

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, FEBRUARY 1, 1877.

[No. 5.

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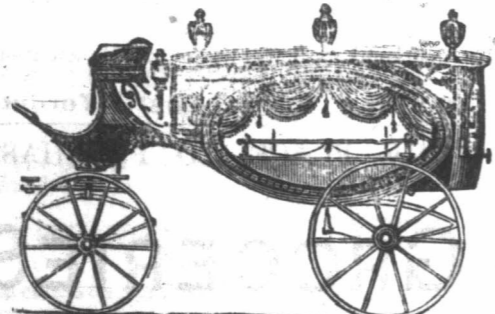
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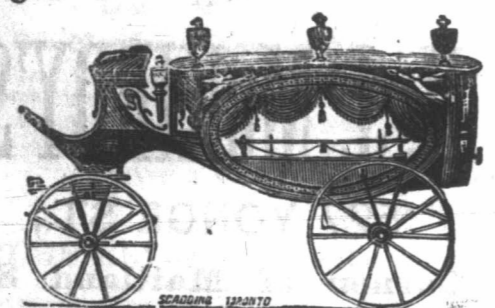
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THE WEEK.

THE present Congress has had an opportunity of raising a memorial of its own existence which has been denied to many of its already little known and less regretted predecessors. The "Compromise Bill," as it is called, passed the Senate, after an all-night Session, by a vote of 47 to 17, and the House of Representatives by 191 to 86. Under its provisions the Democrats and Republicans are represented on the Commission each by five members of Congress, while the four judges named in the Bill are to-day, (Tuesday), to select a fifth, in whose hands a Republican paper bitterly complains that virtually the final decision rests. To accept that conclusion we must first admit that all the other members of the Commission will be, without exception, blind to everything, evidence and oath included, save and except the interests of their party and their candidate—an admission which, as outsiders, we are unwilling to make, though perhaps the Americans know their own people best. To judge, however, from the favourable opinions expressed on the action of Congress from all parts of the Union, and the approval given by thoughtful men to the position taken in support of the measure of Senator Conkling, it seems to be admitted that the present attempt to untie the Gordian knot of the Presidential Election is the best feasible alternative for, if not the sword, at least for any other plan which would inevitably have left the election, however decided, open to the imputation of having been won by fraud or violence. It seems to be conceded by several leading Republicans that the reference of the disputed cases to the Commission created by the Bill is somewhat in favour of the Democrats. The Electoral votes will be considered and adjudicated upon in alphabetical order. If either Florida or Louisiana is counted for Tilden, who only requires one more vote, no interest will attach to the other proceedings of the Court. But if both those States are allotted to Hayes, the contest will then turn on the one disputed vote in Oregon. Let us hope that the decision once given will be legally accepted from the Lakes to the Gulf of Mexico.

A rumour has gained currency of an intention of the Spanish Government to make terms with the Cuban Insurgents. It is, indeed, time that something of the sort was done. For many years blood and money has been plentifully lavished on both sides, and, for all that, neither seems to occupy a better or worse position than it did when the trouble first commenced. Lack of Generalship, lack of enthusiasm or of means has rendered nugatory all the Spanish attempts entirely to subjugate the insurgents and to re-establish their old supremacy in the Queen of the Antilles. The Colony and the Mother country are both becoming depleted and impoverished;

trade is paralysed; anarchy prevails; and others besides the President of the United States are justified, in the name of humanity, in asking *quousque tandem?* how long is the present miserable state of things to continue? The West India question is, altogether, a difficult one, and how to combine freedom with the work that is necessary for a colony's existence, and good government with the admission of a debased and ignorant *residuum* to the franchise is a problem in which others besides Spain are interested. England has wisely retraced her steps somewhat, and having found that a parody of the English Constitution was but ill adapted to Creole temperaments has modified the forms of Government in a direction that promises to be very successful. The experiment of Lords and Commons not having proved successful has wasted a great many years. However, the mistake has been frankly admitted and honestly remedied.

It is said that the only numerical statistics that are not dry reading are those which enable you to see how much, and how little, your neighbours have subscribed towards some charitable purpose. In the Church, the more widely the wholesome rule of giving through the offertory comes to be adopted, the less publicity is given to individual benefactions and individual shortcomings. And so it might be assumed that the columns of figures by which, in the last issue of the Diocesan Gazette, there are merely recorded the collections made in the several parishes of the Diocese for the purposes authorized by the Synod would be flat and unprofitable reading. Would that they were so! On the contrary, they are fruitful of many thoughts and suggestive of many reflections, which, however unpleasant they may be, should not be put aside. Of the details, relating as they do to the Diocese of Toronto in particular, we shall speak at greater length on another occasion; but in some main features the state of things which these figures reveal is not, we are afraid, altogether peculiar to any one portion of Canada. "Hard Times" are, as we said last week, always put forward on the smallest provocation as a sufficient excuse for curtailing subscriptions to Church purposes, but there is something more serious even than commercial depression involved in the inability or refusal of so many parishes to come up to or even approach the assessment levied upon them by the Synod. Take, for instance, the Mission Fund. The Rural Deanery of Toronto was assessed in 1875-6 in the sum of \$5,280 for that purpose. What did it contribute? Merely \$1,898! We are ignorant of the reasons alleged as a justification for the richest and largest Church in the Diocese returning less than one sixteenth of the sum asked for; but into what a miserable state of Congregationalism we seem to be lapsing! Each parson labouring for his own views and his party, each congregation giving free vent to indulgence in its narrow ideas, the behests of the Synod, the voice of

the Bishop, the urgent needs of the Church at large, all subordinated to the exacting tyranny of party requirements! "O for one hour," not "of blind old Dandolo," but of some true and noble man, gifted with large common sense and comprehensive charity, who, full of the "enthusiasm of humanity," would raise us above our petty bickerings, and out of our contemptible self-sufficiency would teach us how we could and should each work for the Church at large without sacrificing the principles which we hold dear, and would bring us all together so that social and intellectual attrition might rub off the sharp points with which we now delight to surround ourselves in our apparent determination to live as isolated hedgehogs instead of gregarious Churchmen. The time is ready, but where is the man?

Once more the telegraph sends us reports of the Pope's illness, and when these reports have reference to a man in his eighty-fifth year the "once more" cannot be repeated very often. His Holiness' vitality and his Pontificate have alike been remarkable. Shutting one's eyes to his political vagaries and ecclesiastical eccentricities, one cannot but appreciate the blameless life of the amiable old man, whose very obstinacy commands our sympathy, and the close of whose days is watched for with deep interest by all classes. While Pio Nono lives the *status qui* must necessarily be maintained. He is pleased to consider and call himself the "Prisoner of the Vatican," though, by the way, had health permitted, His Holiness would have broken his self-imposed bonds to visit his old friend Cardinal Patrizi on his death-bed. But it cannot be expected that his successor will consent to be immured alive in his Pontifical palace from the day of his election. For the then wearer of the triple tiara to retire, when stripped of his temporal sovereignty, in dudgeon to the one place which was reserved as his absolute property, was dramatically effective and not unnatural; but a repetition of the policy *de novo* would lack both novelty and effect. It seems inevitable, then, that on the election of a new Pope, some change must be made in the relations lately existing between the Vatican and the Quirinal. It is often asserted by the Romanists that *semper eadem* is the motto of their Church, and that the policy of the Pope is, in the nature of things, necessarily the policy of his successor. History, as we all know, when manipulated by *necessarian* Vaticanists, accommodates itself in the most obliging manner to whatever is expected of it; but, even were it historically incumbent on the new Pope to imitate Pio Nono, it will be almost impossible for him to do so. The Papacy, if it is to be anything, cannot remain a passive power. Within the narrow limits alone of the Citta Leonina His Holiness' temporal supremacy may be recognized, but there is a great opportunity awaiting the accession of the new man if only he have the strength and capacity to grasp it.

An unpleasant rumour has lately gained currency of an increased coolness between France and Germany, from whence arising no one exactly knows. Little confidence as may be placed in telegraphic reports, yet it is shewn by experience that such reports, however improbable, are not always to be rejected; for usually an unpleasantness between two Governments is not allowed to attract public notice until one or another thinks it can gain some advantage by revealing the fact; or, at other times, the kite is intentionally flown by those who are striving, and who often succeed, in making that trouble which they appear to deprecate. At the present moment, it is only in the possible contingency of a European war that the nature of the diplomatic relations between France and Germany is of much moment. That the two countries can yet have advanced after their late quarrel beyond the bounds of hollow courtesy is too much to expect, but Europe is only concerned in seeing that they are decently civil to each other and do not again strip for a fight.

The Eastern question seems to be in this condition. The Plenipotentiaries have all left Constantinople, signifying thereby that the powers are annoyed at the rejection by the Porte of their friendly advice. Midhat Pasha, having courteously bowed out the Conference, is setting vigorously to work to prove that Turkey will do without pressure more than she was asked to do under pressure. He invites Serbia and Montenegro to negotiate a peace directly with the Porte and without the intervention of officious and questionable friends. Apparently his advances have been well received, Serbia especially having had quite enough of war, and being convinced that if she can make peace on the *status quo ante bellum* basis she will attain quite as much as she expects and a good deal more than she deserves. War is congenial to the Black Mountaineers, but if the Prince of Montenegro is well advised he will make peace with his hereditary enemies, who seem disposed to grant him the strip of territory which he has so long coveted. Concessions do not always prevent further troubles, but it is certain that the possession of a port on the Adriatic would deprive Montenegro of one excuse for the restlessness which has more than once imperilled the peace of Europe. Mr. Gladstone makes another impetuous appeal to Englishmen to shake off all sympathy with the Turk, and to leave him to the tender mercies of Russia. It does not appear to us that either the interest or the duty of England is quite so clear or so simple as Mr. Gladstone seems to consider it.

The roll of "Bishops who have resigned their Sees" is, we regret to hear, to be raised from nineteen to twenty by the retirement of Dr. Kelly from the onerous charge of the Diocese of Newfoundland. Consecrated in 1867, he served faithfully as coadjutor to Bishop Feild nine years until, on the death last year of that valiant old soldier of the Cross, the Lieutenant succeeded his Captain. It is not unusual to read sarcastic references to the number of Colonial Bishops who have

returned to England and again taken duty in subordinate positions: but it is hard to know what course of action would be acceptable to such self-constituted critics. An aged Bishop, presiding to his last days over a See that consists of little more than his cathedral town, is a pleasant picture; but in the case of a Colonial, which is in almost every case also more or less a Missionary Bishopric, a man who is physically unequal to his work can do nothing else than step aside or delegate the more arduous part of it to a coadjutor. In several cases there is no room for two Bishops; in hardly any Colonial Diocese are there funds to pay more than a moderate stipend to one. Newfoundland requires in its Bishop, besides other qualifications, a good constitution and physical strength. What the Church Missionaries in the outlying stations in Newfoundland and in Labrador endure, and the hardships which their Bishop shares with them in making his annual visitation are but very imperfectly known to the outside world. That Bishop Kelly should have felt himself unable any longer satisfactorily to discharge the duties entailed upon him by his position is a matter to us more of regret than surprise. But our regret would be much lessened if, instead of subsiding into some Perpetual Curacy in England, his services could be retained for some part of the Dominion, where, in a less rigorous climate than that of Newfoundland, he would doubtless do excellent work for the Church for many years to come. An admirable preacher, a sound safe Churchman, possessed of good sense and a conciliatory manner, and for a Bishop, still young and full of enthusiasm, surely somewhere in our Canadian Dioceses a nook for such a man might be found!

SEXAGESIMA SUNDAY.

MORTIFICATION, fortitude, the necessity of care and circumspection on account of the prevalence of evil—these are the subjects the Church now brings before us. St. Paul's example is again brought forward; but whereas on Sunday last it was in regard to the most strenuous and active exertion, with the mortification required to make that exertion successful; on this Sunday, the endurance of every kind of tribulation for Christ's sake and the Gospel's is very forcibly shown in St. Paul's ministerial course, and is related for our imitation, as far as circumstances may require or permit. The hardships he endured were indeed almost unparalleled, and such as many Christians would be physically unable to pass through, however ardent might be their devotion to the cause of their Master. But in our measure, and according to our opportunity, we are all called upon to endure hardness as good soldiers of the Cross, to practice mortification and self-denial for Christ's sake, to be in labors more abundant, and to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

The parable of the sower is the first of the parables given us by the Evangelist, and may perhaps be taken as a kind of foundation for

all the rest. This at least has been understood from our Lord's rejoinder:—"Know ye not this parable? How then will ye know all parables?" as though, on the right understanding of this, would depend their comprehension of all that were to follow. It was spoken by the side of the Lake of Genesareth, "the sea of Galilee," sixteen miles long and six wide, so remarkable for the beauty and fertility of its banks, that Jewish writers speak of it as beloved of God above all the waters of Canaan; and though one of the fairest spots beneath the sun, crushed by Turkish misrule, yet it retains many traces of its ancient beauty and fertility. The parable suggests causes of much misgiving, from the fact that of four classes of hearers of the word, three of them are unprofitable, and therefore finally rejected; while, as for the "honest and good heart," which alone can receive the good seed with profit, where shall it be found, and who can claim to possess it? And who, in this sinful world, can be called "of the truth?" for it is the universal doctrine of the Bible that men become such through hearing Christ's words, not that they hear His words because they are of the truth—that the heart is good through receiving the word—not that it receives the word because it is good. And yet this parable, with many other parts of Scripture, testify that there are conditions of heart in which the truth finds readier entrance than in others; and this not from any natural difference of character, but because the heart has already yielded to previous monitions of the Divine Spirit. So that when the word of Truth comes in its fulness, it does find, in some instances, the "honest and good heart" our Saviour speaks of. They are a soil fitter for receiving the truths of everlasting life than others. They may be like Simeon writing for the salvation of God and the consolation of Israel in any way that a Higher Power may choose to bring it about; or like Saul of Tarsus, they may be eagerly pursuing the glory of Heaven by an erroneous system though quite ready to follow the leading of a higher authority. They have a heart then that is "honest"—that is honourable, ingenuous, prepared to receive truth on sufficient authority or evidence, and equally ready to acknowledge it as such. There is a nobleness and beauty of character which has to some extent been realized; and therefore when the truth of the Gospel presents itself it finds a hearty response and a cordial sympathy. Such a heart is also a "good" one, in the sense of aiming at excellence, at the highest good, the supreme felicity of an immortal nature. It is not absolutely good as being a fountain, an originator of goodness; for such only is God Himself, and from Him alone has every particle of goodness proceeded which any of us may have possessed. But yet, by the grace of God and the influence of the Divine Spirit already imparted, it may be said, with Abp. Trench, that "the preaching of the Gospel may be likened to the scattering of sparks: where they find tinder, there they fasten and kindle into a flame; or to a lodestone thrust in among the world's rubbish, attracting to itself all particles of true

metal, which yet but for this would never have extricated themselves from the surrounding heap."

CHRISTIAN MARRIAGE.

MANY causes concur to render the serious consideration of the sancity of Christian marriage a matter of very grave importance to the members of the church, and more especially to the ministers. It was inevitable that, in a new country like this, many of the restrictions imposed at home upon the celebration of marriage should be, at least for a time, relaxed; and this unavoidable necessity has, not unnaturally, led to a forgetfulness of the very important causes for which those restrictions were originally provided. For a long time the civil authorities in this country authorized the celebration of marriage by lay officers, and while we freely confess that the necessity of the case fully justified this proceeding, it cannot be denied that its natural effect has been to abate, in the minds of the people, the sense of the religious character of the marriage contract. Still stronger grounds existed for relaxing the requirement, made at home, that marriage should be celebrated only within the walls of a church. Where the services of a clergyman could be secured, distance often presented a most serious difficulty in respect of the celebration of the holy office in a church, or even in any other building used for the purpose of Divine service. Here again the effect has been, where no such difficulty can any longer be pleaded, to make it appear a matter of absolute indifference whether God's blessing is sought, on a most intimate and life-long union, in His own house, before His own Holy Table, or in some common secular apartment—the study of the clergyman—a room in a tavern—or a drawing-room in "the residence of the father of the bride." Again there is another restriction imposed at home which was here for some time with good reason relaxed, but for the relaxation of which it would be hard to assign any sufficient reason now; and this restriction relates to the hour of marriage. The canonical hours within which marriage may be lawfully celebrated in the Mother Country lie between 8 a.m. and 12 at noon, and no thoughtful man can fail to perceive, on consideration, the wisdom of this appointment, or the great danger which must result from its being, as it is among us, absolutely done away. Even in respect of the better informed and more moral classes of society there is a fitness, a decorum, in providing that so important an engagement should be contracted under circumstances which may remind all concerned of its solemn character, and there is but little ground for sympathy with those who would prefer for the celebration of marriage the latest instead of the earlier hours of the day. But the neglect of the rule respecting the hour for the celebration of matrimony involves, in the instance of very many, something far more than the injury inflicted on religious feeling or on moral sentiments; it materially affects the temporal happiness and the spiritual well-being of the parties concerned.

Were marriage restricted among us to the ceremonial hours, it is not too much to say that many a most ill-advised and unhappy union would be prevented, and many a most grievous transgression of God's most sacred laws avoided. What is too often the effect of our having dispensed, as we have done, with all rule respecting time and place? A conspiracy is formed to betray a thoughtless girl into a senseless, unholy marriage, at an evening party; she is surprised into the acceptance of some most unworthy husband, from whom even her small *modicum* of discretion would have prompted her to recoil, had she been guarded by laws which obliged her to act with more deliberate purpose—to present herself, for the purpose of contracting the marriage, at the house of God, and this at an early hour of the day, a time at least less fitted for the accomplishment of any heartless and profligate intrigue.

It is indeed a most serious evil that the force of custom should induce or oblige ministers of Christ to lend themselves to practices too often most fatal to the earthly happiness, and probably to the everlasting well-being, of the parties most nearly concerned; and while we are aware that the clergy have, in this country, no power of enforcing the church's rule respecting the *time* of marriage, they may and they ought to refuse to be parties to the breach of her most wise and wholesome rule respecting the sacred *place* of marriage. There is reason to fear that all have not duly weighed their deep responsibility in this regard—have neither considered, as they ought, the disgrace and peril of contributing, in any degree, to the lowering of the standard of morals among our population, and to the profaning of a most sacred ordinance of God; nor, on the other hand, the blessedness and honour which will attend them, if, in the discharge of their important functions, they strive by moral suasion, where they have no more potent weapon, and by a steadfast and self-denying adherence to the church's rule, where there remains to them the power of holding it, to raise the moral and religious tone of society around them, and to make men mindful that God's blessing is indeed needed, and is solemnly and devoutly to be sought by those whom He only can, according to His appointment from the beginning, "sanctify and join together in marriage. Can it be true that Christian ministers have not only cast God's holy laws behind their backs in this regard, but have also most unworthily and indecently made themselves accessory to attempts to evade the less stringent laws of *man*, thus disregarding not only the higher requirements of religion, but even the inferior safeguards which have been provided for the security of civil society? We would not without reason put the enquiry—we trust that we may never have cause to put it again.

There is, however, another particular, in which a word of warning is greatly needed, and that relates to the *persons* between whom marriage may be lawfully celebrated. What do we mean—or rather what does our church mean—by the table "of prohibited degrees?" Prohibited—by whom? By man, or by God

Himself? The question is easily answered. At the Reformation our Church and State resolved to do utterly away with every restriction upon marriage which was of merely human origin, and also of every relaxation of God's holy law which had impiously and immorally been sanctioned, in former times, by ecclesiastical authority. The Convocation and the Parliament of England alike accepted for our guidance, in this grave question of morality, the word of God alone, as may be seen by the statutes in the reign of Henry VIII. In the reign of Elizabeth, in order to make clear to all people the import of those statutes, Archbishop Parker was instructed to draw up the "Table of Prohibited Degrees." This was not the enactment of any new law, but an authoritative declaration of the meaning of a law already enacted, a law which still binds the clergy and the members of the Church of England. Some will tell us that the Church has *misinterpreted* God's law; but this is surely no question for any minister of that Church to entertain. Before he can act on the conviction that she has thus erred, and so venture to contravene her instructions, he must, if he would be a truthful and honest man, resign his ministry, and seek authority in some other religious body to celebrate marriages, which the Church has, whether rightly or wrongly, peremptorily forbidden. In the marriage service the minister is required to warn the persons to be married "that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful." When the minister pronounces this warning, he speaks, not in his own name, but in the name of the Church—he uses the words, not in his own sense, but the sense of the Church; what that sense is, is made abundantly evident from her history—from the legal enactments by which she has provided for the guidance not only of her clergy but of all her members; and accordingly, if there is still to be any such thing as truth and honour within her borders, no clergyman can possibly solemnize, no lay member of her communion can possibly seek to contract, under the sanction of her holy service, a union which she has openly declared to be forbidden by Almighty God.

It is, however, a matter of no small importance to justify the conclusion at which our Church has arrived on this question, and to point out the very perilous consequences which a rejection of that conclusion inevitably involves; and as this has been accomplished most effectually by Archdeacon Hessey, in his primary charge, we propose to lay before our readers, in our next issue, an extract from that charge relating to "Marriage with a deceased's wife's sister." W.

IN MEMORIAM.

TO the many friends of the late Rev. FREDERICK ALEXANDER BETHUNE, the following memoir of his life will be acceptable. Born March 14, 1843, at Cobourg, where he received his preliminary education, he was sent at the age of fourteen to Upper Canada

College, Toronto, in which institution he spent four years. From U. C. College he proceeded in the autumn of 1861 to the University of Trinity College, and gained the Cameron Scholarship at his matriculation. In 1864 he took his degree of B.A. with some distinction; and on leaving the University turned his attention to the study of the Law, with which object he entered the office of J. D. Armour, Esq., Q.C., of Cobourg. Finding, however, that the Law was not a profession congenial with his taste, he resolved to devote himself to the sacred ministry, towards which he had early manifested a strong leaning. Previous to entering upon the necessary theological course, he went through the Military School in Toronto under Col. Lowry, and obtained with much credit the usual certificate. In the autumn of 1865 he re-entered Trinity College as a student in Divinity, and while earnestly devoting himself to his studies, he manifested, in his piety and blameless life, that the promptings of his spirit were not misleading. Following up his Military School training he joined the Trinity College Company of the Queen's Own, and being among those sent to oppose the Fenian raid was present in the action at Ridgeway. On the completion of his Theological course, in 1867, he was ordained Deacon in the Cathedral Church of St. James, and in 1870 was advanced to the Priesthood. At the solicitation of the Rev. C. H. Badgley he accepted a Mastership in Trinity College School, then established at Weston; and when that school was removed to Port Hope he continued his connection with it until 1870, when he resigned his mastership. He then for a short time became Curate to the Ven. Archdeacon Palmer, at Guelph; but on the appointment of his brother, the Rev. C. J. S. Bethune, to the Head Mastership of Trinity College School, Port Hope, as successor to the Rev. Mr. Badgley, he re-assumed his duties therein, and remained in the active discharge of them until ill health compelled him to leave. In September of last year he went to England in the hope of a speedy restoration to strength, and spent a fortnight in the delightful lake region of Cumberland, where, under the hospitable roof of his old friend Archdeacon Palmer, Vicar of Ponsonby, he experienced the greatest kindness. He then removed to Eastbourne, in Sussex, where he was, in his extreme weakness, nursed with the kindest care and treated as a son rather than a stranger, by the Rev. Mr. Maddock and Mrs. Maddock. His letters home during this period are filled with expressions of his gratitude for their unremitting attentions. Being attacked while there with a slight bleeding of the lungs, his physician recommended an immediate departure for Cannes, in the southeast of France.

He bore the journey fairly, and the mild climate and beautiful scenery of the neighbourhood of Cannes seemed for about three weeks to produce a marked improvement in his health. A change for the worse, induced probably by over-exertion, ensued; and a fresh attack of hæmorrhage weakened him excessively. Through skilful treatment this

was overcome, and cheering hopes were entertained until the 4th of January, when the bleeding of the lungs returned, and on the 7th a cable telegram announced to his sorrowing friends in Toronto that his case was hopeless; after this he lingered until the morning of the 20th, when he breathed his last, the sad intelligence reaching his family about 10 a. m. on that day.

In the late Rev. F. A. Bethune the Church in Canada has lost a clergyman of great zeal and earnestness; the cause of religious education a most efficient promoter; and the boys of Trinity College School a kindly master and a sympathizing friend. Though with little actual experience in the working of a parish, Mr. Bethune possessed every quality of heart and head requisite for work. His sermons were marked by a classical correctness of diction, directness of purpose, and an earnestness which left its due impression on his hearers. His inner life was one of rare purity and holiness; and he possessed a most sweet and obliging disposition, which made him a favourite with every one who knew him. Over the boys of Trinity College School, Port Hope, he exercised, in his quiet way, a powerful influence for good; all recognized his strict conscientiousness and unwavering rectitude of principle, and were benefited in the recognition. Nor was his influence felt only in the school-room and in the study, but on the play-ground it shone conspicuously. Ever ready to join in their sports, for which before his ill-health he had a hearty zest, his presence was no check on their hilarity, nor felt to be in any way irksome. The boys liked him to be with them for they more than respected—they loved him. For some time aware that the duties of the school were too much for him—for in his zeal and conscientiousness he would over-tax his powers—he continued on from a feeling of duty, showing in this public way what he invariably exhibited in private, an unselfish, self-denying spirit. During his long illness in a remote land, far away from his nearest relatives, he never uttered a repining word, but testified the utmost thankfulness to those around him. And indeed the kindness and attention of strangers, won by the gentleness and sweetness of his demeanor, as it was to him a cause of gratitude to Him who so lovingly ordered everything, so it is to his friends an alleviation of their affliction. Everything was, in truth, in his case "lovingly ordered," as he himself expressed it, and not even in the matter of absent relatives was he left un-comforted, for besides the skilled and kindly hands who nursed him as if he were a brother, in his last severe attack two near relatives were by him to lend their loving aid.

We have not the particulars of his last illness, nor of his dying moments, but well are his friends assured that the trusting, child-like spirit with which he ever rested on his Lord did not desert him in the hour of death.

Several letters having appeared in the *Mail* suggesting the desirability of establishing some memorial of the Rev. F. A. Bethune's earnest and self-denying services to Trinity

College School, it is thought that the most appropriate memorial will be the completion of the Chancel of the School Chapel, a work to which Mr. Bethune always looked forward with earnest longing.

We understand that a Committee has been formed at Port Hope to effect this object, and that Colonel Williams has been appointed the Honorary Treasurer of the Fund. Those desirous of contributing to this memorial are requested to send their subscriptions to him at Port Hope.

"FOR THE SAKE OF CHRIST AND HIS POOR."

AN appeal with a motive like this is almost irresistible to an ingenuous Christian mind, especially when made in the touching form that has just now found its way hither from the Maritime Provinces. It is this:—

Church street, Halifax, N. S., Canada.

DEAR SIR,—A small congregation of poor fishermen, but earnest churchmen, on the rocky shore of Nova Scotia, (Herring Cove) are striving hard to build a small church. They have done well and nobly, but have come to a stand-still from want of means. Can you, for the sake of Christ and His poor, send us one dollar? PHILIP H. BROWN, Incumbent of Falkland, (including Herring Cove)."

The appeal is accompanied with the following recommendation:—"The finishing of the church at Herring Cove is desirable, and has the hearty approval of the bishop. EDWIN GILPIN, Archdeacon of N. S., and Eccl. Commissary."

An appeal like this needs no comment, nor does it require enforcing. The little boon is asked "for the sake of Christ and His poor."

Contributions.

THE SUBSTANCE OF A LETTER ADDRESSED TO THE ROMISH BISHOP OF MEXICO BY MANUEL AGUES.

Continued.

The Man of Sin.

I have had quite enough of this," the Holy Apostle would say, "I know perfectly well, who that man is; he is the man of sin, the son of perdition. As a matter of course you oppose the word of God. You are idolaters, superstitious, dishonest, and extortioner, living on the people, whom you strive to keep in the grossest ignorance. Read alone, as soon as you can procure a copy of the Bible, the second epistle, which I addressed to the Thessalonians, and pay great attention to what I said in chapter 2nd., 3 & 4th verses, and you will not fail to be convinced that this wretched man, has deceived you in the most scandalous manner. For then you will find a prophecy of the Holy Ghost, which has been literally fulfilled in this man, whom you call "the Roman Pontiff." The verses I allude to are the following: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, on that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Positively this man, in being carried into St. Peter's at Rome, commits a sacrilege, for he is carried up the broad aisle while bishops and priests chant in his praise (which he accepts as his due) the 24th Psalm from the 7th verse thus: "Lift up your hands, O ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this

King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up he heads, O ye gates; and be ye lift up ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? This man, I say, by this single act, "commits a sacrilege and is an audacious blasphemer; for he appropriates to himself honours that belong to the Almighty alone; when he proclaims that he is infallible too and requires all his unfortunate followers, under the penalty of excommunication, to acknowledge himself as such, does he not seat himself in the temple of God, as God; for there is no doubt that infallibility is one of the attributes, which God claims as his own."

The Roman Apostacy.

Since I have found out these things and since I have become perfectly convinced, that the widespread apostacy from the faith foretold in the sacred scriptures is being fulfilled, I am no longer astonished that you should be involved in so many errors, idolatries, and superstitions. You are certainly going headlong to perdition! But stop! It is not even now too late. Open your eyes to the light of the faith, and forsake the church of Rome; for unfortunately, if you persist in following the doctrine of devils with your conscience hardened, you will resemble the brothers of the rich man, of whom Abraham in the parable said, that they had Moses and the prophets to study; and if they would shut their eyes and close their ears to the great truths contained in the Bible they would not believe though one should rise from the dead and repeat those great truths; and you would be obliged to answer the Holy Apostle: "I cannot separate from Rome; for if an angel from heaven were to teach me a different gospel from that, which that church teaches, let him be accursed." So that if you, blessed apostle, continue to point out those truths, which are contained in the Holy Scriptures, I shall be obliged to excommunicate you. And that you may not think, Holy Apostle, that I merely threaten without any intention to carry into execution my threats, ask Presbyter Agnes what happened to him on the 13th of July last, when he presented himself in the church of St. Hippolito. He was just entering the church when the devotees ran at full speed to the vestry, to give notice to the Sacristan, that the excommunicated reprobate had dared to present himself. Thereupon that faithful officer of the church, armed with his gun, valorously presented himself at the head of more than eighty women. It was, then, that that reprobate remembered the threats that had been directed against him, by "the voice of Rome," and he was obliged to retire from the sacred edifice before he had fairly defiled it with his presence. "Ah! unfortunate Bishop!" the apostle would answer you, much affected, "you call to my recollection a certain text in my Epistle to the Galatians, Chap., 1st—where I strove to bring back to the faith certain persons who had abandoned it, and which is to the following purport: "I marvel that you are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

St. Paul himself to be Excommunicated.

On hearing that terrible curse issuing with entire justice from the mouth of the apostle, and so ardently fulminated against you, you would turn pale, you would become even enraged; you would lay aside all prudence, and you would at once order your subject Diaz to draw up an excommunication against the great apostle St. Paul, and affix it to the screens of the cathedral and of all churches; which mandate would be immediately and servilely obeyed and the Sacristans would prepare themselves for the combat, seizing their guns, which, this time would not be directed against your humble servant, but against the great apostle St. Paul. Your resolution would cause so great alarm among the faithful that the holy apostle would take his leave, going out into the street and inquiring where he could find that Presbyter Agnes, who had taught the same doctrine he had taught—doctrines which may make you uneasy; but which are found clearly ex-

pressed in the Holy Scriptures, for preaching which alone you have excommunicated him.

The Bible Christians of Mexico.

Fortunately the apostle would soon find out those who could give him the necessary information; for you and many of our devoted followers have made such strong efforts to publish so many calumnious articles against us, that the whole Republic already knows that the true disciples of the Lord assemble in the church of San Jose de Gracia, to worship God every Sunday at 11 a.m., at 4.30 p.m., and again at 7 in the evening. Let us then go and overtake St. Paul, the apostle, who, thanks to you, has almost arrived at San Jose de Gracia. His countenance immediately brightens with joy, in beholding our church, because he finds therein neither idols, nor altars, nor confessionals, nor disorders, nor profanations. He sees that we worship God in spirit and in truth, and consequently this loving Lord is with us, presides over us, and blesses our congregations.

No Unity among Romish Worshipers.

The holy apostle soon contrasted the worship our people offered with what is offered in your churches. In this there is a unity of worship. Each one has his or her prayer book, and joins audibly in the sacred services. With you, one of your people goes to church to count his beads, another goes to pray the "via crucis," another a novenary, another a benedict, and another to offer up his prayers to the saints, whilst all the while the priest, at what you call the altar, is offering up what you call "the mass." Do you venture to tell me that such worship is in accordance with my advice to the Corinthians that they should "do all things decently and in order." But how different is it with us! Our service is in Spanish which our people all understand. Our people can join in the chants with their lips and with their hearts too; for they understand what they are singing. They can, in a like manner, unite understandingly in the prayers; for they are offered up in language, which our people understand, and in Latin with which not one in a thousand is acquainted.

In conclusion, I would ask you a solemn question, my Lord and Bishop. If you conceived that when I left your church I did wrong, why did you not come after me, or at least, send some of your learned men to try and bring me back? Our Saviour tells us, in the gospel, that if "one sheep is lost the true shepherd leaves all the rest in the wilderness and rests not day nor night, till he has found that one which was lost." But instead of doing that, you have excommunicated me; thus as far as you can, shutting me out from the pale of your sect! For, my part, I am ready to enter the lists with you, or any one, whom you please to depute to meet me; and I pledge myself to show that you church is idolatrous, and that I was perfectly justified in leaving it. Let us meet with the Bible in our hands, and let us prove from that blessed book, which is right, you or I. I challenge you and all your priests, to meet me and discuss this grave question. If you decline this challenge, which I now openly make to you—you must expect that an intelligent public will judge between us. They will see, that the church of Rome dreads discussion, that it is afraid of the light, and now that they have their eyes opened, more and more of them will throw off the chains which have so long held them in bondage, and they will come out, and take their place with us, as the Lord's freedmen.

I remain, my Lord and Bishop, your affectionate servant and brother in Christ Jesus,

MANUEL AGUES.

TO CORRESPONDENTS.—Received: "Clerical promotion;" "South Mountain;" "Wellington Missionary Meetings;" "An Idyll of Life;" "Christ Church, Clifton;" "Bishop Lewis and the Protestant Church;" "Springfield, Dixie, and Port Credit;" "A Delegate."

ERRATUM.—In our last issue, page 45, column 1, in the account of the Sermon by the Ven. Archdeacon McMurray, line 5, for "firm" read "fine;" line 9, for "secured" read "second."

I will listen to any one's convictions, but pray keep your doubts to yourself; I have plenty of my own.

Diocesan Intelligence.

NOVA SCOTIA.

The P. O. address of the Rev. J. C. Cox, B. A., late of Norval, Ont., will be for the present Falmouth, N. S.

HALIFAX.—A temperance meeting was held by the Church Temperance Society, on the 15th ult., in St. George's Schoolroom. It was well attended; addresses were given by the President, Rev. W. Ancient, Hon. P. C. Hill, and Rev. A. Brown. The Rev. G. B. Dodwell and C. Stubbing, Esq., gave readings.

LUNenburg.—The 32nd chapter of this Rural Deanery assembled, Jan. 10th, at Hubbard's Cove, in the Rev. Mr. Stainer's rectory. Evensong was said on Tuesday evening, in St. Luke's Church, by Rev. T. O. Ruggles, Rev. W. H. Groser taking the lessons and the sermon from St. Luke ii 49. On Wednesday morning the Rev. W. H. Groser said morning prayer, Rev. T. O. Ruggles the litany, and the Rev. Geo. F. Maynard preached from St. John xiii. 20, an excellent sermon on the ministry. The Rural Dean celebrated, assisted by the Incumbent. The offertory was for the Foreign Mission Fund. In the evening the Rev. G. F. Maynard said the prayers, the Rural Dean preaching a clear and thoughtful sermon from 1 Cor. iv. 9, 10.—*Halifax Church Chronicle.*

FREDERICTON.

(From our own Correspondent.)

ST. JOHN.—TRINITY CHURCH.—The Rev. F. H. J. Brigstocke, Rector, has been appointed by the Bishop honorary canon of Christ Church Cathedral.

ST. MARY'S CHURCH.—The ladies of the congregation belonging to this church are holding a bazaar. The proceeds of the sale are to be used to pay off the debt on the church.

WOODSTOCK.—The Rev. T. Neales, rector, has been elected Rural Dean in this deanery, *vice* Rev. L. A. W. Hannington removed from the diocese.

DOUGLAS AND BRIGHT.—To meet the cost of necessary and extensive repairs on the rectory, a very enjoyable Xmas festival was held by the ladies of All Saints congregation. The attendance was large, and the amount realized very satisfactory.

MONGERVILLE.—Very praiseworthy exertions are being made in this parish to raise a local endowment fund. A second effort for this purpose took the shape of a concert, given during the holidays, by the rector and his choir. The proceeds amounted to about \$100. Both the object and the perseverance of the church people of Mongerville are to be commended.

DORCHESTER.—*Church Work* has opened its columns to an appeal from the Secretary of the "Algoma Aid Association" to the children of the Church, on behalf of the Shingwauk Home for Indian girls. We hope it may have the same success as an appeal made to the children in the United States through *THE CHURCHMAN*.

CARLETON.—ST. JUDE'S.—An interesting lecture was delivered in the school room of this church on the evening of the 18th inst. by W. M. Jarvis, Esq. The subject was "The Western Shore of St. John Harbour prior to 1873, Fort La Tour, Fort Frederick, and the Township of Conway." The lecture was not only ably treated, but was of great local interest, and received lengthy notice in the daily papers.

PRINCE WILLIAM AND DUMFRIES.—The Rev. W. LeB. Fowler, late assistant minister of Woodstock, has been elected rector of these parishes in the place of Rev. E. A. W. Hannington, who has been appointed to a parish in the diocese of Ontario. Mr. Fowler received a cordial welcome from his new parishioners. This diocese loses in

Mr. Hannington an earnest and able parish priest. He will be missed especially in our Board of Foreign Missions, which he helped to originate, and of which he was always a member.

FREDERICTON.—The Bishop of the diocese has publicly contradicted the rumour that he intended shortly to resign his See. Our beloved Diocesan is possessed of unusual vigour of body and mind for one of his advanced years; and any intimation of his resignation would be received with deepest regret both by the clergy and laity. The Synod will be prepared to elect a Coadjutor whenever the Bishop shall desire one. May it be long yet before he feels the necessity of being relieved from even a part of his arduous duties.

ST. JAMES' CHURCH.—A large and enthusiastic temperance meeting was held in the school room of St. James' Church on the 18th inst. The object was the formation of a parochial association. The programme included refreshments, music and addresses. The speakers were the Revs. W. Armstrong, F. H. Almon, and W. Mather. At the close of the meeting a large number signed the pledges, and an association was formed. This is the tenth parish in the diocese in which an association has been formed within a comparatively short time.

FREDERICTON.—The Rural Deanery of Fredericton met in this city on the 10th inst. Morning service, with the administration of Holy Communion, was held in Christ Church. The Rector, Rev. G. G. Roberts, was the celebrant. The preacher was the Rev. J. F. Carr, Rector of Kingsclear. In the evening a missionary meeting was held by the members of the Deanery in St. Peter's, Kingsclear. Addresses were delivered by Rev. Messrs. Stirling, Weeks, McKiel, and Roberts. The quarterly meetings of this Deanery, while not neglecting private conference and study of the Scriptures in the original, are partaking more and more of an evangelical and missionary character.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—On Sunday, 14 inst., Rev. Mr. Sullivan, of Chicago, U. S., preached in St. Martin's Church in the morning, and in the evening in St. George's.

ST. LAMBERT'S.—The Lord Bishop of the diocese, last Sunday, 14, opened a service here in a school house—the first service ever held in it by the English Church. His Lordship preached from II. Corinthians vii. 2, a most earnest sermon, urging upon his hearers the necessity of holiness of living and attention to religion in order that this holiness might be attained. He implored them to give themselves to prayer, to draw near to their Saviour, separating themselves from sin, and to live in unity and peace among themselves. The untiring energy, with which his Lordship throws himself into the work of the outposts of the city is making the Church's power greatly felt. His message is always gladly received, and like his Divine Master, crowds gather to hear him.

THE ANNUAL MEETING OF THE LADIES' ASSOCIATION OF THE CHURCH OF ENGLAND FRENCH MISSION was held in the Synod Hall on the evening of the 15 inst. His Lordship the Metropolitan was in the Chair, and, in presenting the object of the meeting, he showed that the work of the French Mission was greater than the means afforded them adequately sustained, and urged more earnest efforts to be made towards prosecuting the good work. There were good schools at Sabrevois which had 68 scholars, 21 of these had been born in the Church of Rome and four or five were still Roman Catholics. The number of converts since the Mission began was 120, five clergymen had been among them and received their education at Sabrevois. Addresses were also given by the very Rev. Dean Bond, and Revs. J. B. Dumoulin, D. Sullivan, of Chicago, J. J. Roy, and the meeting was closed by his Lordship pronouncing the Benediction.

ST. JOSEPH'S STREET FRENCH MISSION.—This work is carried on by Rev. J. J. Roy with very marked success. He entertains hope of being able to erect a church for the French brethren. The object is a very good one and the charitable

will find it to be worthy of their best gifts to the Lord.

DIOCESAN COLLEGE.—On Friday evening, 12 inst., the Easter term of this institution was formally opened, his Lordship the Metropolitan occupied the Chair. The inaugural lecture was delivered by the Rev. R. W. Norman on "The Advantage of Classical Knowledge for Theological Students," and in his well known thorough style he gave the subject a critical investigation. At the close a vote of thanks for the instructive lecture was unanimously adopted.

MISSIONARY MEETING.—The city has on many occasions felt the need of a hall larger than it has, but never before was the need so very much seen. On the evening of the 17th inst., long before 8 o'clock, the seats in the Mechanics' Hall were all occupied and soon after all the standing room was completely taken up, and still ladies and gentlemen came pouring in at the door to meet a keen disappointment, having to return home again. Hundreds thus fruitlessly came. The music was very fine, it was rendered by a voluntary choir of some fifty voices under the leadership of Dr. MacLagan, and strengthened with piano and organ accompaniments. As the bishops and clergy came on the platform the choir sang "Onward Christian Soldiers," with great effect, the vast audience joining in heartily. His Lordship the Metropolitan presided, and after prayer in his address alluded to this annual meeting as a great rallying ground for the members of the Church. He stated that the Mission fund of the diocese showed a deficit of \$300, and referred to a neighboring diocese across the line in the U. S. which was not in arrears, and hoped that he would soon be able to say the same of his. It seemed to him that the clergy of the Church in the U. S. had a key to open the hearts and purses of their flocks, and he hoped that those of them present here would use that key to good effect, etc. After his Lordship concluded his address the choir sang "How lovely are the Messengers." Then followed an excellent address from Bishop Niles, of New Hampshire, U. S., and Rev. Dr. Sullivan, of Chicago, and after the collection Rev. Canon Baldwin spoke for a short time, when the meeting closed by the choir singing "The Church's one Foundation," and the Benediction by Bishop Niles.

TORONTO.

CONFIRMATIONS.—The Bishop of Toronto intends to hold confirmations during the ensuing spring and summer in the following parishes and missions; these being understood to comprehend the several stations within the same, at which confirmations are usually held. Special lists, mentioning place, day, and hour, shall be duly transmitted to the clergy.

In May and June—Etobicoke, Credit, Streetsville, Brampton, Charleston, Tullamore, Woodbridge, Weston, Bolton, Mono, Mulmur, Alliston, and West Mulmur.

In July—Shanty Bay, Orillia, Medonte, Wauwashene, Craighurst, Penetanguishene, Collingwood, Batteaux, Creemore, Bradford, Tecumseth, and Lloydstown.

In August—Cookstown, North Essa, Barrie, Innisfil, Georgina, Newmarket, Holland Landing, Aurora, Thornhill, York Mills.

In September—Cannington, Uxbridge, Markham, and Scarboro'.

COBourg.—The Rev. Canon Stennett has gone on a visit to England.

TORONTO.—On Thursday evening, the 25th ult., a very interesting musical and literary entertainment was given in the school room of the Church of the Ascension. Vice-Chancellor Blake presided, and introduced the Rev. S. W. Young, M.A., who has accepted the charge of this church. After the programme was rendered a purse was presented, on behalf of the ladies, to the Rev. Joseph Williams, who has been doing duty for some time past.

The Rev. Joseph Williams succeeds the Rev. C. R. Matthew, M.A., as one of the assistant ministers of St. James' Cathedral.

WIDOWS AND ORPHAN'S FUND.—The following is a statement of the amounts received from the

special collection in connection with this fund, for the widow of the late Rural Dean Hill:—Toronto, St. Anne's, \$6; St. Matthias', \$2.32; St. John's, \$6; St. Luke's, \$8; St. James', \$87. Oshawa, \$10.25. Bradford, \$7. Norwood, \$5.27. Apsley, 67c. Peterborough, \$19.64. Pickering, \$5. Vespra, \$5.00 Lindsay, \$3.88. Scarborough, \$8.63. Omence and Emily, \$3.66. Brooklin and Columbus, \$3.50. Alliston, \$2.00. Ashburnham, \$3.50. J. W. G. Whitney (donation) \$4.00. Etobicoke, \$7.00. Trinity College Chapel, \$34.40.

FENELON FALLS.—It is with great pleasure we have to report two of the most successful meetings held here in St. James' Church, and at St. Peter's, Verulam, on behalf of Missions, it has ever been our privilege to attend during many years intercourse with this parish. The addresses were delivered by the Rev. Rural Deans Allan and Smithett, and were of a pertinent and practical character. The congregations were good, and in perfect sympathy with the speakers, and we have no doubt a generous and substantial response will be made to their appeals. Much interest was added to the occasion by the simple and tasteful decorations in St. James' Church, and the beautiful and appropriate selections, under the direction of Mr. and Mrs. John D. Smith, rendered by the choir. We have reason to congratulate the Rev. Mr. Logan on the present promising condition of the parish, and trust that his quiet and unostentatious labours will be blessed.

DURHAM AND VICTORIA.—A meeting of the Rural Deanery was held at the residence of the Rev. C. W. Paterson, Incumbent of St. Mark's, Port Hope, on Thursday, the 25th of January, being the Festival of the Conversion of St. Paul, at 1 p.m. The following members were present:—Rural D. Allen, Drs. O'Meara and Smithett, C. W. Paterson, H. F. Burges, I. Stone, W. E. Cooper, W. C. Allen, and J. A. Hanna. After the usual devotional exercises, the minutes of the previous meeting were read and confirmed. It was then moved by W. E. Cooper, seconded by Dr. O'Meara, and resolved, "That the clergy of the Rural Deanery of Durham and Victoria, having had brought before them the Bishop's circular, respecting the holding of County Sunday School Conventions, beg to request his Lordship to summon such a convention for this and neighbouring deaneries, and they respectfully ask him to preside in person thereat."

Moved by Dr. O'Meara, seconded by Dr. Smithett, and resolved, "That the Rural Dean be requested to express to his Lordship the Bishop, the deeply felt sympathy of the clergy of this deanery, in the sad bereavement, with which it has pleased the Great Head of the Church to visit him, in the recent death of his son, the late Rev. F. A. Bethune; and their trust that he will be mercifully sustained under that distressing visitation."

Moved by Dr. O'Meara, seconded by Dr. Smithett, and resolved, "That our meetings for mutual edification be held three times a year, leaving the Rural Dean to call the annual meeting at his discretion."

"Moved by C. W. Paterson, seconded by W. E. Cooper, and resolved, "That the meetings be held as follows, viz: first week in January, second week in Easter, and the last week in July; and that the following be the order of proceedings:—First day—Evensong at 7:30, with sermon or address. Second day—Early celebration of Holy Communion at 8 a.m.; meeting of Deanery at 9:30 a.m.,—first half hour, reading of Ordination Office, followed by exposition of the appointed portion of Scripture until 1 p.m.; adjournment from 1 to 3. From 3 to 6—Essay, with consideration thereof, followed by a discussion of some subject connected with parochial work."

Moved by W. E. Cooper, seconded by J. Stone, and resolved, "That the next meeting of the deanery be held at Lindsay, on Tuesday, 10th of April. First day—Evensong at 7:30, with addresses by Revs. W. E. Cooper, H. F. Burges, and R. H. Harris. Second day—Early celebration of Holy Communion at 8 a.m.; Evensong, with addresses by Revs. D. O'Meara, C. W. Paterson, and Rural Dean Allen; Scripture—subject, 'The Resurrection of the Body' (1 Cor. xv. 35.) Essayist, Dr. O'Meara; subject—Pastoral Visiting."

Moved by Dr. Smithett, seconded by C. W. Paterson, and resolved, "That the Offertory at these services remain in the hands of the secretary, subject to a vote of the Deanery."

After tea, the passage of Scripture appointed was read and discussed.

HENRY BURGESS,
Sec. D. of D. & V.

Betham, 26th Jan., 1877.

NIAGARA.

To the Clergy of the Diocese of Niagara:

REVEREND AND DEAR BRETHREN: Having now nearly completed my round of confirmations in every congregation in the diocese, and anxious to be in a position to comply with the summons of his Grace the Archbishop of Canterbury, to attend the meeting of a Second Lambeth Conference in 1878 (should a gracious God be pleased to continue me in health and strength till that year) without feeling that I had left undone in the diocese that I ought to have done before leaving it, I would avail myself of this method of requesting you to commence as soon as practicable (where you have not already commenced them) classes of instruction, preparatory to confirmation. As that instruction affords the faithful minister perhaps the very best opportunity for dealing closely and faithfully with the young members especially of his flock, I would urge upon you that that instruction should be made as thorough as possible, not confining it merely to informing the mind, but also to influencing the heart and forming in your catechumens sound Christian principles of thought and action. As such will require from you months of unwearied labour, I give this notice early in the year so that all may have time for giving it. None of you need wait to commence your classes for this great work till you can be sure of presenting a large one, my wish being to afford to our people, desirous of availing themselves of this apostolic rite, the opportunity of profiting by it, when so desirous, and the size of the diocese enabling me to extend this privilege to them, I am very anxious that they should be thoroughly prepared for it. Commending you and all your works and labours of love to God's gracious care and blessing,

I am, reverend and dear Brethren,
Your Bishop and friend in Christ Jesus,
T. B. NIAGARA.

Bishop Hurst, Hamilton,
January 24, 1877.

(FROM OUR OWN CORRESPONDENT.)

ERIN AND GARAFRAXA.—On the 22nd, 23rd and 24th January missionary meetings were held in this Mission, Erin and Garafraxa, which, notwithstanding the exceedingly inclement weather that prevailed during these days, were well attended. Addresses of an interesting and practical character were delivered by the Rev. Messrs. Boulton, of Georgetown, and Massey of Lowville, the deputation; and the aggregate sum realized was \$14, which, it is gratifying to think, is, in spite of the hard times, more than that of last year. The almost impassable state of the roads made it laborious and trying work for the deputation, but the interest in the mission cause awakened by the addresses of strangers who come expressly for the purpose, usually contributes not a little to the success of the collector when the house to house canvass is made.

HAMILTON.—Sunday the 20th, here, was marked by a rare absence of clergy from the city. The Rev. Canon Hebden, to be sure, held his usual services in the Ascension; but not one of the other Churches had its regular ministers. At St. Thomas' Mr. E. J. Fessenden officiated in the absence of Mr. Richardson. At All Saints' the Very Revd. The Dean took the services that Mr. Sutherland was prevented, by illness, from holding. At the Cathedral The Lord Bishop conducted both morning and evening service; and owing to the absence of Mr. Spiers the only assistance was by Mr. Morrell, Principal of Wentworth School, reading the lessons in the evening. The Bishop's evening sermon was one that might often be advantageously taken as a model. It was a plain spoken, honest outburst of feeling against

the state of morality, followed by advice and exhortation for the future—severally his Lordship dealt with the vices by which our youth are most easily led away—novel reading, gambling, drunkenness, licentiousness—vividly drawing the picture of the various stages through which one passes after having taken the first fatal step. The advice and counsel, so impressively given, must have had weight with many of his hearers.

Last Thursday evening the usual Fortnightly Readings, &c. were held in the Cathedral School Room. The proceeds, this time, being in aid of the Organ Fund. On the same evening was an entertainment consisting of Scriptorion views and refreshments, in the Ascension School Room, for the benefit of their building fund. Two such affairs on one evening is a circumstance worthy of the "Ambitious City." How they were managed without the audiences of either being interfered with is accounted for by the situation of the two School Rooms—one in the upper and the other in the lower end of the city—both were successful.

ERALC.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON, Jan. 27.—This has been a week of more than ordinary interest in the churches of the city and suburbs, the annual Missionary Meetings being held here. On Tuesday evening the C. M. Meeting was held in the Chapter House, Very Rev. the Dean presiding. Excellent addresses were delivered by Revs. R. H. Starr, W. H. Tilley and Jeffrey Hill. The meeting was not so large as might be expected from the importance to all Churchmen of the subject. Same evening, the Missionary Meeting was held in St. George's, Petersville. The speakers were Rev. Canon Innes, who presided, and Rev. J. Gemley. Owing to a misunderstanding as to the time of meeting, the meeting was not so large as it would otherwise have been. There was, however, a comparatively good collection, though the collection for the W. and O. Fund had been on the previous Sunday.

ST. PAUL'S CHURCH, CITY.—The Missionary Meeting was held in this Church on Wednesday evening, the Rector, Rev. Canon Innes, presiding. After the opening prayer, and singing the hymn from H. C., "To preach the acceptable year of the Lord," the Rev. Chairman, referring to the great object of the meeting, introduced the first speaker, Rev. S. W. Young. Right earnestly and eloquently did Mr. Y. plead the cause of missions, thoroughly confuting the objections so frequently urged by their opponents. The objections, repeated daily, are that Missions notwithstanding all the expenditure of time and money, had accomplished little or nothing; second, that home duties, not foreign Missions, demand our chief or entire attention, and that, when so much home-work remains undone, it is wrong to waste our energies on foreign Missions; and third, that it is better for those in darkness to remain so, as by bringing to them the light of the Gospel we thereby place them under greater responsibilities. He met the objections by proving that the first was absolutely contrary to established, well-known facts. That so far from the second objection being valid, they who most exerted themselves in behalf of foreign missions were always the most earnest and persevering in the discharge of home duties, and in ameliorating the condition of their own home and their own country. In reply to the third objection, it was met directly by the command of our Lord: "Go, teach all nations." He spoke of the vast mission fields of China and Japan, and the work done and doing there—of the progress of Christianity, and the accompanying civilization and elevating of the people in those densely inhabited empires. Foreign mission work he declared to be the strongest proof of life in a Church—to be the best promoter of home missions and personal religion, and to bring down blessings on those engaged in it. He suggested three means by which the congregation could help missions: first, by prayer—earnest faithful prayer for their success; second, by engaging personally in mission work; and third, by giving money liberally, cheerfully—giving money, which is essential to mission work.

Rev. W. H. Tilley, in an excellent address, told of what had been accomplished in many countries by the missionaries of the Church. He described

the state of Mexico before a European had set foot upon its shores—of the conquest of that semi-civilized country by Spanish discoverers and the conversion of its people to the Christianity of Rome by Spanish priests, with the introduction of the Inquisition—of ages of darkness and ignorance—of the recent reformation, from the reading of the Bible—of the similarity of this Reformation with that of England, priests and people casting off the incrustations of ages and retaining all that was pure and Apostolical, arriving at the same conclusions that had been arrived at by the martyrs and confessors of the Apostolic Church in England—of the recent election to be bishops of the two priests who had first cast aside the unauthorized additions of the dark days to the truth, the bishops-elect now awaiting consecration by the constituted authorities of the American Church. In that country there are forty-five congregations that, with their bishops, will be in communion with us of the old church, the Church of England.

Rev. R. H. Starr expressed his delight at again addressing a congregation in old St. Pauls. The work, he said, that prompted them was that of christianity. He met the objections urged against the mission work by pointing out the great achievements in the mission field. He appealed to the logic of facts. In India there are now 500 missionaries and 46,000 converts; in China and Japan 180 missionaries, 7,000 converts and 10,000 communicants. Madagascar, in the year 1860, had very few converts, but has now 200,000. More has been done, greater advance has been made, greater numbers have been led from the darkness of heathenism and false religion, to embrace the truths of the Gospel within the last ten years, according to the means, than was ever done before. He showed the power of the Gospel in elevating nations from the very lowest depths of degradation to which it was possible for man to fall, to civilization and, immeasurably above other blessings, to the knowledge of the one true God.

Mr. E. B. Reed, Secretary of the Synod, in a very good address, presented to the meeting some interesting reports of the Diocesan work done and being done. The synopsis we give presents a very imperfect idea of the meeting, being not from notes taken, but from our memory, and impressions deeply made upon our mind. Thursday evening was the missionary meeting in the Memorial Church. A large attendance and a good collection. Saturday—this evening, the missionary meeting is to be held in Christ's Church.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Missionary Bishop of Algoma, who, since the close of navigation, has been engaged in visiting various parishes and missions in the Dioceses of Montreal, Toronto, Niagara and Huron, for the purpose of "telling his tale," and endeavouring to keep up an interest in his dependent Diocese, started on Wednesday, 24th inst., on a Visitation and Confirmation tour through the Muskoka and Parry Sound Free Grant Districts, which form the southern portion of the Missionary Diocese of Algoma. Appended is a list of appointments:—
January 26th to 31st, Gravenhurst, Alport and Uffington. February 1st, Muskoka Road; 2nd, South Falls; 3rd to 6th, Bracebridge and Stoneleigh; 7th to 7th, Falkenburg, Barnsville and Hutton's. Sunday, 11th, Port Sydney and Huntsville; 12th, Scotia; 13th, The Cedars; 14th to 16th, Stisted Road, Coulson's and Port Sydney. Sunday, 18th, Brunel, Beatrice and Ufford; 19th to 23rd, Parry Sound Road, Ullswater, etc.; 24th to 26th, Rosseau, etc.; 27th, Brasley's, and thence into the Parry Sound District and the Magnetawan.

It is not faith, nor repentance, nor baptism, that actually saves, but the power of Christ. He does the saving, we do the receiving. The Word does not teach that, "believing and being baptized saves;" but "he that believeth and is baptized shall be saved," by the Lord who makes the promise.

Oh! what deep humility there is in deep pleadings of the cross!

FOREIGN MISSIONARY NOTES.

VAN.—In Van, a strongly fortified city in Turkish Armenia, a rising against the Nestorian Christians has taken place, with great sacrifice of life and the destruction of much property.

JERUSALEM.—The Synod of the Greek Church, at Jerusalem, has annulled the excommunication pronounced, some time ago, against the Patriarch Cyrille, for having declared himself in favour of the Bulgarians.

CONSTANCE.—The "Conrad Festival" has been held at Constance. Several articles appeared in the *Constance Gazette*, in which the difference between a Catholic Bishop of 900 years ago, and a Romish Bishop of the present day was clearly pointed out. It also published a famous letter by a contemporary of Conrad of Pope Nicholas I., in which the compulsory celibacy of the clergy is strongly condemned.

INDIA.—The feeling of sympathy for Turkey among the Mahomedan population of India seems to be widely spread and deeply rooted. One body has presented a petition to her Majesty, in which she is thanked for the support, up to the present, which her Majesty's government has rendered to the sublime Porte; they see with apprehension the endeavours of some of her Majesty's subjects, residing in the British Isles, to overthrow her Majesty's ministry, who have laboured to preserve the peace of Europe, or at least to coerce them to change the traditional policy of the nation towards Turkey. They appeal to the Queen, as Empress of India, and deprecate all the cruelties that may have been committed either by "Musselman soldiers or Christian insurgents."

LITCHFIELD.—Liberal collections have been made in Litchfield Cathedral in behalf of the "Incumbent's sustentation fund," generally known as the "Marquis of Lorne's Fund." On the marriage of the Princess Louisa with the Marquis of Lorne, they were both anxious to mark the happy event by setting on foot something that might be of permanent advantage to the National Church. It being made known to them that there were 4,000 livings below £200 a year, they resolved to set on foot a fund in order to raise every living in the Church to at least £200. It is proverbial how poorly curates are paid in England; but in connection with the advocacy of the claims of this Fund one Rector states the fact, that having advertised for a senior curate, three incumbents were among the applicants, being willing to resign their incumbencies and accept a curacy, because their livings were insufficient to enable them to maintain their position.

JAPAN.—The Imperial Council in considering the question of prohibiting christianity, will likely be deterred by one thing, namely, the eager desire of the government, and the most intelligent of the people, to have all foreigners in Japan brought under Japanese law, and the extra territorial jurisdiction clause of the treaties abrogated. They well know that it is the absence of the element of christianity in Japan and its laws, that stands directly in the way of their attaining this end, and this consideration will no doubt have great weight with them in granting religious freedom, and making their laws conform more to those of Christian lands.—*Spirit of Missions.*

CHINA.—Miss A. C. Stafford writes: "The crime of suicide is not uncommon among Chinese women. Anger is generally the motive. A quarrel with some member of the family, generally the husband, if the woman is married, prompts an insane desire for revenge, which can be taken in no surer way than by killing one's self. In addition to the expense of the funeral and the loss of her valuable services in the household, the woman gloats in imagination over the annoyances her disembodied spirit will inflict upon the person who has irritated her. 'If you offend me I shall certainly take my own life, and afterwards my spirit will give you no rest.' Revenge is so sweet, that often the person cannot refrain from exulting openly in its anticipation after the poison is swallowed, when the intended victims take

active measures to save themselves. It is in some cases honourable to commit suicide. I have visited a temple in which are kept memorials of fifty-three women who have been eulogized by order of the Emperor for killing themselves on the death of their husbands, and who are worshipped in this temple twice a year. I have heard of another temple adorned with tablets given by the Emperor, and sacred to the spirits of women who thus committed suicide."

INDIA.—Most of the natives of whom we read in stories of the South Indian Missions are Tamils. They speak the Tamil language, as it is called, which is very different indeed from any of the languages spoken in North India. It is commonly used in places south of Madras, but in that city we find other Hindoos speaking Telugu, which is quite unlike Tamil, and as different from Hindustani or Urdu—which is also spoken there, and is the language of the Mohammedans in all parts of India—as from Hindi, Bengali, Marathi, and the many other tongues spoken in other parts of this great country. It is easy to see the trouble this confusion of tongues must cause. Most of these languages are derived from Sanscrit, one of the most ancient languages in India or perhaps in the world; but Tamil is altogether distinct. English is learnt by the most educated Hindus as French is with us.—*Gospel Missionary.*

A certain man lived at Madathur, four miles from Tuticarin. He was a staunch follower of Siva (one of the Hindu gods), and disliked to hear Christian teaching. Yet one day when the native minister came to his village, they had a talk, and he listened half willingly to what was said. Next time the missionary came he was in a dark room, suffering from sunstroke, very ill indeed. The minister told him of the love of God and the kindness of Jesus. His heart was touched, and as evening drew on he went out to the village church and joined the congregation in earnest prayer for his recovery and conversion. From that time he and his family became Christians. They soon learned enough of the true religion to wish for baptism, and in due time were baptised with two other families from the same village. The catechist teaches and prays with them day by day hoping they will grow constantly better Christians.—*Ibid.*

AFRICA.—A South African gold-field is a most important mission field, but no religious body recognizes it as such. A resident evangelist is what is needed. There are Kafirs from the surrounding tribes, and some great distances in search of work. What an opportunity for spreading the Word far and near! A Wesleyan teacher, who came from Keiskama Hock, has been teaching the natives at Pilgrim's Rest in the evenings; but now he has left and his scholars are in despair. The whites look down on their coloured labourers with great contempt, and sometimes proceed to acts of wanton violence. Whatever their age they are called boys. Hardly any one is to be found who has a good word for Missions. People seem sometimes beside themselves in their tirades against Christian natives. They say they would by far prefer to have raw heathen in their service. It is often painful to be assailed by a chorus of abuse directed against the efforts made to Christianize the aborigines. The slave-holding spirit is by no means in Transvaal, though, owing to British influence, it can rarely be gratified except under disguise. It is not generally known that in this Republic there are natives in a state of serfdom, who, having come into the country as refugees, have been apportioned to various farmers. They must remain on the farm where they have been located, unless they can prove to the field-cornet of the district that they have been badly treated, when he can at his option apportion them to another farmer. Their children remain in the service of the Boers, and are looked upon as rightful property.—*Greenstock's Notes of Travel.*

SOUTH AFRICA.—THE CLYDESDALE MISSION.—The time has passed now, in this part of South Africa, when it was necessary for a christian to forsake home and friends for the truth's sake. Even the most determined heathen find themselves battling with a force they cannot overcome.

When we can get one in a kraal to become a christian, it would be a pity to induce him or her to leave because their influence may bring their friends in. We have a case in point near at hand. When I was at Highflats, a wild handsome young man came to work for me. He was very great in songs and dances, and other accomplishments of the people. He followed me to Clydesdale, and has since become an earnest christian. When his father heard his wish to be baptized, he said: "I shall lose my child, take him." The son himself explained that one part of the teaching he received was to honour his parents, that he might be blessed. The old man asked me if it was so. I read him the commandment, and he was satisfied. Since then eleven of his children have been baptized, and he finds that they have not deserted him. The other day, when I said "Qudonga, I do not like to see you, who ought to be first, waiting to the last," he said: "I am coming, wait a little." I spoke of the danger of waiting, and so did his children, in affectionate and humble words as to one whom they loved and respected dearly. His answer was "Wait, I am coming, I wish to take a young wife, and then these old ones can be taken care of by their children." I said "Whilst you are waiting the Lord may come, and what then?" He looked around upon his children, and said "I shall send these on, and tell them to say that I gave them all freely to the Lord, and I was coming, but He came before I was quite ready. They will be a pledge of my intentions." Then his children again took up the conversation, and told him that each one would be responsible for himself, and that God would not ask how many he had given to Him, but whether he was one of his people.—*Letter to the Net.*

British News.

ENGLAND.

THE NEW SCHOOL LAW.—The new School Law makes education compulsory, so far at least as reading, writing, and arithmetic are concerned. This feature of the Act will be carried out by attendance committees.

MORE NEW BISHOPRICS.—It is said that the Government have determined to bring in a bill for the foundation of four new bishoprics, and that the Archbishops of Canterbury and York have been requested to give their opinions as to the existing bishoprics most requiring division.

NEW INDIAN BISHOPRICS.—Less than £1,000 is all that is required from England to complete the sum necessary for the founding the See of Lahore, which is to be cut off from the present Diocese of Calcutta. Of the £10,000 undertaken to be raised by the Diocese of Winchester for founding the bishopric of Rangoon, £8,000 have already been secured.

EXETER.—An address has been presented to the Bishop of Exeter by the clergy of the new diocese of Truro, in which they express regret at the separation, and the breaking up of that happy intercourse which has existed between them and the Bishop for seven years.

GENERAL ORDINATIONS.—At the general ordinations that took place during the recent Advent, 425 candidates were ordained; 201 were made priests, and 224 deacons. The number ordained for the whole year, 1876, was 1,148; for 1875, 1,195; and for 1874, 1,268. This shows that the church is losing in the number of her clergy for some cause or other, whilst the population of the nation is greatly on the increase.

EDINBURGH.—The past year has been one of marked progress in the Church in Scotland. An excellent tone and temper prevailed in the general Synod lately held, and much vigour was shown in the inauguration of a new body—the Church Council for the Administration of Finance. The Church has long felt the need of such a body. She abounds in wealth, and yet many of her clergy have been living in penury from the very fact that she has had no organized machinery to

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draw forth that wealth into the service of God. Besides this, many are the hopeful signs throughout every diocese for the Church's future.

S. P. C. K.—The Bishop of Gibraltar has forcibly shown in a late pastoral letter the part which the Prayer Book of our Church may be made to perform in fostering religious life among seamen, who are without the living voice of the minister of Christ. He dwells strongly on the duty of the Church to teach them the use of the book, where are prayers for almost every variety of circumstance, as well as special petitions for use at sea. In order to teach them the ready use of it, the Society for promoting Christian Knowledge has prepared a paged Prayer Book, and the officiating minister in conducting divine worship, announces when a change of page occurs.

TRUTHFUL MISRULE.—Captain Warren, R.E., has just published a work entitled "Underground Jerusalem," in which he says: "The people (of Palestine) are oppressed and wronged; there is no feeling of security for property or person, no justice, no honesty among the officials. Bribery and corruption, according to our meaning of the terms, are mild words to use towards the infamous means by which money is extorted from the poor. And unfortunately, the maladministration commences from the top: no Pasha could afford to be honest. No Governor-General could venture to be just." The Christians and Jews are not admitted to equal rights with the followers of the Prophet. It is the policy of the Turk to rule badly and keep the country in a state of desolation and poverty, so that it may not tempt the cupidities of stronger nations.

THE NEW COURT OF APPEAL.—Considerable dissatisfaction has arisen about the constitution of the Court of Appeal, created under the "Public Worship Regulation Act," and much discussion of the question is the consequence. In the Primitive Church, as in the Church in this country, the Bishop exercised his jurisdiction in his Synod, assisted by his presbyters. At a subsequent period the Bishop began to act independently of his Synod, with the assistance of a legal adviser, at first a person in holy orders, afterward a layman. And at a later period, the lay legal adviser became the judge, acting for the Bishop, and hence the office of Chancellor which has so long existed in the Church of England. All traces of the former court seem to be obliterated, and one established by the Act, composed partly of spiritual and partly of temporal judges, has taken its place.

THE REV. MR. TOOTH.—The Bishop of Rochester has failed so far in carrying out the sentence of suspension, passed under the Public Worship Regulation Act, against the Rev. Mr. Tooth. Mr. Tooth refused to plead before the court, and therefore declines to be guided by its decisions. He professes himself ready and willing to obey the decision of his bishop arrived at in the Bishop's proper court, which the State has abolished. "It is not a question," writes Mr. Tooth to the *Daily Telegraph*, "between this vestment or that, but one between infidelity and revealed truth; and I, supported by my faithful people, will never surrender the trust reposed in me as their legally-appointed parish priest." And Mr. Tooth's churchwardens thus write to the *Times*: "We are determined to suffer loss of property, and of liberty, if need be, for the maintenance of the right of the Church of England to govern herself in spiritual matters without interference from secular authority. We have made up our minds to contend for this, be the end what it may. The result is in the hand of God." The present state of affairs is painful in the extreme, and cannot go much longer.

IRELAND.

During the week before Christmas a number of ordinations were held in Ireland. The candidates were chiefly of Trinity College, Dublin.

BELFAST.—The wealthy churchmen of Belfast have no cathedral, Holywood parish church being used for purpose.

DUBLIN.—A number of gentlemen of the legal profession have set on foot a subscription for the erection in St. Patrick's Cathedral of a monument to the memory of the late Chief Justice Whiteside.

BANFF.—Mr. Thomas Edwards, of Banff, shoemaker, has had his industry graciously and generously rewarded by Her Majesty the Queen. He was gratified by the receipt of the following letter from the Prime Minister: "2 Whitehall Gardens, Christmas Day, 1876. The Queen has been much interested in reading your biography by Mr. Smiles, and is touched by your successful pursuit of natural science, under all the cares and troubles of daily toil. Her Majesty has been graciously pleased to confer on you a pension of £50 a year."

RELIGIOUS EDUCATION.—In the Irish Church a Board has been established, the sole object of which is the daily religious instruction of all the children of the Church in Holy Scripture and the services of the Church. This Board seeks to provide religious instruction in the schools where only secular education is provided by the State. This work depends on voluntary contributions.

During the year that has passed many new signs of life and energy have been manifested in the Disestablished Church of Ireland, in the increasing generosity of her members, in rebuilding, restoring and improving churches. Parsonages and schools have been built in several parishes by private subscription, without any aid from public funds, or even from the ancient property of the Church, now in the hands of commissioners to be applied to secular purposes.

At a late meeting of the Royal Irish Academy, a paper on "Ancient Irish Architecture," written by a lady, was read. Miss Stokes, the lady in question, maintained that the "round towers" had been built as means of defence against the Northmen, who invaded Ireland from the eighth to the tenth centuries. Those plunderers were crusaders against Christianity, and peculiar enemies to churches. It is a notable fact that those "round towers" stand beside the churches exposed to their attacks.

Correspondence.

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

COMMUTATION SURPLUS.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—The letter of "Expectant" in a late issue of your paper, calls attention to a matter painfully important to some of us of the clergy. It does really seem a disgrace to us as a church, that though the diocese of Niagara has been now set apart from the mother diocese of Toronto for nearly two years, no decision has yet been arrived at in reference to the division of the most important of the funds in which both dioceses are alike interested. Month after month, and year after year pass by, and that addition to our slender income, which would prove to us so great a boon, is still among the things anxiously looked forward to and hoped for. It is all very well for both clerical and lay members of the committees of the two dioceses, with their comfortable incomes, to delay so long in coming to an agreement, or, as I am credibly informed, on the part of the Toronto committee, to even refuse to leave the division of the fund to two trustworthy arbitrators in whom each diocese ought to have confidence; but for some of us clergy, it is no trifling matter to be obliged to live, from year to year and constantly increasing family expenses, on a stipend altogether inadequate wherewith to meet them. I may mention, e.g., that the writer of this letter has, during the past year, maintained a family consisting part of the time of five members, and part, of six, on an expenditure of about \$525, of which upwards of one-tenth was paid in premiums on a life insurance policy; and that owing to the "hard times" this small sum exceeded the whole of his receipts as stipend, Christmas collections and fees, during the said year. It is then, an unreasonable request to make to the commissioners of the two

dioceses, that they should bear in mind the anxieties to which some of us are subject on account of their delay, and to hasten the settlement of the points in dispute by a just arbitration rather than by litigation? May I also ask of you, Mr. Editor, if you can obtain the information, to give us through the medium of your paper an exact description of the state in which the fund now is, and the means now being made use of, or proposed, for effecting a final settlement of the division of the same?

"ANOTHER EXPECTANT"

[We believe the Committee of the Clergy Commutation Trust Fund are distributing the surplus to the Clergy entitled to it, just the same as if the Diocese of Niagara had not been set off from that of Toronto.—EDITOR.]

THE FARMER'S ALMANAC.

To the Editor of THE DOMINION CHURCHMAN.

Allow me to call the attention of your country subscribers to an error in the above extensively used Almanac. The 18th of February, the first Sunday in Lent, is rightly called Quadragesima Sunday; but the Sundays following up to Easter Sunday are all wrongly named. As the Almanac is greatly circulated and a favourite with the farming community in all parts of Canada, perhaps it would not be out of place for country parsons to call the attention of their people thereto. The compiler is not a churchman, or the mistake might not have occurred.

W. R. B.

Family Reading.

OUR NEW VICAR.

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

III.

THE SECOND LETTER.

Just as you said, so has it turned out. The man we dreaded has come. The same post that brought your letter brought also a very kind and considerate one from the Bishop, announcing the appointment, and asking my hospitality for our new Vicar, until the family of the late incumbent could make such arrangements as would suit their own convenience.

It was more than the mere use of my house, I evidently saw from the tone of his letter, that the Bishop sought for his friend. He wanted to interest me in him and his work, and to secure for him my sympathy. I did our diocesan a wrong when I thought, as I hinted in my last letter, that he knew little of the parish and its necessities. His letter, which was very full, proved that he knew, and I verily believe cared for all such things as much as I did myself. The difficulty of dealing with a very old man, whose life, though apparently useless, was blameless, and whose income was so small that he could not maintain a curate, was, as he showed clearly, very great. From something he said—which, however, was conveyed so courteously, that, but for the help my conscience gave my intellect, I could hardly have discovered its meaning—I am disposed to think he blamed me a little, as the well-endowed squire of the parish, for not procuring for myself and my people, in the shape of a good curate, what old age and straightened means on the part of the Vicar made it impossible for him to give. Really I never thought of this remedy before, or it is not unlikely I would have adopted it. But it cannot now be helped.

The Bishop told me that our new Vicar had good private means, which would enable him easily to meet the necessities of a parish so poorly endowed as this is. His lordship said this also in his own well-bred courteous way; but somehow or other his words pained me, as if I, who own almost the whole parish, ought to have done a great deal more for it than I have done. He talked also of the opinions and practices of our Vicar, as those which might appear strange to some of our old people here, whose prejudices he seemed thoroughly to understand and feel for. And, just as you did in your letter, he bespoke my forbearance with, and kindly interpretation of all that he might see fit to introduce.

The whole tone of the letter gave me, I must say, a much higher estimate of bishops in general, and of our own bishop in particular, than I had before. I have always liked their dignity and hospitality, their aristocratic bearing and their port; but I was not alive, as I now am, to the fact that they are indeed overseers of the Church, and take a minute and thoughtful interest in all that concerns her. Had our village been a cathedral city, it could not have been more accurately understood, or kindly cared for. The very peculiarities of our former churchwarden and his wife were not unknown to him. And, in all he said, there was a tenderness for the feelings of others which did him infinite honour. Had he been trying to get a canonry for his son, or an archbishopric for himself, he could not have taken greater pains to obtain his objects, than he took to win over my interest, and all in behalf of my own people, and their happiness and peace.

I confess myself not insensible to such influences from such a quarter. So, what with this and your favourable introduction, our new Vicar came amongst us under the happiest auspices. And certainly he made good use of the vantage ground thus secured him. A nicer fellow I never met. No nonsense about him: so plain and simple, but so refined in his manners. So scholar-like, without one particle of pedantry. So superior, without the least evidence of being conscious that he is so. So thoughtful, yet so cheerful. So playful, yet so earnest. You can well understand the great change for me, who, having had no one for long years in my neighbourhood I cared to talk to, except about tups and turnips, harvests and hounds, had let all my classic lore—so loved of old—drop into disuse. Now I am burnishing up my armour, and delight to have a tilt here and there over the old ground. As a champion, and one who will, I am sure, soon ripen into a friend, no one could be more charming.

His views also about parish matters seem to me sensible, though in many respects strange. It is quite evident—though he has never said so—that he thinks us all here to be in a miserably backward condition. I gather this more from the questions he asks, to which I cannot give satisfactory replies, than from anything he positively says. If all he has inquired after, as to whether it exist here, be necessary in a parish, we must, indeed, be sad in our shortcomings; and his task, in the introduction of reform, will be herculean. But he has never said one word of blame as regards others, or of confidence in himself. So that even my brother churchwarden, though evidently in a great fright, and not a whit more satisfied about him than when rumor condemned him so freely, is, what I can best describe as, dumfounded. I half suspect that his conscience is playing the part of traitor, as I know my own to be doing in a most disgraceful way, and that he feels himself in the wrong box, though he is not honest enough to own it.

The Vicar read himself in on Sunday, and preached. We had a large congregation—all open-mouthed and eyed and eared watching for wonders. There was, however, nothing strange in any way, except that his manner was most devotional, and his sermon was most deeply interesting. He had asked me beforehand how the service was usually celebrated in the time of his predecessors; and, except in the matters of reverence and fervour just alluded to, he adhered carefully to the ancient model. He spoke in his sermon of the solemn relation in which he stood to his new flock, the claims they had upon him, and his earnest desire to discharge them faithfully. He said very little about the future, save what we all felt was most needed and most true,—that he hoped we would help each other to be holy, to use life, and meet death, as God's children should. He told us he would not come into residence for a few months, but would send a wise and faithful friend to act as his curate, until the Vicarage may be ready for his own reception. Then he said he would come to live amongst us, and trusted that God's blessing would come down and dwell amongst us too.

He did not read, but spoke his sermon, simply, fervently, and every one, I am sure, felt and understood what he said. It was, I am disposed to think, almost the first sermon the people ever had heard. Dry old themes, such as a faded old schol-

ar would write, and a formal old man would read, were all they had ever heard before. The living speech of one who talked to them about God and their own souls, face to face, and heart to heart, was indeed a novelty. They are all, however, very silent and perplexed. The old horror of a Pu—I beg your pardon—of a High Churchman, is still over them, they cannot shake it off; and though no change was made in the ordinary service, still one or two features of his own private and personal devotion could not but strike them.

Whenever the Sacred Name was spoken, he bowed his head. Reading the Nicene Creed in the chancel he turned his face toward the table, and at the mention of the Holy Name reverently bowed. It happened to be also our Sacrament Sunday—the first in the month; my wife and I had, some time past, feeling our own need of it, persuaded our old Vicar to give us at least a monthly communion. Our new Vicar administered the Sacrament to each individual, instead of offering it, as our old friend had done, with the utterance of one sentence, to the whole table. I was astonished at this, seeing how carefully he had endeavoured in other matters both to ascertain and follow the use of his predecessors; and I afterwards inquired how it was that he had not asked me his custom in this particular. "Because," he said, "I feared the answer you would give, and,—as in this matter I could not do otherwise, even once, than as the rubric directs,—I avoided the subject." I must confess I was glad he did, for I never liked our former system—always longing for a personal application of the blessing to my own heart. But what with his sermon, and these few, to them, unintelligible practices, the people were regularly puzzled. Some of them have, I hear, said that they never, even in the dissenting chapel, heard anything that warmed their hearts so much, and did them so much good, as what he said to them on Sunday: and yet, if so, why dislike him unless it be for what I have already mentioned, and certain other reverential acts, which they had observed; for at the commencement of each "Gloria" he makes a slight obeisance. These reverential bowings were done so quietly and unobtrusively, that, if we had not been all of us all eyes that day, I do not think they would have been perceived. They were evidently the involuntary movements of his own inward devotion, and done as if they were the habit of his life. Still they were so new here, that men could not discover what they meant, and many, I fear, looked upon them as idolatrous and superstitious.

Thus he came, and thus he went, for the next morning, after a visit to the family at the Vicarage, he left us, and not to return for three months. His curate will come at the close of the week, and, taking up his residence in a farmhouse, where we have found lodgings, will have charge of the parish till the Vicar come into residence. He is to conduct everything, except a few matters like the mode of administering the Holy Sacrament, after the model of former times; and the Vicar has assured us he has the greatest reliance on his prudence. Should any difficulties, however, arise, he is to come to me for direction. This responsibility I hesitated to accept, both from a consciousness of unfitness, and also from the feeling that I, as a layman, have really nothing to do with such matters. But the Vicar urged it so strongly, that I could not resist. He said that not only as one of the people, but still more as a churchwarden, I had a great deal to do with them, and that, knowing the people and their habits, and having a real interest in their welfare, I could best advise a stranger, should any question arise likely to agitate the public mind. So, after long persuasion, I yielded. I suspect he knows nearly as well as our Bishop how to manage men, and to get them to help him to do his own work, by somehow or other making them feel that it is theirs only. No matter! I shall do my best to be honest to all parties, and not let either side humbug me; and, if I can be of use to them, and keep away misunderstandings and annoyance, and perhaps in my position here as landlord I may, I shall be most thankful.

Before our Vicar left us, he explained to me the cause of his delay in coming into residence. First, he would not make any changes in the parish, which might by their sudden contrast with former times give pain to the family of the late

Incumbent. Secondly, he does not like to fall in with any practices, even for a short time, which he would not continue—deeming it much safer for all parties that he should begin as he will end. Thirdly, he hopes by the wise teaching and personal holiness of his Curate, of which he has a high estimate, to prepare the minds of people for any change which he may think it right to introduce. All these seem sensible and kindly reasons, which, coupled with his unwillingness to close too hastily his ministry where he is, make me content; though I must confess the first feeling was that of great disappointment at the sudden departure of one in whom I had taken such an interest, and the consequent delay of that work of reformation in the parish, of which though I dread the process, I long for the results.

His generosity to the family of the late Vicar is great. He has requested them to retain the Vicarage for the three months of his absence. Some people, no doubt, will suppose that the delay in his coming arises from its dilapidated condition, and the necessity for extensive repairs. But such is not the case. He does not intend to do anything to his house, until he has made his church what it ought to be, and therefore, except where external repairs are necessary to keep out weather, he will not spend any money on the Vicarage. He has, moreover, told the widow that she need not have any anxiety about dilapidations. The family, I knew, dreaded them, for the place has not had sixpence expended upon it for the last twenty years, and the claims which might have been made would have swallowed up the small sum for which the late Vicar's life has been insured. His rights in this manner the new Vicar has waived, and has thus given the truest comfort to the poor sorrowing family. Although, he has won, if not gold, golden opinions everywhere; and, as no man could have been more dreaded before he came, so no man could be more vaguely admired, wondered at, and almost loved, during his short residence amongst us.

My wife and I have only one great unsolved wonder, and it is this: Why such a man should care to come down to such a place, and torment himself about a few poor, uneducated people in this remote land,—for I have no doubt that he will give him plenty of trouble and annoyance before he has done with us. He, who in Oxford has such genial society and pursuits, and, in the young collegians who flock to his preaching, such an intelligent, appreciating audience,—why should he ever care to come amongst such a flock as he will find in this parish? Its income can be no inducement; and though its situation is beautiful, and our coast the finest I know, yet these things hardly offer sufficient inducement for such self-sacrifice.

One hint as to a possible cause dropped casually in the course of our conversation, when I expressed my wonder at his acceptance of such a living. He loved the country, and especially the sea-shore, and he wanted more time for thought and reading than the stirring claims of his Oxford life permit him to enjoy. But deeper even than these, which seemed more like surface reasons, there appeared to lie a longing for a quieter, less ambitious path. For once, speaking with as much congratulation as I could venture to express, about his influence with the under-graduates, and the good which he might thus widely do, he sighed, admitted the width and importance of the sphere, but also said something about the danger of popularity, and the high price which some men must pay if they would risk it; and how the teacher might possibly drop beneath the level of the taught, if deep holiness and real self-sacrifice did not sustain him. I am a stupid fellow about such things, but somehow I felt as if I understood him, and had got the clue of his life.

At all events, I could not fail to respect one who seemed to be fitting himself for the guidance of others by disciplining and subduing his own heart. How good it is for a humdrum country squire like myself, to have such high motives put before him, and to be reminded that

"Life may have holier ends than happiness."

Farewell, my dear friend, and, as you say yourself, God have us all in His holy keeping!

IV

REPLY

Your letter has given me the truest satisfaction. I have no doubt now how matters will end for you all.

I see that you have honestly entered on your share of the work, and, though I dare say that in the course of what lies before you there will be often anxieties, and questionings, and great searchings of heart, still I feel assured that in you and by you, truth will prevail.

Your self-corrected estimate of your Bishop I rejoice in. I did not like to notice your implied censure in your former letter, because I did not like to take too many subjects in hand; but I felt jealous for an order in our Church, which is sacred, and so essential to her well-being, and which is so often thoughtlessly, and almost sacrilegiously assailed. The difficulties Bishops have to encounter in the due management of their charge is great. Their power over the beneficed clergy is too limited; that over the unbeneficed, some imagine to be too unlimited, inasmuch as,—without giving any reason for so doing,—they can withdraw their licenses at a moment's warning and thus remove them from their posts. I do not, however, think that such power is too great, considering the hands that hold it. The instances where even those who are most affected by its exercise blame it as unjust or severe are very few; the instances where it is really unjust or severe, are far fewer.

I myself, being a beneficed clergyman, object to the difficulties which stand in the way of any defence of my doctrine or moral character, should either be assailed. The cost of a suit in the Court of Arches is so great, that oftentimes a Bishop must pause before he encounter such expense; for two or three such things, if unsuccessful, would almost ruin him. And if he be kept back from judicial proceedings by such cause, still more are the laity, who, unless in cases of very great scandal, think it best to bear in silence the evil it is so costly to remove.

I could wish we had a court as inexpensive as any ordinary county court into which all beneficed clergymen could be brought, or could bring themselves, when the tongues of others assail them. No honest man is ever afraid of open inquiry; while the shadow of a scandal resting even for one moment on the good name of a clergyman, is there too long, if it be possible to remove it. He should be like Cæsar's wife, free, not only from fault, but from the suspicion of it.

But I need not enter now upon a subject so grave as this. I am thankful for the evidence which your Bishop's letter has given you of the minute and parental care which I believe to be, in these days, taken by all our right reverend fathers in the management of their sacred charge. The days when ease, and pomp, and power seemed to be the great characteristics of those who occupied the episcopal bench, are gone.

Hard work, anxious care, laborious days, and wakeful nights are now the natural heritage of the mitre. And Bishops are beginning to know the special difficulties and claims of every parish in their dioceses, as accurately as clergymen get acquainted with every household in the parishes under their care.

But to return to your parish. The account you give of your new Vicar is most interesting—just what I expected to hear. I was not surprised to hear that he had taken a living so retired and quiet, for I knew, both from himself and through others, that he felt the wear and tear of so public a life as he had been lately leading, too great for his moral growth, and intellectual improvement. First, and above all other things, he values his own growth in grace, and, next to that, the cultivation and effective use of his mind.

He has not had time for meditation and writing, so great have been the claims made on him from day to day. He fears to dwindle—and therefore he had long resolved to seek, on the first opportunity, a quiet country life. He has found it through his friend the Bishop. He wants, moreover, I know, to make the experiment for himself, of what the Church, honestly and wisely carried out in all her teaching and practice, can do. He could not act independently as the curate of another, and so now he is going to try what the Church of England in an almost virgin soil can do.

Your parish, as you describe it, is that soil, as nearly as could be found;—a place in which, for half a century, the field has lain fallow.

The three months' absence he has taken are for his own preparation, as well as for that of the parish. He is just the man who will, as he says himself, begin as he will end. From the place where he once plants his foot, except to advance it further, he will not remove it. He will therefore be very cautious where he plants it. He will not go in amongst you, as some of our clergy do, to experimentalize, to make mistakes, and then,—to sustain a character for consistency (while in reality it is all self-pride and obstinacy),—blame those who will not accept their mistakes, and fight to retain them. He is a man of deep thought and large experience; he will not do anything in a hurry, or anything on a mere impulse, or anything at a guess. Whatever he does, he will be able to prove to all the world that he has a good reason for it; so he leaves you all for a season, he to prepare himself, and you to be prepared by the teaching of his Curate, for what, when he returns, he will do. He will not change anything suddenly, but when he does change it, so it will remain. Thus he lets his Curate keep things as they are for the present—and thus he escapes the apparent inconsistency of not being always the same in his practice before his people.

I wish I had adopted such a course in my parish when I first came. I found there a kind but prejudiced people, who had been alarmed by a sort of counterfeit High Churchism, which had all the exciting and sensational externals of something new; and none of the deep, real, heart-touching evidences of being the good old paths in which we should walk, and in which our souls could find comfort and guidance.

From a most deplorable fear of risking a popularity by which I hoped to work wonders, I fell in for the time with too many of the old habits of the parish; and now, after fourteen years of the trial of such a course, I find that every year has made it harder to change them. It is true, there were some great errors, such as that one which you say existed in your parish—I mean the administration of the Holy Communion to tables instead of to individuals, and also the celebration of the baptismal service apart from the public prayers—these things I changed at once; and some other important alterations, such as daily prayer during Lent and Advent, weekly communion, and the placing of the elements on the Lord's Table at the proper time, along with the alms, I also made. But still I feel that much of my teaching in the pulpit falls to the ground, fails to work itself into the minds and habits of my people, because the external forms of these truths are not so manifest as they should be in the services of our Church. I perceive the loss to my flock, and blame myself for their defects: for I see in another part of my parish, where some years ago I built a chapel of ease, and where the service is as near as I can make it in accordance with the Book of Common Prayer, how much more reverent and devout are our services; and how much more intelligently Church in their convictions and ways are they who worship therein. Had I adopted the same course in my parish church fourteen years ago, we might possibly have had a little disturbance at first, but it would have been but a nine days' wonder, over soon, and the people long since "established," "settled," in the use of a sounder and more strengthening ritual.

I fear I must even now, at the risk of all the annoyance it may cause, make the change. It is injurious to one parish to have two uses, or forms of service, within its narrow bounds. It confuses men's minds as to what is the real order of our Church Service, and gives every one,—as he may be High or Low,—an excuse for his own form. Most thoroughly do I value the forethought of my friend, who will begin as he will end, and thus not distract by changes even from his own observances, as well as by changes from the careless habits of former times.

With regard to the evidences of his own internal feelings of devotion, which you speak of as coming out here and there at certain parts of the service, and specially when using the Sacred Name, I do not wonder at their attracting notice, no matter how modestly done; for I

grieve to say they have for some years become almost obsolete. But they were in olden time the habit of our Church. I remember well how, in a country parish I once held, the oldest and simplest-minded amongst the poor always bowed their heads whenever the Sacred Name was spoken, and I cannot imagine how anyone can blame such a practice. It is an act of homage to the Name which is above every name, and at which every knee should bow; and it is a most wholesome remembrance to those who, even in the outbreathings of an overflowing love, might use it too familiarly. If the Jews hushed their voices, and spake not one mysterious name of God, should not Christians be as reverential and cautious in their use of that precious Name they hold so dear? It pains me often to hear it uttered lightly, even by those who I know love it in their hearts; and how anyone could, by any perversion of thought, deem such reverence to the Saviour superstitious, I cannot imagine.

With me it has become, thank God, such a habit, that I cannot even write The Name without an almost involuntary reverence; and I remember once having a touching proof of the use of such habits afforded me by the death-bed of a parishioner.

My last visit to his room found him, as his nurse thought, insensible. And it was quite true that he opened not his eye when I spoke, nor by the answer of the least pressure acknowledged the taking of his chilled hand in mine. Yet when I knelt and prayed beside him, and at the close of my prayer uttered the Sacred Name, even from the pillow his head rose gently to salute it, and thus show that the consciousness of Its presence was before him, even in the shadow of death. It was like a monition to me from the confines of another world, ever by my practice and teaching to train those committed to my care, in reverence of the Name that is most Holy.

The bowing at the "Gloria" is also an old habit in the Church, but one not so common as that I have just referred to. It is not enjoined in the rubrics, and therefore not incumbent upon the people; but it is not an unbecoming act when we are standing up and singing the praises of the Triune God. None have a right to object to it, if it be done modestly, so as not to attract attention, any more than they have a right to object to persons kneeling, instead of sitting as most of the objectors do, throughout the Prayers. It is an expression of inward reverence. I am aware that some do it too demonstratively, so as to draw all eyes upon them. This is to be regretted, and should be avoided. Standing afar off, and scarce lifting up his eyes to heaven, was the attitude of him, who yet in the earnestness of his penitence smote upon his breast and said, "God be merciful to me a sinner." We should try and hide ourselves from ourselves, still more from the observation of others, when we are under the fig-tree with God.

They day will come, I have not the least doubt, when you will understand, and feel, and act upon all this as fervently as anyone in the world. Farewell.

(To be continued.)

A LESSON ON HARD TIMES.

In these hard times where shall retrenchment begin? Let no Christian think it *economy* to begin by "robbing God." A little reflection will convince us that the *friendship* of God is the last good thing a good man can afford to forfeit. Let us remember His precepts; He will remember His promises.

We clip the following from an old paper:

"Nothing in true Christianity is contrary to real reason; nothing in its doctrines—nothing in its practices—nothing in its demands. The Lord requires no man to be unreasonable in giving. But if man is a reasonable being, the Lord, who gave that reason, may rightly demand that man should use his reason in giving; and he should use the reason in respect to all things that may be incidental to giving. And with these reasonable things assumed, let us take a very brief view of what men might give according to the dictates of pure reason. Let us reason a little about giving. The members of our Church are more than 500,

000. Let us say 500,000. Of these we may suppose 300,000 are females and 200,000 are males.

But here consider another thing of reason: Whatever costs men money and does them no good, they may reasonably cease to do—in reason they must cease to do. And whatever money men spend for what does not do them any good, they may reasonably give for the good of others. Let us see for a moment what revenue might arise to the cause of Christ from this source alone. Take the article of tobacco. Does the use of it do men any good? All answer, No.

Let us suppose that one-fourth of the members smoke, that is 50,000, and that they smoke 3 cigars each day. This will give 150,000 cigars a day. And 150,000 cigars at 2½ cents apiece equal \$3750. Hence a year's smoking equals \$3750x360, and the result surpasses belief, \$1,350,000.

Now let us suppose that one-eighth of the male members chew tobacco, *i. e.*, 25,000. And let us suppose that the 26,000 chew each 10 cents' worth a week, *i. e.*, \$5.20 worth in a year. Then we have 25,000x\$5.20, equal \$130,000.

Now let us turn one moment to the female membership. This 300,000. Let these through love to God and the good of others, so economize each her wardrobe as to save \$5 a year to give. Then 5 times 300,000 will give \$1,500,000. And \$5 a year will not retrench the luxuries, and will cut off nothing that will give solid comfort.

Including children and attendants, one-fifth of the membership of the Church take a pleasure and health trip each year, *i. e.*, 100,000. Let these go to places less expensive but equally healthy, so as to save \$10 each to give. Then here we shall have 10 times 100,000, \$1,000,000. And here only that is cut off which does not actually benefit.

Then each year one-fifth of the members will make one social party, at which there will be \$10 worth of luxuries which will add nothing to health or comfort. One-fifth will be 100,000 and 10 times 100,000 will be \$1,000,000.

And where shall we end? What could not a Church of 500,000 members do, if it was wholly consecrated to Christ, so that it would eat and drink, act and work, gain and give, with an eye single to the glory of God and the good of the neighbor!"—*Church Journal*.

ELECTION.

It is to be hoped that if the English New Testament is revised, the revisers will follow one plain rule, namely, translate the same Greek word by the same English word in all cases where it plainly means the same. If, for instance, the Greek words translated, baptize and baptism, had been so translated uniformly every where they occur, our Baptist brethren would have been saved all their muddle about immersion as the only meaning of baptism. For they would have read of the Pharisees "that except they baptize they eat not," which if baptism means immerse would be giving the Pharisees far more credit for the hydropathic treatment than they can fairly claim. They would also have read of the "baptism of cups and pots, and brasen vessels, and couches" (that is, the reclining lounges used at meals) which we think would have cleared their minds effectually, for it is hardly possible that the Pharisees loved water to the extent of liking to recline on wet couches for dinner.

But there are other cases. There have been endless disputes for instance, about the doctrine of "Election" * * * * * That there is an election in scripture every man that reads it knows. The word is there plainly enough in our English New Testament. There are also people there who are elect. St. Peter writes to them; "The strangers scattered throughout Pontus, Asia, Phrygia, and Pamphilia, elect according to the foreknowledge of God the Father." But what is this election? What are people elected to? Here at once we touch the question about which a few hundred folios have been written and which has created a half-score of sects directly, and a half hundred indirectly. They are elected to eternal life. That is a true enough answer. They are undoubtedly so elected; but to the assurance of eternal life—are they elected to

that? That is the Calvinistic interpretation on the subject. The doctrine of the Calvinist is that the elect are actually elected to final salvation, and the possession of the kingdom of heaven forever.

Now, it is inconceivable that any such doctrine should have been received if men had read in their New Testaments what is plainly written in the Greek,—"I have elected you twelve, and one of you is a devil." The truth is concealed from the English readers by the substitution of the word "chosen" in the text quoted. The word really has the same force and meaning as the word "elected" and is a fair synonym. But "elected" and "elect" have received a technical meaning in technical theology. The word "chosen" does not convey that meaning, and there is, therefore, in its use here and in several other places, a concealment of meaning. For any right understanding of the doctrine of election—of what election does, and what it signifies—it is very necessary to know that Judas Iscariot was one of the elect. In concluding upon the doctrine, that important fact cannot safely be omitted * * * * * Now, Judas being elected among the twelve, to what was he elected? Certainly not to everlasting life, to final salvation. It would be conceded, we suppose, on all hands, that Judas was lost. He was elected to something. What was it? The answer is clear enough, that it was to something he could lose, to something which he could drop out of his hands and bring to nothing. There were twelve elected; eleven remained true to their election; one made his election void. Judas, then, it would seem, like the rest, was elected to the privileges of discipleship. He had all the opportunities Peter and John had; he was called with the same calling, elected with the same election, and that election was to certain privileges and opportunities, to the means of grace, to the instructions of our Lord, to a place in his church and household.

REV. HUGH MILLER THOMPSON, D.D.

Children's Department.

A MITE SONG.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny;
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

A few little bits of ribbon
And some toys; that were not new,
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments;
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word, now and then, of comfort.
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of his children
When they never give at all?

SUNDAY IN THE HOME.

We know a household in which the Sunday is hardly over before the little ones begin the enquiry, "Mamma when will it be Sunday again?" To these children Sunday is the "red-letter" day of the week, looked forward to, on every other day. And this, because on Sunday they have their father at home all day. This wise father makes Sunday the children's day. He dismisses his business cares, gathers his children close about him, listens to their histories of the week, reads to them, or talks to them, or walks with them. He is mak-

ing beautiful associations to cluster about this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned, and the bread and butter be prepared, the raiment taken thought of, and the raiment stitched. Six days must the father and son and daughter and little children go abroad to their work and their lessons. But then comes the seventh day, the beautiful Sunday, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters re-united. Let this day be consecrated to all that is highest and best in our nature, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents will make the day so bright and sweet with their joy in their children, their sympathetic conversation, their choice books, their songs, and their bits of poetry, that those who came to the hearthstone weary or discouraged will be renewed and cheerful for the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weathers.

THE DANES IN NEW BRUNSWICK.

We are permitted to print the following extract from a New Brunswick letter:—

"The children in the Madras School here and the young ladies of the choir helped me to make some nice warm presents for the little Danes who have come from Denmark to live among us and who belong to our Church. They had a Christmas tree and each child got three presents. It made them very happy, they had never seen one before and had no idea that it bore warm clothing, caps, socks, and mits, dolls and candy as fruit. There are fifty-seven children in the colony; very few can speak a word of English. Some of the boys are called Canute, and Eric, and Olaf, which you will recognize as Danish names. We went to see them last summer, and were much pleased with all we heard and saw of the settlement. Little flags and a red cross on a white ground hung out at every hut to welcome "the Shepherd," as they called the Bishop, and when the first service was held and they sung the hymns of dear Fatherland they could hardly keep back their tears. We had dinner in one of the log huts, and though there were but three chairs, a wooden bench and table in the room, a blanket hung up instead of a door, and a shutter opened instead of a window, we were as kindly and courteously entertained as if we were at Government House; so simple and so charming is their manner."

Many people take both secular and religious papers. The political, wordly sheet, daily or weekly, is sent them by mail so long as paid in advance; but the very day or week the time is up, and they fail from any cause to renew, they are cut off immediately and they never think of complaining. As a matter of course they expect just such treatment. But the religious paper falls due on the very same system, and if stopped for non-payment our Christian brother grows indignant, and insists that he has been grievously injured. Why this difference? Is it some such reasoning as this?—"My secular paper confers a favor on me, and if I want it I must pay for it, but I confer a favor on the Church paper by taking it, and to have it stopped or be reminded that payment is due that is an outrage on my rights."

—Professor Max Muller states that each verb in Greek, if conjugated through all its voices, moods, tenses, numbers and persons, together with its participles, yields about thirteen hundred forms. But the number of intelligible forms which a single root in the East Turki language is capable of producing is not less than 26,800. This was the language of Baber, a descendant of Tamerlane, who conquered Hindustan and founded the Mogul empire, 1525. The language is now spoken in Kashgar.

He that said, in the Gospel, "I fast twice a week," was a Pharisee; he that can tell how often he hath thought on, or prayed to God to-day, hath not meditated nor prayed enough.

Church Directory.

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

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

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

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

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

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

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

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

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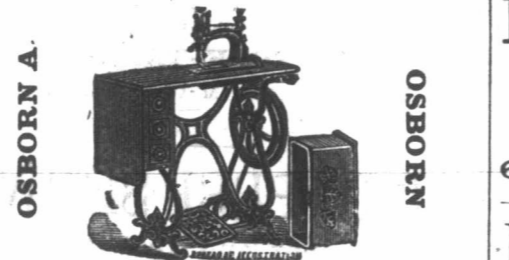
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