom we are associated in our ordinary work of life; in a word we accustom ourselves "to look only on our own things, not on the things of others." And we are confirmed in this course by the thought that we are "*minding our own business*" by so doing, and there is perhaps no rule in common language more often insisted upon, than that we should "mind our own business"; and when it is suggested that we have duties with regard to others beyond ourselves we seem almost to repudiate the idea, and remonstrate, even as the first murderer did of old, "Am I my brother's keeper?"

It perhaps, may be occurring to some, that St. Paul himself used language very like that trite, worldly proverb, to which I have just alluded. I am aware that this is the case, —nay more,—this oft-repeated proverb, is most likely an adaptation of the very words of the Apostle. But if we turn to the passage in his Epistle, where St. Paul is exhorting the Thessalonians "to study to do their own business," we shall see that in the verses immediately preceding that in which the expression occurs, he is speaking of the importance of brotherly love, acknowledging that it is already largely cultivated by them, and urging them that they should increase in it more and more. And in the verse immediately following, he gives directions as to their bearing and demeanor towards those that were without, that is, towards those who as yet were not called by the Christian name, whether Jews or heathen. And then, as if to shew that their regard for others should not be limited by any considerations of time or space, he goes on in the very next verse, to speak of the condition of the departed—and their connection and relation to themselves, a subject of which, he would not have them ignorant. So you see, that in the very same chapter, in which St. Paul uses the language, which has been perverted into a proverb in favour of selfishness, indeed in the closest possible connection with these words, coming directly before, and following immediately after, he speaks of the relation which exists towards our fellow Christians,—towards those outside the household of faith—towards the departed, and thus teaches that we should "not look every man on his own things, but every man also on the things of others."

Of course these words do not countenance much less enjoin a meddling interference with the work of others. Both St. Peter and St. Paul, rebuke sharply those who make themselves busy "bodies in other men's matters." But they do teach us that our interests and sympathies should be broad and comprehensive, that we should ever bear in mind that we are members of a great body whereof it is said, "If one member suffer all members suffer with it, if one member be honored all members rejoice with it." That the Apostles have given us the command; "Let no man seek his own but every man his brother's wealth," giving himself as an example by saying, even as I please all men in all things, not seeking mine own profit but the profit of many." And this feeling of Christian sympathy and genuine concern in the affairs of others must be ever enlarging itself in wider and wider circles, extending itself to the "whole family" in heaven and earth that bears the name of Christ.

And we shall find this habit of cherishing a loving regard for the affairs of others, most useful and helpful to us, in the way both of encouragement and warning. If it is only done in a right spirit; if we make it our habit to look on the things of others, not for the sake of discovering notes in our brother's eye, and taking no regard to the beams that may be in our own eye, but for the sake of cultivating a hearty sympathy in the concerns of others, and regulating our own conduct by the result of such careful observation; drawing encouragement for ourselves to follow a course which we have seen has been adopted with much benefit by one—or it may be taking warning to avoid some methods which we were inclined perhaps to adopt, but which are however to be fraught with danger or mischief in the case of another.

Self is our great enemy in religious life, and religious usefulness. When we work entirely above our own activity, our own apparent success may hide from our eyes the growth of our faults and the harm which we do to others, and when by long habit we become accustomed to looking only on our own things, however much good there may be in the things of others, of these we too often are "willingly ignorant."

Now there is perhaps no work in the performance of which men are more apt to fall into a groove, and to continue to run along that groove, than in the exercise of the Pastoral office—but if we allow ourselves to do this our ministry is sure to become one-sided and unsatisfactory, and therefore it behoves the clergyman, of all others, to accustom himself to look, not exclusively

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on his own things, but frequently on the things of others. And this is one of the great benefits which *may*, and I trust which *do* result from meetings of the clergy, such as that in connection with which this service is held. The mere social reunion and familiar intercourse of those who (engaged in the same great work), still on account of the constant demands of that work, are greatly isolated, afford much pleasure and profit. But the hours spent in serious conference, either in endeavoring to elucidate some of the more difficult passages in Holy Scripture, or seeking to find out the best solution of some hard problem in parochial administration, may be—must be full of blessing and usefulness. A most valuable opportunity is thus afforded of surmounting difficulties which we have met with in our several spheres of duty, by taking counsel with our brethren. In perplexing or doubtful cases a uniformity of action may be adopted, which is sure materially to strengthen our hands, and so besides cultivating a feeling of mutual respect and confidence, we have the benefit of advice and experience, where such assistance is wanted most—and all this by each one “looking not merely on his own things but also on the things of others.”

There is another larger and more important gathering of which I would speak. On this day three weeks the Synod of this Diocese will (D.V.) assemble in the city of Hamilton. That too will be an occasion on which it will be most important for us to act upon the injunction of the Apostle in the text. Then we shall have assembled, to consult for the interests of our beloved church in our Diocese, not to further our own selfish aims and interests, but the good of the church at large, to take a comprehensive and accurate survey of the wants of the Diocese, and to do everything within our power to meet these wants. It is encouraging to think that this is a work in which we can all join together heart and soul: that it is our great happiness in this Diocese, to be free from—indeed I might say, to know nothing of party strife and bitterness. Long may this continue to be the case, and we shall do most to keep out strife and party feeling, by following the advice of the apostle in the text. If we refer to the immediate context we shall see that this very thought was in the Apostle's mind. On one side of the text we have the admonition “let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than himself.” On the other side the command, “Let this mind be in you which was also in Christ Jesus, who being in the form of God * * * made himself of no reputation, and took upon him the form of a servant.” Avoiding strife and vain glory on the one side, and imitating the unselfishness and humility of our Lord Jesus Christ on the other, we are everyone to look on the things of others, not exclusively on our own. To look on the things of others, not for the sake of finding points on which we may divide and differ, but points on which we may combine and agree, and of this we may be very sure, that even in the case of those who are most divided, if there were the earnest resolve on both sides to look on things of each other in this spirit, there would be a precious return of “peaceable fruit,” and each party would be amazed at the number of points of agreement that had existed between them all along, and this without the sacrifice of a single principle, but because brethren had learned to recognize each other as members of the same church. Whereas previously it may be they had looked on each other, merely as members of different antagonistic parties.

But there is to be an unusual opportunity of general consultation for the good of the church in the Pan Anglican Synod to be held this summer. The Archbishop of Canterbury, as patriarch of the Anglican Communion, has invited all the Bishops of that Communion to assemble in the month of July, to confer together as to the wants and duties of the church over which God has placed them as overseers, and it is gratifying to learn that there is the prospect of a very general attendance. This, indeed, will be a time for looking not on our own things but on the things of others, and may the Holy Spirit who presided in the counsels of the blessed Apostles, be present with their successors assembled at this later day, to guide

them into all truth and teach them how best to feed the Church of Christ which He has purchased with his precious blood.

In passing to a conclusion, let me make a more personal application of the words of the text. Let us bear in mind that this duty of sympathy and interest in the concerns of others is one of universal obligation. Observe the twice-repeated “*every man*.” It is an injunction to be observed not by the clergy only, but by the laity also. Let each one strive to acquire, and to keep up a lively interest in the affairs of others, especially in the work of that Church of which we are members. But how can we acquire this interest unless we manage to keep ourselves informed as to the work that is being done in that Church? The surest way, for example, to keep up an interest in the missionary cause, is to see that all members of our church are made acquainted with the extent of that work—its encouragements and difficulties, and the means which are being adopted for carrying on the work, but which are alas! lamentably inadequate. And here, permit me to make a very simple but practical suggestion. I cannot but think that if the news paper the *DOMINION CHURCHMAN*, which has become the official organ of this as well as of other Dioceses of this ecclesiastical province, and which has the sanction of the Bishops, were more generally taken by the members of our congregations the result would be most beneficial, in securing a better acquaintance, and and as a consequence an increased interest in the general work of the church. If, in looking at the things of others we cast our glance beyond our own communion, I think we shall find that at least in one of the religious bodies around us and that one of the most active, perhaps I might say the most successful, it is a rule of their conference that the organ of that conference, should be generally taken by its members. Perhaps in this fact we have a part at any rate of the secret of their success. There are I know circumstances which would render it impracticable for us to adopt any such rule as part of our Synodical Legislation; but still, the diffusion of information with regard to the work of our Church, is of such importance, (and I know of no better way of effecting it than I have indicated); surely it would be well worth our while to exert ourselves in securing the extension of the circulation of a paper in which the work of the Church at home and abroad is faithfully recorded, so that our people generally might acquire a better knowledge of that work, and learn to take a deeper interest in it.

As I said, the appeal is to “every man.” The Apostle addresses each one of us; each separate soul has its own responsibility. “Look not every man on his own things, but every man also on the things of others.”

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXXVIII.—RETRIBUTION.

While the boat was making for the ship, and its friends were watching and praying, the earl of Craigavon was in his tower, reviewing the events of the day. The last naturally was the most prominent, and he thought much of Daisy, chief actor in it. He reflected that she had discovered a secret which he had jealously guarded for years. If he had for ever extinguished her witch's fire, she had put out out his *canbyll corff*. If he denounced her as a witch she might pronounce him a wizard. He supposed that the world would credit an earl before a wretched foundling; still he did not care to be represented as a possible wrecker. If brought to the point, he could of course say what he tried hard to believe, that he had used the lantern to light him across the cliffs—but who would believe him? He justified himself the deceit he had practised, and the evil results of it; by thinking that he had only sought to render the false lights of the wreckers abortive, and to secure his own dues, by using a light himself, a supposed *ignis fatuus*. But still, such conscience as remained to him, pricked him, and the echoes of certain piteous cries heard in the dead of night pierced him through and through. The thought of his son always consoled him, but with him was now associated Daisy, the recollection of

whom was worse than a nightmare. Even if he could credit her assurance that she would not marry Penruddock, he knew that his son loved her, and his happiness and advancement were deeper to him than all *but* life. He could not face death, even for him! Should he let him marry the girl, and so bind her over to secrecy? Hatred and pride forbade. He was to meet Penruddock shortly in town, and then he would find out whether he had forgotten her for some more suitable beauty. But the idea of town recalled the elopement of his daughter and the consequent death of his wife. Turn where he would he met disappointment and distress.

In spite of his morose unforgetting nature, he was rather sore than angered towards Lady Mona and still sorrowful for the countess. To see him, no one would have believed this, but he was himself conscious of it when he ruminated over the past. Still sorer and more sorrowful was he when he remembered Sir George Walpole, and that his money might have been added to the riches of the Craigavons. He was, however, comforted by the recollection that Sir George was even then in the Mediterranean yachting with Penruddock, and that it was not unlikely that the nabob might make him his heir, in default of nearer relatives, for they claimed cousinship in some remote degree.

The idea of gold, recalled the earl to the present time and place, and while listening to the winds that ran riot round about his tower, and the waves that they tossed up and down like so many toys, he remembered the gun that he heard when he had parted from Daisy. If other signals had succeeded them, the boisterous equinoctial had carried the sound away from him, for he had not heard them. He had extinguished the beacon on the Esgair, and hung out his own instead, so there was probably a wreck somewhere, and the waifs were his. He had left strict orders with that timorous fool Evan to look after them, and see that his other myrmidons did the same; but he would be up with the dawn himself to be sure that he was not cheated of his rights.

Having now his establishment at the castle he went down-stairs to his solitary supper—for in those days a nine o'clock meal was supper, not dinner, and he had dined early. Although the repast was singularly frugal, it was laid with all the pomp of plate and china. There was no superfluity of light, a candle at either elbow serving him to see what he ate, but he was waited on by a couple of powdered domestics, retained more on Lord Penruddock's account than his own; for he was about to get rid of such superfluous servants as had belonged particularly to the countess. When he had finished his meal he walked restlessly from room to room, giving orders, and prying into odd corners. His words were always so few and commanding, that, whether pleasant or unpleasant to his hearers, they never dared to contradict them. So when he complained of this unbarred door, or that needless waste, no one ventured to make excuses. He finally summoned Morris, and bade her accompany him to her lady's rooms. He, like the rest of us, was a strange anomaly. He could not summon courage to go there alone, yet had visited the countess's apartments the last thing at night ever since his return. Morris remained near the door while he walked through the familiar tapestried chamber, candle in hand, and paused before three exquisitely-painted miniatures that hung above the mantle-piece. They were likenesses of the countess and her children. He looked at his son's last, then passed Morris, and left the room quietly. When he finally retired to his tower for the night, his valet duly came to him, and was dismissed with an order to tell certain men to be astir early, as there would be probably wreckage and fallen timber to look after. Then he locked his door, and sat down to his accounts. It was late when he went to bed, and the winds had somewhat abated. He lay long awake, thinking of his son, and, in spite of himself, of Daisy and the lights. When he dozed off he dreamed that Lord Penruddock and Daisy were married, and that Lady Mona was bridesmaid. He did not usually dream such cheerful dreams; and when he awoke from it he almost wished it real—but a vision of Daisy on horseback, and her words, “They were drowned; I was perhaps saved to avenge them!” dispelled the brightness, and restored the gloom.

We might here describe how the miser-earl—the wrecker-lord—started in his sleep, and clutched at some weapon that lay by his side; but the restlessness of the wicked is best pictured by the Prophet as “Like a troubled sea that cannot rest,” and the earl’s sleep was fitful and uneasy as the ocean that surrounded him.

He arose, as he had resolved, at daybreak, and dressed hastily. No prayers for a Father’s care or daily bread passed his lips, but rather curses on the innocent girl who haunted his thoughts as well as path, and whose life, from the time she was cast upon the beach below the castle till his encounter with her the previous evening passed before his mind. Strange to say, when he descended the rocky private path to Ton Bay he fancied he saw her figure descending the hill in the direction of Brynhafod. He was right; Daisy, like himself, was abroad early, for Caradoc had not as yet returned, and she could not rest in uncertainty.

When they left their respective abodes it was between seven and eight o’clock. It was a dark misty morning, and although the sun had risen according to his custom, he was veiled by vapour, which, rolling by the hills, had just passed over Brynhafod and its fields, and was ascending to the mountain-top, before dispersing in the sunlight. The wind was still high, but not so powerful as during the night, and the rough sea was consequently calmer also. Neither ship nor boat was visible on its bosom, which heaved and swelled incessantly, yet displayed neither waves nor foam. It was a dull, grey, cold, cheerless, autumnal morning, and the earl shivered as he wandered down the path, and passed the little gate where Daisy parted from the Lady Mona.

The earl picked his way through stones and brushwood that the winds had scattered on his path until he reached the bay. He paused to look across the turbid troubled sea through a field-glass, which he always carried, but nothing was visible on its breast save the sea-mews, which were restlessly fluttering and dipping their wings here and there. He was suddenly attracted from his survey by a strange whining cry, which he at first attributed to a gull hovering near, but afterwards discovered to come from a distance. He glanced across the bay at the rocks and beach opposite the castle, and thought he saw some sort of dark figure. The tide had been lately at its full, but was now ebbing, so he was able to cross the sands, which he found unstrewn with any wreckage. Indeed he knew that if there had been a wreck the previous night it must have happened farther down the coast. Ton Bay was a considerable width, so it took him some time to go round it beneath the rocks, particularly as he walked at leisure, his eyes on the ground. Midway he heard another whining cry, and, glancing up, assured himself that it proceeded from a large dog, at the extremity of the bay, not far from the road that led to Brynhafod.

“It is doubtless Pennant’s beast,” he muttered, and walked on.

As he drew nearer he saw that it was indeed Gwylfa, standing on the beach, not far from the receding waves. The earl fancied he was watching something, but what he could not tell, for his large shaggy back was between him and the object of his care. His lordship hastened his pace a little, and was not long before he discovered that the good dog was standing over the prostrate figure of a man.

“Drowned!” he exclaimed, first withdrawing a few steps, then again advancing.

Gwylfa became conscious of his proximity, and, turning his head, ran to meet him. This was unusual, for the dog like his masters, generally avoided the earl; on this occasion, however, he put his wet paw on his arm, and looked wistfully into his face, with a whine so pitiful that it seemed to pierce the very rocks and stones. There was a feeling more than human in his large soft eyes that looked as they were shedding tears of tender compassion. Oh, if he could but have spoken, what passionate, touching words he would have said! Turning his great dripping head from the earl to the figure on the sands, he used one paw, now the other, as if to draw him towards it. His lordship hesitated but went slowly. As he approached he perceived that the form Gwylfa had left was immovable. It was that of a tall man,

dressed as a gentleman. The back was towards the earl, the face apparently buried in the sands.

“It must be the dog’s master, Caradoc Pennant exclaimed the earl, at last, with a sort of grim chuckle.

Gwylfa looked as if he understood him, gave another shrill whine, and tried to drag him onward by seizing his coat with his teeth.

The earl had seen many drowned men, and even watched and aided his dependents in removing what was valuable from their persons, in order, he said, to execute justice; but there was something here that made him quail. He stood at a distance, the dog between him and the figure, half inclined to turn back and send some servant to the spot. But either his greed or Gwylfa’s teeth prevailed, and he went nearly close to it. No sooner was he near than Gwylfa let him go, and placed his paw on the drowned figure, fixing his eyes, with a sort of yearning entreating pity, on his lordship.

“He may not be dead,” murmured the earl, stooping over the body.

He could not see the face, but a jewel glittered on the half-concealed hand. He seemed about to move the long damp figure, when Gwylfa gave a shrill bark, and bounded up the beach towards the road, pushed through the fence and disappeared. The earl was alone with the drowned.

“It must be that Pennant!” he muttered, summoning courage to turn the body.

What did he see? He started back, and grew ghastly pale. He uttered a cry that echoed through the rocks, over the swelling sea, and up to the grim bulwarks of his majestic castle. He uplifted his arms, and staggered like a drunken man; he fixed his eyes upon the face he had upturned until they became glazed by the paralysis of sudden agony; then his hands fell helpless, his body bent, and with another cry that must have pierced not earth only, but heaven, he fell, as dead, upon the drowned man at his feet.

He had extinguished the beacon, he had held out the false light, and he had looked on the dead face of his own and only son!

(To be continued.)

INSTRUCTIONS FOR CONFIRMATION CLASS, BY W.

ON CHURCH CATECHISM, No. 1.

The Catechism is divided into 5 parts: (1) The Christian Covenant; (2) The Christian Faith; (3) The Christian’s Duty; (4) The Christian’s Prayer; (5) The Christian Sacraments.

1. *The Christian Covenant.*—Every Covenant is composed of two parts. In the Christian Covenant are: God’s part and man’s part. God covenants with us for our advantage. 1. He gives each, on entrance, a distinguishing name. Q.—What is your name? A.—N. or M.

2. He promises therein, therefore He gives (Eph. i. 13 and Rom. iv. 21), Blessings. These blessings are: a. membership of Christ; b. adoption of children of God; c. inheritance of the kingdom of God. See *Catechism*. In my baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven (or God). a member of Christ. Christ is the vine, we are the branches. (St. John xv. 5). As branches, we may look for the “sap of grace” from the parent stem. As branches, we are either ‘living branches’ or ‘dead branches.’ If ‘living’ we abide in Christ. If ‘dead,’ though the husbandman bear long with us, we may at any moment be cut off. (St. John, xv. 4-6). Again, Christ is the Head, The Church is His Body; we are made in Holy Baptism members of that Body. We are ‘profitable’ or ‘unprofitable’ members. St. Matt. v. 29-30; 1 Cor. xii. 12, 13.

b. *Child of God.*—By creation, adoption and Redemption. By creation the beasts of the field and all inanimate objects are, with us, children of God. St. John i. 3. By adoption the angels are, with us, children of God. Hebrews i. 7, 10. By Redemption we only are children of God; for Jesus Christ hath redeemed us. Heb. ii. 16. We then are either ‘good’ or ‘bad’ children. If ‘good,’ we shall hold fast our privileges; If ‘bad,’ we may ‘let go’ our privileges. St. Matthew xxv. 46.

c. Inheritors or heirs of the Kingdom of Heaven. An heir is either in possession or expectancy; for example, The Prince of Wales is now Heir in expectancy (presumptive) of the British throne. He will be (D.V.) heir in possession. We are inheritors or heirs in possession of the Kingdom of Heaven on earth (the election of the Church of Christ); we are heirs (presumptive) in hopeful expectancy of the Kingdom of Heaven beyond—the Church triumphant. An heir, in expectancy of a Father’s property, may, if disobedient or wicked, be cut off from his heirship. We must be ‘disobedient’ or ‘obedient’ heirs of heaven. If *disobedient* we shall lose our full inheritance; if *obedient* we shall enjoy the fruition of our inheritance. Rom. viii. 16, 17.

(To be continued.)

In the diocese of Lincoln there is a mission house for the training of candidates for the work of the ministry in foreign lands. In the same diocese was revived the “Bishop’s Hostel” five years ago by the present Bishop of Truro when Chancellor of the Cathedral, in conformity with the ancient statutes regulating the duties of his office, for the training of candidates for Holy Orders for the work of the diocese. The “Hostel” was opened with four students. They have now increased to twenty-seven. Seventy have been entered in all, of whom thirty-nine have been admitted to Holy Orders. The bishop has just presented a mansion, purchased at his own expense, at a cost of £3,000, as a home for the students of the “Hostel.”

A *facsimile De imitatione Christi* is being prepared for publication from the Bourgoyne library MS. This, with several recent discoveries, are likely to settle the authorship of this excellent work, which has been a matter of dispute for 400 years.

The Bishop of London is said to favor the appointment of a Suffragan Bishop for East London.

BIRTH.

April 6th, At the parsonage, New Ross, N. S., the wife of the Rev. J. W. Norwood. Of a daughter,

MARRIAGES.

April 24th, at St. Paul’s Church, Dunnville, Ontario, by the Rt. Rev. the Lord Bishop of Niagara, assisted by the Rev. F. L. Osler, M.A., R.D., Rector of Dundas, and the Rev. Percy W. Smith, the Incumbent, Douglas Awdry Radcliffe, Esq., fifth son of Rev. Alston William Radcliffe, M.A., Rector of North Newton, Wilts, England, to Jennie, second daughter of Henry Penny, Esq., of Dunnville.

On the 22nd inst., at St. Luke’s Cathedral, Halifax, N. S., by the Lord Bishop of Nova Scotia, assisted by the Rev. A. J. Townend, Chaplain to H. M. Forces, Clifford R. Kinnear, Esq., to Anne E., eldest daughter of Jno. Rutherford, Esq., M.E.

On the 23rd., at St. Paul’s Church, by the Right Reverend the Lord Bishop of Nova Scotia, the Rev. G. Osborne Troop, R. A., Curate of the Parish, to Suzette Law, daughter of the Rev. Geo. W. Hill, D. C. L., Rector.

On Tuesday, the 22nd inst., at St. Luke’s Cathedral by the Rev. John Abbott, Alex. M. Scott, Esq., to Mary S., daughter of the late Alex. T. Creighton.

In the Cathedral, Halifax, N.S., 30th of April by the Rev. John Abbott, Rector, Mr. James Brignell, of Brecon, Wales, to Charlotte E. M., daughter of Mr. Jas. Spike, of Halifax, N.S.

DEATHS.

April 15th, At New Ross, N. S., Alice Mary, second daughter of George Ross, Esq.

May 2nd, of diphtheria, aged 2 years and 8 months, Amy Huestis, only daughter of Mr. John E. Warner, churchwarden and delegate to the Diocesan Synod for the Parish of St. George’s, Pugwash, N. S.

St. J. and Chr. 3.30 and Rector. Greene.

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Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

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

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

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

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

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

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

ST. LUKE'S.—Corner 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. Trewh, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

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

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

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.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

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

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It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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