

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, MAY 17, 1877.

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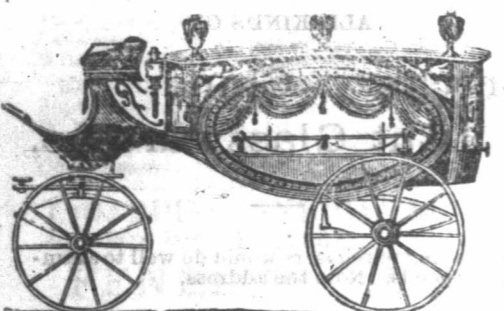
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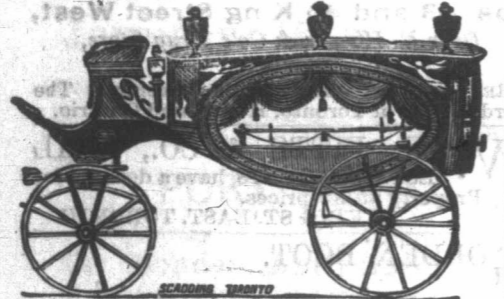
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them:

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Dominion Churchman.

THURSDAY, MAY 17, 1877.

THE WEEK.

MR. GLADSTONE has opportunely re-published a pamphlet, which first appeared in 1850, on the Royal Supremacy. In his preface to this new edition he says: "It is, and has for many years been, my belief that the multitude of penal proceedings, which began with the movement at Oxford in 1835 against Dr. Hampden, and which have in so singular a degree marked the history of the past forty years, have done much more of harm than of good. The sentences obtained do not compare favourably with the working of our Civil Jurisdiction, as to the general respect and confidence they have won. These proceedings disturb the minds of men, and tend to precipitate changes which it were wiser to avert or postpone. It is of primary importance that they do not escape in many quarters the suspicion of giving rise to judgments which are founded (however unconsciously) on motives of policy more than on a dry unbiassed consideration of the law, and which thereby suffer loss in their moral claim to respect. * * * The conclusion to which I am drawn is that not only the particular instrument, but the method, is defective. * * * Also I bear in mind that we came through the great Wesleyan movement of the last century and the Evangelical movement in the early part of the present century without having had any recourse to measures of this kind. And who in calm retrospect would desire that they should have been resorted to on either of these occasions?"

There is no doubt that the Government Burials Bills will be very strongly opposed in and out of Parliament. In the Lords, Lord Granville is the champion of the claims of Nonconformists to equal rights with churchmen in parochial churchyards. In both Houses the Ministry can undoubtedly carry the measure if they think it wise to do so. We are still of opinion that the majority of Dissenters would see and recognize the justice of the proposed settlement if their feelings were not played upon by agitators whose policy it is to use this question as a lever for their future operations against the Established Church.

An interesting conversation took place in the Convocation of Canterbury between the Bishops and the Prolocutor of the Lower House respecting "silent burial," from which we gather that it is the wish of the latter that, at the burial of unbaptized children or other cases in which by the law of the Church no service is allowed to be used at the grave, it should be competent for the clergyman to invite the mourners into the Church and there hold a service, to be approved of by the Ordinary or by Convocation, for their consolation. The Prolocutor is of opinion that, when the body is interred without any ser-

vice in the churchyard, the conditions of silent interment are satisfied, and that by the facilities offered by the Shortened Service Act it is now permissible for the minister to use such a service afterwards in the Church as is above mentioned.

In the Lower House a long debate took place upon a resolution to report to the Upper House the completion of the revision of the Rubrics; the question being whether or not it was desirable to apply for legislative sanction to the proposals of Convocation, it being argued that there was at present no safeguard against uncalled for and subversive emendations being made by Parliament. Eventually the motion was amended so as to express the opinion of the Lower House "that it is desirable that many rubrics, and especially those which have been the subject of litigation, should be cleared from ambiguity by the Constitutional action of the Convocation and of Parliament; but that they are also of opinion that such legislation cannot be safely entered upon until some safeguards are devised against the possibility of changes affecting the worship of the Church becoming law by the action of Parliament alone without the consent of Convocation."

The anxiety which has been felt for the safety of the steamship City of Brussels has been relieved by that vessel having been "spoken" under sail, with her main shaft broken. She is expected to arrive at Queens-town in a few days. Not unnaturally men's minds reverted to the mysterious disappearance of the City of Boston, although there was, as was known, no hurricane and no fields of ice on this occasion such as beset the path of that unfortunate vessel. But surely it is not too much to ask that, in cases of such great public anxiety, the Telegraph Companies should exercise discretion in withholding sensational reports until they are authenticated or denied by the agents of the vessels concerned. Exactly the same terrible mistake of giving currency to a false rumour of the steamer's safety was made on this as on the former occasion. Surely anxious friends might be spared the keen agony of disappointment which follows the elation raised by false reports.

The English newspapers have been full of minute accounts of the rescue of the colliers who for nine days were imprisoned in a colliery in South Wales. Hour by hour the progress made towards relieving them from their living tomb was telegraphed over the land, and great praise is given, and is well due, to those who worked not only laboriously, but with a courage which those who do not know the dangers attending on the situation can hardly appreciate, for the release of the imprisoned men. Such occurrences stir up a deep and noble feeling, but Canon Farrar is right in urging upon his congregation

that they should not let the compassion and admiration awakened by an isolated incident evaporate.

Who are the Uniats? "The Uniats are a large body of Poles who, when the Church of Constantinople separated from that of Rome, held aloof from the Russian Church and ultimately submitted to the Pope, retaining most of the Greek rite, including the marriage of the clergy." Not unnaturally they have found themselves between two fires; the Pope, on the one hand, pressing for their complete submission to the Holy See, and the Czar, on the other, using every means to bring them into communion with the (so-called) Orthodox Church, and the denomination that had the Civil power at its back has prevailed. Russia, which is a religious as well as a political autocracy, not unnaturally objects to the extension of Roman influence in her territory, especially in Poland, where Romanism is equivalent to opposition to the Government policy. Pressure, accordingly, was brought to bear upon the Uniats. "Compulsory conversion" was officially declared to be as distasteful to the Czar as we have his august word for it that war is; but still, somehow or other, we read of an assimilation of the Uniat to the Orthodox ritual being forced upon congregations by Cossacks, and men, women and children being ordered a certain number of blows with the nagaika (Cossack whip) for rejecting priests who had accepted the Government's new ordinances. Of course this is nothing but legitimate pressure, in the Czar's eyes, and he now thanks God that so many hundred thousands have been induced, by the nagaika and other cogent reasons, to abjure the Bishop of Rome and embrace the Orthodox faith.

The Irish Church Synod has been doing very important work, the full significance of which cannot be fully stated until the whole details are before us. The greater part of the Revision Bills have passed their third reading, exception being made in the case of that which, as we gather from the context of the report, provided a Burial Service for unbaptized infants. In the discussion on this Bill, which was rejected by a large majority, a lay delegate, Mr. Penrose Fitzgerald, said that he never saw a country where there was less chance of large masses of Protestants going over to the Church of Rome; but he never saw a country where there was a greater tendency to go over to Atheism, or no religion at all. And in another debate a clerical speaker affirmed that votes were being given on rationalistic rather than Evangelical principles. One of the most important measures, presumably, is the new Preface to the Prayer Book, by which the whole Revisionary Acts are to be interpreted. The utmost that can be said in its favour—to judge from Professor Jellett's remarks—is that its advocates hoped by this means to take the wind out of the sails of the extrem-

ists; that men who had once accepted the Preface would be morally bound to cease from agitating for further changes (an assumption that was, by the way, promptly repudiated) and that much was accomplished by this compromise towards securing peace for the Irish Church. Such peace, we fear, is not yet secured. The Bishop of Derry said that the agitation was sure to be continued. The new definitions were peeling wounds and were pregnant with consequences. "Speaking for himself, as a Bishop, he must say that the whole tone of the Preface was to him painful from beginning to end. * * * It seemed to him in its closing sentence to be the sigh or smile of a higher intellect over the imbecility of human speculation and the inadequacy of human language; and that seemed to him to be as unlike as possible to that spirit of true faith which removeth mountains." Finally the Bishop declared that he solemnly refused to receive or subscribe to it, and he has formally withdrawn for the present from the Synod with a solemn protest against its doctrinal decisions."

The height of the Danube has hitherto had a dampening effect on the progress of the war similar to that exercised by the lowness of Russia's commercial credit. But the river is now falling; Russian troops are becoming concentrated on its banks, and we may soon expect the war to begin in real earnest. Will the Russians force the passages of the river at any really important points? If they do so, the Turkish forces must fall back on Schumla Varna, and the Balkan passes; and then, unless Austria intervenes, Bosnia, Servia and Herzegovina will declare their independence. In Asia Minor the reported capture, and even the investment, of Kars seems to have been fictitious. Probably the best thing that could happen, for the peace of the world and the sparing of Christian blood, would be some prompt and grave disaster to Turkish arms, such as would induce the Porte to sue for peace before Russia was in a position to dictate such terms as England and the other Powers could not consent to see her impose upon Turkey. If an end to the war is not speedily reached in this way, the chances of avoiding a general European imbroglio are small indeed.

WHITSUNDAY.

NEXT to the atonement made by Christ and the power of His death to cleanse from sin, there is no fact in the history of the Church or the world of so much importance to living men, who have to scale the awful barricade which separates the visible from the invisible, than the descent of the Holy Ghost upon the Church, and His living influences extending from age to age, until the end of time. And yet, important as are the influences of the Divine Spirit upon the souls of Christians, who shall attempt to describe the nature of those influences or the mode of their operation? "The wind bloweth where it listeth" and we can acquaint ourselves with some of its effects, but we know not its origin

or cause; even so we may know something of the effects of the working of the Holy Spirit, but are utterly ignorant of the way in which His heavenly operations are carried on. He, the eternal, the uncreated, overshadows, penetrates, moulds and changes our finite, created spirits, infusing into them His light and power, carrying on the intercourse and communion between the Christian and the Christian's God, and fits them here amid the scenes of time and sense, for a more exalted sphere of existence in the world without end. But we can only recognize the fact as a most real though invisible miracle, daily and hourly taking place among us, wherever the Divine Comforter breathes and works in christian souls. From age to age the gifts of the Spirit, however they may vary in form, remain to the end of time substantially the same. When the Day of Pentecost was fully come, and the disciples were all with one accord in one place, the Holy Ghost descended upon them, filling their hearts with the same influences which are now experienced in the souls of christians, although accompanied likewise with inferior and more visible tokens of His presence. His first coming in His fulness, and many of His earlier descents were more strikingly manifest than are now to be seen; but His higher manifestations in guiding and transforming and comforting the souls of christians have been of precisely the same character in every age of the church, and will continue the same through all time.

The great festival of Whitsunday commemorates the descent of the Holy Spirit upon the infant Church of Christ, to abide in her for ever, according to the Lord's promise. It has ever since been annually observed, and was at first engrafted by the Jewish Christians on the Feast of Pentecost. The earliest writers among the Gentile Christians, however, mention it as a separate Feast, as Irenæus, Tertullian, and Origen. Tertullian also mentions it as one of the principal times for baptism in the early church. The original name of the Festival, Pentecost, alludes to its being the fiftieth day from the morrow of the Passover Sabbath. The English name Witsunday is generally supposed to refer to the white chrisoms of the newly baptized. Some, however, have thought that it comes from the German Pfingsten, Pentecost; and others that it is meant for Witsunday, the day of the outpouring of wisdom by the Holy Ghost. The original feast of Pentecost was instituted by God as a memorial of the day on which He gave His law to Moses, and declared the Israelites to be a kingdom of priests. But the prominent character of the day was a solemn harvest festival.

On the day after the Passover Sabbath, fifty days before, the first cut sheaf of grain was offered to God, and waved before the altar, with supplications for a blessing on the harvest then begun. On the day of Pentecost two loaves of the first bread made from the new wheat were offered in thanksgiving for the harvest now ended. And each of these objects has a significant typical allusion. It was on this day the Holy Spirit descended to sanctify a new Israel, to become

a chosen generation, a royal priesthood; and this separation began to be made when three thousand were added to the church by baptism on the day of Pentecost. On this day also, the grain of wheat, which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day, now sent forth the Holy Spirit to make those three thousand the One Bread of the Lord's mystical Body, a first-fruits offering to God of the Church which had been purchased with His Blood.

On Whitsunday, June 9th, in the year 1549, the Book of Common Prayer in English was first used instead of the Latin offices. Probably that day was chosen in the assured belief that the Holy Ghost was with the Church of England in the important step then taken.

In the epistle and gospel for Whitsun-Monday, a trace is to be found of the primitive custom of baptism at Whitsuntide. The one giving an account of the baptism of Cornelius and his household, and the other referring to that enlightenment by Christ from which the sacrament of baptism took one of its primitive names, that of "Illumination." On Tuesday there is reference to another work of the Holy Ghost, that of confirmation, the epistle narrating the confirmation of the first Samaritan converts by the apostles St. Peter and St. John, after they had been converted and baptised by the Deacon Philip. In primitive times confirmation was administered immediately after the baptism if a bishop was present, as was usually the case—the Bishop's being in their principal churches for the ordinations of the following Sunday.

The gospel was probably selected with reference to the preparation of the candidates for ordination, pointing as it does to the one only lawful way of entering into the ministry of Christ; and that there are no true shepherds who do not enter in by the Door, the Chief Shepherd Himself, whose authority on earth for this purpose, is delegated only to the Bishops of His Church. The second lesson at evensong, 1 St. John iv. 1-13 refers to the same subject.

The Ember Days observed in Whitsun-week are of very ancient institution. They are referred to by St. Athanasias as the fasts of the week following Pentecost. No time of the year would be so naturally chosen for continuing the gift of the Divine Spirit by ordination, as that which follows immediately upon the day when the Holy Ghost first came to dwell in the mystical Body of Christ for the purpose of enabling the ministers of His truth and sacraments to perform their work with energy and effect.

THE ADDRESS TO THE ENGLISH BISHOPS.

THE address we mentioned in a recent issue as having been presented to the English Bishops, having reference to the difficulties in which the Church is placed from want of a living voice, by which expression may be given to its opinions on the

great subjects which are ever and anon starting up, is already bearing some fruit. Many additional names of influential dignitaries and other clergymen have been added to the original list—not literally appended to the address however, but forwarded to the Archbishop of Canterbury.

The feeling is becoming stronger than ever that the supremacy of the Queen does not mean the supremacy of Parliament, that her supremacy can be no greater or more extensive over the church than it is recognised to be over the State, and that consequently it can only be exercised in a legitimate manner within constitutional limits, and in connection with a reference to the voice of the Church. Nor is the monstrous anomaly felt to be less tolerable than heretofore that a Parliament composed of all grades of Jews, infidels and heretics should be taken to represent the body of the laity.

An address has recently been presented to the Bishop of Salisbury by the two Archdeacons of Sarum and Wilts, the fifteen Rural Deans of the diocese and 147 other clergy setting forth the grave complications in the relations between the Church and the State, from the fact that there is no satisfactory constitutional authority to adapt the Church regulations of two or three centuries ago to the present time; and that they consider the development of such an authority the great problem now before the churchmen of England. They, therefore, request the bishop to use every effort towards the attainment of this object; and they express an opinion that the following items must find a place in any scheme that would offer any promise of success: "(1.) Such a reform of convocation as may make it a satisfactory expression of the voice of the clergy. (2.) Some corresponding provision for ascertaining the voice of the church laity. The bishop has replied by expressing his cordial sympathy with the general sentiments of the address. He says the law of the church has to be gathered from "a heterogeneous mass of documents of very various authority and of all kinds—acts of parliament, injunctions, advertisements, canons, rubrics, modified, interpreted, and sometimes nullified by usage, and incapable of being obeyed entirely, while no living voice survives which can speak with living authority on matters of doubt continually emerging and requiring new legislation."

He says also that the experience of the Church of England in regard to acts of uniformity has not been a happy one. "The results have been only moderate in producing the uniformity they aimed at, but they have been very decisive in costing the church many adherents, and with them much piety, zeal, and learning, which it could ill spare;" and he is not without fear that similar action may produce similar effects in this generation. "In the former case," he says, "the prescribed uniformity was preceded by a definite rule (the prayer books of 1552, 1559, and 1662) containing in express terms, the practices enacted. The peculiar distress now felt arises from the uncertainty of the law combined with the stringency with which it

is to be enforced. The living voice is hushed, and judge-made law selects the principles on which the utterances of 150 years of struggle are to be marshalled for forcible action, and fills up as it thinks proper the inevitable chasms of these utterances, the latest of which is more than 200 years old." The bishop remarks that when the whole population was hypothetically and to a great extent really of one mind in religion, it was reasonable to regard the lay parliament and the convocation of the clergy as together representing the State and Church of England; and that while they operated jointly, both State and Church were represented. But every change in the constitution of Parliament, by which elements foreign to the Church of England have been introduced into its body has made it more and more the exclusive representation of the State of England, and the church has, in the same degree, lost its effective representation, while the convocation of the clergy has been half-muzzled. He thinks, therefore, that three great changes are imperatively required: 1. That instead of four houses, it should consist of only one, so as to speak with ready and concentrated voice. 2. That the representation of the clergy should be reformed so as to give adequate weight to the voice of the parochial clergy. 3. That communicant laymen should be elected to form an integral part of it. He thinks, however, that these changes may be impossible while the church remains established in its present constitution. But, he adds, "disestablishment—or what is far worse than disestablishment, the loss of vital truth, and of all the most precious elements of learning, piety and devotion in the establishment—is not an imaginary danger. Measures like these which I have tried to suggest might ward off disestablishment; or, if God in His providence allows that great evil to fall upon us, they might suggest the principles upon which the church detached from state control, might gather up her powers, and strengthen herself for the sacred work under new and less favourable conditions."

These weighty utterances of the Bishop of Salisbury connected with the movement now evidently going on among the earnest minds of even the more moderate sections of the church cannot go forth without exercising an important influence in the Mother Country. An address of considerable significance has also been sent to the Bishop of Oxford from influential clergy and laity, residents within the University of Oxford, in consequence of the understanding that the bishops of the province are to be consulted by the Archbishop of Canterbury upon the subject of the address lately presented by the Dean of St. Paul's. They express their serious anxieties in the present circumstances of the church; and state that "at a time when there is a growing sense of the life and responsibility of the church as a spiritual body, there is nevertheless serious and widespread apprehension even as to the immediate future." They trust that the bishop representing so important a diocese will do his utmost that "the present critical events and

the discussion they have aroused may not issue in any increase of external restraint upon the church, but rather in the removal or mitigation of the defects of the existing judicial system in matters ecclesiastical, and in provision for a more effectual exercise of the means by which her revived life may find due expression in council and action.

RUSSIAN TREATMENT OF THE UNITED GREEK CHURCH.

IN the contest now going on in the East, anything tending to show what kind of treatment might be expected either of the contending parties would condescend to bestow upon the Christian populations of the Turkish provinces, will be read with interest. A parliamentary paper has recently been published, "On the treatment of the members of the United Greek Church in Russia, that is, in Russian Poland; for these "United "Greeks" are Poles who did not join the Russian Church when Russia took forcible possession of Poland. They used some of the rites of the Roman Church without however acknowledging the supremacy of the Pope. They borrowed from the Latin, such wicked inventions as organs and benches; the iconostases in their churches exhibited heterodox features; there was no "Imperial "door." And then a peremptory order was issued from St. Petersburg that the "Graco-Uniat rites should be cleared from everything Latin." This ordinance was regarded by the Uniat Greeks as a piece of intolerable oppression. The Russian Minister of the Interior says, "they displayed religious fanaticism and stubborn resistance;" like the French Protestants, they went out into the desert. And then followed the persecutions which Colonel Mansfield, writing as Consul-General from Warsaw, called "Massacres." "He says "The mortality among the peasants bivouacking in the forests in the severe weather was frightful. Orders were given to the Cossacks to hunt them back into the villages, so that the peasants have been constantly on the move, retaliating by hanging the Cossacks here and there when in isolated parties." In one district, the *Pall Mall Gazette* states that the peasants defied the military to introduce the strange priest. As a measure of repression, fifty blows with the Cossack whip were given to every adult man, twenty-blows to every woman, and ten to every child; one "fanatical woman" receiving a hundred blows. Moreover, the Russian Government adopted measures to secure their object of stamping out the obnoxious system. "Having exiled the Bishop to Viatka," says Vice-Consul Webster, "and deported some 20,000 of his followers to Saratoff and other provinces, the Government sent Russian priests to proselyte the rest. There now remain 60,000 Uniats, all of them small landowners; as they will not change their religion, the Government persecutes them by putting them in prison, by flogging them, and by billeting Cossack troops, who commit every licence, in their villages." So states the Parliamentary report. Since this was drawn up however, the Russian Government appears to have succeeded in its object, for

the United Greeks have returned in a mass to the bosom of the Orthodox Church. The *Official Gazette* describes the ceremony of re-admission with pompous solemnity. The United Greek clergy of Chelm, with the Arch-priest Popiel at their head, were received at the Winter Palace by the Emperor, who had just attended Divine Service. They presented their humble petition, soliciting reunion with the Holy Orthodox Eastern Church, which they say "was the church of their fathers." The Emperor replied in an address, saying that "having listened with peculiar pleasure to your declarations, I above all thank God, whose ineffable goodness has inspired you with the wholesome thought of returning to the bosom of the Orthodox Church. I thank you for the consolation you give me; I believe in your sincerity, and I pray God to support you in the course which you have just deliberately adopted."

Connecting these facts with the various phases of the Eastern question, we need not wonder that the majority of Christians in Bulgaria and the other Turkish provinces are in no hurry to exchange the outrage and carnage of the Sultan for the cruelty and the solemn mockery of the Czar. And we cannot help repeating our surprise and indignation at the strange infatuation of our Government at home which has reduced the Christians of Bulgaria and Bosnia to the dilemma of Turkey or Russia—a mere change of cruel masters; instead of securing for them some kind of self-government under the protection of the Great Powers. As another English contemporary says: "Russian massacres in Turkestan and Russian persecutions of the Uniats are strong arguments against leaving the fortune of South-Eastern Europe to the results of a duel between the Sultan and the Czar." For ourselves, we can only repeat the question we asked some time ago: We see a pro-Turkish party, and there is equally evident a pro-Russian party; but where is the party prepared to undertake the cause of the oppressed Christians in the East?

ONTARIO SOCIETY OF ARTISTS— ANNUAL EXHIBITION.

OUR first impression on entering the rooms of the Society of Ontario Artists is that there is a great improvement in the general appearance, the *tout ensemble* of the Annual Exhibition, on that of previous years. The proper arrangements and lighting of the gallery may have something to do with it, but certainly at the first glance the impression is that this year there is a greater number of fine pictures than usual. The first picture that strikes the eye, both from its size and from its being in the place of honor, is the portrait of Chief Justice Harrison. On each side are Lake scenes by Messrs. Verner and O'Brien, both creditable productions, with a feeling of nature in them which speaks of out-door study. Mrs. Schreiber's "Messengers of Mercy" is a well painted picture of a St. Bernard monk and dog going forth to rescue belated travellers, for which we are afraid the monk will suffer from frostbites or chil-

blains, as his feet are bare. In Mr. Martin's "Fire in the Woods," however, there is an antidote to the cold feeling produced by contemplating that work. Here a family is seen rushing out from a thoroughly Canadian shanty; the man in advance with a bundle of clothing and a clock, followed by a woman bringing two children as *her* most precious treasures. Some small but very good landscapes, by J. A. Frazer; two waterfalls by M. Hannaford; and "Still Life" by Martin, are the most noticeable pictures left on this wall, besides a little gem called "Waiting for the Telegram," by Maxfield.

On the opposite wall two well-painted portraits of ladies, by Mrs. Schreiber, first call for remark. Of these we can only say that they are creditable both to the artist who painted the pictures, and to the country that possesses the originals. Three amusing pictures of Toronto street boys next claim attention. These are by Mr. Maxfield. The water-melon feast is very true to nature, and "The Sugar Rats" expresses the joyous side of boy life with fidelity. This is the first time we have seen pictures by this artist in our annual exhibition, but we hope it will not be the last, as these and kindred pictures are a welcome change from the landscapes, which were so universal. Mr. Maxfield's "Art critic" will cause many a smile. He has also a small newsboy in winter costume, who has found his way into an artist's studio, and is contemplating a gorgeous landscape intently. Other pictures on this wall are: "Coast Scene" by Mr. Cresswell, well painted and rich in color; "View down the Ottawa" (55) by O'Brien; "A Saguenay Salmon," and "Sir Roger, a portrait of a well-known setter" by Martin, and some good solid landscapes by Frazer. At the end of the room we notice a fine animal picture by Mrs. Schreiber, some fine water-color drawing by Millard, and a "Tired Newsboy" by Martin. In the next room are the water colours, which will be found well up to the mark of last year, and in many instances better. Among so many excellent drawings it is hard to individualize; but we think all will notice Mr. Millard's "Rumbling Bridge, Mr. Fowler's "Shade" and Mr. Verner's "Teepees," and "Buffalo by Moonlight." A view of Toronto buildings from the wharf, by Mrs. Rogers, struck us very favorably, as did drawings by Hannaford, Rolph, Matthews and Martin. But we hope those of our readers, who can, will visit the rooms and see for themselves, as it is impossible, in a short space, to point out many of the good pictures which are there.

IN MEMORIAM.

WITH sincere sympathy we record a melancholy visitation of that dread disease, diphtheria, which has painfully afflicted one of the most estimable families in our midst, that of Mrs. Davidson Murray, whose name has ever been kindly associated with many of the charitable institutions for which Toronto is so largely indebted to female christian benevolence; and especially in relation to the Protestant Orphans' Home, over which this estimable lady has presided, we believe,

for over twenty years as First Directress, a kind and trying work in which her daughters and family lovingly seconded her Christian efforts. Within the brief space of four sad days, as our obituary notice tells us in another column, she who has thus benevolently watched over so many of Christ's little ones has been called on to mourn the loss of her two beloved daughters who resided with her, and three grand children, the son and daughters of her now only surviving daughter, the wife of S. C. Duncan-Clarke, Esq., a gentleman also "zealously given to good works." It is hard to conceive a more painful and terrible bereavement, and Mrs. Murray and her family have the respectful sympathy of the entire community, and we are sure especially of all connected with the Orphans' Home, which contrasts to-day so sadly in its ever cheerful aspect with the sorrowing home of its beloved First Directress. May He who, for our sakes became a "Man of sorrows and acquainted with grief" send the blessing of His holy comfort to this deeply smitten family.

SINGING CLASSES.

BY THE REV. EDWARD SOFTLY, B.D.

THE matter of singing classes may be looked upon from two points of view; either as connected with *sectarian* or *religious* education. The Department of Public Instruction has recognized its importance in the former aspect. I wish here to regard it in the latter, and in doing so, shall consider it, not only from the standpoint of religious, but also of ecclesiastical training. Herein a knowledge of the theory of vocal music has much to recommend it.

But a few words as to its bearing upon Religion. The social influence that a knowledge of vocal music may be made to exert in the interests of religion is self-evident, while, as it stands related to Public Worship, it is a matter of the first consequence. That *praise* is an essential element of Divine worship, needs but to be mentioned by way of remembrance. The value attached to music in our public services also is well known. The question here arises, "Of what quality is this to partake?" Is it to be of such a character merely as to gratify the sense of musical taste? Is it to be only and solely an endeavour to express devotional feeling, or, is it *within certain limits*, to comprehend both?

The words of Scripture may be a sufficient and satisfactory reply, and they refer not merely to the character and qualifications of a choir, but to the great body of the worshippers viewed as a *whole*; "I will sing with the Spirit, and I will sing with the understanding also."

It is only too true, that many a clergyman, while he has committed to him the charge of conducting Divine worship in *all its parts*, if he himself has no knowledge of the theory of music, is left in the dilemma of a choice between "no singing," or accepting the services of those who are in more respects than one but ill-fitted to lead the congregation in the praises of God.

The extent and universality of this difficulty

is, I apprehend, too well known and very deeply felt.

I now refer to the Ecclesiastical as well as the Religious utility of singing classes. Here, I think, we shall learn a lesson of Ecclesiastical Economy. As a religious organization, we undoubtedly have within our borders many young people, (for I have special reference to the young) who have, more or less, a faculty for music.

Such being the case, it will follow, either that such faculty will not be utilized in a religious way, or too often that it will be utilized by some religious organization, for its benefit, if we do not endeavour to do so, for our own. That many young people have in this way been alienated from us, is not merely a matter of theory. It is well known that some other bodies have made the theory, as well as the practice of vocal music, a matter of careful attention. Most of the books for singing schools are published and prepared by them; so also of the music for Sunday schools. By this means they have made the singing class, to a large extent, a recruiting agency for their organization.

Hence, both from the Religious and from the Ecclesiastical standpoint we have very strong arguments for the Church singing class. I need not in detail point out its bearing upon the character, (religious and educational) of the singing in our public worship. By this means, all the talent for vocal music in each congregation may and ought to be systematic, early developed and utilized.

I have especial reference to the young people. Such will to a large extent be moulded by association, and upon the same principle that we should make the Bible class an agency both of Religious and Ecclesiastical instruction, so also should we make the singing class an agency both of Secular and Ecclesiastical instruction.

Having as I think sufficiently noticed the importance of the subject in its relation to the Church, I shall now proceed to speak of the *modus operandi*.

I am glad to know that the Toronto Diocesan Synod has so far recognized the importance of the matter herein referred to that it not only has a Committee on Church Music, but also has published a most excellent little book of Chants and Tunes for Congregational use.

I will offer some suggestions as to how the work, so well begun, may be extended. In order to the systematic prosecution of the work it is desirable that such a committee on church music should, through its secretary, encourage fitting teachers of vocal music who adopt it as a profession, and in order both to their interests and those of the Church endeavour to influence the clergy of the Church to form Church singing classes.

Such congregations as desire to secure teachers, should be put in communication with those approved by the committee. The several congregations, through their churchwardens, being financially responsible.

In order to effect the object in view of the hearty, energetic efforts of the clergy, especially will be necessary, and their efforts

must at least precede any action by the Lay officers of the Church.

Further, in order to any competent success, such corporate action as is here supposed by the Synod is all-important, and that such action be heartily supported by a Pastoral from the Bishop. I have considered the subject with special reference to young people of any age to attend the Bible or Confirmation class, and the influence of both conjointly upon them, for their benefit and that of the Church, is not only patent to the mind, but is also a matter of experience.

I will not further extend my remarks, but will conclude, by expressing the hope that the Synod of Toronto will push the enterprise so laudably begun, by enlarging the Chant and Tune Book, so as to make it suitable not alone for use in public worship but also in the singing school.

TO CORRESPONDENTS.—If "Halifax" will send us news we shall be glad to insert it.

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER XVI.

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

MY DEAR SIR.—We have seen that the Christian Church always possessed a Ministry in three orders referred to in Holy Writ by the names *Apostles*, *Presbyters* sometimes called *Bishops* and *Deacons*; but in all after ages known as *Bishops*, *Priests* or *Presbyters*, and *Deacons*. My present object is to find out if possible in what respect those orders differed from each other.

That the Apostles as such possessed supreme power and authority in the Church, I believe none will deny; at least you will not, as on page 20 of your little work you very clearly and correctly explain the relative position of the Apostolic Ministry, in the words "The Apostolic office included all the others" and a Bishop or Elder had the right to act as a Deacon so long as his doing so did not impede the due discharge of duties peculiarly his own. A deacon on the other hand had no right to exercise the office of a Bishop nor had a Bishop any authority to take on him the duties of an Apostle; each superior office included all below it."

The work of the ministry may be divided into the following parts. 1st. Offering up the prayers and thanksgivings of the congregation. 2nd. Preaching the word. 3rd. Exercising discipline or using the power of the keys. 4th. The power of "Laying on of hands" in confirmation and ordination.

As to the first and second parts of the work of the ministry it is universally admitted that the Apostles and the Presbyters possessed the power to do both. That the Deacons possessed this authority both Presbyterians and Independents deny. On the contrary, I maintain that Deacons as such have done and may do both.

This matter I have referred to before but will supplement what is there said by a few facts. The Deacons we must remember were ordained to that order by the laying on of the Apostles' hands. Ordination you define to be "the solemn designation of a person to ecclesiastical office with the laying on of hands" (p. 32) Worcester's definition is "the act of investing a man with ministerial or sacerdotal power." Webster defines it as "the act of conferring Holy Orders or sacerdotal power." While all these are correct so far as they go I must be pardoned if I prefer my own definition which is this "the act of conferring spiritual functions upon a man by the laying on of the hands of those in whom that power is vested by our Lord's appointment." This I believe to be better than the other definitions as it recognizes the fact that the ministry is "a ministry of reconciliation" (2 Cor. v. 12) not of but to the

people that they are ambassadors for Christ" (2 Cor. v. 20) "Ministers of God" (2 Cor. vi. 4) and Stewards of the Mysteries of God" (1 Cor iv 1) and not the mere agents of the people. And as this authority to speak or act for God must come from Him alone it must be conveyed to the recipient by the laying on of hands of those to whom is committed the power of conveying or transmitting these spiritual functions. Who and what these persons are we shall see further on.

The DEACONS referred to in Acts vi. then were ordained to that order by the laying on of the Apostles' hands. If the functions of the Diaconate were only what you assert them to be, viz. "the charge of temporal concerns and the special duty of ministering to the poor" (p. 21) the question naturally arises, why then were they ordained? If the seven were simply the treasurers and distributors of the funds belonging to or contributed by the Church why was it so especially requisite that they should be "full of the Holy Ghost and of wisdom" (Acts vi. 8) There is a class of men called deacons "among the Presbyterians and I believe among the Independents also whose duties are essentially those you have named but these men are not and never were ORDAINED, either with or by the laying on of hands. Consequently they are not, and cannot be Scriptural Deacons; for we have seen that they were so ordained. These men then, have no more right to the name Deacon, than have the Churchwardens of an English parish whose duties are exactly similar. To show still further that these so-called deacons are not and were not, at their first appointment, considered to be Ministers in the Church, I will quote from the First Buik of Discipline" drawn up by "the Ancient Fathers" of Presbyterianism where we are plainly told that both ruling elders and deacons were to be elected yearly, viz. "Men of the best knowledge judgement and conversation should be chosen for elders and deacons. Their election shall be yearly quhair it may be convenientlie observit * * * It is not necessair to appoynt one public stipend for elders and deacons seeing thei ar changed yearly and may wait upon thair awin vocation with the charge of the kirk." (Ane schort somme of 1st Buik of Discip., sect. vii) It is evident then that these "deacons" like the "ruling elders" were simply a temporary arrangement made by Mr. John Winram, Mr. John Spottiswood, John Willock, Mr. John Douglass, Mr. John Row and John Knox in 1560, to please the people, by giving them through these their lay representatives, which were changed yearly, an opportunity of handling the funds that had been devoted to church uses and thus induce them to accept the new ecclesiastical regime which these six Johns had imported from Geneva. The declaring these two offices to be "perpetuated" in the second book of discipline was clearly an afterthought.

The Scriptural Deacons then were ordained. We know also that it was their duty to minister to the necessities of the poor, but other "secular duty" or "temporal concern" I know not as belonging to the office of a Deacon; nor can you find such either. It will be remembered, also, that the seven then spoken of (Acts vi) are not once called Deacons in Scripture but, as I remarked before, I am willing to recognize them as such. However, where Deacons and their qualifications are referred to in Scripture by their appropriate title we can find not a single line of reference or hint that "serving tables" formed any part of their duty whatsoever. The portions of Scripture where their office is treated of is as follows: "Likewise must the Deacons be grave not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, and let them first be proved, then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree and great boldness in the faith which is in Jesus Christ," (1 Tim. iii. 8, 13.) Certainly there is nothing here said about "temporal concerns" or even of their "serving tables." All points directly to ministerial functions similar to those exercised by

Presbyters, but in an inferior degree; to both orders belong spiritual functions. There is a coincidence of phraseology in St. Paul's words in speaking of these two orders which I can hardly consider as unintentional. Speaking of Presbyter-bishops, he says, "If any man desire the office of a Bishop he desireth a good work." Then, as if pointing back to that expression when speaking of the Deacons he says, "They that have used the office of a deacon will purchase to themselves a good degree." Now what was that "good degree" which the Deacons purchased to themselves if it was not the "good work," the higher more excellent degree of the Presbyterate? How, also, could these Deacons acquire "great boldness in the faith" by using their office well, if preaching or the proclamation of the faith did not constitute a part of their office? If the words mean anything they imply that by faithfully fulfilling this duty of preaching the word while they were Deacons, they acquired proficiency and were enabled to discharge the same duty with "great boldness" when they obtained the good work of the Presbyterate which they thus purchased to themselves. It is therefore as clearly to be adduced from Holy Scripture as anything can be that Deacons as such were Ministers of the Word, were preachers of the Gospel yet with less authority and in an inferior degree to the Presbyter-bishops.

And, as a matter of fact, we find one of the Seven both preaching and administering the Sacrament of Baptism, shortly after his ordination to the Deaconate, viz., Philip who "went down to Samaria and preached Christ unto them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." (Acts viii, 5 and 12.) And while it is not stated that St. Stephen baptized, yet it cannot be said that he did not; for it is not stated that he "served tables" either. We are justified, therefore, in supposing that he did both, for it cannot be denied that he did the one any more than that he did the other. However, all that the inspired record states concerning him goes to show that he was using his "office of a deacon well" and acquiring "great boldness in the faith." The false witnesses brought this charge against him: "This man ceaseth not to speak blasphemous words against the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us;" (Acts vi, 13, 14.) They were true witnesses that he proclaimed Jesus of Nazareth to them, but false witnesses that his words were blasphemous. Therefore we have come to this as a principle in the constitution of the Apostolic Church that Deacons were ordained by the laying on of hands to spiritual functions in the Church of God and that these functions were preaching the word and baptizing those whom they might convert to the knowledge of God.

And by turning to the history of the Church in the past Apostolic age we find that this principle was fully recognized and acted upon. This may be seen from the passages I have quoted in letter xvi., and which it is unnecessary to repeat here. I will add, however, a few quotations from the Apostolic Canons which, while they were not composed by the Apostles, are yet a compilation of rules and regulations governing the Church from a very early age, perhaps, about the time of St. Polycarp.

"Let a Bishop be ordained by two or three Bishops." (Canon 1.)

"Let a Presbyter and Deacon be ordained by one Bishop." (Canon 2.)

"We ordain that the Bishops have power over the goods of the Church, and to administer to those who need by the hands of the Presbyters and Deacons." (Canon 41.)

And at the Council of Eliberis in Spain about A.D. 305, it was decreed that "Presbyters and Deacons are forbidden to give the communion to those who had grievously offended without the Bishop's leave." (Canon 82.) While Canon 77 requires that those "Baptized by a Deacon be afterward confirmed by the Bishop."

These references prove most conclusively that this principle of spiritual functions conferred upon the order of Deacons in the Apostolic Church was continued in the Primitive Church, and that they

not only served tables, but were also inferior Ministers of the Word and Ordinances.

As to the third part of the work of the Ministry, viz., exercising "the power of the keys"; all are agreed that the Apostles possessed it. I grant also that this power was possessed by the Presbyters, but subject to Apostolic control and final decision. In other words, the Apostolic Order possessed this power in its fulness, and they exercised it through the Presbyters subject to them. This I maintain on the following authority of God's Word. In 1 Cor. iv. 19-21, we find St. Paul threatening the Corinthians with this "power," and of coming to them with a "rod" which he would personally exercise upon the evildoers. Again, in chapter v. 3-5, we see the sentence of excommunication declared, judged, determined by the Apostles and no doubt executed by the Presbyters of the Church. And in 2 Cor. ii. 6-11, we have the remission of ecclesiastical penalties granted by the same Apostles "in the person of Christ" in other words, by virtue of the authority conferred upon him as an Apostle by Christ Himself. The Presbyters no doubt forgave and he ratified that forgiveness "To whom ye forgive anything, I forgive also." That the Corinthian Church possessed Presbyters at this time is evident from the fact that the Holy Communion was administered amongst them which requires one Presbyter at least. Yet the Presbyters did not possess supreme disciplinary authority, for we see that their rise of "the power of the keys" required the ratification of an Apostle ere the judgment was final.

In the case of the Ephesian Church we know that there were Presbyters there (vide Acts xx. 17) yet the supreme disciplinary authority was vested, not in the body corporate of Elders, but in St. Timothy their Apostle, or, as the Order is now called, their Bishop. (Vide Epistles to Timothy.) The same also is true of Titus and the Cretan Church.

That this principle was continued in the Primitive Church is proven from most of the authorities I have quoted before, and is further maintained by the following; Canon 39, of those called Apostolic, reads "Let the Presbyters and Deacons do nothing without the consent of the Bishop, for to him are committed the people of the Lord and from him an account of their souls will be required." And in the Council of Arles in Gaul held in A.D. 314, at which there were present three British Bishops, two Priests and a Deacon, it was ordered "That the Presbyters be subject to their Bishop and do nothing without his consent." (Canon 19.) In the Council of Ancyra held A.D. 315, after declaring that all those Presbyters and Deacons who had offered to idols during the persecution be deposed from their Ministerial office, adds "Nevertheless the Bishop may reinstate them if he sees that their repentance is sincere, for this power is vested in the Bishops." (Canon's 2 & 8.)

Presbyter bishops then are subject and inferior to Apostolic bishops in their Ministerial authority, just as the Deacons are inferior to the Presbyters in the Ministry of the Word and Ordinances.

(To be continued.)

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

SPRINGFIELD.—The Rev. James H. Talbot, missionary at Waterford, has been appointed to the parish of Springfield, recently made vacant by the return of the Rev. G. Rogers to England.

ACCIDENT.—While driving last week the Rev. J. E. Flewelling, missionary at Wicklow, Carlton County, was thrown from his carriage and seriously injured.

ST. JOHN.—A very pleasant conversazione, under the auspices of the Church of England Institute, was held in the school room of Trinity Church, on Thursday evening last. On the following evening the school room, as decorated for the conversazione, was occupied by the choir of St. John's Church, who gave a successful charitable concert. An excellent programme was fur-

nished, consisting of solos, trios, quartettes, and choruses. A pleasing feature of the entertainment was the overture executed by Prof. De Vine.

PORTLAND.—The St. Luke's Church Temperance Society held a public meeting last week. The attendance, as always, was very large. Mr. W. H. Smith led the choir in singing "How good and joyful for men to dwell together in unity." An interesting address on the subject of temperance was then given by W. P. Dole, Esq. A short programme, consisting of music and readings, was contributed by Messrs. Smith, Partridge and Kerr. At the close of the meeting, after some remarks from Rev. Mr. Alimon, a large number came forward and signed the pledge.

SACKVILLE.—On the evening of the 25th ult. the choir of St. Paul's Church, with the aid of friends, gave an old time concert in Chignecto hall. The character of the entertainment attracted a large audience; and when "Ye menne and womanne singers" made their appearance they were greeted with enthusiastic applause. The performance was admirably sustained in every way; the quaint costumes, the courtly mannerisms and the full, leisurely, music carried one back to the good and slow days, when gentlemen "figured" in raffles, knee-breeches, shoe-buckles and swords, and when ladies adorned high-heeled shoes, hooped skirt and powdered hair. The selection of old-time songs was very good, and their concert was so well appreciated that the choir of St. Paul's have been asked to repeat it in Dorchester.

THE CHURCH IN NEW BRUNSWICK.—At a recent meeting of the New Brunswick Historical Society the following resolutions were unanimously adopted: That Mr. G. Herbert Lee's paper "On the first fifty years of the Church of England in this Province" (read before the Society at its last annual meeting) be published, and that 500 copies be struck off. The paper is the work of one unusually competent to perform such a task, and will, no doubt, prove a valuable addition to Church literature. At the same meeting a resolution was passed conveying the thanks of the Society to Mr. Notman for the present of an excellent photograph of the Coat of Arms in Trinity Church. This church is the oldest of the churches in St. John and, probably, in the Diocese. It is also the wealthiest. In contributions to the Diocesan Church Society it heads the list for 1876 with \$1004. In 1871 it contributed, for the same purposes, only about \$300.

ONTARIO.

ORDINATION.—The Lord Bishop of Ontario will hold an ordination in St. Albans on July 8th.

OTTAWA.—The next meeting of the Ottawa Clerical Union will be held in St. Albans during the Whitsuntide Ember Week, May 23rd, 24th and 25th.

GUILD OF ST. ALBAN THE MARTYR.—At the regular meeting last evening of the theological section, a paper was read on the gradual extension of Christianity into Europe, showing its speed through the various centuries to the present day. Col. Lachlan H. MacIntosh, of the Dominion Churchman, was present and introduced to the meeting. He delivered an address on the importance of unity among churchmen, and the formation of the Guilds for the promotion of this object. In concluding his address he asked to be allowed to become a member of the Guild, which proposition was cordially received by all present.—Citizen.

OTTAWA.—The very many warm friends of the Rev. Mr. Pollard will be pleased to learn that the Lord Bishop of Ontario has appointed him to the incumbency of St. John's Church. Mr. Pollard is an indefatigable Christian worker, and is much esteemed, not alone by the members of his own congregation, but by those of other denominations who have occasion to come in contact with him. We congratulate the people of St. John's Church on their excellent choice. We understand that Mr. Pollard has obtained leave of absence for four months and intends shortly visiting his friends in

England. The trip has been well earned. It is quite probable that the Rev. G. J. Baylis, of Montreal, will supply Mr. Pollard's place during his absence.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—It is intended to publish an Ottawa Parish Magazine of a singular character to those published in some parts of England and Canada. The Publication will be conducted by the Men's Guild of St. Alban the Martyr. It will contain twenty pages of valuable reading matter, two handsome wood cuts and interesting details of the work of each parish.

WOMEN'S GUILD.—The annual meeting of this Guild was held in the chapel room of St. Alban's on Monday. There was a full attendance of members. After the usual routine business, the Treasurer's statement was read, showing the total receipts from May 1876, to 1877 to amount to \$570.

The organization of the Guild has never been in better working order. There are 69 members on the roll, actively employed in various charitable acts. The Visiting and Relief Committee met 21 times since October, and have expended \$103 in cash, beside the gratuitous distribution of numerous articles of clothing. The Guild has contributed nearly \$2,000 towards the chancel fund, for the internal finishings of the chancel, the carpet, &c.

A full and satisfactory report of the state of the Sunday School was presented. The school is in a most efficient condition, and the conduct of all the children reverent and orderly.

OTTAWA.—A very interesting occasion was the catechising of the Sunday school scholars at St. Alban's yesterday afternoon. The writer, expecting to hear the usual routine questions and stereotyped answers, confesses to having felt no very great interest in the catechising, attending, more with the view, perhaps, to hear the address of his Lordship the Bishop, than to witness the manner and matter of the Rector and his children as question and reply were given. To his surprise, his attention and interest were excited throughout, for instead of the ordinary questions, questions extraordinary were propounded, aye, and answered by the young people, shewing wondrous familiarity with Church history and affording evidence of the faithful teaching of the Rector, Superintendent and teachers of the Sunday school. It being the first occasion of public demonstration of their knowledge, there was much, very natural, diffidence on the part of the young folk, but the happy and-encouraging manner of Canon Jones drew them out, and correct answers were given by some one or other of them as they plucked up courage for reply.

Doubtless the catechising proved to the edification of adults present as well as strengthening exercise of the mind to the pupils. It is evident from the character of the questioning that Canon Jones is laying foundation broad and deep whereon to build up these young people in church principles and Christian knowledge. The trashy literature found in some Sunday-schools, certainly finds no place here, but knowledge through careful teaching is acquired. Would that this same knowledge could come to many of the grown up children, who for lack of it are taken up with the contentions that ignorance and consequent prejudice engenders. Would that the healthful discipline and correct training of these young people of St. Alban's could be extended to the children of larger growth, that with undisciplined minds, proud hearts, and self-sufficient natures, are willing at any time to jeopardize the true interests of their dear Mother, that they the so-called children may have their narrow way of meeting their small desires. The catechising through, his Lordship the Bishop delivered an appropriate though not lengthy address to the children, in which he gave them due praise for their attainments in church history, expressing his pleasant surprise at the intelligence displayed in such connection, when he expected only to be witness to their forwardness as to knowledge of the catechism. He congratulated the rector and congregation upon the evident efficiency of the teaching as illustrated in the knowledge displayed by the scholars, and promising to address them upon a future occasion

expressed the hope that they would continue studious and attentive to the teachings of Bible and church history, that so they might attain to greater knowledge. A hymn was sung with great heartiness by the children and adults alike while the offertory was being taken, prayer made, and with the benediction of his Lordship the Bishop the exercises closed.

HAMILTON.

MISSION BOARD.—The regular meeting of the Mission Board was held at the Clerical's Secretary's office yesterday (Wednesday) morning at ten o'clock. Present—Rev. Dr. Boswell in the chair; the Very Rev. Dean Lyster, Ven. Archdeacon Lauder, Ottawa; Ven. Archdeacon Parnell, Rev. Canon Jones, Ottawa; Rev. C. B. Petit, Richmond; Rev. G. W. G. Grout, Carleton Place; Rev. G. W. White, Iroquois; Rev. Canon Preston, Cornwall; Rev. J. J. Bogart, Napanee; Rev. J. W. Burke, Belleville; Rev. C. Forest, Merrickville; Rev. E. H. M. Baker, Tyendinaga; Rev. C. P. Emery, Smith's Falls; Messrs. Dr. Henderson, T. Keefer, Brockville; R. T. Walkem, A. Code, M.P.P., Carleton Place; F. McAnnay, D. Collins, Maitland; James Shanon, E. Harrison, Belleville; E. Rose and R. V. Rogers, Lay Secretary. The Bishop occupied a seat at the Board. The meeting was opened with prayer. The Secretary read the minutes of the previous meeting which were approved.

STATEMENT OF FUNDS.

The Secretary then read the following statement of the Mission and Sustentation Funds; Synod Office, Kingston,) May 1st, 1877.)

To the Chairman of the Board of Missions:— Rev. Sir,—I beg to report the state of the Mission and Sustentation Funds to date to be as follows:

MISSION FUND.

By collections to date.....	\$5,239 67
By grant from Society for the Propagation of the Gospel for six months.....	360 09
By Sunday School collections for Bishop of Algoma.....	173 25
	\$5,773 01
To paid grants for six months.....	\$4,675 00
To paid Bishop of Algoma	400 00
To paid share of amount voted Treasurer.....	35 00
To paid share of Secretary's salary for six months.....	80 00
To paid Archdeacon Parnell for six months.....	50 00
To paid sundry accounts—stationary, wood, and J. Twigg.....	25 00
	\$5,265 00
To paid outfit to Rev. W. Hammington	100 00
Balance.....	\$ 308 01
Debit balance 1st December, 1876. . .	2,071 61
Debit balance 1st May, 1877.....	\$1,763 60

The collections made at the missionary meetings last winter show a falling off from those of 1876 of \$500.81.

Forty-one parishes have not sent in their parochial collections. The amount received from those that have made their returns is in excess of the sum received from the same parishes last year by \$170.64. \$2,000 may reasonably be expected from the parishes that have not made returns.

The investments from the Sustentation Fund amount to.....	\$32,597 50
Cash in Bank.....	463 22
	\$33,060 72

T. A. PARNELL,
Clerical Secretary.

Resolved, That all grants made by this Board and not used be hereby considered as the funds of the Board, which will not admit of their being paid.

REPORT OF CLASSIFICATION COMMITTEE.

The report of the Classification Committee was presented, as follows:

Class I—\$100—Hillier, Carleton Place.
Class II—\$150—Lyn, Hawkesbury and North Gower.

Class III—\$200—Pakenham, Leeds and Landsowne (rear), Amherst Island, Franktown, Shannonville, Roslyn, Stirling, Rochesterville and Nepean, Merrickville and Burritt's Rapids, Pembroke, Vankleek Hill, Newboro, Selby and Salmon River, Landsowne (front), Escott and Yonge, Gloucester, March and Bell's Corners.

Class IV—\$250—Kitley, Edwardsburg and Moulinette.

Class V—\$300—Osgoode, Finch, Eganville, Madoc, Lanark, Marysburgh, Tamworth, Loughborough, Beachburgh, Pittsburg and Storrington, Plantagnet and Camden.

On the adoption of the report being moved, the Bishop said that he wished to object to the principle of the report. He had always objected to the classification scheme, but had waived his objections in deference to the views of some of the clergy. He objected to the system, because under it there was no promotion for the missionary clergy. All were placed on a dead level. The system had been and is the cause of many jealousies and much dissatisfaction among the missionaries, and he was frequently in receipt of letters objecting to the system, as if he had anything to do with it. The missionaries grumbled to their laymen, who, in consequence, buttoned up their pockets and to this cause he ascribed the falling off of the funds. He related an instance of a very liberal layman in the Diocese who had written to him complaining that it was not the means of the mission that were estimated, but the means of one or two leading laymen in that mission that were considered by the Board. He would take care that the clergyman did not suffer, but he would restrict his other donations in the Diocese, and this was only one of several results of the present system. As a remedy, he would suggest that a list of the parishes which could not exist without external aid should be made out, from this list he would eliminate many of the present parishes, and would give certain amount to the missions—in other words he would give a grant to the mission and not the missionary, by this means removing jealousies and giving real promotion. Some of the poorer parishes being served by the young clergymen, as it was not fair that a young clergyman should be as highly paid and have as light duty as an older clergyman. Under the present system a clergyman by working hard and increasing the amount of the parishes, contributions to the Fund, succeeded by doing so in getting his own salary reduced. He threw out these ideas for their consideration, so that they might be included in the report of the Mission Board to the Synod.

The subject excited considerable interest among the members of the Board and was fully discussed. At one o'clock no decision having been arrived at, the Committee adjourned until three o'clock, when after a further discussion it was resolved, "That the Bishop having consented to allow the interest of the Sustentation Fund to be used for one year, the Missions under Class I and the Missions under Class II, excepting the Missions of Lyn and the Missions in Class III, and the Missions in Class IV, excepting Moulinette be placed in Class IV, and that Class V remain with the addition of Moulinette."

PENSION.

A question as to the retirement of the Rev. J. H. Simpson, of Beachburg, it was resolved that a grant of \$200 per year be made to him, until the Bishop of the Diocese should recommend the withdrawal or suspension of such grant, provided that the said J. H. Simpson resigns his mission before the first day of July next.

GENEROUS DONATION.

The Secretary read the following letter addressed to him by the Rev. John Stannage Rector of Kemptville, at present in England: St. Augustine's, Canterbury College, England, April 10, 1877.

Ven. and Dear Sir,—Will you kindly lay the following proposal before the Mission Board of the Synod of Ontario, and let me know what their reply will be?

I shall soon have (D.V.) six churches to serve in my parish and vicinity, and at seventy years

of age, I cannot but wish to have a second assistant curate, or to divide the Mission.

You are aware that all the congregations around Kemptville have been formed and served with the assistance of my good curate, out of my own free will and without the aid of the Board, while my people are not the least contributors to its funds.

Now, I am anxious to know whether the Board would accept from me, out of any funds at my disposal, \$3,000, or it may be \$5,000 in trust, to be invested, and the interest to go on towards the maintenance of a missionary at Oxford Mills, in charge of the church there, and of two other churches, with the understanding that the Mission Board will supplement the deficiency to \$400 a year until the Mission is self-supporting?

A favourable answer would enable me at once to let the money go out of my possession, and greatly oblige,

Yours very truly,

JOHN STANNAGE.

P. S. Of course I do not mean to say that \$400 is enough, but I believe that when the people of three congregations, poor as they are, know that they may depend upon \$400 a year if they will make up the \$600 more, or \$800 thereafter, they are more likely to do, and it would be my aim to urge them to it while in charge of Kemptville, after my return to Canada.

I am happy to say that I have just sent \$4,000 to the Treasurer of the Archdeacon Patton Memorial Church.

J. S.

Ven. Archdeacon Parnell.

A resolution was passed accepting Mr. Stannage's generous offer, cordially thanking him for it, and recommending that it be reported to the Synod. The Board adjourned at 5 o'clock, after the Bishop had pronounced the benediction.

Chronicle and News.

TORONTO.

APPOINTMENTS.—The Bishop of Toronto has been pleased to make the following appointments.

Samuel Bickerton Harman, Esq., Barrister-at-Law, B. C. L., to be Chancellor of the Diocese of Toronto, vice the Hon. J. Hillyard Cameron, D.C.L., deceased.

Richard Snelling Esq., LL.D., Barrister-at-Law, to be Registrar of the Diocese of Toronto, vice Samuel B. Harman, Esq., appointed Chancellor. Toronto, May 1, 1877.

SYNOD OFFICE.—Collections, &c. received during the week ending May 12th, 1877:

MISSION FUND.—*Special Appeal.*—William Ince and John W. Young, 1st half of joint subscription \$100; Chief Justice Harrison \$50.00; L. W. Fulton \$5.00.

January Collection.—Vespra \$2.75.

WIDOWS' AND ORPHANS' FUND.—*On account of Mrs. Hill.*—Gross Hill \$1.75.

DIVINITY STUDENTS' FUND.—*April Collection.*—Oakridges \$4.00; Gross Hill \$1.00; Lloydtown \$3.00; Toronto, St. James's Cathedral \$10.00; Oshawa \$5.00.

BOOK AND TRACT FUND.—Subscription from Innisfil for Library Books \$10.00.

PORT PERRY.—We regret to learn that the Rev. Mr. Johnston on returning from Uxbridge, where he had been officiating, meet with a severe accident. The horse took fright and threw him out of the buggy, in consequence of which his arm was broken.

TORONTO.—*St. Matthias—Ascension Day.*—One welcomes any waymark which indicates a revival of the observance of this great festival of the Catholic Church. A few years ago, there was scarcely more than a bare recognition if even that in most cases, that Ascension Day was a church service day; now the signs are more satisfactory. The great practical difficulty in the way of its due observance is the utter non-recognition of it as a public holiday like Christmas Day. Nevertheless, something can be done to meet this difficulty. At the little Mission Chapel of St. Matthias there were three celebrations of the Holy

Communion at 5, 7 and 11 a. m., respectively, the last two being preceded by matins; besides choral evensong at 8 p. m. The 5th celebration, primarily intended for 'labouring men,' is preferred by many others also, and on this occasion, being fully choral, was singularly appropriate. The church was beautifully decorated with flowers and texts. The daily celebration in this parish, it may be mentioned, takes place after matins at 7 a. m. and is well attended. Churchmen in other parishes who appreciate the custom, might avail themselves of this, the only daily celebration in the city at present.—Com.

BARRIE.—On the evening of Monday the 23rd., the members of the St. George's Society of this town met for the celebration of the anniversary day of England's patron saint, St. George. Shortly before seven o'clock a long procession was formed from their Hall, Dunlop street, headed by the Barrie Brass Band; and, to the sound of sweet music, and with banners flying, they marched through the public streets to Trinity Church, where a full Choral service was given by the Choir under the talented leadership of Mr. J. C. Morgan, and in a manner, we venture to say, seldom equalled, and never surpassed by any other church choir north of Toronto. The Chaplain of the Society, the Rev. Canon Morgan, preached a powerful, eloquent and impressive sermon on the subject of "Benevolence and its Reward," taking as his text the words—"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."—St. Matthew, xxv; 40.

At the close of the sermon a collection was taken up in aid of the Benevolent Fund of the Society, which realized the handsome sum of \$12.

At the adjourned Vestry the collectors appointed at the previous Vestry, brought in the very encouraging report that they had succeeded in raising, by voluntary contributions of the congregation, the handsome sum of \$1,000, exclusive of the Sunday offertory, towards defraying the expenses of the church. At this meeting it was decided to raise \$3,300 payable in ten years—semi-annual payments. The money so obtained to be used towards liquidating all debts now due, putting in view, and repairing furnace in the church and school-house, repairing wall of school-house, purchasing the organ now in use in the church, and erecting a large infant class-room. The vestry was largely attended, and characterized by unanimity and zeal.

ASHBURNHAM.—On Ascension day, Thursday, the 10th inst., the foundation stone of St. Luke's Church was laid with the usual solemn and appropriate ceremonies. At 3 o'clock p. m., a service specially prepared for the occasion began in the large school-room, (now used temporarily as a church), but long before that hour the building was full to overflowing, and large numbers were unable to procure admittance. There were present the following clergymen, (all of whom, with the exception of the first named, took part in the day's proceedings) viz., Revs. Messrs. Burnham, Smithett, Clementi, Beck, Musson, and the Incumbent, A very suitable sermon was preached by Mr. Smithett from 1 St. Peter ii. 6; after which a liberal offertory was made on behalf of the building fund. The congregation then proceeded to the site of the church, preceded by clergy and choir, and after prayers and the singing of a suitable hymn, the act of laying the stone began. This was done by the Incumbent, the Rev. W. E. Bradshaw, who was presented with a beautiful silver trowel as a slight memento of the happy event. Under the stone, in a hermetically sealed case, were placed the usual documents. In this case copies of the *Mail*, *Globe*, *DOMINION CHURCHMAN*, *Peterboro Examiner*, Form of Service used on the occasion, list of officials, etc., connected with the church, and the current coins of the realm, were deposited in the cavity. The building will be completed by the 1st of August next, and will be a handsome structure. It is of the Gothic style of architecture, built of plain white brick, with handsome bell turret, and will, when finished, seat three hundred and fifty persons. The total cost, exclusive of the heating apparatus, will be somewhat over \$3,200. The contractors are

Messrs. Phillips & Rombough, and the architect, J. E. Belcher, Esq., C. E., Peterboro. It speaks well for a congregation who, within the short space of ten months, have built a large school-room, fitted it up, paid for it, built a shed, purchased an organ, and now, having found the building too small, have subscribed \$3,200 for a new church, which is in process of erection. This they have done, too, while paying the clergyman regularly, contributing to all Synod objects fairly, and obtaining *no grant* from the Mission Board whatever.

HURON.

(FROM OUR OWN CORRESPONDENT.)

ST. THOMAS.—The new church of St. Thomas, in the town of St. Thomas, is to be opened for divine worship on Trinity Sunday.

FLORENCE AND AUGHMIL.—On Wednesday His Lordship the Bishop confirmed a large class in this mission, in St. Matthew's Church, Florence.

In Memoriam.—The churchmen of this mission have borne testimony that the last Incumbent, though some years sleeping in the churchyard to whose dust he had committed the dust of many in the sure hope of everlasting life, still lives in the memory of an attached people. A very handsome grey marble shaft in memory of Rev. John Gunne, has been erected in the churchyard of Florence by his parishioners.

LONDON.—*Christ Church.*—His Lordship the Bishop of Huron held a Confirmation in this Church on Sunday the 6th inst., when the Rector, Rev. J. P. Smith, had the great pleasure of presenting a large class of candidates. The Bishop, before administering the solemn rite, addressed them earnestly and affectionately on the importance of the solemn step they were about to take, and the happiness to be enjoyed by their giving themselves to their God and Saviour; and he earnestly commended them to the prayers of the congregation. After the Confirmation, the Bishop preached from 1 Cor. 9. 24. The congregation, as at all confirmation services, was very large, and was evidently deeply interested with the entire service. His Lordship, assisted by the Incumbent and Rev. B. Bayley, Assistant Minister, administered the Holy Communion.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Missionary Bishop acknowledges with thanks the following sums received for mission purposes in his Diocese since the first of April:

Proceeds of Brooch sent anonymously by one who had no money to give, but "will pray for your success," \$5.00; per Rev. F. Kirkpatrick, Sec. Treas. A. M. A., Ont. Diocese, \$174.22; Rev. T. B. Read, donation, \$30.00; per T. T. Mason, Sec. Treas. Dio. Niagara \$298.08; per T. Beard, Sec. Treas. A. M. A. Huron Diocese \$70.00; Offertory St. Thomas' Church, Hamilton, per Rev. J. B. Richardson, \$10.00; For repairing church at Manitowaning, Manitoulen Island, per Mrs. McArthur, \$8.00. The Bishop, having left the "front," requests that all communications be addressed to Sault Ste. Marie, Ont., until the close of navigation.

British News.

ENGLAND.

The Rev. Dr. Benson was consecrated Bishop of Truro, in St. Paul's, London, April 25th. Canon Lightfoot preached the sermon from 1 Cor. ix. 22.

It is said that the patronage of St. Vedast being in the hands of the Bishop of London, he is incapacitated from proceedings against the incumbent. Hence, all the recent proceedings against Mr. Dale are null and void, and the complainants will have to pay all the costs.

It is said that the Rev. Anthony Wilson Thorald, Vicar of St. Pancras and Canon Residentary

of York Cathedral, will succeed to the vacancy of the See of Rochester, caused by the translation of Bishop Claughton to the newly constituted Bishopric of St. Albans.

SCOTLAND.

THE INTRUSION OF BISHOP BECKLES.—The Bishop of London, *in re* "the Superintending Bishop of the English Episcopal Chapels in Scotland," thus writes to a Scotch clergyman: "the step which Bishop Beckles has unhappily taken is not only without my sanction but in opposition to my earnest remonstrance."

DUNDEE.—On Easter day the number of communicants in St. Paul's Church was 558, and in St. Mary Magdalene's the number on the same day was 350. On the evening of March 21 Lord Forbes delivered a lecture in the girls' schoolroom of St. Salvador's Church, on "Unity in Religion." In his lecture his Lordship dwelt on the dreadful responsibility by all who cause divisions in that body which our Lord prayed might be *one*. He urged his hearers to hold fast the faith once delivered to the Saints. Lord Forbes is such a layman as we like to see.

FOREIGN MISSIONARY NOTES.

PARIS.—The services on Easter Sunday were better attended, and of a more hearty character than usual. This was the case both in the national church and also in the English Church.

MADRID.—The festivities of "Holy Week" among which was a bull fight, brought 40,000 to the capital. The King beheld the sickening sight and had to smile where the smile is expected to come in, in order to be popular.

ROME.—The revenue is expected to be twelve millions of francs in excess of the ordinary expenditure. Education is to be more compulsory. Thirty two millions of francs are entered in the Budget for railway extension. The landed property of the parishes and confraternities representing a capital of three hundred millions of francs and an annual revenue of fourteen millions, is to be sold. This measure will be regarded as retaliation for the language of the recent Papal Allocution and will no doubt meet with opposition. The album containing the signatures of the "thirty thousand volunteers prepared to shed their blood for the Catholic Church arrived at the Vatican on Good Friday.

TURKEY.—The commission for the investigation of the Bulgarian atrocities came to an end, when Mr. Baring, having refused to attend any further sittings of the commission, because the finding was contrary to the evidence, left for Constantinople. None of the murderers have yet been punished. Punishment is far swifter when meted out to Christian offenders. Last summer, Salem Effendi, who cannot make up his mind to punish the Bulgarian worthies, had twelve Christians executed at one time, the first having been hanged whilst the other eleven were looking on and so on one by one until the last. The Christians in Turkey are in a state of great fear; their schools and churches being closed.

AUSTRALIA.—At the general Synod held in 1874 at Wellington, the name of the Rev. J. R. Selwyn was brought forward as successor to the lamented Bishop Pattison. He at that time could not overcome his reluctance to undertake so grave a responsibility. The matter was deferred and no appointment made. At the general Synod held at Nelson during the present year, it having been ascertained that he would not decline if appointed, he was proposed by the Bishop of Auckland, who dwelt on his special qualifications for the work, qualifications inherited from his father the founder of the Mission, and was unanimously appointed, the whole Synod having knelt down and prayed for some time in silence.

NEW ZEALAND.—The Synod of the Diocese of Christ's Church had been engaged in business for three weeks, there being about 80 members in assiduous attendance. There has been a trial of

an incumbent for false doctrine and irregular ministrations. The facts were proved but no judgement pronounced. Revolutionary legislators have endeavoured and with a large measure of success, to erase from the map of New Zealand the name of the Canterbury Settlement, which was beginning to have a history.

BLOEMFONTEIN.—The third session of the synod of the Diocese of Bloemfontein commenced on the feast of the Epiphany. There was a good attendance of both Clergy and Laity. The President of the Free State was present at the opening of the Synod. The subjects discussed were Canons, missions, education, temperance, ritual and finance. The question of the connection of the Church of the Province with the Church of England was discussed in a debate, which as a correspondent says, "was chiefly interesting, as shewing how true and loyal is the adherence of both the clergy and laity to the principles and practice of the Mother Church."

Correspondence.

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

"MENE, MENE, TEKEL."

DEAR MR. EDITOR,—Many a mission in the rural townships of the Diocese of Ontario will feel grateful to the Bishop for the manly and outspoken sentiments which fell from his Lordship's lips at the meeting of the Mission Board just held in the city of Kingston. Would to God that such sentiments (so oft repeated on the floors of the Synod) might prove, in the present instance, something more than an empty sound.

Whatever may be the intention, purpose, or result of such utterances one thing is plain, viz., that his Lordship does not shut his eyes to the consequences, if things are to go on much longer as they have done, and he has not given the warning one moment too soon. The hand-writing is on the wall, and it has aroused him to the existence of certain elements at work, which will not fail to bring destruction to the Church missionary system in this diocese, if persevered in.

Those who remember the circumstances which brought about the failure of the old Church Society of the Diocese of Toronto will not need to be reminded that the efficiency of that institutions (admirable as it was in all its details) was first weakened and finally destroyed in consequence of a general feeling of distrust and dissatisfaction among the clergy in the first instance, and then communicated to the laity. The failure of the Church Society was not caused by the defalcations of the unfortunate secretary of that day, as many were led to suppose, though that gentleman's pecuniary difficulties (brought about chiefly by his own good nature which would not allow him to deny a request) together with the inconsiderate demands made upon his time by his numerous correspondents, were made to do service in concealing the mal-practice of the several committees whose business it should have been to see that the duties of the Society's employees were faithfully performed. It cannot be denied that his Lordship speaks the truth when he points to the same feeling of distrust which is rapidly gaining ground in this diocese.

It is to be hoped that our present amiable clerical secretary has set his house in order, for when trouble comes, as assuredly it will, unless a change take place and that speedily, some one will be sacrificed to divert attention from the real *causa derelicta*.

The secretary reports that certain parishes have not been heard from. He might safely have added that some of them (and by no means a small number) never will be heard from, nor will the hopeful results of their anticipated returns be realized.

The truth is these parishes have grown indifferent to the doings of the Mission Board, and the deficiency goes on increasing, although, from the imperfect way in which the accounts have been made up, owing to the incompleteness of returns, the discrepancies are not apparent. And so at last his Lordship, with his characteristic generosity, has opened the purse strings of the susten-

tation fund, and the pursuers have received a check (?cheque;) but it is only those in the immediate vicinity that are appeased. There are still many outsiders, like myself, whom this precious morsel will fail to reach. And so our laity hear the sounds of discontent, and these sounds have reached his Lordship's ears, hence this temporary and *partial* relief, but the evil goes on, nevertheless, and the Bishop's warning has come none too soon.

My dear Sir, yours truly,
P. F. H.

WOOD'S "BIBLE ANIMALS."

DEAR MR. EDITOR,—I have been much pleased with some notices, recently furnished by your correspondents, respecting Wood's "Bible Animals." Permit me to add my testimony to the extreme value of that most interesting work.

I wrote, sometime ago, to Mr. Wood on the subject of the *Serpent* or *Crocodile*, venturing to express my opinion that he was scarcely justified in translating the Hebrew word *Tannin*, Exodus vii. 9, a *Crocodile*; because, although *Tannin* does mean a *Crocodile*, a reference to the Hebrew Lexicon of Gesenius will shew that *that* is only its *third* meaning, its *first* being a *Serpent*.

Another lexicographer, Parkhurst, whose Hebrew words, however, have no vowel-points, says that *Tannin* is a "large kink of serpent." The verb from which the substantive is derived—the root—means to *hiss like a serpent*. My opinion, therefore, was that the translation in our authorized version is correct.

However, the courteous reply by Mr. Wood to the letter I addressed to him may prove interesting to your readers, and I hope tend to increase the circulation of his admirable work. I therefore take the liberty to append it.

I may add, in explanation of his remarks respecting the engraving of the Bees, page 606, that I took exception to the perspective of that plate; for, as will be seen, there appear, on a single group of large stones, *bees* of a natural size, a swarm of almost microscopic *hymenoptera* of the same family, and a *bird*,—the latter not nearly so large as the largest Bee.

VINCENT CLEMENTI, B. A.

Peterboro, May 7, 1877.

MY DEAR SIR,—I am much obliged by your corrections of my "Bible Animals," and the more so because they shew the attention with which you have read the book. I have marked the corrections and will have them made when we next go to press. I agree with you about the perspective of the bee. The draughtsman can draw a bee better than any one; but he knows nothing of perspective, and no power on earth can keep him from introducing it. As to aerial perspective his notions of it remind me of Hogarth's engraving on the subject.

With regard to the *Crocodile* and the *Nachash*, the rendering which I take is that which has been sanctioned by the well-known Dr. Beigel and other learned Jews, from which I have received invaluable assistance. I have no time at present to go into the arguments; but the passages were very carefully considered before the MS. went to press.

I am, my dear Sir
Truly yours
J. G. Wood.

Rev. V. Clementi, B.A.

The following testimonials have also been received:

DEAR SIR,—Having carefully examined the Rev. J. G. Wood's work on "Bible Animals," I have no hesitation in recommending it to all lovers of God's word as a most valuable addition to our Biblical literature. I. HELLMUTH, D.D., D.C.L., Bishop of Huron.

I have no hesitation in saying that as a book of reference it is well worthy of public confidence and support. The treatise on "Evolution," by Dr. McCosh, is invaluable and thoroughly in keeping with the well known character of Dr. McCosh. M. BOOMER, L.L.D., Dean, London, Ont.

THE REFORMED PRAYER BOOK.

DEAR EDITOR,—Some time ago the thoughtfulness of a friend, who is a great lover of the curious in literature, furnished me with a little volume bearing on its back the following introduction: "Common Prayer; Reformed Episcopal Church; for use in the Dominion of Canada." After reading the communication from "A Churchman" in your last issue, I opened the almost forgotten gift at random, and read "The order of Confirmation." It has some very characteristic marks of the "Reformers."

Will you kindly allow me space to point out two of them?

1. Both in the Introductory Address and in the Prayers, it is taught distinctly that the candidates appear to confirm and ratify their baptismal vow. Yet in the solemn personal interrogation by the Bishop before the laying on of hands, any direct reference to this is avoided, by substituting a general question with regard to repentance and faith.

Could the "Reformers" have had any conception of the *Unity* of the service they have adapted to their own views and tastes?

2. Again, after declaring that they retain Confirmation because it is based on Apostolic Practice and the usage of the early Church, they add the following characteristic rubric: "Members of other Churches, uniting with this Church, need not be confirmed, except at their own request."

I wonder if they hold the doctrine of Infant Baptism, which rests on the same evidence as Confirmation does, subject to the same liberal views?

I wonder if, in adopting liturgical offices to new circumstances of their own creating, they have any clearer conception of *Consistency* than of *Unity*? If either of these qualities is an important element in the moral sphere, then it is not a mere play upon words to say that there is a deformed Book of Common Prayer, which is the badge of the latest religious sect.

Was it some idea of their blunders in this remarkable book, which led them to declare in their "principles," that they have "full liberty to alter, abridge, enlarge, and amend the same book?"

They have altered and abridged. Do they intend some time to enlarge and amend?

I. F. C.

DEAR EDITOR,—After the Absolution of the Morning and Evening Prayer, there is this direction "The people shall answer here and at the end of all other prayers Amen." The priest has given the absolution to those who have made their confession in true repentance, and then exhorted them to pray and beseech Almighty God to grant them a continuance of their repentance and His Holy Spirit that their worship may please Him, but he has not been saying a prayer, and yet the rubric seems to imply that a prayer has just been said. Does it not seem as if a prayer was intended to be said after the priest's exhortation and in response to it? And if so should there not at least be a short pause before this Amen? Can any one give me any light on the subject? I write for information.

7th May, 1877.

Family Reading.

ONE LIFE ONLY.

[The following continues the story from our issue of April 19th. The chapters given May 3rd are out of their order, and will be reprinted in due course.]

CHAPTER XXIV.

This was Miss Amherst's letter:—

MY DEAREST UNA,—From my dying bed I write these words to you, and I am thankful that I have been allowed to live long enough to receive your letter, and to answer it, for it has proved to me, as I feared it would, that a great wrong and injustice has been done—unintentionally, I feel sure—by Humphrey Atherstone, but which I can now put it in his power to rectify. When you receive this I shall have passed to the realm where alone truth remains triumphant, and you must receive my statement, painful to you as I know it will be,

with the implicit belief due to one who is about to stand before the Judge of all, and who has done for ever with this world's sophistries and deceits. To make my information intelligible, I must go back to my own early history; but I will be as brief as I can, for my strength is failing, and my time is short. The one influence which has had verily an awful power over all my life, from the days of youth and hope to those now losing in the darkness of the grave, has been my indestructible love for Maurice Atherstone. He, too, loved me well—fondly, truly, even unchangingly; but his affection, deep as it was in truth, was absolutely nothing compared to the entire devotion with which I gave myself up in heart and soul to him. Standing where I do on the brink of eternity, I can see that such a love for any mere human being was nothing less than idolatry; but I was too absorbed in it then to question if it were right or wrong, and I became secretly engaged to him, without the sanction of our parents. For there was a deadly feud between his father and mine; one of those old long-standing quarrels founded on mutual insults given and received, which in the last century were seldom washed out except in blood, and even in later times were allowed to wreck the happiness of families; but Maurice, like his father, was a passionate imperious man, who would not long brook control or delay in the fulfilment of his wishes. After a time he told his father of our engagement, and demanded his consent to our marriage. Then the storm broke. So terrible a quarrel ensued between them that it ended in Maurice vowing he would never see his father's face again; and he kept his word. He left England to return no more while the old man lived. He asked me to go with him to the Mauritius, and I consented, and would have gone in spite of my father's stern prohibition, had he not exercised his power over me, as I was under age, and deprived me of all liberty till long after Maurice was far away. At that time, without means of my own, I was powerless to resist; but I took a vow in my own heart—a wicked vow—that I would live for Maurice Atherstone, and him alone, and that I would break all other ties, and fling all duties to the winds; if ever the time should come when I could go to him to be his wife. For some years I never even knew where he was, and the letters he wrote to me were destroyed before they reached my hands, as I was warned they would be. At last I heard that he was at the Mauritius, and that his father had caused a false statement to be made to him that I had married very soon after he went there, which had plunged him into a state of despondency and ill-health that had almost cost him his life; and when he partially recovered, he had gone up the country to some lonely place where he had lived ever since in perfect isolation, holding no communication with any of his countrymen, and surrounded only by the native islanders. At the time when I heard this account of him who had been my one thought day and night since our parting, my mother was dead, my father was growing old and feeble, requiring all my care, and my only brother was a helpless cripple, whose whole comfort and pleasure in life depended on myself. To abandon my home under such circumstances was as cruel as it was wrong, but I did not hesitate an hour. I had inherited money of my own, derived from my mother's family, which made me independent. I asked no permission, I made no farewells, but I left my home early one morning when all were sleeping, having told my father and brother that I should do so; and as I closed the door behind me, I said to myself that my motto henceforth should be, "All for love, and the world well lost!" Alas! alas! now at this hour, with the grave opening at my feet, what terrible reason have I to fear that it may not be only this world which is lost, when human love is set up as an idol in the heart to be worshipped with all the powers of life that are due to the service of our God alone! I reached the Mauritius, and through Maurice's banker there, I got a letter conveyed to him, telling him that the report of my marriage was false; that I was true to him, as I had ever been, and that I would be his wife, or that of none on earth. I told him of the vow I had taken on the day of his departure, and said that I had lived for him alone through the long years of our separation, though I knew not even

in what part of the world he was, and that so soon as I had learnt how he had been driven by that cruel falsehood to a wretched solitary home, I had come to share it with him if he would, and for his sake had abandoned all who had a right to claim my love and care in England. I sent this letter, and counted the days which I was told must intervene before my messenger could bring me back an answer from the solitary region where Maurice lived. On the very first morning when it was possible a reply could reach me, the door of my sitting-room at the hotel was opened, and Maurice Atherstone himself stood before me. Even now, in this awful hour, when the chill of death is curdling round my heart, I can recall the rapture of delight that thrilled my whole being when I looked upon his face again, for it was the last moment of happiness my life has ever known. I flew towards him, and for one instant—only one—he clasped my hands in his as if he could never let me go, and then almost flung himself away from me, while he exclaimed in a tone that pierces me with its remembered anguish even now, "Too late, Catherine! too late! Why was I ever born to be your misery and my own?" This was his history, when he gathered courage to tell it me.

He had believed the report of my marriage, and it had maddened him. He rushed away from the presence of men, wandering among the hills, getting what rest he could under the trees by night. Fever ensued, and a Malay family of the wealthier class took him into their dwelling, and nursed him through a long illness, till he was quite recovered. During the whole period the leading idea of his mind was the desire of revenge on his father, who had wrecked his happiness. He believed me lost to him, and when he saw that the beautiful daughter of his Malay host had learned to love him, he recklessly resolved to marry her, and let the proud old Atherstone discover, too late, that there could be something in the shape of a daughter-in-law worse for him than an Amherst. He accomplished his purpose, taking care that all formalities which could make the union valid should be rigidly performed. But the fact of the marriage was not made known in the town, for it was performed by a passing clergyman, a college friend of Maurice's who almost immediately after left the Mauritius for Ceylon, where he died; and Maurice himself continued to live in the Malay home of his wife among the hills. Partly from the wayward inconsistency of passion, and partly because as he came to know more of the Malay girl he had married, he saw the miserable folly of the step, he never after all announced the fact to his father. One year after his marriage a son was born to him, and then he would have openly avowed the birth of an heir to Atherstone Abbey and all its faires-tates had it not been that the child was weakly, and little likely to live, while a terrible calamity supervened in an attack of brain-fever which seized his wife, and left her hopelessly and violently insane. He had never loved her, but her father had died shortly after their marriage, and he could not abandon either her or her child to the mercy of strangers. He had remained up to the hour when I met him once more, in an existence by the side of the madwoman which was nothing less than a living death, and without a gleam of consolation save in the love he bore his child. It still lived, but was so delicate and sickly that he had not the slightest expectation of seeing it survive many months, and although he had it duly registered and baptized by the name of *Edward* (that of his brother, Humphrey's father), he did not think it worth while to take any other step, such as he might have done had he expected it to live long enough to inherit the lands of his ancestors.

Una, I must not linger over the hopeless desolation into which I was plunged by this revelation; but, bitter as was my suffering, I can truly say that my worst anguish was in the thought of the miserable ruin which had fallen on Maurice Atherstone. To rescue him from his terrible position became the one only hope I had in life, for I well knew that I myself must see his face no more, as the husband of another woman. Yet still I would live for his happiness, if I had power to compass it and strangely enough the way to do so was open to me then and there. The very next mail brought him the news of his father's death, and the urgent summons of his agents in England to return and

take his place as possessor of Atherstone Abbey, where the widow of his brother and her young son Humphrey alone remained. His heart was yearning for his home. The idea of announcing his marriage had become perfectly hateful to him, and it seemed quite unnecessary as far as his child was concerned, for it was apparently dying of the malaria of the country. Yet he was too good and noble to abandon the poor insane woman, who was lawfully his wife, and had I not been there I know not to what desperate deed he might have been driven. But now was my time to give him my life as I had vowed, though to my own utter misery. I went to him, and asked him to entrust his wife to me. I would remain with her in Mauritius, and tend her carefully as though she had been my sister, while he might return to Atherstone to take his rightful place, and enjoy a civilized life once more in his own old home. He could not resist the temptation of so great a release, and he accepted—letting me see plainly enough that if his poor wife's miserable life should come to the speedy close he anticipated, he would then return to claim me as his own. This is more than twenty years ago, and now—such is the irony of life—his Malay wife yet lives, a helpless idiot, while he has long been dead and I am dying. Maurice went, and he took his sinking child with him, because he could not bear that it should die in any other arms but his. He did not expect it to live many hours after he left the shore. One only condition I made, in a sort of vengeance on my weak heart, which I felt still clung to him too fondly, married though he was: I stipulated that there should be no sort of correspondence between us; he was never to write to me, nor would I write to him, unless it were to announce to him the death of his wife. I compelled him to accept this condition—and he did. We parted then for ever. I never heard from him; I never knew how he fared in this sad world till the day came, long years after when I saw the announcement of his death in the papers.

Una, now comes the revelation which I fear will be so terrible to Humphrey Atherstone, and, for his sake, to you. When I heard that he had succeeded to his uncle as sole and rightful heir, I concluded, of course, that Maurice's own son had died, as he had been expected, on the voyage home. Indeed, it never occurred to me that he could survive, judging from the suffering state in which he was when he embarked from the Mauritius with his father. But, as soon as I read your letter with the account which it contained of him whom you call "Edwards, the Malay" the whole truth flashed upon me only too clearly, and I saw unmistakably that he is in truth none other than Edward Atherstone, the legitimate inheritor of the Abbey and all the estates of his ancestors. The chain of events is perfectly plain to me. You saw that "Edwards" was brought as a child from the Mauritius by Maurice Atherstone. He took no child with him but his own son. I saw the vessel weigh anchor, while he stood on the deck with the boy in his arms, and the ship was to touch no shore till it reached England. Doubtless the sea breezes revived the child, so that he still lived when they reached home; but Maurice probably expected that he would not live to grow up, and therefore said nothing of his parentage, for I knew it was his purpose never, if his child died, to reveal the marriage, which he felt to be a disgrace to his family. Having once concealed the boy's relationship to him, it would become daily more difficult for him to own to it, and as months and years rolled on, and the child's strangely evil propensities revealed themselves in painful contrast with the noble qualities of his reputed heir and nephew Humphrey, to own him would become a task almost beyond the power of a man so proud as Maurice. The marriage of his son to a gipsy girl must have greatly increased his unwillingness to let the children of such a union represent in future years the noble race of Atherstone. Yet I believe he must have intended to do justice at the last, and that the suddenness of his death alone frustrated his purpose. Probably some half intimation of the truth, made in his last moments to his nephew Humphrey, rendered him to a certain extent doubtful of the estates, without his having sufficient knowledge of the rightful possessor to restore them, and this will account for all that has been mysterious in his conduct; while on the other hand it is

probable that Edward had gained from his father some idea of his claim, without any certainty, and and the effort to find documents explaining it was the cause of his continual lurking round the Abbey, of which you tell me, and which must have been done with the view of stealing into the house unseen. This, however, is certain—Edward Atherstone is the legitimate possessor of his father's house and lands, and I have been allowed to live long enough to do a last service to him who was the one love of my life, by restoring his son to his rightful home. I leave it to you, Una, to reveal the truth to Humphrey Atherstone. Your tenderness will soften the pain of the disclosure, for I can see but too clearly how deeply you love him. It will be bitter to him, no doubt, and to you, for his sake. Yet to me, in this awful hour, it seems worse than folly to give a thought to the perishable possessions of the mortal world, while still it is possible to gain an entrance to that abiding city whose Builder and Maker is God—Shall not I, who squandered all my life on an earthly love, knock at its doors in vain?

And now, Una, farewell, till we meet before the great white throne.

CATHERINE AMHERST.

To the very last word of this long letter Una Dysart read on, and when she came to the close where the signature had been traced, scarce legibly, by the stiffening fingers of the dying woman, she let it fall from her relaxed grasp, while her head sank upon her hands, and Humphrey's name passed from her lips in a low wailing cry.

(To be continued.)

Children's Department.

THOU AND I.

Strange, strange for thee and me

Sadly afar;

Thou safe, beyond, above,

I 'neath the star;

Thou where flowers deathless spring

I where they fade;

Thou in God's paradise,

I 'mid the shade.

Thou where each gale breathes balm,

I tempest-tossed;

Thou where true joy is found,

I where 'tis lost.

Thou counting ages thine,

I not the morrow;

Thou learning more of bliss,

I more of sorrow.

Thou in eternal peace,

I 'mid earth's strife;

Thou where care hath no name,

I where 'tis life.

Thou without need of hope,

I where 'tis vain;

Thou with wings drooping light,

I with time's chain.

Strange, strange for thee and me,

Loved, loving ever;

Thou by life's deathless fount,

I near death's river;

Thou winning wisdom's lore,

I strength to trust;

Thou 'mid the seraphim,

I in the dust.

"A THORN AT THE RIGHT MOMENT."

"Carlo! Carlo! where are you?" "Here, mother, in the shed. Do you want me?"

"Yes, my boy. I have no more firewood, so you must go into the woods and get me some."

"All right, mother; but I say, mayn't Nellie and Susie go too?"

"Yes, certainly. I'm sure Nellie deserves a holiday, good girl that she is; and as for dear Susie, bless her, she is sunshine itself, and ought to be always out in it."

Carlo and his sisters were soon off.

Nellie carried a basket with some bread and cheese in it, lest they should be hungry before

they got home again. She walked along, singing cheerily and swinging her basket to and fro, whilst Carlo and little Susie ran races up the hillside, Carlo's bare feet twinkling amongst the long grasses.

At last they reached the beautiful green forest, so cool and shady, and they all sat down upon a bank of moss, glad of the rest and their long walk.

"Oh, Nellie, give me some bread and cheese."

"What Carlo, hungry already? You have done no work yet. Hadn't you better wait? You will be more ready for it by and by."

"No, give it me now, there's a dear."

What sister can you refuse a brother anything reasonable when he asks in such a nice way as that? Nellie began at once unpacking her basket. Susie patted Carlo's curly head with her little fat hand, said, "Greedy boy!" then darted away laughing, for she expected a tickling in return; but Carlo only pretended to jump up, he was so comfortable, and Susie came dancing back, and seating herself by Nellie claimed her share of the bread and cheese. For some time the children were silent—so quiet, in fact, that two little brown sparrows flew down on to the ground close by their feet, and began picking at the crumbs they had let fall. Susie was so delighted, she clasped her little hands together, and immediately off went the birdies, for they were timid, and did not know what a dear little girl she was.

Now Carlo, when he had finished his bread and cheese, lay stretched at full length, with both hands clasped beneath his curly head, lazily thinking; and, alas! Satan, who is always on the watch to spoil happiness and make us naughty, began whispering in his ear, and instead of allowing him to consider himself the happy, contented boy he really was, tried to make him discontented and ungrateful; and Carlo, instead of jumping up and shaking him off, listened, till his good angel sorrowfully spread its wings and flew away; and when Nellie said, "Now, Carlo dear, it is time you began to look for the wood," he said,—

"Oh, bother! I'm not going to move yet."

"Carlo dear!" "You need not 'Carlo' me. Why don't you get up and look for the sticks yourself? you never do anything but sew. I have all the hard work."

Poor Nellie! The tears came into her eyes at this unkind speech, but without a word she got up and began searching for firewood, hoping thereby to shame her brother and make him jump up to help. But no, he only began to whistle and kick his legs.

The two little sparrows were disgusted with him, and made such an angry chirping that Carlo first put his fingers in his ears, and then took up a stone to fling at the poor little brown birdies. Fortunately he could not throw very well lying on his back, so he did not hit them.

Susie had gone, after one sorrowful look at her naughty brother, to help Nellie, and before very long they had a nice large bundle, which Nellie bound together with some green twigs she took from a hedge.

"Now, Carlo dear, will you carry this for me?" she asked in a cheerful voice, coming back to the place where Carlo was still lying on the moss.

"Carry it yourself," was the rude answer.

Satan needs very little encouragement. Carlo had listened to him first of all, so he had no difficulty in making him listen still, and poor Nellie found her brother in a worse temper than when she left him.

Sadly she took up the heavy bundle and set off home with it, Susie by her side carrying the basket which had held the bread and cheese.

They looked back when they had gone about a hundred yards, and saw that Carlo was slowly following, his hands in his pockets, and his grey felt hat stuck jauntily on the top of his curly locks.

"I wish he would speak to us," said little Susie, with a quiver in her voice; "he is generally so kind, and does such funny things to make me laugh."

"Never mind, dear, he will be himself again soon, we won't provoke him by saying anything. I dare say he will soon catch us up and take the bundle out of my arms."

But Carlo did not "come round," and the two little girls walked sadly along till they came with-

in sight of the river, the church spire, and the roof of their own home.

Susie was just saying, "Look, Nellie, what a lot of smoke is coming out of our chimney! Mother must be cooking something," when they heard a cry of pain, and looking round, saw Carlo seated on the stump of an old tree nursing one of his feet, and rocking himself backwards and forwards.

Back ran the sisters, down on the ground went both bundle and basket.

"What is the matter? Oh, what is it, Carlo dear?"

"A thorn! a thorn! oh, what a miserable boy I am!"

"Keep still," said Nellie, going down on one knee, "and I will soon get it out. Oh, Carlo, I can't, if you draw your foot away like that."

"It's all very well, but so would you draw it away if it hurt you as it does me. Oh! oh!! oh!!!"

"There, there," said little Susie quietly, as she wiped a large tear off Carlo's face with the corner of her apron.

He thought himself the most wretched of boys, drew down the corners of his mouth, cast up his eyes, and clenched his fingers as Nellie skilfully and gently searched for the thorn. "Ah! ah, Nellie!"

"It's out! Here, look Carlo! Susie! what a big one!"

Susie took it gingerly between her fingers and threw it as far away as she could.

"How am I to get home? it still hurts," whimpered Carlo.

"Wait here till I have run down the hill with the firewood, and then I will come back and help you down, dear;" said Nellie, and with a kiss the kind sister was off, leaving Susie standing by her brother.

The little girl crept closer to him, and putting her arm round his neck whispered,—

"Poor Carlo, poor boy! Susie so sorry."

The kind words and actions of the two girls melted Carlo's heart; he shook himself free of Satan, and his good angel once more spread its beautiful white wings above him.

He kissed Susie and said she was a "dear little thing," and when Nellie came back he welcomed her with such a smile that she felt fully repaid for all the troubles she had taken. Carlo still suffered from the prick, and limped down the hill holding tightly on to Nellie.

Their mother was standing at the cottage door waiting for them. She bound a wet rag round his foot, and told him he had better lie down, and she would make him some tea.

How pleasant it was lying there and watching through the open door his mother and sisters bustling about! yes, and Susie was toasting buns all for him. Oh it was nice.

"Mother," he whispered, when she came in to see how he was—"mother, I'm quite glad that thorn got into my foot, though it hurt; for I was grumbling, so cross, thinking myself very badly off, and since I hurt myself I've done nothing but think how happy I am with such dear sisters, and you, mother, and being quite strong and well, instead of always sick and in pain, as I've heard some people are."

His mother kissed him and said—
"I am very glad to hear you speak so, my boy. God sent that thorn to prick you back into the right path, and prevent you from sinning longer, and you will find out as you grow older that He often works in this manner, sending us big thorns—that is, grief, trouble, and care—to prevent us from being too worldly or neglectful of Him; such is His love for us."
E. F. F.

"OH, MOTHER!"

"Oh mother!" shouted
Mary Cope,
As rushing in she came,
"There's Bessie broke my skipping rope:
I think it is a shame.

"I'll never play with her again,
A nasty, hateful thing;
We both were playing in the lane,
And Bessie wished to swing.

"I laid my rope down by my side,
That I might tie my shoe,
And Bessie picked it up, and tried
To keep possession too.

"She dragged me by it to a tree,
Where she her own had hung,
And would have made a swing for me,
But to the rope I clung.

"I pulled and pulled with all might,
Till at last it broke in two:
And 'twould serve Miss Bessie only right
If hers were broken too.

"I'll tell the teacher—that I know—
When I go back to school,
And then she'll be kept in to sew,
Or learn a horrid rule."

"But, Mary dear, just answer me,
Her mother softly spoke,
"If both were pulling, could it be
One only broke the rope?"

"Remember, love, it two must take
A quarrel to maintain,
And angry feelings sooner wake
Than sink to rest again.

"Christ bids his little ones to love,
And gentle be and mild,
And from His throne in heaven above
He sees each little child.

"I hope dear Mary will not fail,
When unkind feelings rise,
To strive till better thoughts prevail,
And then she will be wise."

SARAH LOUISA MOORE.

ONLY ONE CHILD.

One time, when the army of Italy was crossing the Alps, threescore and more years ago, on that famous expedition with which all adventurous history rings, a nameless drummer boy was swept from the ranks by the sudden dash of an avalanche, hurrying him down into a deep hollow, lined with never-dissolving snow, such as frequently lies along among these desolate mountains. Singularly enough, he was not seriously injured by the plunge; he had slipped and slid over the crust of ice, and his light body had met with very few bruises and no blows that were fatal.

He clambered up to the top of the mass, and waved his hands aloft to show that he was alive. Along the giddy brink, two hundred feet above, the advancing train slowly and wearily filed on. His drum still hung suspended from his neck. It could not be said just what he intended—to keep his blood warm, or to attract the notice of the men—but he began to beat the military calls and changes to which he had been trained. In that clear, frosty air, sound goes to an almost incredible distance. Every stroke of the tattoo, the reveille, the advance, the charge, was heard by every soldier that marched on; they commented admiringly upon the pluck of the brave little musician, who patiently kept his sticks flying.

Of course the path up the mountain side zig-zags, in order to rise over the immense acclivity. Thus it came to pass that for awhile the whole army would be out of sight, and then return again, near in line, but further up the steep. Clear and echoing floated up that rattling drum-beat on their ears. Hardy veterans were there, who wept as the hours passed, and they perceived they were leaving the poor boy behind. No command seemed likely to come now for any effort to save his life. Word had already been sent to the Emperor, but he decided to leave the lad where he was. What was a single drummer-boy to the army of Napoleon Bonaparte! And before long it became evident that so the lad understood it likewise.

He redoubled his activity. Natural fear of freezing stimulated him for a short time to renewed exertion, and he vigorously plied his arms to keep his life-pulses warm. Far along the thin bright ridge above him, he saw the vanishing columns growing fainter. At last he knew that they did not intend to give him rescue. Then

brave in the midst of absolute despair, he suddenly changed the brisk relief-call he had been beating, to a sadder strain, and a deeper meaning. He paused a few moments, then began a funeral march. They all heard those sober strokes of death in the cold air, but could give no heed.

It can well be understood that every father of a son at home, among that vast host, yearned over the lad with suffering of agony that was almost stifling. For as he saw the courageous endurance, and finally, the heroic surrender, when the tired boy at last decently composed his limbs on the snowy banks to die, with the frost for his shroud, and the falling night for his pall, he shuddered to think this lost lad might have been his own.

Since that, for many a year—so the romances of those days tell us—the veterans of the Italian campaign have hushed their voices at the camp-fires as they told the tale of the drummer-boy of the Alps, and thought of the silent solitudes where now his slender body lay frozen beside his drum.

Only a child! Yet children have souls. Souls are more than bodies. Immortal life is more than temporal. Yet the calm world marches on as if empires hung on the balance of the moment, and even the drum-beat of a soul calling for help need not be heeded or heard.

ONLY A PIN.

I would like to tell the boys the story of a Frenchman who made his fortune by a pin.

He was born in a country home, and his parents were poor. There were many children, and being the oldest of them, he resolved as soon as he was old enough to leave home, go to Paris and get work there. So with the blessing of his father and mother he departed.

His first application in the city was made to a very rich merchant of whom he had heard.

"Will you give me a place in your business house?" he asked. "I am poor, but strong, and willing to work."

"I have no place for you now," said the merchant. "Perhaps by-and-by I shall be able to receive you," he added kindly, for he saw the lad was disappointed.

Fairly trembling, and almost ready to weep, the poor boy walked out of the office. As he went down the stone steps he saw a pin shining in a dusty corner. He stooped and picked it up and stuck it in his coat. The merchant was looking out of the window, and saw what he did. He opened the window and called the boy in.

"Quick powers of observation, love of order and economy, will make a good business man," said the merchant to himself.

To the boy he said, "You may go into my counting-house; I will give you some business to attend to."

From that hour he never left the merchant. His industry, honesty, punctuality, and good nature won him the confidence of his employer, the love and respect of all in the house. In a few years he became book-keeper, and afterwards cashier; by-and-by partner, and one of the most honoured and useful men in France.

"There's a pin, pick it up," I once heard a mother say to her little boy.

"Oh, it's nothing but a pin; what's the use?" was his answer.

—Of all mistakes, the greatest is to live and think life of no consequence.

—The two most engaging powers of an author are to make new things familiar and familiar things new.—*Thackeray.*

DEATHS.

DUNCAN-CLARK.—In Toronto on the 4th May, Isabelle Bruce, aged 6 years; and on the 6th May, Davidson Murray, aged 10 years; and Mary Elizabeth, aged 12 years, children of S. C. Duncan-Clark, Esq.

MURRAY.—In Toronto on the 7th May, Gertrude Louisa Annie; and on the 9th, Hannah Jane Emily Maud, the third and fourth daughters of the late Davidson Monro Murray, Esq., of Toronto, and formerly of the Island of Barbados, West Indies.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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.

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I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

Hamilton, April 27th, 1876.

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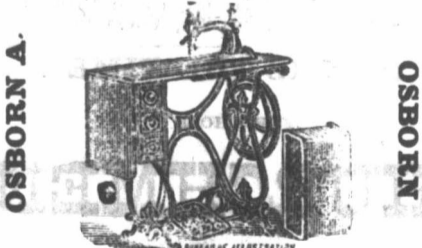
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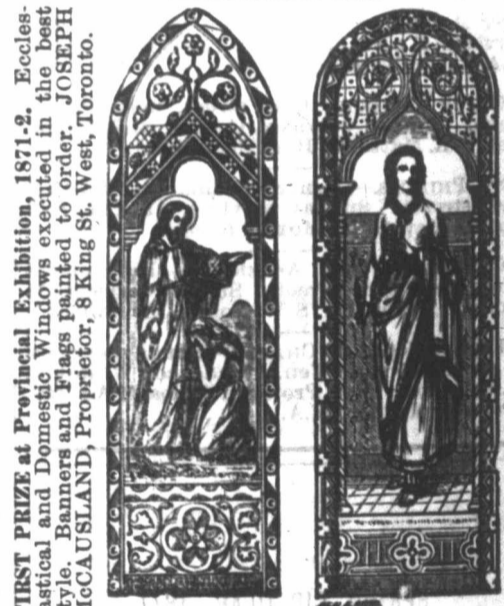
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