

Dominion Churchman.

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[No. 11.]

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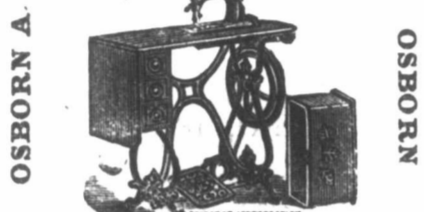
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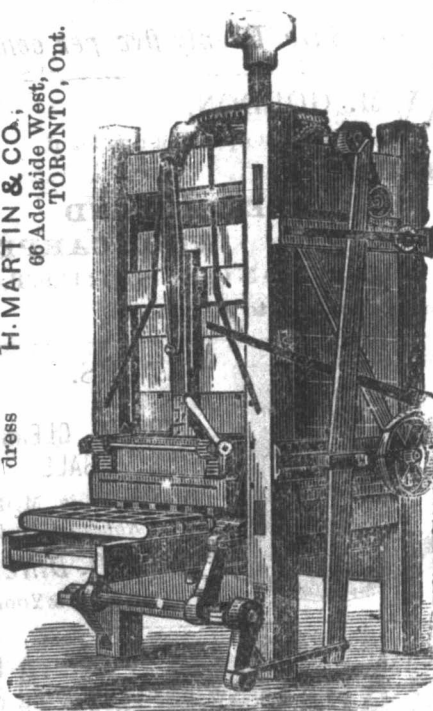
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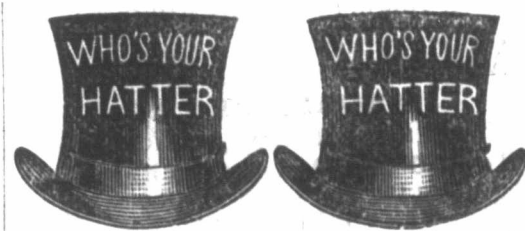
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 2. The Rt. Rev. the Lord Bishop Binney, of
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 3. The Rt. Rev. the Lord Bishop Fuller, of
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 4. The Rt. Rev. the Lord Bishop Bethune,
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of Huron.
 6. The Rt. Rev. the Lord Bishop Oxenden,
Metropolitan, of Montreal.
 7. The Rt. Rev. the Lord Bishop Lewis, of
Ontario.
 8. The Rt. Rev. the Lord Bishop Medley,
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 9. The Rt. Rev. the Lord Bishop Williams,
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THE WEEK.

IN cases where two combatants are threatening each other and making gigantic preparations for fighting, it is scarcely safer to utter predictions as to peace or war than it is to foretell the weather; and yet the opinion expressed some time ago in our columns that England would not embroil herself in the Eastern question, however important a settlement may be to her interests, seems destined to be realized. The telegrams are now much more uniformly of a peaceful character, and the chances of a general European conflagration or even of a war between Russia and England, every day become less and less—always excepting any influence that may be exercised by the clamors of a London mob, which to-day would break the windows of the advocates of peace, and to-morrow would stone the members of a government which by entering on an expensive war had doubled or trebled the price of bread. There are also said to be a couple of hundred thousand Moslems in India in so excited a state that they are burning with the most intense desire to fight in support of their co-religionists. And doubtless if England were really to engage in war with Russia for the defense of Turkey, she could rely on a vast number of her Hindoo subjects for the purpose. They would of course have to be paid, the munitions of war would have to be purchased, and the expense of the contest, which would be of no ordinary character, and of no short duration, would be enormous. A vast expenditure of blood and treasure would be incurred—which no one doubts that the British empire would be able to furnish—and we may be thankful that, at present at least, the prospect of such a war appears to be averted.

The conditions of peace are now the subjects of debate in the British Houses of Parliament, and indeed all the world over. Lord Derby, in the House of Lords, said he considered it absurd for England to go into the Congress or Conference unless she had a real and not merely a nominal power of dealing with matters before it. The *Times* contends that Russia should submit all the peace conditions to the Congress, including also the indemnity clause. The writer of the article says she has no right to be dictator over Turkey and that she has had no commission from Europe to replace the government of the Porte in any way she may think fit. One of the most important subjects connected with the main question, appears to be the bringing forward of the Greek claims. Sir Stafford Northcote, in the House of Commons, confirmed the statement that Greece would be represented at the Conference. The *Times* eulogizes the action of the British Government in advancing the Greek claims. It says that "no decision so patriotic and far-seeing has been taken by the Cabinet in

many a day, as the step proposing Greece should be represented at the Conference. It recognizes that the old state of things could not be restored, and that the best materials for replacing it are to be found in the Hellenic races." This is putting the matter in an admirable light, and we may rejoice that the whole question has taken so favourable a turn, and one so consonant with all the best friends of the Christians in the East could desire.

In Berlin, the feeling now appears to be that since the terms of peace are known it will be desirable to take precautions for the safety of general European interests. It is said that France and England have agreed to make a joint intervention in the affairs of Egypt. Both powers have addressed remonstrances to the Khedive and offered to send officials to investigate the finances. Austria has also shown considerable anxiety about Egypt, and it is thought the whole subject will be brought before the coming Congress.

Austria has requested that the date of the Congress shall be somewhere between March 25th and 31st. Russia had not, at the date of the latest advices, forwarded a definite answer to the request. The recent illness of Prince Gortschakoff appears to present the difficulty. It is said that Russia continues to contend that only those points of the Treaty which are decidedly and unmistakably of general European interest, and calculated to affect the general welfare, should be brought before the ensuing Congress. It is understood to be pretty certain that Austria will support Great Britain in her efforts to have the Greek Government represented at the Congress. We trust their efforts will be successful. There will be no better barrier against the encroachments of Russia, no better guarantee for the security of the Christians in the East than the elevation of the Hellenic Kingdom, in addition to the absolute independence of Servia and the formation of a Bulgarian principality, unless it might be the union of the whole into one Government.

The award of the Halifax Commission is, as was expected, the subject of much discussion among our neighbors, some of whom, as usual, are contriving, if possible, to wriggle out of it, or shuffle through it. The award, it will be remembered, was not unanimously agreed to, but was the decision of the majority of the Commissioners. In the U. S. Senate, Senator Blaine said it was difficult to treat the award with respect, as it made them pay a million dollars per annum for catching less than four hundred thousand dollars' worth of fish. He said the Treaty of Washington gave the Halifax Commissioners no authority to consider that a mere majority could make an award. Representative Hewitt, of New York, said that eminent statesmen had declared that the arbitration would put off reciprocity for twenty years. He also said that twenty years ago the United

States used to send abroad great and distinguished men, while in these degenerate times the foreign missions were a refuge for played-out politicians; and the newspapers had taken the place of the old-fashioned diplomatic service. He considered five and a half million dollars to be paid as damages to the Canadian Government for the privileges enjoyed by United States fishermen was monstrous; and he thought it was now time to ascertain whether the diplomatic system was worthy of respect, or whether it was not rather expensive, unnecessary, and a useless show.

On the other hand, there are to be found those who view the matter in a different light. Messrs. Hamlin and Dawes maintained that the honor (!) of the Government required the payment of the award, although the United States got nothing by it—which seemed to trouble them a good deal. The *Tribune* says: "The question of the legality of the Halifax award has been revived, and our Washington despatches present a strong array of technical points which lawyers urge to show that it is not binding. It is to be regretted that some understanding as to the finality of a majority award was not reached, so far as the representatives of the two countries could bind their governments, before the award was made. Now that the decision has been given, and is adverse to the United States, we should be very slow to take advantage of any merely technical point. The very fact of arbitration presupposes a willingness on both sides to come to an agreement without undue formality or without any desire to haggle over the flaws which are the meat of lawyers in the courts. It would be better to be over-honest than less than honest."

"Notes on some passages of the Liturgical history of the Reformed English Church," is the title of a book just published by Lord Selbourne, and as he was one of the judges of the final Appeal in the Ridsdale case, the treatise has been received with considerable interest, from the supposition that it would shed some light upon the reasons to be assigned for the remarkable judgment given by the Court in the prominence given to the "Advertisements" of Queen Elizabeth; which until this judgment was delivered, were believed never to have the authority of law, and even if they could have had that authority, they were abrogated by the statute of 1662. His Lordship, however, gives not the least information upon the subject; although he certainly lays down a principle which should ever be borne in mind, viz.: That controverted questions as to the meaning and effect of disputed rubrics in our present prayer book are not to be settled by the private opinion of any man; although it must be admitted that the meaning attached to a disputed passage at the time it was written might receive considerable light from expressions of the writer of it, published at the same time. In refer-

ence to the judgment, the *Athenæum* remarks: "There can be no dispute that it would be necessary to remove every shadow of doubt about the authority of the Elizabethan Advertisements before the substitution of one year for another in the clause of the Act of Parliament (for the rubrics of the Common Prayer Book are clauses of a statute) could be of any importance or value whatever. . . . On the other hand, let their authority be ever so positive and undisputed, it requires a further argument to prove that they were not abrogated by the statute of 1662. But Lord Selbourne, to our infinite disappointment, has left us to take for granted that he is quite content, without further proof than the assertions advanced in the Ridsdale judgment, to accept the Advertisements as having from 1566 to 1662 the full force of law. He is prudently silent upon the further and infinitely more material point, their still existing authority."

Can it be possible that any one should be so ignorant of history as not to know that the Church of England not only is Episcopal but always was Episcopal? That, as a Church she has never been so *latitudinarian*, either in her early days or since then as to recognize other religious bodies so as to fraternize with them? Her position, indeed the grandest in Christendom, has always been peculiar to herself in these latter ages. She has always contended for evangelical truth in opposition to Roman error; but she has ever contended, with equal strenuousness, for Apostolical order, against the corruptions of Puritanism. At the time of the Reformation, individual reformers sometimes consulted the reformers of the continent—men who themselves desired and hoped ultimately to obtain Episcopal, that is Apostolic Church government and order. But to say that the English Church, as a Church, ever recognized the religious bodies on the continent, because some of her Bishops and clergy corresponded with their leaders, or because some of their learned men were Professors in the English Universities, is about as sensible and as conformable with historic truth as it would be to say that the Church of England recognizes Socinianism, because Dr. Vane Smith is a member of the committee for revising the translation of the Bible.

The Lower House of Convocation has been discussing the application made by Mr. Ridsdale for its decision on the question of his accepting the dispensation the Archbishop of Canterbury proposed some time ago to grant him. The application in the form of a petition was referred to a committee which had reported that they were of opinion Mr. Ridsdale was morally justified in accepting the Archbishop's dispensation. The House finally carried and sent to the Upper House the following resolution:—"That whilst no dispensation from an Archbishop or Bishop would diminish the legal obligation of a rubric, such a dispensation may be fairly regarded as an authority which a tender conscience may safely accept as sufficient for

its guidance in a particular case, and that no clergyman need feel his conscience burdened by non-obedience to a law which has become obsolete and which the Bishop has not called upon him to obey." An addition proposed by Canon Miller was rejected:—"Without implying an expression of opinion as to any particular case."

It is with much regret we announce the death of Lieut.-Colonel Richard Lippincott Denison, one of the oldest citizens of Toronto. His illness was of very short duration, not more than a week, and arose from an attack of erysipelas in his head. He was son of the late Colonel George T. Denison, of Bellevue, and was born June 13, 1814, near Weston. He was engaged in quelling the rebellion of 1837 and 1838. In 1851 he was appointed Lieut.-Colonel of the 4th battalion of militia, and in 1869 was made Lieut.-Col. of the West Toronto regiment. His grandfather came to Canada in 1792 and to Toronto in 1796, when the town of York was laid out. He was one of the founders of the York Pioneers, of which he was President at the time of his death. He was frank, generous, thoroughly British, and proud of Canada as his native country. He had a large circle of friends and acquaintances, who will sincerely mourn their loss.

THE SECOND SUNDAY IN LENT.

THE personality of the spirit of evil and his design, if possible, to thwart the Divine purposes in man, were sufficiently brought before us by the Church in the account she gave of the Temptation of Christ, of the resistance the arch enemy met with, and of the way in which he was foiled. But his real connection and interference with mankind generally is altogether another question; and therefore we have now brought before us the certainty of this fact in a case of the daughter of a woman of Canaan who was "grievously vexed with a devil;" and the phraseology employed comparing it with the terms used in the Epistle for the Communion Office, leads to the belief that the evil tendencies of our carnal natures, which we are accustomed to denominate "the flesh," may be very much influenced by the Author of evil, and may sometimes be entirely under his control. So that, in endeavouring to overcome the solicitations of the sensuous part of our nature it will enable us the better to appreciate the magnitude of our difficulty if we are assured that not only have we to overcome the propensities of our fallen natures as they present themselves in their ordinary operation—sometimes more active, but at other times with no very strong inclination to develop themselves—but that they are liable to be influenced against our best resolves by a being of amazing power, of unwearied activity, of intensest malice, and of the most bitter hatred to the Creator of man. We might well despair of success in our arduous work had we not Almighty aid for our succor and defence—the help of One who, having been tempted is now able to assist those who are tempted; and Who on the

occasion mentioned in the Gospel showed His ability to overcome the wicked one by the effect of his will alone; and without the use of any apparent means, without any visible act whatever, He compelled the evil one to give up his power over the afflicted child, and in answer to the urgent prayer of the mother, "her daughter was made whole from that very hour."

The subjugation of the sensuous part of our nature by earnest prayer for a participation in the power of Him Who was tempted, and yet came forth from the trial without spot or stain or any such thing, in order that He might succor others in His strength, and become to them such a refuge from the assaults of the enemy without as well as from the enemy within, as should be sufficient, if we have recourse to him, to defend us from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul. The claims of the flesh may appear to be great, but unless this part of our nature is brought into subjection we can accomplish nothing at all in our spiritual course. The far greater part of mankind have doubtless been under its sway, the greatest of men not excepted: it can number nobles among its vassals, and among its subjects the princes of the earth. The most distinguished by their birth, talents, or their fortune, have not dreamed of an exemption from its domain, and many of them have never thought of any other mode of life than that of living after the flesh: faithful to its dictates through the whole of their lives, they bowed submissive at its shrine, were initiated into its mysteries, and died in its communion. But notwithstanding all this, of the boasted pleasures it has afforded, what remains but a painful and a humiliating remembrance? "What fruit had ye in those things whereof ye are now ashamed?" What but a more galling subjection to the bitter yoke of Satan, who by means of the flesh, now rules in the hearts of the children of disobedience? And then, if men live in the indulgence of their carnal appetites; if we comply habitually with the dictates of their corrupt nature, we defeat the purpose of the Saviour's triumph, and the word of God has assured us that "the end of these things is death." We can never therefor be under an obligation to obey a master who rewards his most faithful servants with death; death spiritual, death eternal. The fruits of the indulgences referred to, when brought to maturity, are corruption, their most finished production is death; and the materials on which they work the fabric of that manufacture consist of the elements of eternal perdition.

OPINION AND BELIEF.

IT is unspeakably important that we should realize to ourselves the difference, and the nature of that difference, which subsists between mere opinions and positive belief, whether as regards ourselves or others. And yet the terms are often used just as if they were exactly synonymous—a man's *creed* being often referred to as consisting of cer-

tain *opinions*, especially when the belief of an individual is more or less peculiar to himself. And further than that, and far worse than it, we not only confuse the names of two things which differ very greatly, in degree at any rate, but we are prone to confound the things themselves. The misfortune, as it regards others, consists oftentimes in laying to their charge the belief in a creed composed of Articles, many of which are held as mere speculative opinions, recognized as such by the possessor, and calculated to lead to no adverse practical result. We thus deal very unfairly with an opponent, or with one whom we have chosen to make an opponent, by assigning to him a creed he does not hold.

With regard to the mistake as it is made in connection with ourselves, it may be noted that there are two dangers we have to guard against. The one is that of holding the great truths of our Holy Religion as merely speculative opinions, when they should be embraced as the sum and substance of our creed, and as the principles of action in our Christian course. The other danger is that wild chimeras, which we may now hold as bare opinions, may, in progress of time, be so tenaciously held, so thoroughly embraced, and so strongly acted upon, that they ultimately become, in the most real sense, the Articles of our Creed, the principles of our Faith. This has been the way in the Church of Rome; novel principles, once held by large numbers as speculative opinions, have been, in the course of time, elevated to the rank of actual dogmas. This is, indeed, exactly the way in which novelties have always been introduced into that Church, and ultimately claimed as dogmatic teaching, the reception of which is, in process of time, regarded as essential to salvation. In our own day, we have watched the progress and the ultimate transformation of opinions until they have become Articles of Faith. Papal infallibility and the Immaculate conception are two instances all of us can recollect; both of which were strenuously denied as the teaching of the Church, by high ecclesiastical authority not many months before the official publication of the dogmas.

We ought to be particularly cautious in confounding the mere opinions of others with the Articles of their Faith; otherwise we, most unfairly, attribute to them principles they do not hold and teaching they do not inculcate.

We may hold as a fundamental article of our creed the eternity of Almighty God; that from the Infinite depths of past duration the High and Lofty One existed, and that He will exist as God through the ages of an endless life. But when we come to some other questions on the subject, questions which perhaps no finite intelligence will ever be able satisfactorily to answer, we may be allowed to hold any number of *opinions*, provided they do not clash with what we have already admitted, on the safest foundation, as established principles. We may hold the opinion that the Supreme Being is equally present through every period of duration at the same instant, and that He is just as

much so as He is at the same time equally present in every part of infinite space; that He exists in what has been called "an eternal now," the *Æon* of Philo, the archetype of time, in which there is neither past nor present, nor future—fulfilling by His Son the conditions of an interpretation of Isa. ix. 6 as "the Father of Eternity," pouring forth from His feet the successive periods of an endless duration. Or, without at all affecting the article of our creed, that God is an Eternal Being, without beginning and without end, we may hold the opinion that "an eternal now" is a metaphysical subtlety as impossible as it is inconceivable, and that there can be neither existence nor duration that is not successive.

Again, we may believe that Almighty God has an all-powerful influence over the hearts of men, and we may likewise believe in enough of the free will of man to hold that he is an accountable being; while we may form innumerable *opinions* as to the limits of our free will, the limits God has chosen to assign to His own interposition, and the mode in which that interposition may be exercised, without at all affecting our *belief* in the general principles we entertain on the subject.

So also with the effect of the means of grace. We believe that God conveys His blessings ordinarily in the use of the means He has appointed, and that we have no right whatever to expect His blessing and the gift of the manifold graces of the Spirit without the use of His own means; while we may entertain a multitude of opinions on subordinate details, not at all affecting our belief in the main question. And so likewise with a multitude of subjects, as, to allude to another instance, the presence of Christ in the Eucharist. That in some mysterious way we cannot comprehend, Christ is present in that holy Feast is plainly taught in Holy Scripture, and has been the *belief* of all Orthodox Christians; at the same time, many *opinions*, not at all affecting the real question, have been held as to the nature and mode of that presence, and how far it is objective or subjective—while at the same time the faith of the soul reposes on the grand truths as expressed by the Church, that "we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour's holy institution, in remembrance of His death and passion," are "partakers of His most blessed Body and Blood;" and that "Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favor and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting Kingdom by the merits of the most precious death and passion of Thy dear Son."

The distinction between *opinion* and *belief* is of far greater consequence than many people seem to imagine—with regard to ourselves, to prevent us from being content with mere

opinions without having any faith at all, and to prevent us from exalting our opinions into articles of faith; as well as with reference to the estimate we form of the belief entertained by others. In the controversies of the day, disputants are very apt to charge each other with a creed they do not hold, and even to push the *opinions* of their opponents beyond their fair and legitimate limits.

DEATH OF THE REV. J. FREDERIC CARR.

IT is with deep regret that we record the death of the Rev. J. Frederic Carr, Rector of St. Peter's Church, Kingsclear, N. B., which occurred on Monday, 25th February, at the early age of 32 years. Stricken down by that dread disease, diphtheria, against which, alas! his constitution could but feebly contend, this much loved clergyman passed tranquilly from this scene to the presence of Him whom on earth he had so faithfully served. It was the great privilege of his two brother clergymen from Fredericton to be with him, one or both of them, almost day and night during his brief illness, and to witness his perfect patience, fortitude and resignation, the humility of his self-renunciation, and the tranquil confidence and joy with which he committed himself into the hands of the Divine Master he had served so faithfully. Never can they forget the glad smile with which he listened to the comforting promises of God's Holy Word, and to its familiar descriptions of the joy which the Lord Jesus has prepared for those who love him,—or the holy fervor with which, when asked shortly before his death if he were suffering much, he replied, "No, no! rejoicing."

His funeral took place on the afternoon of Tuesday, 26th February, and was largely attended. Several persons came from Fredericton to pay their last tribute of regard and respect. The pall bearers were The Rev. Messrs. Simonds, Jaffrey, Roberts, McKiel, Alexander, and Sterling. The service at the Church was conducted by his Lordship the Bishop, and the Rev. G. G. Roberts, Rector of Fredericton, and at the grave by his Lordship. The Church was heavily draped in black. Hymn No. 349, (A. & M.), was sung in the Church, and Hymn No. 221 at the grave by the clergy. The funeral was felt by all to be particularly impressive.

The late Mr. Carr was son of Albert Carr, Esquire, of Sherbrooke, Province of Quebec. He was educated at Lennoxville school and college, and was ordained by the Bishop of Quebec. After doing good work in one or two parishes in Quebec he went to St. John, N. B., in 1871, as Curate to the Rev. George M. Armstrong, Rector of St. Mark's parish. Here he remained until 1873, when he went to Kingsclear. Of his life and character we would not speak at length, because, perhaps, in all such cases it is better to say too little than too much. But that he was possessed of abilities considerably above the average no one who knew him well could fail to see. His reading was extensive, his scholarship acute, and his judgment sound. A singularly chaste, simple and graceful style was

observable in all his sermons, which were delivered not with extraordinary vehemence of manner, but with a mild firmness which arrested the attention of the youngest and commanded the respect of the most advanced. Naturally a fluent speaker, he took care not to speak until he had weighed, measured and considered what he was going to say. Hence he was always heard with pleasure and satisfaction, and much reliance was placed upon his opinions, which were valuable because they were not hastily formed. But his good points did not stop here; he possessed the happy faculty of being most agreeable in the social circle, and was particularly successful in his treatment of children. Many will miss the frank, honest Canadian gentleman who contributed so largely to the enjoyment of those with whom he came in contact. By his sad and premature removal the Church in this Province has lost an able and efficient officer; his fellow clergy a warm and attached friend; his parish a faithful and laborious pastor; the community at large, one whose deeds will long be remembered and whose memory will long be fragrant. Though so young a man, his keen intellect, his ready, forcible, and persuasive speech, and the earnestness with which he threw himself into every work which he deemed conducive to the welfare of the Church, gave him much weight in the Church's councils, and brought him into positions of influence and responsibility. The Board of Foreign Missions, the Church of England Temperance Society, and the project for the establishment of a Divinity School in connection with the Cathedral of the Diocese, will especially miss his powerful advocacy, his prudent counsel, and his untiring exertions on their behalf.

In another column our readers will learn that since his departure, one of the children he left behind him has been taken away by the same disease.

We may also add that our columns testify to the value of the deceased clergyman as a regular correspondent from the Diocese of Fredericton. Scarcely a week passed which did not bring us contributions from his pen, all of which were valuable and such as we were glad to insert. We deeply sympathize with the bereaved family which has sustained the greatest loss they can possibly meet with on earth.

FUTURE PUNISHMENT.

BY E. S.

THE subject of future punishment may be said to be the great question before the world, not as to the fact, but as to its character or continuance. Few can be found bold enough to say there will be no future punishment; this is scarcely true of Philosophic Sceptics; it certainly is not true of those who have any reverence for the Word of God. The wide spread and various divergences from the doctrine of the Christian Church will not allow this most important and practical doctrine, underlying all religion as one of its foundation stones to remain as it is fast becoming, a matter of question, whether, as for

so long a period taught and received by Christian believers, it is still to be taught and received, or not. The public statements of such men as Canon Farrar, to add no other names, recently brought before the religious world require attention. The subject is taken up by a number of prominent men, and Orthodox Theologians are plainly challenged to maintain if they can the eternity of future punishment. The two great divergences therefrom are Restoration and Annihilation or extinction of the soul as well as the body. It is concerning the latter that these remarks are intended to apply. The writers in favour of Annihilation most prominently before the public, are Messrs. H. Constable, E. White and S. Minton, while the latter gentleman is, I believe, regarded by those with whom he is thus associated as having done most in support of their position. I shall refer to the chief lines of argument adduced by Mr. White in his book "Life in Christ," because it is certainly the most elaborate and exhaustive work of the authors enumerated as supporting this doctrine.

There is of course a difficulty in understanding the infliction of an eternity of pain by a God of mercy and goodness: and so there is in reconciling the admission of evil into the world with the existence of the same superintending power. And therefore I cannot admit as valid argument any view of the intrinsic merits of the case as we are able regard it; It is a question of scripture exegesis simply and alone.

I might entirely pass over those chapters of Mr. White's book in which he regards the subject from the standpoint of science. Altho' he discloses a strong bias towards the idea of evolution, he ultimately relinquishes it as untenable. There can be no doubt, that were it possible to demonstrate that the life of man physical and moral was but an evolution from a similar life existing in the brute creation, their point would be made, and death as the annihilation of both parts of man's substance as a compound being, if asserted by the God of nature, would not only probably, but certainly be demonstrable from that Revelation of which he also is the Author. The former position however is not demonstrable. No department of Natural Science can be made to serve this end. There is an essential difference between the intelligence of animals, and man's mental and moral constitution.

The argument for analogy between the intelligence or instinct of animals and the mind of man breaks down in a similar way to that for a diversity of origin in different branches of the human family. That is, as there is an insurmountable barrier between genus and genus in the animals, so is there an essential difference between the instinct of the animals and the intelligence and moral faculties of mankind. Quite the opposite is the case with reference to genus and species in man. In the language of Prof. Richard Owen: "Man is the sole species of his genus, the sole representative of his Order." The facts of science (notwithstanding appearances of analogy between them) run counter to the hypothesis of evolution, or development from

the animals to man, either as respects the material or the *psychical* portion of their being. There is a well defined distinction between the lowest type of human intelligence, and the highest type of that of the animals, from which we are said to be evolved.

There are several flaws in Mr. White's argument from the subject of the first few chapters of his book that must be noticed. He says Geology tells us that our world bears in its crust a record of death, the age of which record, he admits, cannot be accurately determined, that is, whether before or after the period when the Mosaic narrative may fairly be supposed to have commenced; still, however, he concludes that Adam had such an entire familiarity with the idea of death from this evidence that he could only understand the death threatened by God to himself upon disobedience, after a similar manner, namely, "the loss of his life as a man." But there are two difficulties in the way of this theory. "The fossil evidences of death," which have come down to us, may have been subsequent to the Adamic period in their actual being, and if anterior, as we have no data to determine how long Adam was sinless after his creation, it cannot certainly be said that he was acquainted with such fossil evidences of death. As the world left the Creator's hand he pronounced it "very good," and there is every reason to believe that death in any form to the animal creation only supervened when sin had entered; for we are told that under such a curse "the whole creation groans and travails in pain even until now."

There is another great flaw in the argument of Mr. White, underlying the whole of his argument from Holy Scripture; that is, he assumes from the very slender information conveyed on the subject by Biology and Psychology, that the human soul is not immortal in its nature, but like that of animals is perishable at death, although he is led to allow afterwards, when dealing with the argument from Holy Scripture, that it does not so perish actually. This further involves his theory in difficulty. If it does not so perish at death together with the body, as does that of the animals, or at least is lost, so that it is never more possessed by the individual organism, whatever becomes of it, then the literal meaning of the curse, "Thou shalt surely die," i.e., lose thy being as a man, so as never to regain it, as in the case of the animals—this cannot stand. Furthermore (although I here anticipate the Scripture argument), Holy Scripture certainly teaches the conscious survival of the soul in Hades; this being so, how is it that it so survives? Is it by a special decree of the Almighty, and that, only temporarily, in order that it may not only be subjected to suffering, but also after such infliction, adjudged of God, be then killed, destroyed, and made to perish? If so, then the simple, literal meaning of "death," "destruction," "perish," "cut off," &c., becomes not a simple, but a compound one. More fatal to it as a system and interpretation of Scripture, it becomes a mere hypothesis, unsupported by proof either of Natural Science or of Revelation.

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Is it not much more rational, more in agreement with the plain language of Scripture, involving less difficulty in its interpretation, because favouring its literal interpretation, where it properly admits of it, to suppose that it is from its own quality, with which it is endowed by God, that it so survives in a separate state from the body, whether it be in the case of the righteous or of the wicked?

Although the information given us by Holy Scripture in relation to this subject is but scanty, we may not only say to Mr. White and his friends, "on you lies the *onus probandi* of a new theory on this subject, and your *premiss*, is in this 'not proved';" but we many I think proceed from the *negative* to the *positive*, and justly dwell upon the phraseology used in relation to the human soul; it was made in "the image of God"—and so the destruction of human life, is made punishable both upon man and beast, for *this* reason. Further it said that God "*breathed into man's nostrils, the breath of life*"; phraseology that marks man's natural nearness to the Deity in a special way. It is not said of any other part of His creation. It is fatal as a fact of inspired truth, to the theory of evolution, as are indeed all positive facts relating thereto derived from *science*, and in going therefrom to the description of this subject from the stand-point of *Holy Scripture*, we must fairly be credited with all the advantage derivable from *science*, in favour of our *premiss* in such argument, that the soul of man is in its nature, and by the decree and appointment of its Almighty Maker, immortal, that is [*destined by Him for an endless life*; the character of that life to be determined by "*deeds done in the body*." There is yet another flaw in the argument of Mr. White for the material and perishable nature of the human soul; that is, his argument is counter to one of the *intuitions of the human mind*.

By an intuition of the mind, man apprehends as a fact of his *consciousness*, as conscious to him as his present existence, that he has a future life to look forward to, and that for the *character* of that future, he is himself responsible. This expectation, it would appear, man has *ever* had, although philosophy cannot *demonstrate* it to be true, yet the voice of the Creator speaking in his moral nature, however that may be debased or darkened by sin, tells him that it is *true*. The moral argument for *survival* is unanswerable, and if this does not *necessarily* include immortality, it yet favours it, and when this is coupled with the deductions of *science*, it not only does *not* make for the soul's materialism, but it is in favour of the belief in its *immortality*.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A.M.

I. Baptism.

§ 8. *The right of administering baptism belongs exclusively to the Christian ministry.* On this point the Church expresses her opinion in the following language: "It is not lawful for any man to take upon him the office of public preaching,

or ministering the Sacraments in the congregation, before he is lawfully called, and sent to execute the same. Let the minister of the parish, or in his absence, any other lawful minister that can be procured, with them that are present call upon God, and say the Lord's Prayer * * and then the child being named by some one that is present, the Minister shall pour water upon it saying these words," &c. In organizations of any kind the admission of members into the body does not rest with each individual member; officers are appointed whose duty is to maintain order, and to exercise discipline by the introduction of new members, and the censure, suspension, or expulsion of disorderly and refractory members. Until the last review of the Book of Common Prayer, the Church of England permitted laymen to administer baptism to children in danger of death, when it was difficult or impossible to procure an ordained Minister for the purpose: at that review, the Puritans expressed their "desire that baptism should not be administered in a private place at any time, unless by a lawful minister, and in presence of a competent number; and in compliance with that desire the rubric was changed to its present form. The administration of baptism by private members of the Church was strongly condemned by CALVIN who writes as follows on the subject: "It is also pertinent to the matter to know that it is done amiss, if private men do usurp the administrations of baptism; for as well the distribution of this, as of the Supper, is a part of the ecclesiastical ministry." Similar views were expressed by LUTHER, "Concerning church orders they teach, that no person ought publicly to teach in the Church, or to administer the sacraments without a regular call."

In the first centuries of the Christian era, the rule and practice of the Church required that baptism should be presided over by the bishop; but when adult baptism became the exception and not the rule, and when, from the wide extent of the Church, the number of children brought to baptism was continually increasing, the practice of the Church was gradually changed, and the power of baptizing extended to priests and deacons, and, in cases of great necessity, even lay baptism was permitted and considered to be contrary to ecclesiastical order, rather than to essential Christian principles. The following are a few extracts from ancient ecclesiastical writers on the subject. IGNATIUS; "It is not lawful without the bishop either to baptize, or to celebrate a love-feast; but whatever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid."

APOSTOLICAL CONSTITUTIONS. "We do not permit to the rest of the clergy to baptize; as for instance, neither to readers, nor singers, nor porters, nor ministers, but to the bishops and presbyters alone, yet so that the deacons are to minister to them therein." TERTULLIAN. "Of giving it, the chief priest, who is the bishop, has the right: in the next place, the presbyters and deacons, yet not without the bishop's authority, on account of the honour of the Church, which being preserved, peace is preserved. Besides these, even laymen have the right; for what is equally received, can be equally given. Unless bishops, or priests, or deacons be on the spot, disciples are called. The word of the Lord ought not to be hidden by any: in like manner, too, baptism, which is equally God's property can be administered by all. But how much more is the rule of reverence and modesty incumbent on laymen, seeing that these belong to their superiors, lest they assume to themselves the specific office of the bishop: Emulation of the episcopal office is the mother of schisms. The most holy Apostle has said 'All things are lawful, but not all expedient.' Let it suffice, assuredly, in cases of necessity to avail yourself, if at any time circumstance either of place, or of time, or of persons compels you; for then the steadfast courage of the succourer, when the situation of the endangered one is urgent, is exceptionally admissible; inasmuch as he will be guilty of a human creature's loss, if he shall refrain from bestowing what he has liberty to bestow." AMBROSE, A.D. 374. "Although presbyters baptize, yet they have the beginning of their ministry from the bishop." JEROME, A.D. 392. "The safety of the Church hangs on the dignity of the chief priest,

to whom if there be not some extraordinary and supereminent power given, there would be produced as many schisms in the Church as there are priests. Hence it happens that without the chrism and permission of the bishop, neither presbyter nor deacon has the right of baptizing."

The scriptural evidence of the exclusive right of persons in the ministerial office to receive catechumens into the Church by baptism rests upon the authority of ruling the Church which was, on different occasions, given to them by the Saviour. At the commencement of his ministry, as we learn from St. John, he gave them power to baptize; on the night on which he was betrayed, he instituted the sacrament of the Supper of the Lord, and directed them to continue its administration until he should come again; on his resurrection from the dead, he renewed to them the authority of binding and loosing which he had previously given them, "As my Father sendeth me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" and when he was about to return to his Father's glory, he left his final injunctions to his Apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." It is therefore evident from the scriptures that our Saviour set apart an order of men in his Church, whose duty it should be to exercise discipline therein, by maintaining order within it, by receiving catechumens into it by baptism, and by excluding, when necessary, disorderly members from her ranks.

9. *Baptism is a sacrament by means of which we are made partakers of high spiritual privileges.* The teaching of the Church on this subject is found in different portions of her authorized formularies and is as follows: "Seeing now, dearly beloved, that this child is regenerate and grafted into the body of Christ's Church," &c. "It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." "I certify you that in this case all is well done, and according unto due order, concerning the baptizing of this child, who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life." "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed. Faith is confirmed, and grace increased by virtue of prayer unto God." "Infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children and inheritors of his kingdom. We are therefore washed in our baptism from the filthiness of sin, that we should live afterward in the pureness of life." From these passages, we learn that the Church believes that, in baptism rightly received, the grace of regeneration is bestowed on the faithful recipient, that therein he becomes a child of God and an heir of Heaven, and receives free forgiveness of all his sins, and grace to enable him to walk before God in holiness and righteousness of life.

In primitive times regeneration was a synonym for baptism, implying that a *change of state* had taken place, whereby the baptized person, from having been a servant of Satan, became a servant and a child of God; at, and since the Reformation, the term has been understood by some persons to signify conversion or a *change of heart*; and charges of gross error have been brought against the Church for continuing to retain, not only the doctrine, but also the nomenclature of primitive times. Before proceeding to prove the antiquity and scripturality of her views on this subject, I shall shew that they are in full conformity with the opinions of continental reformers, of foreign churches, and of the founders of the

leading sects of modern nonconformists which at the present day most strenuously oppose her on this point. LUTHER, "I am saved; I am a son of God, and an heir of God, because I am baptized. Christians are now regenerated and made sons of God through baptism." MELANCTHON, "The Holy Spirit is given to them through baptism, which works in them new principles, new inclinations towards God. We consider that, in baptism, they are made sons of God, receive the Holy Spirit, and remain in the favour of God, at least as long as they do not drive him forth by actual sin at that age which is now considered capable of the exercise of reason." CALVIN, "It is agreed that the sacraments are not empty figures, but avail towards the very thing which they prefigure; that in baptism, the power of the Spirit is present, so that he washes and regenerates us. At what time soever we be baptized, we are once washed for all our lifetime, and also purged. For the purity of Christ which is offered to us therein is always fresh." CHURCH AT COLOGNE, "Baptism is the sacrament of regeneration, by which we are planted in Christ the Lord; we are incorporated into him, we are buried to his death; we put on Christ, and are made by him sons and heirs of God." AUGSBURG CONFESSION, "Concerning baptism they teach that it is necessary to salvation, and that by it the grace of God is conferred, that children should be baptized, who are thereby presented to God, and received into his favour." HELVETIC CONFESSION, "To be baptized is to be purged from the filth of sin, and to be assisted by the various graces of God to a new and holy life." WESTMINSTER CONFESSION, "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life, which sacrament is by Christ's own appointment to be continued in his Church until the end of the world." WESLEY, "By baptism, we who were by nature the children of wrath, are made the children of God; and this regeneration, which our Church in so many places ascribes to baptism, is more than barely being admitted into the Church, though commonly connected therewith: being grafted into the body of Christ's Church, we are made the children of God by adoption and grace. This is grounded upon the plain words of our Lord, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God. By water then, as a means, the water of baptism, we are regenerated or born again, thence it is called by the Apostle the washing of regeneration."

(To be Continued.)

BOOK NOTICE.

ETERNAL HOPE: Five sermons preached in Westminster Abbey, November and December, 1877. By the Rev. Frederick W. Farrar, D.D., F.R.S., Canon of Westminster, etc., etc. New York: E. P. Dutton & Co., 1878. Sold by Rowell & Hutchinson, Toronto.—The teaching contained in these sermons, as Canon Farrar thinks, having been misrepresented by the public press, he has taken this means of setting himself right with the public. He has added some notes hastily drawn together, so as to explain more fully the position he maintains.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DIGBY.—After a season of great opposition and misrepresentation, the Church people of Digby are now about to begin their much desired work of rebuilding their parish church, and are in hopes that their brethren in other places may lend them a helping hand. Although this is a time of great depression, about \$1,500 were in one week subscribed to the building fund, and the subscription list, in the town of Digby, is expected to reach \$2,000. Very nearly \$3,000 had been previously collected within and outside of the

parish. The estimated cost of the building is about \$8,000. The last grant of the Venerable S. P. C. K. has given a great impulse to the work and encouraged the rector to hope that the church may be built this year, if outside assistance can be obtained, without involving the necessity of calling him away from his parochial work.

Many strangers, of whom a large proportion are always found to be Churchmen, resort to Digby, as a very attractive, and yet economical, watering place in summer. The new church is to be free and unappropriated. It is for this reason to be built larger than is actually necessary for the present congregation. It is to seat 400, whilst the whole number of Church people, young and old, is but 402, all told, of whom none are rich. But Digby is one of the principal ports on the Western Counties Railway, and is fast growing.

The new church is to be in the early pointed style, and will consist of nave with north and south aisles, chancel, vestry, porches, tower, and spire. It is to be of wood, and is to have an open timbered roof. The plans are by a first rate architect, and combine beauty with economy.

The Church in Digby, for nearly two years, has suffered much opposition. Notwithstanding a persistent system of misrepresentation, the moderate and simple character of the services of the church is now well known outside, and the rector and his congregation have had much reason to acknowledge that this very misrepresentation and bitter opposition have raised up friends for them in their endeavour to repair the waste places of their Zion.

The Rector, Rev. John Ambrose, looks with hope to all such, beyond the borders of his parish, as have profitably learned to obey the golden rule. He, therefore, appends the certificate of his bishop, in hopes that, even by small sums, he may be enabled speedily to attain his object, without the necessity of temporarily leaving his parish, for the purpose of collecting funds.

From the Bishop of Nova Scotia:

"I hereby certify that the Rev. John Ambrose is a clergyman of good standing in my Diocese, and after living for some years in one of the coast missions, he has taken charge of the parish of Digby, and finding the old church in that town in a dilapidated condition, he is anxious to replace it by a more suitable structure, with sufficient accommodation for the inhabitants. Any money that may be entrusted to him for the purpose will be faithfully and wisely applied.

(Signed) H. NOVA SCOTIA."

HALIFAX.—The annual meeting of the Church of England Institute was held in this city and was well attended—the Rev. Chancellor Hill, President, in the chair. Among those present were the Lord Bishop, Patron; the Revs. W. J. Ancient, C. M. Sills, Riddal Morrison, A. Brown, Geo. O. Troop, and a good attendance of representative churchmen. The annual report was well received. Cordial thanks were expressed for services of lecturers, &c., liberality of contributors, and to the press for many kindnesses. Appropriate addresses were made by the Bishop, and the Rev. the President, and others advocating the claims of the Institute, and more especially supporting the resolution moved referring to young men.

The following resolutions were passed unanimously: 1. That the Report be received—published and circulated. 2. That the report of Room Committee be received and the amount required to meet deficiency in account be assumed by the Institute, and that Messrs. W. C. Silver, W. M. Brown, and C. Stubbing, be a Committee to select subscriptions from the General Church public to pay of the debt incurred in furnishing the pleasant and attractive room at present occupied by the Institute. 3. The Council be required to address a circular to the clergy of the diocese, soliciting their interest in the Institute, and requesting those in the rural parts to furnish all young men leaving their parishes to reside in Halifax with a letter of introduction to the President or Secretary of the Institute. 4. Whereas, The objects of the Institute, which are "to promote Christian fellowship among churchmen generally, to diffuse knowledge of the work of the Church throughout the world, and to uphold and extend her influence," have been successfully

carried out during the four years of its existence: Therefore Resolved, That all members of the Church are hereby invited to co-operate with the Institute in promoting these objects, and to assist with their aid and sympathy, by becoming members.

Officers were then elected for the current year, as follows:—President—Rev. Chancellor Hill. Vice-Presidents—Thos. Brown, Charles Stubbing. Treasurer—Jos. Carman. Secretary—Remuneration having been voted for the purpose, the appointment was left to the Council. Council.—All clerical members *ex-officio*—St. Paul's, Robert Taylor and Jas. E. Curren; St. George's, Robert Pickford and D. H. Whiston; St. Luke's, W. C. Silver and Dr. Crane; Christ Church, Dartmouth, Jas. G. Foster and J. W. Allison; Trinity, Jas. A. Artz; Garrison, Thos. Forbes; St. Mark's, John Overy; Bishop's Chapel, Fredk. Allison. The meeting closed with benediction from the Bishop.

HALIFAX.—An address has been presented to Rev. Mr. Ancient on the 25th ult., by the Sunday school teachers and choir of Trinity Church, as follows: "Halifax, N. S., Feb. 25th, 1878. Rev. and dear Sir: We could not let the present opportunity pass without wishing you many happy returns of the day, and expressing our warmest thanks for the energetic and self-denying manner in which you have labored for the welfare and advancement of our Sunday School and choir since you came amongst us; and we hope you may long be spared to work, in whatever sphere, for the furtherance of christianity, of temperance reform, and of all works which have for their object the benefiting of our people.

That a way may be opened whereby we may still have you with us, is the wish of the choir and Sunday School teachers of Holy Trinity Church, who beg you will accept the accompanying as a slight testimonial of their esteem and regard. And again wishing you, together with your estimable lady and family, long life and prosperity, we remain your affectionate friends, the Choir and S. S. Teachers of Trinity Church."

The rev. gentleman replied in suitable terms.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

BOURG LOUIS.—The church in this mission has been much improved lately by the zealous exertions of the Rev. H. C. Stuart; beautiful stained glass windows have been procured, the one at the east end being a memorial window to two former Incumbents, now gone to their rest, viz.: the Rev. F. J. Cookesly and the Rev. C. Roberts. Choir stalls and lectern have been introduced and many other improvements made. A successful missionary meeting was recently held there in connection with the Diocesan Board of Missions, the church was crowded, and all seemed to take a deep interest in the work of the church in the diocese and much regret manifested that the poverty of the people precluded their giving any increased sum for the support of the ministry.

PORTNEUF.—The village part of this mission is growing rapidly and a keen interest manifested, especially in the young. It was very pleasing to notice that all the young men, a goodly number too, who attended the missionary meeting became annual subscribers to the funds of the Diocesan Board. The Rev. J. B. Debbage, the Incumbent, is indefatigable in his work in attending to the scattered members of his flock, travelling great distances to minister to Protestant families settled in the midst of French parishes.

NEW IRELAND.—A new church, St. Luke's, Aderderley, has been added to the two old established churches of Trinity and Christ's Church in this mission. The meetings held in all three churches were well attended, and the people readily came forward to increase their annual assessment to the Diocesan Board. The Rev. G. L. Ball has established an admirable church school which is doing excellent work.

INVERNESS.—The little church of St. Stephen's was crowded on Sunday, the 24th of February, when the Rural Dean laid before the people, the

position and prospects of the Church of the Diocese; it was indeed cheering to see the willingness with which the people responded to the call. The Rev. Peter Roe, who has only recently taken charge of this mission, is to be congratulated at having so earnest a congregation.

LEEDS.—The Rev. J. Kemp has with much taste restored the church in the village of Leeds. In the midst of incessant work, having the churches of Broughton, Lambie's Mill and Harvey Hill Mines to attend to; it is cheering to find that Mr. Kemp is able to keep up an earnest church feeling in all his stations. An increase in the assessments was undertaken by the two principal churches of Leeds and Lambie's Mills.

ST. SYLVESTER.—The veteran missionary, the Rev. W. King, continues to take charge of this enormous mission, and travels great distances in weather that would astonish some younger men. The churches of St. Sylvester and St. Giles are in excellent order, especially the former, but Mr. King ministers at St. Margaret's, Cumberland Mills, St. Mary's, St. Joseph's and the Kennebec Road; in fact, it is more like a diocese than a mission. An enthusiastic missionary meeting was held at St. Sylvester on the 26th of February, and all seemed to take a deep interest in the work of the church.

At the instance of the Rev. Dr. Wall, Rector of Bruton parish in the diocese of Virginia, the venerable college of "William and Mary" in that State has conferred the honorary degree of Doctor of Divinity upon the Rev. Matthew Ker, of this Diocese. Dr. Ker is known to many as an excellent clergyman of long standing, and as uncle to the Lord Bishop of Peterborough.

ARTHABASKA.—The Lord Bishop recently visited the mission, at an out station of the Rev. I. M. Thompson's of Milbourne, and confirmed a goodly number of young persons. A few years ago it was unknown as a church station, and now we have a regular congregation with a large number of communicants. Quebec Lenten Lectures have been arranged in the city of Quebec as follows: Tuesday evening, St. Paul's; Wednesday evg., the Cathedral; Thursday evg., St. Peters; Friday evg., St. Mathews; there are also other services.

ST. PETERS, QUEBEC.—The Rev. I. M. Thompson of Milbourne is holding a mission in this church with marked success.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

The Missionary Deputations have all concluded most cheering and prosperous tours. The collections at the missionary meetings were largely in excess of any previous year, and there is every prospect that the parochial collections on the cards will more than wipe out the small indebtedness of the board of missions. At no time in the history of the Diocese was there such a good feeling displayed by both clergy and laity towards the mission fund than there is this winter, notwithstanding the great monetary depression which sits so heavily on this section of the province.

BELLEVILLE.—On Sunday last, St. John's Church, the Rev. Mr. Forneri's, was reopened for Divine service. St. John's was lately moved from Mumey's Hill to a more central location in the city near the bridge. The church was considerably enlarged and much improved in many particulars. The opening sermons on Sunday last were preached by the Bishop of the Diocese and the Venerable Dr. Parnell.

KINGSTON.—The annual missionary meetings in Kingston were most successful, about \$250 were collected on the plate at the meetings, and the parochial collections will go well on to \$1,000. Your correspondent "Lanark" will please make a note of this. Last year, according to the Synod report our contributions for domestic missions alone were about \$1,000; to this may be added \$400 for foreign missions, making a total of \$1,400 for mis-

sions alone, to say nothing of the large sums raised by itinerant collectors for churches, schools, &c., not only in our own diocese, but in every diocese in Canada. There is some truth in the hint thrown out by "Lanark" that endowed parishes do not always do the most for missions, e.g., the village of Smith's Falls, no endowment, contributes about double the amount for missions, diocesan and foreign, that the country town of Lanark, with a large endowment, does.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending March 9th 1878.

MISSION FUND.—*January Collection.*—Fenelon Falls, \$2.43; (Darlington) Bowmanville, \$4.32; Enniskillen, \$1.00; Richmond Hill, \$3.45; Minden, St. Paul's, 88 cents; Snowdon, 11 cents; Lutterworth, 24 cents; Anson 60 cents; (Vespra) Midhurst, 61 cents; Minesing, 50 cents; St. James', 50 cents; Christ Church, 50 cents; Emily, St. James', 38 cents; St. John's 59 cents; Trinity College School Chapel, Port Hope, \$12.60.

Parochial Collections.—Credit additional, \$75.00 *Towards liquidation of the Mission Fund debt.*—Clarkson Jones, donation \$50.00; (included in the \$129.00, acknowledged in last week's Churchman as received from St. Luke's Toronto.)

Missionary Meeting.—*Omemeé, \$6.50.*

WIDOWS AND ORPHANS' FUND.—*For the Widows and Orphans of two deceased clergymen.*—Newcastle, \$14.60. *Annual Subscription.*—Rev. R. W. E. Greene, \$5.00.

Thank-offering, per Rev. R. W. E. Greene, \$2.50;

ALGOMA FUND.—*Day of Intercession Collection.*—Scarborough, Christ Church, \$3.65; St Paul's \$2.25; St. Jude's, \$1 85.

WHITBY.—Rev. E. W. Beaven, formerly of Arnprior, has been appointed by the Bishop of Toronto assistant minister of All Saint's Whitby, on account of the serious illness of the Rev. E. H. Cole, from which he is recovering very slowly.

Missionary Services.—The series lately referred to in these columns as taking place along the line of the Toronto Grey & Bruce Railway, was taken up again on Monday, Feb. 18, commencing with Woodbridge.

Of this parish, the Rev. T. Hodgkiss is the priest. The attendance at the meeting held in this place was not very large, owing to the fact, it was said, that on the same evening a Bible Society meeting was going on in the place. It is a matter of extreme regret that churchmen will so entangle themselves with things of this kind, that they are led to neglect their duty to the Church, and keep back from her the influence and encouragement, by their presence when asked and their money when required, which she has a right to expect. Whatever good the most ardent admirers of the Bible Society may think it is doing, surely it can be no mistake to say that the place on such a night, as the Church's missionary service is held, is not in a dissenting meeting house, fraternizing with dissenting preachers, but amongst their own brethren, with their own clergy, and in their own church.

The service was heartily rendered by the clergy, a choir of young ladies who did remarkably well, and the congregation. Those who were present paid great attention to what was said, and showed in this manner a deep interest in the churchwork.

In the parish several improvements were going on, chief amongst which is the room which is being built for the use of the younger Sunday School children.

The next place visited was West Mono, a parish under the pastoral care of the Rev. T. Geoghegan. Two services were held in this parish, one at Camilla, and one at a church called St. Matthew's. Each of these services was largely attended, although the weather was not altogether propitious. This part of the country is very hilly, making the work more difficult for the person who has traveling to do. This accounts also perhaps for its mean appearance, other townships being taken up by settlers before this rougher country. This very roughness and newness added a charm to the work here, and the successful services and the unbounded hospitality and care shown towards the

clergy by the people, made the visit most happy and enjoyable.

The church people in this parish may be congratulated on having acquired the services of the Rev. T. Geoghegan; he has their good at heart; this is very easily seen; he is a most enthusiastic and diligent worker, and if the church does not progress, and the people benefit by their now increased gospel blessings, it will not be his fault.

No doubt very soon an earnest effort will be made to build a church at Camilla, and improve and beautify that called St. Matthew's which is terribly bare and plain. If our brethren in this parish will keep this in view, they will find that besides paying God and His religion greater honour, the church and its services will prove more attractive to people in general and to the young especially.

The next evening, Thursday 21st, a service was held at Mono Mills. The night was extremely stormy, this prevented the attendance being large, still it was very fair, the service was reverent and hearty, and marked attention was given to the addresses.

In this parish a most wonderful improvement is taking place, better services, more interest in religion, increased church work, a new church in course of construction—all prove that where the church is duly taught with no uncertain sound, and its sacraments duly administered, that there the people will be drawn towards her, that she repels very quietly shall not the less surely the disloyal and treacherous, and attracts towards her the faithful, who wish her success, and who hunger and thirst after righteousness.

Mr. Swallow has a most difficult task, but after all he is only one out of many who have this. It surely cannot be known to a great many laymen what sort of work clergymen have to do. Did they know surely their consciences would not permit them giving their poor contributions for the spread of truth. Let them compare their own rich and comfortable houses with the houses of the clergy. Surrounded with luxury, well fed, well dressed, let them compare their circumstances with those of many men and their families, who live for the good of the people.

Let city ladies keep in mind those, who are ladies just as much as they are, but who perhaps are compelled to live a life of dreary isolation, troubled beyond measure perhaps by the increasing wants of their families. It may be said, that the clergy and their wives should have prepared themselves for this. This is true, and they never would endure the want, the insult, the sorrow of a Canadian country clergyman's life, but this also is true, the people are as much in duty bound to spread a knowledge of truth as the clergy, the clergy represent the laity in this labour, and let those laymen, and those ladies who pass as fair church people, and who dress, literally perhaps, in purple and fine linen and fare sumptuously every day beware, lest in spite of all their professions and miserable offerings, a neglected clergy, poorly educated, yes, and perhaps poorly fed and clothed children, rise up in judgement and condemn them. There is no use mincing matters, and let those who read this ask themselves, how could they live, and work, dress respectably, feed, clothe, and bring up a family, exercise the grace of hospitality, keep a horse with vehicle and pay expenses attached, and be liberal to the poor, all on the paltry pittance of \$800 a year, poorly and irregularly paid; yes perhaps not all of it even this?

Ask this question, rich, well to do church people, and if it causes you not to think and consider, then may you well ask most solemnly, whether the Spirit of Christ dwelleth in you.

DEANERY OF DURHAM AND VICTORIA.—A series of missionary meetings were held in this Deanery, beginning at Omemeé and ending at Lindsay.

On Friday, February 15th, the first meeting was held at Omemeé. The deputation consisted of the Revs. the Rural Dean and Dr. Smithett, of Lindsay; the attendance was good, and addresses suited to the occasion were delivered.

On Monday evening, February 13th, the meeting was held in St. Thomas' Church, Millbrook, at 7:30 p. m. The speakers were Drs. Smithett, of Lindsay, Revs. R. H. Harris, of Omemeé, and

J. W. Davis, Curate of Cavan, and H. A. Burges, of Manvers. The attendance was fair.

On Tuesday evening, February 19th, the meeting was held in St. John's, Cavan. The speakers were the same as previous night, with the exception of the missionary from Manvers. The attendance was large; the night being fine, and roads good.

On Wednesday evening the deputation proceeded to Christ Church, Bailleboro; here they found the church well filled. The addresses which were practical and good, no doubt will have a good result.

On Thursday the deputation consisting of the Rural Dean and Dr. Smithett and Rev. R. H. Harris, drove through a storm of drizzly rain to Bethany; here a meeting was held at 7 P. M. On account of the rain and darkness of the night the attendance was not large, but we hope that an interest may be increased in mission work, and that the addresses may bear good fruit.

On Friday, owing to the strike on the Midland Railway, the deputation had to drive through wind and storm to Lindsay a distance of 19 miles; the effect of the rain was already beginning to be seen in flooded roads and overflowing streams. Friday continued cold and rainy, and the evening was dark. And in consequence of the wretched state of the weather and river the attendance in St. Paul's, Lindsay, was not so large as was expected it would be. Addresses were delivered by the deputation. A note from Mr. H. Perry was read, apologizing for his non-attendance. Mr. Hudpsath, of Lindsay, being called upon by the Rector of the parish, delivered a pleasing and interesting address; if laymen could be induced to attend and speak at their meetings, no doubt, a greater interest would be created, and the mission fund would profit in more ways than one.

ASHBURNHAM.—St. Luke's.—The Incumbent has just instituted a daily Lenten service at 9:30 a. m., which so far has been very well attended. Service is also held on two evenings during the week viz., on Wednesdays and Fridays, on the latter evenings special Lenten lectures are to be delivered on the "Words from the Cross." In addition to the usual monthly celebration, the Holy Communion will be administered every Sunday during lent at 8 a. m. The Ladies Aid Society in connection with this church, together with their numerous friends, held a most successful bazar in aid of the building fund, on Monday and Tuesday the 4th & 5th of March. The net proceeds amounted to seven hundred dollars. Although only in existence little over a year, this society has, in addition to the above handsome donation, secured a beautiful font for the church, and paid off all the debt on the chancel fittings. Their next aim will be to procure a new pipe organ.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

NANTICOKE.—A very pleasant evening was spent at the Parsonage on Friday last. The congregation agreed to meet at the time and place mentioned, and initiate their clergyman, the Rev. G. Johnston (who has recently come to this country), into the mysteries of a surprise party, and notwithstanding the unfavorable day a very large number assembled, who took possession of the Parsonage, and entertained their parson and his excellent wife in a very pleasant manner, with singing, readings, &c., and after a very sumptuous supper from the many baskets provided by the ladies, and after depositing a large amount of useful articles in the way of household consumption, they presented Mr. Johnston with a purse by no means empty. The reverend gentleman thanked the congregation in a very touching address and expressed himself much gratified not only by the receipt of the articles given, but also by the good feeling exhibited by so many, both old and young, turning out such a wet night; the congregations of Cheapside and Hagersville have also shown their good will in the same substantial manner. Another circumstance, which added much to the enjoyment of the evening, was the unexpected arrival of our late Pastor, the Rev. P. W. Smith, who joined in the amusements, and had a good opportunity of meeting many of his old friends, who were delighted to see him.

HURON.

(FROM OUR OWN CORRESPONDENT.)

OJIBWAY INDIANS.—We lately gave in the DOMINION CHURCHMAN some very brief items of the mission work in the Sarnia Reserve. St. Peter's church on the Reserve and St. John's church, Kettle Point, are in the mission of Rev. J. Jacobs. The former has a church population of 110; number of communicants 40. The church members are very regular in attendance at Divine worship, though some of them distant from the church from two to four miles. The same regularity in assembling themselves together in the "House of Prayer" is characteristic of the members of St. John's also. When the "first day of the week" comes, nothing can prevent the Ojibway's worship of God in the church and in his own house. Mr. Jacobs, with the aid of a lay-reader, has two services in each church every Sunday; and the administration of the Holy Communion once a month. They have the New Testament, a portion of the Old Testament, the Book of Common Prayer, and some Hymns, translated into the Ojibway language, and they do not remain a dead letter in their own houses or in the church. They participate heartily in the service, responses, confession, thanksgiving and singing. How entirely changed in the whole tenor of their lives from that of their fathers are these Christian Indians! Need we a more forcible testimony that a metamorphosis so evidently miraculous must be the work of a revealed religion! These Ojibways, Mr. Jacobs says, are all settled on farms varying from five to fifty acres; most of them live in comfortable houses. The ancient wigwams are entirely abandoned on their reservation. They raise on their farms grain and vegetables, and many of them keep cows and ponies. Saturday particularly is a busy day, putting things in good order, ready for Sunday. The men also are preparing for the day of rest and when Sunday comes there is nothing to disturb their worship. Mr. Jacobs is himself an Ojibway, we believe. He was educated in Huron College and ordained by the Bishop of Huron. His wife is an English lady, and the example of their christian family life in the midst of the tribe must have considerable influence for good. The Sunday Schools also have a very beneficial effect on the younger members, and are well attended.

HIGHGATE.—The annual Missionary Meeting in connection with the Diocesan Synod was held in the church here on the 15th instant and was well attended. Appropriate addresses were delivered by Rev. J. Downie, Incumbent of the Mission, Rev. R. S. Cooper of the County of Bruce, and the Rev. R. W. Johnstone of Kingsville. The collection amounted to \$7. The people of Highgate are quite proud of their new church, they say it is an honour and ornament to the place. The church members, while agreeing with others in their estimation of the edifice feel that to them who enjoy its inestimable privileges they can rejoice with a more abounding joy, that they have now in their town the means of grace vouchsafed to them. They have the regular Sunday services and a good Sunday School. We congratulate the church of Highgate and their hard-working Incumbent, Mr. Downie, on the results of their labour for years.

THE WESTERN UNIVERSITY.—The Alumni and members of the Huron College Association are taking active measures to perfect the arrangements for the establishment of the Western University, now that they have succeeded in obtaining the Act of Incorporation. They held a meeting on February 28 to appoint a Secretary-Treasurer in the place of the Rev. Wm. Logan whose ill health has for some time incapacitated him for any active duties. They appointed the Rev. John Gemley, at present assistant minister at St. Pauls, London, to the vacant office. This will cause a vacancy in St. Pauls, by the 1st of June, when Mr. Gemley is to enter on his new office. The position is an onerous one; on its successful discharge in soliciting and receiving subscriptions, and in awakening and perpetuating an interest in the institution, the realization of the hope of its founder so much depends. Mr. Gemley, it is un-

derstood, is to accompany his Lordship the Bishop when going to England to the Pan-Anglican Synod. The vacancy in the Church of St. Thomas has not yet been supplied. The idea entertained by members of the congregation of choosing Mr. Gemley as their minister, cannot now be entertained. It was said that Mr. Des Barre's resignation was in consequence of ill health, but that has since been contradicted.

WESTMINSTER MISSION.—The three churches of Glamworth, Lambeth, and Byron, have been united in one mission and a missionary appointed by his Lordship the Bishop of the Diocese. Glamworth had been some time under the pastoral care of Rev. Prof. Halpin, of Huron College, who went out there on Saturday evening or Sunday morning, returning on Monday. Lambeth had been part of the incumbency of Rev. E. Newman of Delaware, till the opening of the new church in Carradoc. Some of the Divinity students of Huron College officiated at Byron. The minister appointed to this mission is the Rev. — Delew, a converted German Jew, ordained some years ago by the Bishop of Michigan, and labouring since ordination as missionary in the North-West. This newly formed mission is a very promising field for church work to an earnest resident minister.

STRATHROY, ST. JOHN'S.—The Rev. James Smythe, Rector of St. John's, Strathroy, has lauded in the churchwardens his resignation of this parish, to take effect from the 1st of April. The appointment of the clergyman to any living in this diocese is, by the by-law of the Church Society which is now merged in the Diocesan Synod, vested in the Bishop of the Diocese. He however places the choice in the hands of the congregation, he furnishing them with a list of the names of clergymen, who would most probably accept the appointment if chosen, and whom he would judge to be best suited for the position. The Rev. Arundel Hill, of Burford, has been appointed to the Rectory of St. Johns, vacant by the resignation of Rev. Mr. Smythe.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

MARY LAKE MISSION.—The Bishop of Algoma visited this mission on Tuesday, the 19th ult., and remained until the 25th. The churchwardens of the several congregations met His Lordship at the Parsonage, Port Sydney, the same evening, to present respects, &c., when the mission was found to be in a highly satisfactory condition. Wednesday was given to visiting in Port Sydney and vicinity, and in the evening the whole neighbourhood assembled in the Public Hall to welcome him to Port Sydney. The bishop, in the course of the evening, delivered an excellent practical address, in which, while he referred in pleasing terms to the exertions and liberality which the congregation of Christ's Church ever show, he urged upon them the duty of continuing their exertions and of looking forward and hastening the time when they should be self-supporting, and thereby enable him to apply the aid they now received, to the opening up of new missions where as yet the name of Jesus is not known. On Thursday the bishop drove over to Brunel and passed the day in visiting from house to house, and next day preached in the new church, which has just been built and completed through the strenuous exertions of the church people here aided by a grant from the S. P. C. K. He drove the same day to Huntsville, where a church festival had been arranged in honour of the bishop's visit. Notwithstanding that the rain came down in torrents, and the roads were almost impassable; the church hall was nicely filled, and the entertainment passed off most successfully and enjoyably. A very pleasing feature of the programme was the singing by the Sunday-school pupils, who received hearty and well-merited applause. The bishop gave a very instructive and interesting address, where, after heartily congratulating the members of the congregation for the marked progress, which he observed, had been made in every way during the past year; he touched upon general church work throughout his vast diocese, referring very pleasantly to some of his experiences among the "red men," showing up prominent traits in their

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character and giving instances of their shrewdness and intelligence. He was present the next evening at a meeting of the "Church of England Antiretreat Society," which has lately been organized here, and addressed the members of the society at some length. On Sunday morning he confirmed seven persons and addressed the newly confirmed in a way eminently calculated to leave a deep and lasting impression. All remained to partake of the Holy Communion. In the afternoon he preached in Port Sydney and left on Monday for regions farther north.

The Right Rev. Bishop of Algoma left Mr. McGill's, of Bracebridge, on the 15th of February to be the guest of the Misses Prowse, of Tondern, an island or peninsula off the west shore of Lake Muskoka, and little over half way by boat to Rosseau. Here a site has been given by Mr. Riley for a church; the ground has been underbrushed and is in process of being cleared. On the morning of Saturday the bishop administered the sacrament, and in the afternoon held a service and vestry. It was arranged that Messrs. Butler and Davidson should hold regular Sunday services in the neighbourhood, and a house was procured at a nominal rent till such time as the church should be built. The party drove on to Port Carling in the evening, where the bishop presided at a vestry. The church here is up, but not finished. It is not lined and only in part floored, but the lumber is on the ground to complete the floor. It was decided to apply to the S. P. C. K. for a grant; and at once to carry out the stipulation with Mrs. Ricards, the lady who found most of the money for the building of the church, by fencing in the ground originally proposed as the site, and where the remains of the deceased, Mr. Ricards, are interred. The Port Carling Mission, in some sense annexed to Bracebridge, includes, besides the Port Station, three others, Brakenrig, Tondern and Bardsville; a fourth, Mr. Gregory's, near Lake Joseph, has since been opened. On Sunday services were held at the port (including baptism and confirmation, at Bardsville and Brakenrig; and owing to an extension of the programme at the eleventh hour his lordship drove about five and twenty miles that day. A service and vestry were held at Mr. Gregory's on Monday, and a vestry at Bardsville on Tuesday, where they have decided to erect a lay church in the spring, as there is a congregation often numbering forty. At 3 on the afternoon of Tuesday the Bishop met the Rev. Macaulay Tooke, Incumbent of Port Sydney, at Falkenburg, who drove his lordship into the Mary Lake Mission. All through the Muskoka District, so far, the bishop has been cheered by a hearty and loving reception.

Correspondence.

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

DEANS AND CANONS OF CATHEDRALS.

DEAR SIR,—I have observed that in some of our Canadian Dioceses certain appointments have been made, whereby high sounding titles, as *Deans*, *Canons*, and *Rural Deans*, have been prefixed to the names of a large number of the clergy. As to the office of Rural Dean, I believe it is a good and useful one, but I confess I do not see any practical use or benefit in the office of those who are styled *Deans*, or *Canons* of any degree or magnitude, in connection with the Cathedral Church of their respective Dioceses. It is very different in England; there the office of Dean or Canon—Residential or Honorary, is of great practical importance. I cordially dislike the mere adoption of flourishing titles unless we have something sensible and useful connected with them. It is a pain and grief to me to hear a name and nothing more, for what else is the title of *Very Reverend Dean*, or of *Canon*, in this country, but a mere sound? If it is only this with us, who can resist a smile at the title, and its vanity? Among recent Episcopal Charges in England, which I have read with intense pleasure, there is

special interest in the last October Charge delivered by the learned Bishop of Ely. The following remarks, in connection with it, are from a leading English paper; they have special reference to the office and use of *Deans* and *Canons* of Cathedrals in England. "It is not a slight addition to the attractions of the Bishop of Ely's Charge that he deals at the outset of it with the special duties and opportunities of his Cathedral and its Chapter. His desires to knit up his Diocese with its chief and mother church indicates precisely the aim which ought to be made by all cathedral bodies. That the Canons should be a company of preachers to exercise their office throughout the Diocese as occasion requires or the Bishop invites; that the benefices in the gift of the Chapter should be recognized as having special claims on the services of the Canons, and should by virtue of the extraordinary ministerial strength directed to them stand forth as model parishes to the rest; that the cathedral should, in face of the growing tendency to disconnect the Universities and their Colleges from any special relation to the Church, serve as the headquarters in the diocese for training clergy; that courses of lectures should be established there on theology, ecclesiastical history, and ecclesiastical law; these are all valuable hints. Not less to the purpose are the Bishop's remarks about Honorary Canons. It is obvious that this part of the arrangements of a modern cathedral may well, if properly turned to account, serve as a link between it and the rest of the diocese. To provide for each Honorary Canon a turn as preacher at the cathedral, and to assemble once a year the "greater Chapter," for the discussion at it not merely of matters concerning the cathedral itself, but also of those touching its connections with the diocese and the Church at large, are wise recommendations."

I submit that there should be no difficulty in carrying out some of these suggestions in Canada, unless the painful fact that in our Western Dioceses we have no *bona fide* cathedral churches, but only cathedrals *on sufferance*, i.e., by the favor of a rector, whose church is adopted by a bishop for the purposes of a cathedral without any legal claim thereto.

Yours, &c.,
A PLAIN MAN.

THE LOT AND THE BALLOT.

DEAR SIR,—On this "Eve of St. Matthias" I have been pondering over the account given us in the Epistle for that Saint's Day of the appointment of this apostle, "in the room of the traitor Judas." How very remarkable and peculiar was the position of the Disciples during those ten days between the Ascension and Pentecost! All power of working miracles, with which they had been so familiar for the past three or four years, was now apparently gone; in this respect they were at present on a level with the rest of mankind; and to the eyes of the world their condition must have appeared objectless and imbecile. And so these faithful few, cherishing in their recollection the mighty works that had been done in their midst, waiting in hope for the time when God would again manifest His power, and setting themselves meanwhile earnestly and steadily to the work that lay immediately before them, seem a fitting type of the waiting church of to-day walking by faith and not by sight.

In this situation they felt that their first duty was to fill up the vacancy in the Apostolic College. With this object they select two (probably the only two who fulfilled the requirements laid down in Acts i 21-22) as candidates for the office, and leaving it to the Lord to make the appointment, they engage in prayer and then calmly "give both their lots" in the confident faith that the whole disposing thereof would be of the Lord.

I cannot help comparing and contrasting their actions with two recent events, viz. 1st the failure to elect a Coadjutor Bishop in your Diocese and 2nd the remarkably speedy election of a successor to the late Pope Pius ix.

When I consider all the circumstances attending the first mentioned of these—the caballing, the intriguing, the wire-pulling, the marshalling—and think of all the ill-will and hard works this whole action has evoked, filling our newspapers religious and secular with embittered correspondence:—and

then turn to the proceedings of the conclave, with its calm, its confidence, its silent work, its speedy and happy result, I cannot help noticing that the latter assembly, to all appearance at any rate, were more sincere and successful in their invocations of the Spirit, and copied more closely the precedent of the Apostles.

At any rate, could we not take a leaf out of their book, and adopt some modification of the system of the conclave, so that after the balloting is once begun there shall be no inter-communion among the electors? If we cannot, as they do, lock up each voter in a separate cell, at least we might take measures to put a stop to all collusion; and thus make the ballot what it ought to be—the expression of each individual's spontaneous and unbiassed vote—and not the wretched sham it is now.

Feb., 23rd 1878. G. J. L.

RETREATS.

MY DEAR SIR: I should be glad if you would allow me, through your valuable paper, to notify the clergy of the Diocese of Quebec, that I have resigned the position of Diocesan Secretary for retreats, and that the Rev. T. Richardson, Rector of St. Paul's, Quebec, has kindly undertaken the office. Believe me, my dear sir,

Your faithful servant,
M. M. FOTHERGILL.

Quebec, March 9, 1878.

CHILDREN'S PAPERS.

DEAR SIR,—The Venerable Society for the Promotion of Christian Knowledge, put forth on January 1st, 1878, the first number of a Children's Paper which appears in my humble judgment to be "just what we want." Its cost is "one half-penny," its size, eight pages quarto; its title "*The Dawn of Day*."

D. C. MOORE.

SILENT WORKER'S AND PLEADERS.

DEAR SIR,—I pray "God speed" the undertaking of good brother Shreve, and for him better health. But "*Filius*" is not perhaps aware that such an organization (whose name is unknown to the press) has been silently working and pleading in the great metropolis of the world for years, and to its pleas and works—together with those of the Confraternity of the Blessed Sacrament, may (I cannot doubt) be attributed much of the renewed life and present vigour of our branch of the Church Catholic.

PATER.

TRINITY COLLEGE.

SIR,—In an article on Trinity College, which appears in the *DOMINION CHURCHMAN* of this week, I find I am mentioned by name as the nominee of those who sympathize with the opponents of Trinity College. I feel sure that you will allow me to explain that this is very far from being the position I look upon myself as occupying. When I was a candidate for the Professorship which I have the honor of holding, testimonials with reference to my classical attainments were sent to the Professor of Latin in the University of London, in whose hands, as I understood, the election was vested. After I was selected by him, I was informed for the first time that his selection required to be confirmed by two others with regard to my doctrinal views. If I had been informed of this at an earlier date I should probably have withdrawn my name. Privately, I agree heart and soul with one of these gentlemen, who is well known as an earnest but moderate churchman of independent views. Yet I have promised allegiance to the Church, but no party or individuals within the Church. From the commencement of my clerical life I have carefully guarded against party feeling in all its forms, as being, in my opinion, the besetting sin of Christians in our age. Wherever I have been, I have tried to work on the broad lines laid down in the formularies of our Church, with a loyal obedience to the authorities whom God's Providence has set over me in the various dioceses in which I have been called to work, and in cordial harmony with loyal and earnest churchmen of all schools of thought. In fact, I have tried to set aside all party considera-

tions as unworthy of those who have a work to do for their Master and for their Church, and who feel that in union alone is real strength. If only the Church in this Diocese would expend in active work the zeal which is worse than wasted in factious strife; if we could but present a united front against the infidelity and vice which surround us on every side, and show that after all we Christians do love and trust one another, and are animated by a higher spirit than that which would disgrace a secular institution, then, and then only, can we hope to hold our own in the strife against sin, and to go forward conquering and to conquer.

I have the honor to be,
Yours faithfully,
HENRY E. MADDOCK.
Trinity College, March 7th.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXV.—PARTINGS.

A note arrived from Lord Penruddock, appointing a meeting with Mr. David Pennant, at Brynhafod. In his impatience he followed it almost immediately. It was morning when he arrived, and he was shown into the parlour. He was surprised at its tasteful simplicity and cheerfulness, and attributed them, not unjustly, to Daisy. There were nosegays everywhere, but one of wild-flowers attracted him most. It was composed chiefly of heather and harebells. He extracted one or two, and placed them in his button-hole. Then he glanced at the title of some books, and raised his eyebrows as he saw they were chiefly classics, in Welsh, English, or Latin.

While his imagination was kindled by thoughts of Daisy, the door slowly opened, and she appeared. She curtsied, as usual, and left him no time for greeting, but said at once with her customary fearless simplicity, "My Lord, I would speak to you before father comes. I have been told of the honour you have again shown me, and of the falling in of the lease. Did you promise to help him to remain here if he consented to your request concerning me?"

This straightforward question embarrassed Lord Penruddock, and startled him into an affirmative. "Then, my lord, you took an ungenerous advantage of our distress. May I ask your lordship exactly what you mean, and wish?"

"You know what I wish, Daisy," he replied, hesitating.

"I know what you said to me, my lord; but at that time you had no intention of speaking to my father. On the contrary, you desired secrecy. His lordship the earl would scarcely countenance this unequal, impossible proposal."

"My father refuses me nothing. He almost promises his consent if I wait a while. He little knows the depth and intensity of my love, or he would not be so conciliating. However, I will strive for patience if you will give me hope. I shall do some rash thing if you refuse; for, indeed, your presence is my only heaven—your voice my hymn—your—"

"Hush, my lord, if you please! I am not used to such profane words. But I would know if you would grant me a favour."

"You have but to ask. All I have is yours."

"Nay, my lord; I only desire you to intercede with the earl to renew our lease of Brynhafod."

"If you will marry me at once I will do so."

"That I cannot do, my lord."

"When does the lease expire?"

"At Michaelmas, my lord."

"Before then I shall be back. I shall go away just to make believe that I am absent, and return in a few months at most."

"You will not deceive your father, my lord?"

"Ah, my simplest of Daisies! all is fair in love. He will deceive me if he can, and send you all off before Michaelmas; so if I am to do your pleasure, I must be on the spot; and you, my sweet queen, must wait for me. We must circumvent the earl."

"Not so, my lord; you must honour him."

"Honour him! I will swear to honour you, if that will please you."

Daisy's face showed marked displeasure; and

Lord Penruddock changed his tone to one of persuasion.

"You shall make of me what you will, if only you will love me."

"That I cannot promise, my lord."

"You will at least await my return? You will engage yourself to no one else—love no one else?" He saw that her face flushed, but she answered with strange self-possession.

"I can make no promises, my lord. If you will do a righteous act by prevailing on the earl to renew the lease, your conscience will be your reward. I am not likely to be engaged to any one in so short a space. But I pray to God to guide my life as He miraculously saved it."

Her voice faltered a little, and nothing but her simplicity restrained Lord Penruddock from an outburst of passionate pleading. As it was, he went close to her, seized her hand, kissed it, and exclaimed, "Oh, Daisy! if only I had been educated in your school, perhaps you might have loved and saved me."

She was touched by the pathos of his words, and said, as she withdrew her hand, "I will pray for you, my lord, and—for Lady Mona. Take care of her ladyship; and oh, pray for yourself!"

"I will try, if you will wait for me. You are sure you do not hate me?"

"No, my lord. Why should I?"

"Because I have hated those you love best. But when my passion calms, I am less revengeful than I seem."

"So we all think, my lord; and grandfather sometimes prays that you may be a God-fearing, righteous man."

"I am obliged to him. And you?"

"I ask God to incline your heart towards the poor sailors, wrecked as I was, on your property."

"You shall do for them what you will when you are Countess of Craigavon. Give me something of yours to console me during my forced absence."

Daisy considered a moment. Then she walked deliberately to the bookshelf, and took down a small Bible.

"Will you receive this, my lord? It is my very own."

He took it, opened it, and saw the work "Daisy" on the fly-leaf. His excited and somewhat sarcastic expression changed to momentary seriousness.

"Thank you. Must I read it?"

"If you please, my lord."

"For your sake?"

"For your own. It is the Word of God."

At that moment David Pennant passed the window. Without another word, and to Daisy's inexpressible distress, Lord Penruddock put his arm round her, kissed her on the forehead, and left the room. He managed to evade Mr. Pennant, who shortly afterwards entered the parlour, and found Daisy in tears. He drew from her, in part only, what had passed between her and Lord Penruddock. There was something in her manner, and above all, her tears, that led the worthy man to suspect that she liked her noble lover; and although it made him hot and angry, he was not surprised. He was too proud, however, to sound the depths of her heart, or again to mention Michael.

"It was forward of you, my dear, to seek his lordship, when he came to see me by his own appointment," he said, angrily.

"I did not mean it so, father," she replied.

Her submissive manner softened him.

"Did he leave any message for me?" he asked.

"None, father. But he said he should be back in a few months."

A well-known footstep sounded in the passage, and Daisy startled, and brushed away her tears. In another moment Carad came in, followed by Sir George Walpole. He had been to the castle professionally; had met Sir George, who had turned and walked with him, and had finally expressed a wish to bid good-bye to his pretty sister, in whom he felt much interested. Carad wondered whether Daisy had gained another aristocratic admirer, and began to wish that the child he had borne from the waves had grown up less beautiful and attractive. Both he and Sir George perceived the tears, as well as the heightened complexion of the farmer. However, Sir George, who was a good talker, engaged them all in conversation. Uncle Toby himself was not fonder of fighting his

battles over again with Corporal Trim, than he was. But he saw there was something amiss, and, suddenly pausing in the midst of an inquiry concerning Ap Adam, he turned to Daisy, and said, "I never yet saw a tear in a lady's eye without feeling disposed to wipe it away. What is the matter?"

Daisy smiled; but Carad thought Sir George impertinent, and answered for her.

"We are all anxious just now, sir. Our lease of the farm expires at Michaelmas, and the earl means to take it out of our hands."

"How many years have you held it?"

"Since long before the earl possessed the castle."

This was said with a sort of proud independence, not lost on Sir George.

"That seems hard," he said. "I still think your friend Ap Adam must be my friend, and for his sake, should like to be of use to you and yours. If money can help your good father, one of you must let me know. Your guttural tongue prevents my saying this to him, but you can explain. If you would like an appointment as army surgeon I can procure you one."

Sir George paused for an answer, but Carad had none ready. He would have liked the proposed post, but could not accept it.

"Mother wishes Carad to live at home, and he never thinks of himself," rejoined Daisy, instead.

"My young friend I honour you!" cried Sir George. "You will never repent any sacrifice you make for your parents. God bless you my dear!" he added, to Daisy, taking her hand.

"Is it not good-bye for ever, sir?" she murmured.

"I trust not. I shall probably be at the castle again some day. Lord Craigavon has invited me, and the ladies—the countess at least—seconded the invitation. I accompany them to London tomorrow. Tell your friend Ap Adam that if he is the person I think him I shall hope to hear from him. Good-bye again."

All this time Sir George held Daisy's hand, and looked at her with a sort of lingering tenderness.

She made no effort to withdraw it, feeling instinctively that the act was merely one of kindly interest; and when he left the farm, accompanied by Mr. Pennant and his son, she stood at the window to watch him out of sight.

"Perhaps when he comes again we shall have quitted this dear home, and then I shall never see him more!" she sighed.

Her reverie was interrupted by the entrance of Mr. Tudor. He brought a note from Miss Manent to her, and seemed in much perplexity. He begged her to read it at once. It was to the effect that Lady Mona had procured Miss Manent a situation at Sir Senkin Thomas's of Plas, and that she would not, therefore, be obliged to leave "her dear Wales." She had a few weeks to spare before she began her new life, and she would if convenient, accept Mrs. Pennant's kind invitation, and spend them at Brynhafod.

"I am so glad, are not you?" was Daisy's first exclamation.

"I feared it would be impossible, now that you are all in such trouble about the lease," said Mr. Tudor, himself always in trouble about something or other.

"I am quite sure she can come here. We shall all be pleased to see her. Shall we not, father?" returned Daisy, as David Pennant appeared at the window.

The key-note of David's hospitality was struck as soon as he had heard the news.

"Of course she can come. There's plenty of room, even if the master returns, and old Madoc also. The earl has turned off Madoc, and liberally appointed Michael to reign in his stead. He forgot that he had turned us out too. Now's your time, parson. You can marry Miss Manent straight off from this house, and I'll set to work on the vicarage, in spite of the earl. I'll be bound he was glad to be saved the expense of her journey to London."

"I think he was," said Mr. Tudor, thoughtfully. "And they none of them seem sorry to part with her although she has been so devoted to them."

"Neither would they be sorry to part with you, if you were to leave them to-morrow," replied David. "They're not what you may call an affectionate family. Take courage man, and

marry her out-and-out. Let us all show the earl we can live without him. We can find another farm, you a wife, Miss Manent a husband, and old Madoc at home, without his lordship's aid, and we will take advantage of him, and do it while he's away.

Mr. Tudor seemed struck with this idea. He felt as if he really could "take courage" when the grim uncompromising earl was not near. And Mr. Pennant forgot his own troubles in the pleasant hope of helping others.

"Mother! mother! come here!" he called, with stentorian vigour, from the passage.

When Mrs. Pennant came, looking scared by the sudden summons, she was astonished at the change in her husband's face.

"Has the earl renewed the lease?" she asked.

"No: but we're going to have a wedding—a wedding!" he replied.

"Mr. Pennant, pray don't be so rash. I haven't even asked her," whispered Mr. Tudor.

"Then you must; and you shall have the parlour all to yourselves, and as jolly a wedding as you ever had in your life."

CHAPTER XXVI.—LONDON AT LAST.

A journey to London had been for years an incubus to the earl: it became real at last. He had made all his arrangements, and calculated the expenses to a fraction. He intended to take as few dependents as possible with him, he therefore heard with satisfaction that Lady Mona proposed that a situation in the country should be found for Miss Manent, and that Morris should pay a visit to her friends. The situation was procured, and the earl gave orders that Miss Manent should be properly forwarded to Sir Shenkin Thomas's, of Plas, as soon as he and his family were en route for town.

His lordship was very busy on the eve of his departure. He examined the castle from dungeon to turret, and there was a sound of the grating of keys in rusty locks. Every place was hermetically sealed that did not appertain to the apartments in which the family actually lived, and these he meditated closing after him. He concluded his inspection by a solitary ride over that portion of his property immediately surrounding the castle, during which he called at Aran Tower.

There was a stable at the tower where he was in the habit of putting up his horse, so that he felt comfortable concerning that much-used beast. The earl was fond of riding, and was frequently on horseback at unreasonable hours, so that not only Evan the Tower, but the peasants, were accustomed to his being abroad even at midnight. The latter whispered amongst themselves that his lordship had a troubled spirit, and they even went so far as to say that when he went up to the top of the tower he received strange visitants.

On the evening in question his lordship toiled first up to his observatory, then peered into the dark rooms in the centre of the tower appropriated for the stowing away of wreckage, and finally summoned Evan to a small room on the basement appropriated to his own use. It was a dark den, lighted only by a narrow grated casement, whence little but ocean was visible. The earl sat with his back to the window, and Evan faced it, standing.

"You must keep a sharp look out," began his lordship. "The wreckers get an undue share. I say you are idle."

"Indeed, my lord, I do nothing but look through the glasses," said Evan, humbly. "But since the witches have lighted the fire on the Esgair scarce a vessel comes within sight at night."

"You will go every night to the witch's chair until you find out what that light is"

"Oh, my lord! Please, my lord! On my deed, my lord! I wouldn't be going there for all the wealth your lordship have got stored up here."

"You must! That light shall be put out!"

"For mercy's sake, my lord, don't send me. I should slip into the sea. I shouldn't so much as reach the witches. And if I did they'd make away with me. They're dancing all night. The fishermen are seeing them. Sometimes they're as thick as seagulls on a rock, all in black and red, men witches and women witches, my lord; and black dogs, and cats, and tall hats, and sticks as big as trees; and they no more mind the waves,

nor the winds, nor the lightning, than they would so many hares or rabbits, my lord. Send the parson, my lord, he's the man to see to it; not a poor lame grey-headed old —"

"Coward!" supplemented the earl. "You must go. Would you send me?"

"Oh, no, my lord! unless you are liking to go. What's the good of risking your precious life, my lord? And mine—well, now, sure it's of use to myself, if to nobody else, and the witches won't bear no interference. They'd as soon be taking yours as mine, my lord; they've no respect of persons."

"You—will—put—out—that—light!"

As the earl uttered those six words deliberately, Evan fell on his knees in abject terror, and laid hold of his lordship; but the inflexible earl shook him off, put him out of the room, locked the door, and went to the stable.

The following morning there was a great stir at the castle, and the earl had much to do. It would take three weeks at least for him, his family, and suite, to travel post to London, and he managed every detail himself. The coroneted coach-and-four stood long in the court, while imperials and boxes were heaped upon it, and the other carriages were not less delayed and weighted.

"Her ladyship might as well have put the castle on wheels," he grumbled, more than once.

The countess and Lady Mona, were, however, seated at last. The earl and Sir George Walpole were to face them. Everyone in any way connected with the establishment was there to see the cortege set out. Mr. Tudor was at the great door, Miss Manent stood at a humble distance, the servants were scattered about in the court, and a crowd of tenants, labourers, and retainers, lined the drive.

"Will you see that Miss Manent is properly sent to Plas?" said the earl to Mr. Tudor. "Sir George, will you get in—opposite my daughter? Are you all ready at last?" he added, grimly to his following.

They were all ready. The two small post-boys, with their blue jackets and yellow breeches, flourished their whips, and the liveried and powdered footmen mounted.

"Lock the great door, and keep the key till I return, Tudor," said the earl, touching the vicar's hand with two fingers. "Where is Penruddock?"

"Here, my lord," shouted Lord Penruddock, from the box of a large barouche containing domestics male and female. "I shall drive to Craigavon, where the postboys await us."

When the earl was in, Miss Manent ventured to the door. Lady Mona, looking very pale and handsome, kissed her hand to her, and the countess languidly waved hers.

"Lock and bar the doors and gates. I shall neither let Brynhafod nor restore the vicarage at present," whispered the earl to Mr. Tudor.

With these words the four ill-restrained greys started, prancing through the court and porticulis in lordly fashion. The other carriages followed, and thus the fruition of the Lady Mona's desires commenced. A cheer from the spectators outside followed the last carriage; and a sense of relief fell on every soul as the Earl of Craigavon departed from his castle.

"Sit down here a few minutes," said Mr. Tudor to Miss Manent, as they returned together to the hall.

She obeyed, hastily brushing off a tear.

"You, at least, have no cause for grief," he said.

"This has been my home for years," she sighed.

"Home! I wish I could offer you a permanent one," he rejoined, impulsively for him.

"You!" she exclaimed, not understanding him.

"Yes, if you would accept it. I have watched your patient endurance until I have longed to end it, if you would let me; but I seem myself harassed more and more."

Miss Manent glanced at him with surprise, and the words, "You, Mr. Tudor—and—me!"

"You are not offended? I have loved you long, and desired to ask you to be my wife."

She covered her face with her hands, and burst into tears. The emotion, partly suppressed, of sorrow, yielded before the sudden joy.

"Don't give way, dear Miss Manent," he said, moving irresolutely on the coroneted oak chair.

"We shall be observed; and the earl has left his myrmidons behind him. You are going to Brynhafod, and there we may speak unheard. Only I wish to say that first, because the Pennants are impulsive, and care for no man. If you love me ever so little, could you be content to wait?"

"Patiently—gladly—joyously," she whispered.

"I dare not defy the earl, as my brother's situation and my mother's livelihood may depend upon it. I cannot eject the bailiff from the vicarage, for I owe the living to the earl. I could scarcely venture to marry to displease him, lest he should visit it upon others."

"You must not—he is so powerful!" she breathed.

"And yet I know I am a coward!" he exclaimed.

Footsteps were heard by.

"Will you walk to Brynhafod, and allow me to send your boxes after you?" he asked aloud.

"If you please" she replied, rising, and, turning, she encountered Morris.

"Good-bye, Miss Manent. I am just going on my visit, and I suppose you will be leaving for your situation?" said that worthy, with emphasis.

"Miss Manent is going to Brynhafod," said Mr. Tudor, who could be decided enough sometimes.

"Oh indeed!" said the supercilious Abigail.

"Will you come with me, Mrs. Morris?" asked Miss Manent, trembling lest she should have overheard the previous conversation.

They went away together, leaving Mr. Tudor to the disagreeable office of locking the great door. Miss Manent's step was light as she ran up the big staircase, and down the corridors to her old school-room—hers no longer; for had she not a vicarage and love in the dim perspective? Was there not hope below all her Pandora's box of troubles?

(To be continued.)

BUSINESS MORALITY.

Religion bids men be honest, not because honesty is the best of policy merely; be truthful not because lying is unmanly only; be temperate, not because intemperate habits weaken the intellect and impair the vital energy, and in short, put you outside the pale of society; but be all these from one supreme, absorbing motive, the fear you have of offending a loving God. It will be the thought of God and of Christ which alone make us true to man. Our religion will not be of that kind which displays deep emotion in the words of our lips, and then goes out to drive very hard bargains, if not to steal. And what do some men mean by this business morality? Surely not that God allows and winks at some recognized code of signals by which, if one man can overreach another, it is all fair play. Are the strict commandments of God to be admitted in the Church, and an expurgated and revised edition hung up in the counting-house? Of many business transactions it may be said, "Everybody does it;" but the Christian man will say, "So do not I, because of the fear of God." And so, too, will this powerful motive, the fear of God, purify into a bright, honest, cheerful single-mindedness and considerate kindness, the reciprocal duties of employer and employed. The servant will not reason, "My Lord delayeth His coming; I may do this trifling piece of commission, and no human eye will detect me." The landlord will not hardly press his tenant, though long accepted precedents still flourishing around him may invite his imitation. The workman will not "scamp" his work, or waste the time of his employer. Why? "Because of the fear of God."—*Sunday at Home.*

Rejoicing.—Christians are to "rejoice all the day." Each day brings its own trials, its own dangers, its own necessities, its own temptations; and there must be a daily feeding upon Christ, if we would daily rejoice in Him. The food we ate yesterday is not the food of to-day; and so the grace of yesterday is not the grace for to-day. We need a daily supply of spiritual strength for our souls, as we do food for our bodies. Therefore the prayer, "Give us this day our daily bread," applies to both. And we may depend upon it God will give strength for the day. If we are called to suffer, He will give us suffering

grace; if we are called to die, He will give us dying grace. He will give us grace whenever it is needed; why should he give it before? Have we not found it so in our past experience? The trials we most feared have come upon us, and yet we have been sustained; we have been a wonder to ourselves. And while we pass the days of our sojourning here in His fear, we shall see enough of God's goodness to cause us to "rejoice evermore."—*Canon Bardsley.*

—"If you would be a true worshipper in the Church remember four things:

1. Put away all worldly thoughts when you enter God's house. You have come for a purpose of more importance than all earthly things; and if you spend the time well while in church you will be better fitted to unite with the great throng of white robed ones above.

2. Always kneel upon reaching your place and ask the help of the Holy Spirit.

3. Try to realize that you are in God's house, and in His presence. You cannot see Him with your eyes, but He is truly present to all who seek Him by faith; and He will bless you if you seek His blessing.

4. Enter very heartily into all the parts of the services. You will thus be honoring God, and gaining benefit to yourself. Do not be hindered by the coldness and neglect of others, but sing, respond, listen, kneel and stand as these are directed. Get all the good you can out of every service you take part in, and strive to make it real and heartfelt worship.

Children's Department.

WESTMINSTER ABBEY.

Most people have heard of the grand old Abbey of Westminster, in London, and many would be glad to visit this famous historical place. I have often been there in my thoughts and dreams, and have often wished that I might really walk through its quiet aisles and chapels, when, at last, I should make a trip to Europe. And my wish was granted. It was on a November morning—one of those dark, gloomy mornings peculiar to London, that I started from my lodgings to walk to the Abbey.

After a little walk, I came in sight of Westminster Bridge, and the Houses of Parliament, and then on my right I noticed the two tall towers of the Abbey; so I quickened my steps until I had gained the entrance door. What a change from the busy, crowded streets to this old sepulchre, and its relics of the dead! It almost made me shudder, for the interior of the building was dark and gloomy, and I saw many cold, white figures towering high above me. The original Abbey was built many, many years ago, and has been restored from time to time by the succeeding kings and queens of England, until we find it in its present condition, safe and sound, and one of the greatest objects of interest in London.

Westminster Abbey may certainly be called a tomb, for we could spend a whole day in simply counting its monuments. There were so many of these that I hardly knew which to look at first, but I thought it best to follow my own inclinations, and so, instead of procuring a guide (men with long gowns, who take visitors around and point out the objects of greatest interest), I roamed about at my will. The first monument that attracted my attention was the venerable shrine of Edward the Confessor, in the chapel of St Edward, once the glory of the Abbey, but which has been much defaced by persons who were desirous of obtaining a bit of stone from this famous tomb. In this chapel I saw also the old coronation chairs, in which all the reigning sovereigns of England, since Edward I. have been crowned. They are queer old-fashioned chairs, made of wood, and not very comfortable, I imagine. The older of the two chairs was built to inclose the stone (which they call Jacob's pillar) brought from Scotland by Edward, and placed in this chapel. Many other interesting tombs are to be seen here, and the floor of the chapel is more than six hundred years old!

I next visited the chapel of Islip, built by the old Abbot, who dedicated it to St. John the Baptist. One very interesting monument there was to the

memory of General Wolfe, who fell, you remember, at the battle of Quebec. His monument is a very beautiful piece of art. It represents him falling into the arms of one of his own soldiers, who is pointing to Glory, which comes in the shape of an angel from the clouds, holding a wreath with which to crown the hero. A Highland sergeant looks sorrowful on the dying warrior, while two lions sleep at his feet. The inscription reads as follows: "To the memory of James Wolfe, Major-General and Commander-in-Chief of the British land forces on an expedition against Quebec, who, after surmounting, by ability and valor, all obstacles of art and nature, was slain in the moment of victory, on the 13th of September, 1759. The King and Parliament of Great Britain dedicated this monument."

I now walked to the north transept, and the first monument I noticed was one erected to Sir Robert Peel, the great orator and statesman. I seated myself on an old stone bench to rest, and looking around, saw a magnificent statue of the great William Pitt, who, you may remember, was also a great statesman, and accomplished more for the glory and prosperity of England than any other statesman who ever lived. In this transept there is a beautiful window, which represents our Saviour, the twelve apostles, and four evangelists. As I was sitting quietly in this secluded spot, looking up at the window, strains of solemn music reached my ear, which sounded as if they came from one of the gloomy vaults around me. I walked on to discover, if possible, whence this music came, and I saw, in the nave of the Abbey, the Dean of Westminster conducting a service, assisted by his choir boys. I seated myself until the ceremonies were over, and I thought it was a very odd place to hold church—among so many graves.

After the Dean and his choir boys had disappeared I commenced my walk again, and saw many fine old monuments. One of these was in memory of Sir Isaac Newton, and I am sure I need not tell you who he was. Prominent among the monuments in this part of the Abbey is that to Major Andre, the fine young officer who was executed during our Revolutionary War.

I next visited the south transept, better known as the "Poet's Corner," which I think is the most interesting part of Westminster. A hundred, and more, monuments to the memory of great men can be seen here; but I can only tell you of a few of the most important. The one I thought most of is erected to the memory of William Shakespeare, although his bones repose far away, in the little church at Stratford-on-Avon. Then I saw the tombs of David Garrick, the great actor and declaimer of Shakespeare's characters; George Frederick Handel, the eminent composer, the author of that beautiful anthem, "I know that my Redeemer liveth;" the great Milton; rare old Ben Jonson; Edmund Spenser, author of the "Faery Queene;" and those of Southey, Dryden, Addison, Gray, Campbell, and other well-known English poets.

Then, among the names of the dead of our own day, I saw those of Dickens, Bulwer, Macaulay, and Dr. Livingstone.

Kings, queens, statesmen, soldiers, clergymen, authors and poets here have equal station. Some may lie under richer tombs than others, but all rest beneath the vaulted roof of Westminster Abbey, the place of highest honor that England can offer her departed sons.—*Charles W. Squires, St. Nicholas for March.*

LIVE FOR SOMETHING.

Live for something, be not idle—
Look around thee for employ;
Sit not down to useless dreaming—
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles
Better are than gold and silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,

So let sympathy and kindness
Gladden well the darkened hearth.

Hearts that are oppressed and weary
Drop the tear of sympathy,
Whisper words of hope and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From this perfect fountain-head;
Freely as thou freely givest,
Shall the grateful light be shed.

BIRTHS.

At the Vicarage Truro, Feb, 16th. The wife of Rev. J. A. Kaulbach, of a son.

Halifax, Feb, 16th. The wife of P. P. Vernon Smith Esq., a son.

MARRIAGES.

At St. Albans Church, Acton, on the 5th inst, by the Rev. C. R. Lee, B. A. Mr. John Nicolson of Acton, to Nancy, only daughter of Thomas Whitley Esq of Nassagaweya.

At Duncannonville, on the 4th inst. by the Rev. J. R. Serson, B. A. George A. Burroughs, of Stillville, to Catherine E. daughter of James Keays Esq., County Registrar.

DEATHS.

At Lennoxville P. Q. on the 6th inst., after a long and painful illness, brought on by the death of her eldest son, Lydia Euphemia, beloved wife of Alfred Law.

On the 7th Feb., at his residence in the township of Essa, John Wilkinson, in the 68th year of his age. The deceased was one of the earliest settlers in the township and one of the first to do his utmost to procure the services of the church in their midst. The present church of St. Peter's and its pretty little church-yard are on his farm. The land for the church-yard, in which the church was built was his gift.

He was a staunch and loyal member of the church, was well known and loved by all in the neighbourhood in which he lived and his death was deeply and widely regretted.

On Monday the 25ult., at the Rectory, Kingsclear, N. B. of diphtheria, the Rev. J. F. Carr, Rector, agd 32.

Of diphtheria, at the Rectory, Kingsclear, New Brunswick, on Wednesday morning March 6th Harriet Edna, the second and much loved child of the late Rev. J. Frederic and M. M. Carr, aged 2 years 10 months and six days.

SALT.—On the 9th inst., at 3, Denmark-terrace, Brighton, N. S., the Rev. Francis Gardner Salt, vicar of Bishop's Wood, Staffordshire, in his 49th year.

UNITED STATES.—On the loss the church has sustained by the death of so eminent a man as Mr. W. Welsh, of Philadelphia, the *Spirit of Mission* says: The sudden death of our co-laborer in the work of missions, Mr. William Welsh, whose great services in the cause of religion and humanity will long be held in very grateful remembrance, brings in its train sad thoughts to all our hearts at the extraordinary loss to the church occasioned by this event. The large-hearted and untiring zeal of our brother, the wide range of his sympathies, his self-sacrificing devotion, his generous charity, and his constant study to devise new means of beneficence and to enlist new forces in their furtherance and support, have endeared his name far and wide over our land. They have erected for him in her missions a monument to his worth to which no words after his death can add either lustre or durability.

While we bow in deep sorrow to this most afflictive dispensation, we desire to recognize the Divine goodness to our brother both in the virtues and achievements of his happy career, and his painless and instant translation to a state of reward.

We desire to place on record our spontaneous tribute to his character and labors, and beg to tender our affectionate condolence to the large circle of kindred and friends whom this bereavement touches, and especially to her and her children on whom it falls with overwhelming weight.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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.

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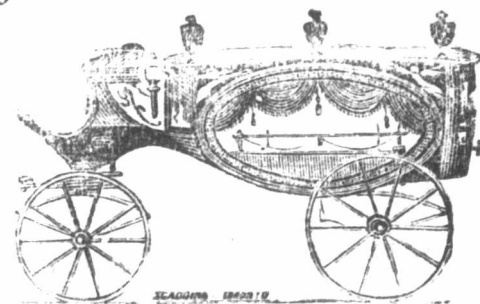
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