

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JULY 4, 1878.

[No. 27.]

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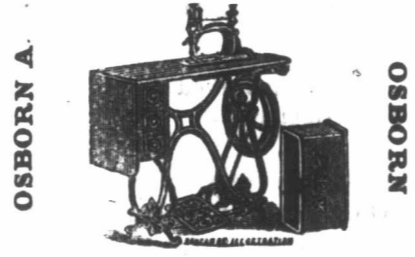
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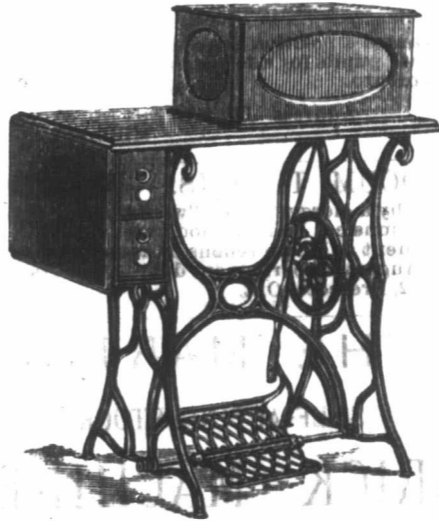
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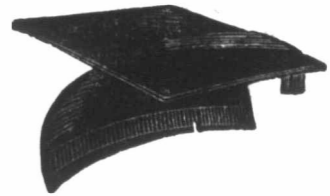
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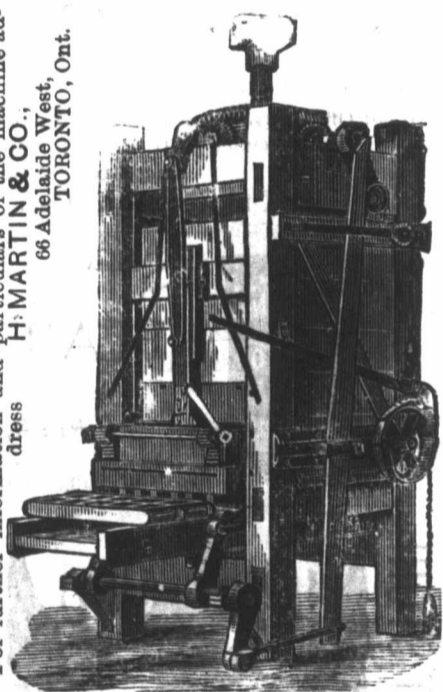
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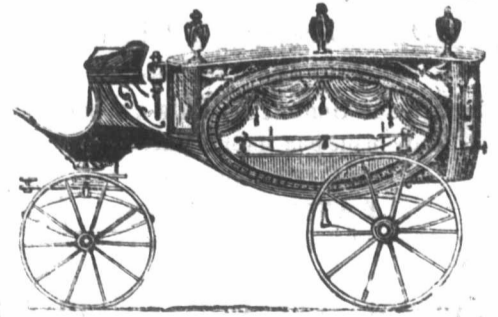
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THURSDAY, JULY 4, 1878.

## THE WEEK.

DR. COLENZO is charged with being, in some respects at least, the occasion of much of the trouble in South Africa. He appears to have been able to mislead the Government on what is called the Langalibalele question, which circumstance has led the natives to play him off against the local governments of the colony. The rebel chiefs are tools in the hands of the King of Zululand. And with this monarch Dr. Colenso has established diplomatic relations on his own account, of a purely secular character. Ambassadors are sent to him and from him. The King of the Zulu territory publicly avouches that he cares nothing for Shepstone; he has one who will speak to "Victoria" direct, and that is Colenso. And further than this, it is confidently stated, by those who claim to know all about it, that he stirs up the chiefs, north and south, to war. By this means, the work of Christian Missions to the South African heathen is paralysed, a ruinous burden is laid on the colony, and a fearful anxiety is kept alive there, which may ultimately occasion a great amount of injury.

It is said that the Zulu catechist who converted Dr. Colenso to disbelief in the Bible, has now become once more a naked and painted savage. He is stated to expect the Dr. to follow out his convictions.

The famine in China still continues, and in fact is likely rather to increase than otherwise. The Rev. C. H. Butcher, writing from Shanghai, says, up to April 15th, there was no rainfall sufficient to give hope of adequate crops to supply the people. A picture book has been circulated among the natives giving a series of harrowing scenes in order to show the nature and extent of the calamity. One picture represents the people tearing down their houses and selling the timber, straw roofs, and wretched furniture, for something to eat. A second shows men and women paring the bark of trees and tearing up roots for food. A third gives groups of wanderers searching the country around; the search is vain, and they lie down to die. A fourth shows mothers selling their children; if no one will buy them, the mothers exchange their little ones with each other, and eat them. A fifth shows a number committing suicide. A sixth has men and women feeding on those who have died before them. A seventh has a mother who died of cold and hunger after giving birth to a child. The father holds the child in his arms, and says, "Oh, my child, your mother is dead. I can do nothing but weep for you who are born to us at this troublesome time into a troublesome world." The child died in a few hours. The eighth contains a similar incident. The ninth represents a Mandarin, in his official robes, sitting in his chair of state. People, haggard and thin as skeletons, apply for

relief. He gives a little rice to a few; and when his slender stock is exhausted, he bursts into tears.

These pictures are believed to represent the true state of affairs now existing in the four great northern provinces of China—Shensi, Shansi, Honan, and Shantung. Mr. Butcher states that Mgr. Louis Monagatta, Roman Catholic Archbishop of Shansi, writing from Tai-Yuen-Fow, says: "The husband eats the wife, parents eat their sons and daughters, and in their turn children eat their parents, it is said, almost every day."

The contemplated resignation of the Bishop of Montreal has drawn attention in England to the number of Colonial Bishops who have resigned their Sees and settled down quietly at home. The *Guardian* expresses a wish that more Bishops could be found who would die at their post rather than abandon it; and thinks the Church in the Colonies will not be very anxious in future to send to England for Bishops. Some remarks made by a correspondent in that paper, in reference to Bishop Kelly, elicited a reply from a friend of his, who states (quoting from "*The Life and Episcopate of Edward Feild*," which he says every lover of Missionary work ought to read) that Archdeacon Kelly arrived in England in the summer, and was consecrated on August 25th, in 1867. He adds that "Bishop Kelly was co-adjutor Bishop from that time till the death of Bishop Feild, which took place June 8th, 1876. From that day until the Synod in the month of June in the next year Bishop Kelly was the Bishop of Newfoundland, having for nearly nine years previously shared the arduous work with the venerated Bishop Feild. It is but bare justice to Bishop Kelly to add that he resigned the See with *great reluctance*, on account of his health having given way during sea voyages, and because he failed in his strenuous efforts to obtain a coadjutor. \* \* \* \* He even "suffered shipwreck," and has spent the best days of his life in the work of a Colonial Bishop, amidst the rocks and icebergs of Newfoundland. Regardless of danger and hardship, Bishop Kelly stuck to his work without flinching until he felt it to be his duty to resign, because it had pleased God to render him physically unfit for those "perils in the sea" which he had to endure."

The "strike" in the cotton districts of Lancashire gives no indication of drawing to a close. The employees have come to the conclusion that the mills cannot be opened except at a reduction of ten per cent. in the wages, and this the men refuse to work for. The consequence is that at Preston 38,970 persons are relieved daily from the Trades' Unions. The amount they receive is pitifully small. One family of eleven persons received in money in one week the sum of 4½d. sterling, or nine cents. It is no uncommon thing for a large family to receive twenty cents, and many receive as little as ten cents

as their weekly share. The Masters' Association are said to have an agent in Liverpool making arrangements with the large steamship companies to take cotton operatives home from America, to supply the place of those on strike. A reduction in the wages of cotton operatives of from thirty to forty per cent. has been made in the United States, and large numbers of Lancashire people there are out of employment, who it is said would be glad to return to England. The Bishop of Manchester has published a letter urging the operatives to consider the very serious extent to which they were imperilling the very existence of English manufactures by insisting on wages which in the face of foreign competition their employers could not possibly pay. The iron trade of Wales has disappeared in consequence of these insane strikes, and it is not likely to revive. The people are emigrating in all directions, many of whom were actually earning *fifty shillings* sterling per week. The Bishop states that the Managing Director of one of the largest engineering establishments in Manchester told him that his firm has just been obliged to refuse a foreign order for locomotives to the extent of £45,000 stg., merely because the workmen refused to allow a small reduction of wages so as to make it at all worth while for the firm to take the order.

The death of the youthful and accomplished Queen of Spain, after a married life of only five months, is a melancholy termination to that which began so promisingly and well. Before her marriage she was spoken of as likely to become the most beautiful sovereign of Europe, of the pure Spanish type. She was the daughter of the Duke of Montpensier, and received as her marriage dowry five million dollars, besides many diamonds and a magnificent trousseau. Her marriage took place in the Atocha Church, Madrid, with great splendor, January 23. On the occasion Queen Victoria sent her a bracelet, with an autograph letter. The Prince of Wales gave the King an Oriental scimitar, brought by him from India, inlaid, scabbard and hilt, with gold and jewels. But alas! Queen Mercedes was seized about two weeks ago with gastric fever, which threatened typhoid, and she died on the 26th ult., having passed several hours in a state of unconsciousness. The news of her death caused the deepest sorrow throughout Europe, and in Spain itself, the feeling is said to amount almost to "consternation."

The death of Mr. MacGahan recently at Constantinople, has again called attention to the accuracy of the statements made in 1876 respecting Turkish misdeeds in Bulgaria. It will be remembered that in the spring of that year the *Daily News* published the harrowing accounts sent by its resident correspondent at Constantinople, the truth of which was flatly denied by the British Premier, so that it became necessary to ascertain the real



truth of the case. Mr. MacGahan, then in the East as special correspondent of the same journal, was asked to prosecute the investigation. The United States Government not having quite lost all trace of humanity, and perhaps not having invested much in that financial quagmire, Turkish bonds, had also commissioned Mr. Schuyler to undertake a similar inquiry, and the two went together. Carefully, step by step, they went over the districts from which the tale of horror had come. It was found that abundant confirmation of the story could be seen in the ruined villages and the burnt harvest fields, while the people themselves gave their testimony to the same effect. The two commissioners were able to test the accuracy of the statements made, and the result was given to the English public in a series of letters such as had never been published before in our language. They also got at the whole story of the pretended revolt of the Bulgarians, and of the excuse thus fabricated for unheard of brutalities. For although this treatment of Christians by the Turks was nothing new, and had indeed been conducted on a larger scale even, in the neighborhood of the Lebanon range, and that, as the Earl of Dufferin has certified, by special direction of the Turkish Government itself, yet no correspondent of an English or American paper was at hand to acquaint the world with the savagery then and there exhibited. Mr. McGahan manifested a combination of physical energy and intellectual power; of great capacity for observation with wonderful force of expression; and of a promptitude in literary composition which was only equalled by quickness and decisiveness of action, singularly fitting him for the task. Mr. Schuyler's report, published some time afterwards, confirmed the statements of Mr. MacGahan in almost every particular; and even the account of Mr. Baring subsequently bore reluctant official testimony to the general accuracy of the terrible details already made known. Even the formal and colder language of official reports showed that nothing had been exaggerated by the correspondent who had seen the unfortunate people, had witnessed their fearful sufferings, and had described them as the impression was fresh on his mind; while British politicians and statesmen, Baroness Countess and others who had invested largely in Turkish bonds, coolly and complacently denied the whole thing.

Mr. MacGahan died of typhus fever. He was born in 1845, in Ohio, U.S. At the time of the Franco-German war he was correspondent in France; afterwards he went on an adventurous expedition to Khiva, travelling alone, and the result of his journey was his book entitled "Campaigning on the Oxus." He was with the staff of Don Carlos through the greater part of the Carlist war. Subsequently he accompanied Captain Allen Young in the *Pandora* to the North Polar Sea; and his work, "Under the Northern Lights" contains an interesting account of the voyage.

The Ex-Judge of the Divorce Court has pronounced a sentence of suspension for three years upon the incumbent of St. Alban's,

Holborn. The judge appears to be astonished at the obstinacy of the Holborn priest, and seems to think that leniency is lost upon him and that nothing but severe measures will ever do him any good. It is hinted by the *Church Review* that Mr. Mackonachie is worse than even Lord Penzance supposes, and it appears from his speech, at a meeting in the city subsequently, that he still means resistance to what he considers is not the law of the Church. Application has been made and granted at the Court of Queen's Bench for a writ of prohibition against his Lordship "from publishing, proceeding with, or enforcing a decree of suspension *ab officio et beneficio* made against the same Rev. A. A. Mackonachie, such decree being one which was made without jurisdiction." The rule *nisi* is made returnable on the 18th inst., on the court resuming its sittings or "so soon after as counsel can be heard." Had it not been for the rule, Mr. Mackonachie would have been served with the notice of suspension, which would have been published on the doors of St. Alban's Church. The monition he is charged with disregarding, bade him desist from the wearing of Eucharist vestments, the singing of the *Agnus Dei*, the making of the sign of the cross towards the congregation, and the ceremonial of kissing the service book.

The Congress at Berlin is proceeding as satisfactorily as could be expected, considering the conflicting nature of the interests involved. The result is pretty certain to be peace for a time; even those who were some time ago most anxious to make it appear that war was inevitable, appear to have no doubt of that; and, indeed, it is announced that the arrangements are so far advanced that the Treaty will be signed on the 10th instant. The claims of Greece have been advanced and apparently decided on. It is said that when the Marquis of Salisbury urged the admission of Greece to the Congress to advocate her own interests, on the ground that the Slav element had an advocate in Russia, the Turkish plenipotentiaries declared that the Porte was the sole representative of the Slav, Bulgarian and Greek population of the Ottoman Empire. Although the day does not appear as yet to have come to recognize it, yet Greece has a good claim on Thessaly, Epirus, and a part of Macedonia, upon Crete, and upon the Greek islands; and there is no doubt that the Eastern question will not be finally settled until this comes to pass. But the Congress now sitting is not disposed to effect it, and even England seems unwilling to acknowledge it.

The Bulgarians appear to have progressed of late years more rapidly than any other race in European Turkey. The long conflict with the Patriarch of Constantinople after the Crimean war roused the people to incredible efforts to educate the nation. This movement has not reached the peasantry in many parts of the country, it is true; but the Bulgarians of the towns have made wonderful progress, in spite of all the Turkish savagery and the oppression of the Turkish Government; and when the war broke out, they were

just undertaking the establishment of schools among the peasants. So that it might probably have been better if the crisis could have been postponed for ten years or more; but its coming now was not the fault of the Bulgarians. The great problem for the Congress to settle is doubtless to establish a Bulgarian state which shall not be under the influence of Russia. This cannot be done by making two states of that province. A single Bulgarian state, under the protection of Europe, would be the best security against Russian encroachments.

It is said that one of the Turkish plenipotentiaries has asked to be recalled, having utterly despaired of obtaining what a Turk would consider justice at the Congress. The Turkish plenipotentiaries are also said to be in not very good odour with the Porte, from an idea that they might have secured more favourable terms for their Master. They evidently need not expect to have everything their own way. During the discussion in the Congress, respecting the occupation of Bosnia by Austria, Bismarck is reported to have advocated the project, and to have sharply rebuked the Turkish plenipotentiaries for opposing such occupation. The Congress appears to have admitted the principle that every portion of the territory detached from Turkey shall bear a proportionate part in the financial charges on the Porte. It is stated also that Russia is to have that part of Bessarabia which she lost in 1856, extending from the Pruth to the Kilia valley. It is also believed to be decided to transfer the Dobrudseha to Roumania, which will thus acquire a fertile tract, and be established on both banks of the Danube. The independence of Roumania and Montenegro are to be recognized, on condition of freedom of worship for all religions. Montenegro is to acquire a considerable increase of territory on the north and north-east, and acquires, subject to certain restrictions, Antivari with its harbor. She does not obtain the shore on the south of Antivari, and care is taken to leave about twenty miles between Montenegro and Servia for the contemplated Austrian railway to Salonica. The territory ceded to Montenegro is about half what was allotted her in the San Stefano Treaty. It is feared that not a single Power will defend the cession of Crete to Greece.

The French fleet is expected in the Sea of Marmora, and fifteen thousand armed Albanians have resolved to defy their annexation to Servia. The Austrian troops are expected to enter Bosnia during the present week.

#### THE THIRD SUNDAY AFTER TRINITY.

THE due exercise of charity depends in no small degree upon the humbleness of mind which is as important as any Christian grace. The dangers and adversities which the Christian is called to endure are intended to cause him to humble himself under the mighty hand of God in order to attain to future exaltation. The two parables in the Gospel are given in this arrangement to show



that the Church, and the Lord, the Head of the Church, stoop to the minutest and apparently the most inconsiderable things which can be the objects of their concern. The prevailing feature of Christ's ministry was that it sought the outcasts of the nation, the rejected of the Scribes and Pharisees; and accordingly we find that He drew them habitually to Him "for to hear Him." Of the "publicans and sinners," who thus came, the first, the publicans were infamous and degraded from their very occupation; and the second, such as till awakened by Him to repentance and a sense of their past sins, had been notorious transgressors of God's holy laws. It therefore required such a stretch of humility as no Scribe or Pharisee ever experienced to endeavor to obtain their restoration to holiness and piety. Christ, however, did not fear pollution from their touch, as the Pharisees appeared to do, but received them graciously, instructed them further in his doctrine, and lived in familiar intercourse with them. The Scribes and Pharisees thought this conduct unbecoming a teacher of righteousness. Humility was a virtue they had not only never learned, but had never recognized in their system. They rather appreciated an entire separation from all profane persons; and this has been called "the Old Testament form of righteousness," which might indeed have been needful for the preservation of purity before the Lord came—till He, first in His own Person, and then in His Church, taught men to live in the world, and not to be of the world, and brought a far mightier power of good to bear upon the evil existing among men than had ever been exercised before. In the Gospel before us the Lord warns the Pharisees and Scribes that if they indulge in their pride there will be more joy in heaven over one of the penitents whom they so much despised than over ninety-nine such as themselves. The two parables which are given here serve to exemplify the principle to be specially inculcated—that humiliation which condescends to the apparently insignificant and unworthy. The next parable, that of the Prodigal Son, would have introduced another element, that of a change of the mind and heart towards God; while the Church's object to-day is to dwell chiefly or entirely on that which must have caused the change, the antecedent working of the Divine Spirit in the heart, the going forth of His power and love, which must have found the wanderer before He could ever have found himself or his God; and especially are we brought to contemplate the condescension of the High and Lofty one that inhabiteth Eternity, humbling Himself to behold the things that are in heaven and earth, and especially in bending his regard and giving His attention to the lowest, the simplest and the least. And herein is the lesson intended to be conveyed—the humility before God which leads us to regard with Christian compassion the most forlorn, the most degraded of His creatures.

#### CHURCH MUSIC.

The two hundred and twenty-fourth anniversary festival service of the Sons of the

Clergy took place in St. Paul's Cathedral, England, on Wednesday, 15th May, the arrangements being similar to those of former years. Dr. Stainer had an excellent band of fifty under his command and the opening part of Spohr's fine overture to the "Fall of Babylon," which preceded the service, was quite enough to satisfy the most critical as to the efficiency of that part of the band which is perhaps most difficult to obtain in anything like perfection—the wind instruments. The usual proper Psalms were sung by the Cathedral choir to single chants, but both the auxiliary choir and band joined in the Glorias, making a most befitting close to each Psalm. The *Magnificat* and *Nunc Dimittis* were sung to music specially composed for the occasion by Mr. Eaton Fanning, a young composer of much promise. The Anthem was Spohr's thoroughly devotional Cantata, "God, Thou art Great," a work not sufficiently well known inside the walls of our churches. In this, as in all the other vocal parts of the service, the choir showed the true characteristics of a highly trained body of vocalists—promptness, purity of tone, refinement as to general expression, and in nice gradations of power; all were here, and the result was, as might be expected, a service of almost unexampled excellence. Mr. G. C. Martin, sub-organist of the Cathedral, presided at the organ throughout the whole service, with his accustomed and recognised ability.

The Gregorian Association held its annual festival in St. Paul's Cathedral on the 16th May, and attracted an immense congregation. The choir which numbered 1,200 voices, sang generally with fine precision, and with marvellous effect. Mr. Warwick Jordan, the organist to the association, presided at the organ as usual, and played with extreme care and judgment. The Processional Hymn was, "Advance, Advance! the Day is Come!" to the German Choral, "*Ein Feste Burg*," and produced perhaps the most majestic effect of the whole service. The Psalms selected were the xcii. and the cxxii., and were as a whole, well sung. The *Magnificat* was sung to a setting of the Seventh Tone, and the *Nunc Dimittis* to the Third Tone (Cologne use). The Anthem was Dr. Croft's "Cry Aloud and Shout," which, perhaps, was not a wise selection for such an enormous choir. The effect of the first part was simply stupendous, but in the fugal movement (a style, by the way, utterly unsuitable for such an occasion), the voices and instruments, to say the least, were rather wild, and had it not been for the organist's judgment and determination, perhaps the result would have been a complete failure. The Offertory Hymn was "Of the Father Sole Begotten," and after the blessing, "Jerusalem the Golden," served as a Retrocessional. The Rev. H. C. Shuttleworth intoned the prayers.

A special service was held at All Saints' Church, Kensington Park, on April 30, on the occasion of the unveiling of a new reredos, and three new stained-glass windows. The service was the *Magnificat* and *Nunc Dimittis* in F (E. H. Birch,) Anthems, "I have surely built Thee an house," (Boyce,)

"King all Glorious," (J. Barnby); *Te Dunn* in F (S. S. Wesley), all of which were effectively rendered. The accompaniments were played by the organist, E. H. Birch, Mus. Bac., Oxon., who has brought this choir to a high state of efficiency. The church was crowded, Bishop Jenner and the Archimandrite of the Greek Church occupying places among the clergy.

#### THE LATE COLLIERY EXPLOSION.

ONE of the most terrible colliery accidents that occurred in England, except the Oak colliery explosion in 1866, occurred early last month, at the Wood Pits, Haydock, near Warrington. The pits belong to Messrs. Evans & Co., who employ some thousands of men, and have about a dozen pits in the village. They are under the charge of Mr. John Turton, as manager; but under the superintendence of Mr. Chadwick, who for many years has been considered one of the most accomplished mining engineers in the district. Shortly after eleven o'clock on the morning of Friday, the 7th ult., Mr. Tinton came up the shaft, after inspecting the workings, and was walking away from the pit brow, when he was startled by dust issuing from both the downcast and upcast shafts. He saw at once that some accident had occurred, he sent for help, and had himself lowered into the pit, proceeding to open the ventilating doors as far as he could go; and was soon joined by others. Great difficulty was occasioned by the terrible force of the blast, and though a hundred men were employed in the work of clearing the way, their progress was but slow. The explosion had caused the roads to be blocked with large falls of roof, tubs were scattered and blown to pieces, and horses lay dead across the road. Mr. William Smethurst at once descended the shaft and offered his services and such help as his works could afford. Together with Mr. Chadwick he examined the mouth of the tunnel through which the returns worked into the upcast shaft, and at the entrance to which was situated the ventilation furnace. The fire had not been extinguished by the explosion, but it was considered advisable at once to put it out, and this was done. The news of the disaster quickly spread through the village, which is about a quarter of a mile distant, and the inhabitants began to throng the approaches to the pit, but the intense silence which prevailed was appalling. Owing to the extent of the colliery workings of the Messrs. Evans, their men are scattered over a very wide area, and it was late in the afternoon before the news reached the homes of those whose residences were most distant from the scene of the disaster. A knowledge of the terrible extent of the catastrophe seemed to ooze out among the bystanders very gradually, and the truth was not realized for some time. There was no sign of destruction. The winding arrangements, so often thrown out of order by such explosions, were perfect, and there was indeed, nothing to suggest such a frightful visitation. Batches of injured men were brought out, but no dead, and for hours it



was only those underground who were fully cognisant of the fearful destruction of human life that had taken place. At first it was believed that 230 persons had perished, but after a time it was found that only 251 lamps had been served out, and that fifty of them had been returned. This would reduce the probable casualties to 201. Very soon after the news of the disaster began to spread, Drs. Lister, Pennington, Tatham, and Watkins were on the spot, and did all that they could do to relieve the explorers as they were brought up to the pit-mouth. The survivors were also visited at their homes, and their wants attended to. The Rev. H. Sherlock, vicar of Haydock, the Rev. Mr. Hawkey, the Rev. J. Lemon, and other clergymen were also on the pit-bank.

#### THE POLICY OF THE PAPACY.

Those who expressed themselves hopefully some time ago as to the policy of the Leo the Thirteenth, in renouncing some of the pretensions of his predecessors, now confess themselves disappointed. Whatever his private opinions and aims may be, it is discovered that the Pope must be a Papist as well as a Romanist; although the reports are still unvarying in their declaration that the new Pope is too clear sighted and too large hearted to be contented with the narrow policy of his predecessor. Infallible as His Holiness may be supposed to be, yet the Papal Court and a long established Papal policy may be too strong even for the possessor of such an attribute. The position of a Pope who could desire to inaugurate a more liberal policy than his predecessor must be one of immense difficulty. At the Vatican, under the unnatural burden of the claim of infallibility, it must be peculiarly difficult to retreat from any ground once overtly occupied. Pius IX. certainly knew what he meant, and had "the courage of his opinions." His were no ambiguous utterances, out of which a decorous escape could readily be devised. His successor accordingly, still surrounded by those under whose fatal counsel untenable positions were seized upon, with the declaration that all Christianity depended upon their maintenance, has certainly a difficult task before him. It cannot surely be quite impossible for him to take his own line; there must be thousands of Roman Catholics who have been waiting till the tyranny should be overpast, and who would gladly hail the appearance of a wiser and more liberal policy. But these are not the men who surround the Papal Throne; and meanwhile rumor is busy with reports of broken health, proposals of abdication—and even poisoning is hinted at. The present sympathy of the Papacy with Mohammedanism on the Eastern Question is one of the great scandals of Europe, which peace would remove. But the question of the age seems to be the Socialism that is fast undermining all religion as well as the present fabric of society, and which presents us instead with a blighted Atheism and the confusion of Chaos. Civil government alone can never successfully cope with the mighty and rapid develop-

ments of the system. The Protestantism of the Continent of Europe is too nearly allied with it to furnish any remedy. The principles of the English Church exercise but little influence on the continent; in fact they are scarcely known there. "So that it cannot be considered doubtful that it is to the growth, within the Roman Catholic body itself, of some reaction against the principles presented in the policy of Pius IX., that we must look with earnest desire, if not with any strong present hope. Hence even one single step by authority in that direction would be of priceless value. At the present moment both Italy and Germany would probably bid high for peace. But it is possible for the Papacy to lose a golden opportunity which can never recur. It would be much, if the vain dream of recovery of the Temporal Power, and vain regrets over an apparent loss, which is a real gain, were publicly given up. The independence of the Papal See, if not already established, could readily be secured, and what else can be worth fighting for? The step would be only one step in the right direction, and its consequences would affect Italy rather than the world at large. The unhappy position taken up in 'Vaticanism' would still be theoretically unaffected."

#### GERMAN SOCIALISM AND ITS LESSONS.

THE Socialist element in Germany is causing increased alarm and is the subject of considerable investigation, specially arising from the two attacks on the life of the Emperor. The fact is that German Protestantism, although claiming to be evangelical, is so thoroughly imbued with the infidel element, that there is a sad deficiency of the religious influences which should have been brought to bear on so godless a system. The state of the Continent of Europe, at least its central, western and southwestern portion, furnish many a lesson to ourselves; and we can never be sufficiently thankful for the Reformation in England which could, by the grace of God, throw off the supremacy and the erroneous teaching of Rome, while it retained everything essential to catholicity, and which could bring the lore and the piety of sixteen centuries to bear upon the production of the best and the sweetest book of Divine Service the world has ever seen, which is as far removed from the baldness, the narrowness, and the Puritanism of Geneva on the one hand as from the tyranny and corruption of Rome on the other. And would that the Irish Church too would learn a lesson from these admonitory events, before she proceeds any further in casting aside the safeguards which are more than ever necessary to the preservation of catholic and primitive truth! The thing would be impossible that the Church of Ireland should ever fall a prey to the dreaded contagion of ritualism, as it is called; but were there any danger of it at all, it should be remembered that our Reformers succeeded in establishing a firmer bulwark against Rome than did the Continental Reformers, just because they carefully incorporated every essential element of catholic-

ity. To banish the special proofs of our Reformers' wisdom and discernment in this respect is far more likely to enfeeble Church life and kindle disaffection wherever it may be tried than it is to act as a check on any tendency to excessive or unauthorized ritual. There are not wanting some among us who are impatient of the control necessary to be submitted to in all organized communities, and whose sympathies are all evidently against us; but let us hope and trust that the Divine Head of the Church will never allow us to be so far blinded to our best interests as to permit us to cast aside the casket of Apostolic order which He Himself designed and appointed as the best and most fitting safeguard for the jewel of true Evangelical truth. As far as the Church of Ireland is concerned, she has by her violent measures lost many friends and much pecuniary support; and worse than all, the Church of Ireland, as well as ourselves, have lost not a few young men, who object to entering a ministry when they know not to what indignities they may be subjected, or how much they may be trammelled in discharging ministerial duties, or to what creed they may be called upon to subscribe when the next Synod, composed of the most heterogeneous, unknown, and irresponsible materials, may assemble.

Repressive measures are to be adopted to put down German Socialism; but it has already eaten like a canker into the vitals of the nation; and if it should go on in the way it has done, it will surely work the ruin of the Empire. The cause of this is first, the lack of religious principle, from the extensive Neologianism, which is only a modified Deism, still preached in the "Evangelical," Protestant pulpits; the second cause is the despotic character of the German Government. At the present juncture, instead of calling the Reichstag together in order that the representatives of the people may be consulted, it is to be dissolved on Prince Bismarck's demand on the Federal Council. The Reichstag refused to give its sanction to the repressive measures against Socialism, deemed necessary by the Federal Council after the first attempt on the life of the Emperor; and now the Chancellor says that "after the attempt of June 2 the responsibility of the United Governments for the maintenance of legal order can no longer be covered by the introduction of such measures as those presented to the Reichstag." But a considerable proportion of the present Parliament is under Socialist influence, and with its present composition it would be in vain to attempt a fresh legislation against Social Democracy. It is therefore "all over with a Liberal Ministerial party, and the Chancellor demands that the nation shall send back a Conservative majority. The Deputies are to go back to the country on the question, 'Shall Socialism be put down by greater force or not?'" It is thought the experiment is a dangerous one; and many suppose it would have been better to have summoned the present Reichstag; and then, if it had rejected the Government measure, the country could have been appealed to with better effect. In the meantime the police are proceeding as vigorously



as possible against the Socialists. Their assemblies are put down: and even a meeting of the "Christian Socialist" denomination which was called at Hamburg to hear an address from the Court preacher Stocker was also forbidden.

That the dwellers on the eastern side of the banks of the Rhine are just as liable to dangerous and destructive phantasies as other people has been abundantly shown many generations back. Indeed, heavy as the German character is sometimes supposed to be in the main, the imaginative faculty is usually found to have pretty free play among them. Both Cæsar and Tacitus notice the excessive superstition of their ancestors; and abundant instances have occurred in the modern history of the nation, which go to show that any new light appearing among them is sure to obtain a large following. It might be thought that Atheism and mysticism could hardly exist together. But the human mind must take refuge in something; and when either the revelation of the Bible, or indeed the popular belief of a nation, is laid aside, it is only for the purpose of embracing some system or other, still more difficult to believe. It is only in this way that we can account for the undeniable fact that the "evangelical" pulpits of the Continent of Europe, which at one time almost exalted faith to the dignity of a goddess, afterwards lapsed into a dreary Socinianism; and, although some of them have been recovered yet, a large number of them have only become more and more decided in their denial of the authority of Revelation.

It has been remarked in reference to this subject that "there is no theoretical incompatibility between Socialism and the Gospel;" and that, "in point of fact, the Church in her few bright days of complete Pentecostal illumination, was largely Communistic. But then the Socialism of Christianity in those days was a religious instinct, founded on love, was of a purely voluntary character and was always in perfect agreement with established law and order; while the Socialism of Germany, France and the United States is subversive to all religion, of all law and order, is altogether compulsory, and is calculated to uproot the foundations of society, and to establish anarchy.

Lassalle, the founder of German Socialism, and Marx, another prominent leader of the denomination, were of Israelitish descent.

MOHAMMEDAN EDUCATION.

The world has recently had a contribution presented to it by Dr. A. Sprenger which bears considerably upon the settlement of the Eastern question. It is contained in an essay upon the instruction given in the High Schools of the Mussulmans in all the countries they inhabit, and chiefly in India. The instruction among them is everywhere the same, entirely scholastical and dialectical. He compares the Mussulman treatises of Logic to those of Aldrich and Whately. As long ago as 1852, he made a report to the Government upon the subject, when he proposed a scheme of study for their acceptance; and in

this report, he remarks: The sophistries of dialectics, learned in a sacred language, puff up the professors with conceit, render them hostile to everything practical or founded on experience, and extinguish in them the sense for art and beauty, and blunt the sentiment of equity and morality. The schoolmen, not content with prescribing the study of history, of nature, and of every science founded on facts, perverted other sciences which are useful in themselves, as grammar and natural philosophy; and this spirit pervades every branch of knowledge.

On the other hand, Dr. Sprenger says that the relation between School and Church in Islam is much more free and unrestrained than has ever been known in Christendom. Islam knows no confined hierarchy with a Pope at its head, and therefore there was always much more liberty of teaching than in Roman Catholic countries; and, in the school, philosophemes are taught in direct contradiction to the Koran.

In the essay, Dr. Sprenger gives a gloomy prospect for the civilized world. He says: Since the learned men in Islam, trained uniformly, take the place of our clergy and magistrature, these being the salt of the earth, they communicate that training to the nation. And from this fact it follows that the Mussulmans, whether Shemites, Aryans, or Turanians by origin, whether living in hot India or in dreary Khiva, have the same character,—a fact that was too little taken into consideration by ethnographers. Their most serious peculiarity is their contempt for modern institutions. The irreconcilableness of a hundred millions of Mussulmans who inhabit the most beautiful countries of the earth, who are not capable of governing themselves, and yet are neither permitted nor willing to tolerate the domination of strangers, will give plenty of opposition not only to the English and Russians, but to all the civilized world.

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

BY AN OLD PARISHIONER.

CHAPTER VIII.

Our parish annals might show what has been done, while the mode is a matter of personal recollection. From the first our parson worked in a quiet, even, continuous way, and, like a patient and exact builder, was content to add one brick at a time to his structure, and moreover he wished to bind them together with well-tempered mortar. He commenced amidst discouragement and difficulty, but he early determined on his manner of proceeding. He drew the line tightly between his duties and the duties of his parishioners. He belonged to the spiritual and they to the temporal order, and neither had any right, when in the lawful and proper discharge of their respective functions, to meddle with the other. The running of the parish machinery was consequently exceedingly smooth. The Sunday sermons were never disturbed by the intrusion of such subjects as absorb the attention of the money changers, nor was the congregation harassed by a ceaseless chatter on ways and means. This may have been our parson's policy, but it possesses the recommendation of common sense and experience. It proved eminently successful, for after all, the heart is the spring of the purse. Touch the former and the latter will open. A man who would woo successfully must first engage the affections of the object of his regard, and then other

things would be regarded as included and would certainly follow. Reverse the plan and failure would prove certain. Clamour in the first place for settlements, and the suitor would miss them, offend their owner, and receive a "summary notice to quit."

The practical results I have narrated spring from only one root, which, in the shape of the uncomely church of St. Ann's, Griffintown, was planted by the late Dean Bethune thirty-two years ago. By common consent, as well as by concurrent testimony, the germ of spiritual life has dropped in exceedingly promising soil. But the Dean planted in faith, and in hope our parson watered what had thus been planted. The tree grew languidly at first, but still it grew, and notwithstanding the ordeal of fire through which it passed, it sent out, to continue the image, healthy and fruit-bearing branches. The church, the schools and the parsonage of St. Stephen's were the first fruits; then the schools of Point St. Charles, to which a church has since been added; then the church, the schools, and the rectory of St. James the Apostle; and lastly, the newly built Church of the Redeemer at Cote St. Paul. Thus Canon Ellegood began his ministry by preaching the gospel to the exceptionally poor; he now continues it by preaching to the exceptionally rich. He began by giving his services gratuitously; he continues those services and receives a fair reward, ungrudgingly bestowed, for his labor, and hence the lesson seems to be to toil steadily in the place where the Master sends us, and not to disquiet ourselves with the notion that it is above our capacity or below our tastes. The business of a clergyman is to act singly and with a true regard to his high calling, for he may be sure his reward will come if he have the patience to wait and the will to work.

Strange as it may seem St. Stephen's Church, Montreal is now the oldest place of public worship in connection with the Anglican Church in that city, and the only one that rests on the foundations that were built thirty-five years ago. All the other churches have, I think, improperly and unwisely disappeared from the old sites to arise again, it is true, in new places. Such modes are not to be commended. It would have been wiser, I think, to have left the old St. George's Church where it was, for it was needed there, and to have divided the parish, building the new church in the western division. Considering the Church of England population of Montreal and its suburbs was less than twelve thousand at the last census, the fact that all the churches, and some are very costly, were rebuilt in the course of thirty years, speaks well alike for the clergy and the laity. However, I started with the intention of tracing the history of one parish, and therefore I shall not poach on the parishes of our neighbors.

It must not be supposed that our parson was allowed to pursue his way without resistance. In all communities there seem to be people who, from organization, or other causes, oppose everything, for while they decri failure they sneer at success. Our parson's new congregation, for example, was generally composed of persons whose lives were more or less passed in an atmosphere of refinement and luxury. Such being the case the men and women, especially the younger ones, were not only generally well educated, but many of them accomplished persons. The question naturally arose whether the English Church had made no provision for sanctifying accomplishments and turning them to holy uses. There could only be one answer to such a question, for in almost all cases the rubrics had provided an alternative use, as between singing and saying, the services, but in either case they were to be rendered "decently and in order."

A man's foes are too often those of his own household, and our parson received a great deal of worry and "nagging" from certain well-meaning persons, of slender parts and strong prejudices, including, there was reason to think, brethren of his own cloth. To them the stained glass windows of the church were an offence because they included "figures," while the surplices of the choristers were an abomination, because of their association with a higher teaching than that which these objectors practised in their own churches; and so having dwarfed their



reason by the contemplation of trifles and excited their passion by overdoses of envy, they ambushed themselves behind the columns of a so-called religious newspaper, sat by the wayside, and once a week lifted up their voices and "screamed" aloud. This combination of narrowness and noise was very pitiable and would have been beneath notice had it been free from unworthy accompaniments; unhappily, such was not the case. They had no complaint to make against morals or doctrine, none to allege against living or teaching. Beauty and culture were the stones of offence, for they were disturbed by considerations of outward reverence and actual worship. They cared little for the claims of "decency and order" when the exercise of such claims agreed not with their experience of what was decent and orderly. No. The aim of the *claqueurs* was to silence all who would not pronounce the Shibboleth of their clique, and starve all who would not array themselves in the livery of their faction. But they failed miserably. The jewel, independence, though nothing to them, was something to the persons whom they sought to destroy. The latter would not tamely submit to a discipline of mental bondage to silly taskmasters. They too had a conscience they wished to keep healthy and clear, and not to become stupid or daft, for their experience had taught them that next to a bad conscience, a silly conscience is about the most difficult factor to deal with, for generally it degenerates into an unmanageable nuisance. Moreover the aim of the assailed has to distinguish between phraseological and true religion, between intellectual and actual belief, and by so doing more successfully incline people to limit their use of pious phrases and to increase their desire to do holy work. Hence our parson by his teaching and example sought to cultivate a broad, rather than a shallow theology, a large, rather than a little faith. Of course he, and probably others who were thus assailed, were for a time, more or less, hurt, for it could hardly be otherwise, knowing whence came the blow; but their work was only hindered. It could not be stopped by offences against charity.

The offending newspaper, on the other hand, after a short life of chronic hysteria, died as it deserved to die, of preternatural exhaustion and misapplied zeal. Charity and common sense revived after its death. The black gown is no longer regarded as a robe of divine appointment; a shaven face is not spoken of as a symbol of the Roman obedience, or a bearded one as a mark of the Greek rite; hard hats and soft hats have no ecclesiastical meaning, and on the other hand "side whiskers" and swallow tails may be worn without reference to the "use" in Judea in the days of Herod the King. The surplice, the robe of offence thirty years ago, is now dutifully worn by the clergy of the diocese of Montreal, and, strange to say, this symbol of "decency and order" has wrought no revolution in the minds of the wearers. Painted windows with "figures" beautify almost all the churches of Montreal, but they have not generated a new heresy, or given birth to a new schism. The weekly scream was an expression of envy or hatred, but being without charity it was "nothing worth." There was little reason for alarm and none for violence, and hence it came to pass when the fuss and flurry had abated laymen generally arrived at the conclusion that some people had made "much ado about nothing." Now we have peace. And so ends the jottings of

AN OLD PARISHONER.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

AMHERST RURAL DEANERY.—The Chapter met at Truro, June 25th. Morning Prayer was said by Rev. D. C. Moore; Lessons read by Rev. R. J. Uniacke, jr., and E. H. Ball. The Rural Dean (Rev. Canon Townshend) was Celebrant, assisted by the Vicar (Rev. J. A. Kaulbach). The Rev. Dr. Bowman preached an excellent sermon on "Self-deceit and Penitence." There were also present the Revs. R. F. Brine, R. J. Uniacke, D. D. & W. Cruden.

The afternoon was spent in discussing the Gospel in the office for Public Baptism of Infants and in much interesting "comparing of notes" between the assembled clergy. At the evening service, the prayers were said by Dr. Uniacke and Rev. W. Cruden; the lessons by Rev. D. C. Moore and Dr. Bowman, while an earnest sermon was preached by Rev. E. H. Ball, of Cumberland Mines. The next meeting was appointed to be held at Maitland in September.

A most pleasant evening was spent at the Vicarage after evening service—many of the parishioners being invited to meet the assembled clergy. The new stone church in course of erection was the object of admiration to all, the strangers especially.

It would be invidious to name any who proved, as ever, hospitable—each vying with others to show attention to the members of the Chapter.

PUGWASH.—The Rev. F. Brine has accepted the invitation extended to him at a meeting of the parishioners, held June 27th, and will succeed the Rev. D. C. Moore in this parish.

WINDSOR.—At the meeting of the Alumni of Kings College, Dr. T. Aikins and J. C. Haliburton were elected Governors of the University, in the place of Edward Binney, deceased, and Dr. W. J. Almon, who retires by rotation. Dr. Cowie was re-elected Vice-President of the Alumni, and several new members were added to that body.

The gathering of the graduates and friends of the old university was numerous, and probably will be very large to-morrow, the grand day of this festival.

In the morning, the annual cricket match for Dr. Charles Cogswell's prize bats was played between the students of the College and the Garrison of Halifax, and won by the latter—Mr. Cummings, of the 20th Regiment, of Philadelphia fame, being the successful batsman—showing that if our Guards can fight they can play too.

In the evening of the 25th, a brilliant conversation in the College Hall took place, in which the acting of the students in scenes from Henry Eighth and the rendering of the Canadian National Anthem, were particularly admired.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

There being no prayer authorized to be used in this Diocese during the meeting of the Council at Lambeth, the Dean has ordered the following prayer to be used daily in Cathedral during the sitting of Synod:—"Almighty and everlasting God, who only workest great and marvellous things, and who has promised to be with thy Holy Church unto the end of the world, send down thy Holy Ghost, proceeding from the Father and the Son, upon thy servants the Bishops of thy Church, now assembled in Holy Conclave. Pour upon them the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and grant, we beseech thee, O merciful Father, that their deliberations may promote unity and peace, both at home and abroad, and so advance thy glory and the good of thy Church. These and all other blessings we ask in the name and through the sacrifice of our blessed Redeemer, loved Master, and Head Jesus Christ our Lord. Amen."

EGANVILLE.—On the 29th of June, the Rev. M. Gower Poole, Incumbent, received a letter enclosing the sum of twenty-one dollars from members of the English Church, residing at Cumberland—a small village upon the Madawaska River, far in the backwoods—as a token of respect to him for a few voluntary services which he has given them. He acknowledged the gift in the following words: The Rev. M. G. Poole gratefully acknowledges the substantial token of respect "which the members of the good old Church of England" residing in the neighborhood of Cumberland, have been pleased to present to him. It was from pure love to them and his Master's work that called him to their village—knowing how far they are situated from the ministrations of the Church they love so well—and his earnest prayer is that God's blessing may ever rest upon

them and that they may remain steadfast in the faith even unto the end.

BELLEVILLE.—*St. Thomas' Church*.—The disputed point as to which vestry is legal in this church will now be brought before the courts, as the Churchwardens, Messrs. Hulme and Jelleth, elected by the Free Vestry on Easter Monday last, have entered an action in the Queen's Bench against Edward Harrison in the sum of five thousand dollars, inasmuch as he refuses to deliver to his successors in office the moneys and securities held by him as late Churchwarden. It will be remembered that *St. Thomas' Church* was burnt in February, 1876, and certain persons in the congregation maintain that the pewholders being lessees of sittings only at the time of the fire still form the Vestry. On the other hand a meeting of the congregation was called on Easter Monday last and a Vestry formed under Canon X. of the Canons of the Diocese of Ontario; and Messrs. Hulme and Jelleth were duly elected in the said vestry, the former being re-appointed by the Rector, and the latter elected by the people. The old pew-holders to the number of 18 (all having in the meantime become members of other congregations, not one having ever attended worship with the congregation of *St. Thomas' Church* since the edifice was burnt) subsequently called a meeting of the old Vestry and elected other Churchwardens, hence the suit, which will decide which is the legal Vestry.

*The Belleville "Daily Ontario"* says:—The first English Church erected west of Adolphustown was at Belleville. It was commenced in 1819, and finished the next year. The Rev. Mr. Campbell was the first clergyman, who came to the place some time before the building of the Church. This structure, when built, was an ornament to the village, and remained until 1858, when it was taken down and the present *St. Thomas' Church* built in its stead. In its present disgraceful condition the latter is as much a disgrace to the city to-day as its predecessor was an ornament to the little village fifty years ago.

### TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending June 29th, 1878:

MISSION FUND.—*Special Appeal*.—Hon. George W. Allan, on account of subscription, \$100.00; Balance of cash subscription from Credit mission, per Rev. Dr. Hodgkin, \$25.00; Christ Church, York Township. Collected by Mrs. Baldwin and Mrs. Douglas, \$31.80; collected by Mrs. Mockridge and Mrs. Jackes, \$56.50; collected by Mrs. Schreiber and Miss Mockridge, \$7.25. *Parochial Collections*.—Toronto, St. George's, balance (including annual subscriptions, Rev. J. D. Cayley \$5.00, Rev. C. H. Mockridge, \$5.00), \$41.30; Scarborough, additional, \$1.00. *January Collection*.—Bolton and Sandhill, \$1.20.

DIVINITY STUDENTS' FUND.—*April Collection*.—Bolton and Sandhill, \$1.50.

ETOBICOKE.—The superintendents and teachers of the Sunday schools in connection with *St. George's Church* and *Christ's Church, Mimico*, with the Rector of the Parish, gave a union picnic, on Thursday last, at the picnic grounds on the east bank of the Humber, which have recently been fitted up by Mr. O. L. Hicks. The usual amusements were in readiness and were fully appreciated. The Lambton Mills brass band kindly contributed to enliven the entertainment. Everything passed off agreeably, and the children left the grounds about seven o'clock in the evening, highly delighted with the treat provided for them.

TORONTO.—*St. Thomas' Church*.—A very successful garden party, or social gathering, took place in the Parsonage grounds of this church on the evening of Thursday the 20th. The grounds were brilliantly lighted, and with singing, music, and conversation the evening passed most pleasantly to the members of the congregation assembled. Refreshments were served in the school house, and with the Incumbent, the Rev. Mr. McCollum, and Mrs. McCollum all sat down and enjoyed the good things provided; after which the



remaining time was spent in social converse, song and music, till all, at the appointed time, left after singing the national anthem. Too much praise cannot be given to Mr. Fussell and Mr. Smith, the churchwarden and sidesman, for their zeal and care in carrying this first social entertainment, in this infant parish, to so successful an issue.

The present address of Rev. C. H. Mockridge is 151 John Street.

*St. George's.*—The Rev. J. D. Cayley, Rector, left for a trip to the old country on Thursday evening. He will be absent about three months.

*St. George's Church picnic* took place on the 26th ult. The weather being windy, the steamer could not take them to the Victoria Park, so they were obliged to charter a train up to High Park, where they enjoyed themselves very much.

BRAMPTON.—On Wednesday evening, June 26, a party of nine Toronto gentlemen came out here to give a concert, the proceeds to be handed to the Sunday School. Mr. H. G. Collins, organist of All Saints' Church, Toronto, conducted the affair, which passed off very pleasantly. Owing to the exertions of those who had charge of the tickets, the financial result was quite satisfactory, between \$30 and \$40 being realized. The congregation here, and especially those interested in the Sunday School, are very grateful to Mr. Collins and his supporters for their kindness.

YORK MILLS.—A very successful Sunday School and Parish Festival in connection with St. John's Church, York Mills, was held on Saturday, June 22. Although it rained during the afternoon, it did not appear materially to affect the attendance. There was a short service held in the Church. The Rev. the Rector read prayers; Rev. T. Paterson, of Christ Church, gave the address. After service a procession of about seventy children followed the Newton Brook band to Mr. Grey's grounds, where all seemed determined to enjoy themselves. The tables were laid under wide-spreading trees, which kept the rain from them for some time, and with a plentiful supply of refreshments and attentive waiters, that part of the grounds proved a very attractive one. There was also a table on which were displayed a number of aprons and pinafores for sale. Altogether, with the proceeds of a social at the Rectory the following Tuesday, over \$80 were realized.

TORONTO.—A large and brilliant audience of ladies and gentlemen assembled at Wykeham Hall on Wednesday, the 26th of June, the occasion being a concert by the pupils of the Bishop Strachan School, and the distribution of prizes. The programme consisted of selections of music, vocal and instrumental, from the best masters, and was carried out with excellent effect, and in a manner which reflected high credit, not only upon those who took part in it, but also upon their instructors. The musical department is under the management of the Lady Principal, Mr. J. Carter; Miss Williams, and Miss McCarrell being the principal teachers. It would be unnecessary and difficult to particularize and comment upon each piece in the programme; suffice it to say they were all tastefully executed, and the performers received, as they deserved, liberal applause from the delighted audience. During intermission, the successful pupils were called up and presented with their awards. Ven. Archdeacon Whitaker, presided as the Bishop's commissary, and accompanied each prize with a few appropriate remarks. Among the other clergy present were the Rev. J. Pearson, Rev. D. J. F. McLeod, Rev. W. F. Checkley, Rev. J. Langely, Rev. A. J. Broughall, Rev. J. M. Ballard, Rev. C. H. Mockridge, B.D., Rev. T. W. Paterson, Rev. A. Williams, Rev. S. Jones, Rev. I. Green, &c.

The following is the prize list:—

*First or elementary class*—General proficiency, Norah Langtry; catechism and religious instruction, Norah Langtry. Hon. mention, for catechism, Lucy Howard, Nellie Kertland, and Edith Marling.

*Second or Junior Class*—General proficiency, Lilla Van Kirk; catechism and religious instruc-

tion, Lilla Van Kirk. Hon. mention, for Scripture History, Minnie Williams, Hattie Cassels, Fanny Lyon; for arithmetic, Fanny Stow; for composition, Emily Stennett; for general improvement, Eva Harvey, Mary G. Thompson.

*Third or Intermediate Class*—General proficiency, Emily Williams; catechism and religious instruction, Emily Williams.

*Fourth or Upper Intermediate Class*—General proficiency, Viola Allen; Catechism and Christian evidences, Viola Allen. Hon. mention, for general proficiency, Edith Mackenzie, Julia Van Kirk.

*Fifth or Lower Senior Class*—First general proficiency, silver medal, presented by Alexander Manning, Esq., Laura Williams; second general proficiency, Edith Cassels; third general proficiency, Hester Harding; church History, Edith Cassels; catechism and Christian evidences, Gertrude Morton. Hon. mention, for general improvement, Alice Walker; for English literature, L. McVity, M. Cassels.

*Sixth or Upper Senior Class*—First General proficiency, gold medal, Harriette M. Ford; first English literature, silver medal, presented by his Excellency the Governor-General, Florence G. Fennings-Taylor; Second English literature, bronze medal, presented by his Excellency the Governor-General, Mary Nightingale; second general proficiency, Mary Nightingale; third general proficiency, Mary R. Bogert; church history, Mary Nightingale; catechism and Christian evidences, Mary R. Bogert.

*French*—First Class, F. Godfrey; second class, G. Williams; third class, E. Mackenzie; fourth class, V. Allen. Extra prizes in French, third class, Z. Sutherland, J. Russell. Hon. mention, Amelia Campbell, Eva Campbell, Mary Cassels, Adelaide Kinahan, Louise McVity, Maud Spooner.

*German*—First class, F. Godfrey; second class, V. Allen. Extra prize, second class, F. Ince.

*Music*—Gertrude Morton, Susan Jones, Georgina Cooper. Hon. mention, M. Bogert, E. Campbell, A. Gimson, F. Godfrey, E. Marling, J. Van Kirk.

*Drawing*—Senior class, 1st prize, H. Ford; 2nd, M. Jones. Junior class, 1st prize, E. Mackenzie. Hon. mention, junior class, Lily Brock, Mildred Pearson, Mona Spooner, Zaidee Sutherland; senior class, Amelia Campbell, Ella Campbell, Florence G. Fennings-Taylor.

It was explained to the audience that the pupils had been subjected to two searching examinations—one at Christmas and one quite recently—and that the prizes were awarded on the results of both these examinations taken in connection with the marks for the daily work. It has often been a complaint that the higher class of ladies' schools while giving much attention to what are called the "accomplishments," have not afforded the solid, intellectual training found in our High Schools and Universities. It has been the constant aim of the authorities of the Bishop Strachan School, to supply such an education as would fit its pupils, not only to take their places in society, but also to give them true mental culture. In this effort the past year has perhaps been the most successful of any since the foundation of the school in 1867. The Rev. J. Pearson, who examined the higher classes in Christian evidences, stated that as an examiner of candidates for deacon's orders, he could truly declare that the papers of some of the young ladies, would have been regarded as highly satisfactory in a candidate for orders. The subject of the English language was examined by a distinguished graduate of the University of Toronto, who certified to the Lady Principal that his paper for the fifth and sixth classes was based on the standard of work required for the second year in the faculty of arts, in that University, and that some of the Bishop Strachan School scholars earned first class honors, and several earned second class honors on the University system of examination. Similar reports were made respecting French and English Literature by Monsieur Pernet and the Rev. Alex. Williams, M.A. The mathematical classes were examined by Rev. Prof. Jones, M.A., who reported good results in that department.

It only remains to add that the able and devoted Lady Principal has succeeded so thoroughly in her administration that harmony and order are characteristic features of her entire establishment.

At the conclusion of the distribution, Ven.

Archdeacon Whitaker made a brief address. Canada prided itself on its educational advantages, and justly so; and as churchmen they should pride themselves for having established in their midst the school in which they were now assembled. The audience had had proof to-night of the advantages it afforded in fitting young ladies to occupy places in society, and they should be chiefly thankful to know that the pupils were grounded in a knowledge of Christian faith and practice. When they thought of the great importance of female character and the influence which the Author of our being intended that women should have upon men, they could not think it was a small matter that the females of our families should receive the instructions they were receiving. Exceptional advantages were enjoyed by the children educated under this roof, and the fruit of this education would be seen in days to come. In conclusion he congratulated the Lady Principal and those connected with her in the management of the school, upon the success which had attended their labors, and hoped that this success would be continued in the future.

The second part of the programme was then taken up and gone through with, the proceedings of the day terminating by the pupils and friends enjoying an hour or two in the dining hall at the "Rockaway," under the direction of Professor Fanning. The fine building and grounds were brightly decorated and lighted up for the festivities.

*St James'.*—On Tuesday evening, the 25th ult., the choir waited upon Mr. Carter at his residence, Simcoe Street, and made him the recipient of a handsome epergne, "as a slight expression of their high esteem and friendship," and a beautifully illuminated address, of which the following is a copy:—

Dear Mr. Carter—It is with no ordinary feelings of sorrow and regret that we, the members of St. James' Cathedral choir, are assembled to bid you a reluctant farewell. Associated as we have been with you, some of us for many years, in the high and holy services of song and praise, we are slow to realize that the tie is so soon to be severed; but though we may be widely scattered, we shall ever retain in affectionate remembrance our pleasant intercourse with you, and the happy hours spent in the practice of our sublime anthems, and the more simple melody of holy chant and hymn. And oft will memory bring back those thrilling strains, to which we were wont to listen with ever increasing delight and profit. We ask your acceptance of the accompanying token of regard, and with it our grateful acknowledgements for the unwearied patience and perseverance which have ever marked your endeavors to qualify those under your direction for the fulfilment of the sacred duties in which it has been their happiness and privilege to engage. Our best wishes and heartfelt prayers are with you and Mrs. Carter, and all your family. May the Lord bless you and keep you, and make His face to shine upon you; ever directing and guiding those rare gifts with which you have been so eminently endowed, to the glory of his name and the good of His Church." Mr. Carter said he felt his inability adequately to reply to the very pretty surprise his choir had prepared for him. He said it did not require their presence that evening, the beautifully illuminated address, or the valuable token by which it was accompanied, to assure him of their kind feeling towards him. Referring to the high and ennobling work in which it had been their privilege to engage, he recognized among those present many with whom he had been associated for periods of ten, fifteen and twenty years, and he believed a more united choir, or one more devoted to the duties they assumed, could rarely be found. Mr. Carter acknowledged the great and valuable assistance he had received from them in the year 1857 (one year after his acceptance of the post as organist at St. James') at the first Oratorio ever given in the province, and in the many performances of a like character subsequently given, as well as many other pleasant meetings they had had in the church and concert-room for the benefit of the numerous charities with which the city abounds. He had ever found his choir a ready worker in all good works, and attributed much of his success to their kind and ready co-operation. He could not,



however, say more than an official farewell, as he hoped many opportunities might yet offer of renewing that kindly intercourse which had so long existed between them. Acknowledging the kind allusion to Mrs. Carter and his family, Mr. Carter again thanked the choir for their kindness, and after having spent the remainder of the evening in pleasant conversation the choir separated. We understand that Mr. Carter's official connection with St. James' ceased on Sunday last, when he performed for the last time as organist of St. James'. The presentation and address will remain for a few days at the London and Paris House, King Street.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—The Ladies' Aid Society of Christ Church held a Strawberry Festival in aid of the Parsonage Fund on Tuesday evening, June 25th, at which they realized \$102.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

HURON COLLEGE.—The regular systematic reading of the service of the Church of England and the Holy Scriptures has a marked effect in causing her ministers and, in a less degree, her laity, to be good readers, yet there is more to be done in acquiring perfection in this elementary branch of education in this country. Sometimes the reverential feeling with which the worshippers enter the house of God is rudely dissipated by the apparently irreverent reading of our beautiful service. Familiarity with the "old story," the word of well nigh twenty centuries, and the prayers and songs of praise of the fathers and martyrs of the Church, seems to have made some insensible to their unspeakable beauty and undying import. How sad to hear them read with unconcernedness, or so hurriedly as if the reader's chief aim was to get through the service in as short a time as possible! A reader in order to read well must enter into the spirit of the writer, and drink deep of the spring that has inspired him to whose thoughts he gives utterance. We learn with pleasure that there is increased attention paid to reading in Huron College, and that, as an indication of this, there is annually a prize given to the best reader of the students. At the examination on the 22nd ult., the prize for good reading was awarded to Mr. J. Edmonds, and he was accordingly presented with twenty dollars worth of handsome books.

Delegates to the Provincial Synod from Huron. *Clerical Delegates*.—Very Rev. Dean Boomer, LL.D., Rev. Canon Caulfield, Rev. T. C. DesBarres, M.A., Ven. E. L. Elwood, M.A., Rev. W. B. Evans, M.A., Rev. A. S. Falls, A.B., Rev. H. W. Halpin, A.M., Rev. Canon Hincks, Rev. Canon Innes, M.A., Rev. G. C. Mackenzie, Ven. J. W. Marsh, M.A., Rev. A. R. N. Mulholland, Rev. Canon Nelles, Rev. C. Patterson, Rev. J. B. Richardson, M.A., Ven. A. Sweatman, M.A. *Lay Delegates*.—Robert Ashtou, John Beard, Benjamin Cronyn, Verschoyle Cronyn, Henry Crotty, W. H. Eakins, J. T. Gilkison, William Grey, James Hamilton, W. J. Imlach, Judge J. J. Kingmill, Anthony Lefroy, J. D. Noble, H. A. Patterson, E. Baynes Reed, G. F. Ryland.

CLERICAL APPOINTMENTS.—His Lordship the Bishop of Huron has made the following clerical appointments in the Diocese, of the candidates admitted to Holy Orders on the 18th ult.:—Rev. W. Stout, to Warton; Rev. R. Hicks, to be assistant minister to the Rev. Canon Elwood, Goderich; Rev. F. B. Brown, to Clarksburg; Rev. James Ward, to Markdale; Rev. A. C. Forbes to Bayfield; Rev. W. J. Taylor to Alvinston; Rev. J. H. Moorhouse to Bervie; Rev. J. Edmonds to Eastwood and Princeton; Rev. W. Bevan to Lovington. The Rev. W. Hind has been transferred from Clarksburg to the Wardsville Mission. The members admitted to the Diaconate at the ordination is greater than that at any former period in the Diocese; and yet, as is seen by the list of appointments it is only occupying the old fields that were made vacant from different

causes with newly required laborers. Truly there was great need of the supply. The townships into which the Missions of the Church had not heretofore penetrated are still without her ministrations. In the counties comprising the Diocese of Huron there is a Church population of 102,689 persons, and of these nearly 60,000 who report themselves as belonging to the English Church are without the services of ministers of their Church. This authoritative statement referred to those townships and districts without missions; and though there has been, by this year's report, an increase in the subscriptions for Diocesan Missions, and an ordination of nine candidates, all are needed to maintain the posts already occupied. His Lordship the Bishop has, with his family, left for England, having appointed Ven. Archdeacon Sweatman Commissary during his absence. Very Rev. Dean Boomer has also gone on a visit to the Home Country, leaving his assistant minister, Rev. Mr. DeLom in charge of the Chapter House. Rev. Evans Davis has also gone on a health-seeking tour to Britain. Rev. H. W. Halpin, Professor of Classics, &c., Huron College, is officiating *vice* Rev. Canon Baldwin, Montreal, so there is rather a scarcity of clergymen in the forest city at present.

GODERICH.—On the 10th ultimo the Sunday scholars assembled to witness the presentation of an address and a handsome timepiece to the Rev. C. H. J. Channer, M.A., on his departure from Goderich. After the usual formalities the Ven. Archdeacon Elwood addressed the meeting with regard to the departure of his assistant. He said that he first met him at Clinton, when attending a funeral, and had closely observed him from that time until he had the pleasure of securing him as his assistant. He could not allow him to sever his connection with St. George's without expressing his deep regrets, for from his advent among them until now his energy in advancing the church's interests had been such as to leave the most favorable impressions. He had looked on him not only as a minister, but as a son, and sincerely hoped that in his new sphere God would bless him. The Archdeacon then called on Mr. Dyett, who, on behalf of the teachers and scholars, read an address to the Rev. Mr. Channer, which was signed by S. Davis, A. Blunett, J. E. Parsons, Lizzie Logan, Minnie Ball, Daisy Johnston. Mr. Channer replied in feeling and affectionate terms. Mr. John Davison then read an address accompanied by a purse of nearly a hundred dollars. The timepiece is a beautiful piece of workmanship, and on a silver plate on its front is the following inscription: "Presented to the Rev. C. H. Channer, M.A., by St. George's Sunday School, Goderich, June, 1878."

#### MUSKOKA AND THE FREE GRANT LANDS

BY REV. W. CROMPTON.

(Written for the DOMINION CHURCHMAN.)

During my recent visit to Toronto and the surrounding country, I was asked so many and such a variety of questions respecting this part of Canada, called the Free Grant Lands, all the questions betraying the greatest ignorance of the country, its advantages and disadvantages, that I determined to write a series of papers upon the subject and request permission to have them published in the DOMINION CHURCHMAN, as one of the best means I know of giving information generally. As a preliminary it will be as well for me to give my qualifications before I say a word about Muskoka, etc.

I presume everybody knows that the country is separated into townships and that these are about ten miles square each. As a travelling clergyman I have been over and through *eleven* of these townships and therefore can speak so far as regards *eleven hundred square miles of the country*. The townships I mean are Stevenson, Brunel, Chaffey, Perry, Stisted, Watt, Humphrey, Christie, McMurrich, Cardwell and Macaulay. Six of these I know thoroughly, and with the others I am pretty well acquainted by visits and meeting the settlers at various places on my rounds.

In all my journeys there is only one place where I have to seek the accommodation of an hotel. Wherever I find myself, there I stay as

one of the family in the settler's home, and am happy to say, the pastor is welcome with them all. I know all the gradations of sleeping accommodation from a nice feather bed, separate room, &c., to that of making one of *ten* in the general room, finding the softest board to sleep on, with my feet under the stove and my overcoat for a pillow. So I think I may lay claim to some acquaintance with the *habitudes* of the settlers.

Then, again, I have lived some days in a house (more than one, too), where the table literally groaned with the good things of this life, beef steaks, mutton chops, pork, potatoes, stewed and preserved tomatoes, several varieties of preserved fruits, superior bread, green corn, Johnny cakes, and I know not what beside—everything, except the tea, sugar, pepper and such condiments, the production of the farm itself.

On the other hand, I have lived some days (and often) where the tea (?) was made of dried birch-tree leaves, and where the edibles consisted of potatoes and dry bread only. Once upon a time I walked six miles to hold service in a settler's house; after service the good wife must make me a cup of tea. This she proceeded to do by roasting a crust very hard, pounding it very fine, and pouring boiling water upon it. Our eatables were dry bread. But that was three years ago; things would be found very different there now. I grant I have given extreme cases, but I do so to show that I have graduated in the bush-eating department, and may, therefore, take it upon myself to say, I ought to know something of the capabilities for production of the Free Grant Lands.

In addition to this, I and my family, consisting of wife, three sons (aged 18, 15 and 8, respectively) and three daughters, came on to these lands in October, 1873, as *ordinary emigrants*, under the auspices of the late Mr. Dixon, Emigration Agent, England—that we came from a sweet residence on the outskirts of Manchester (Cheetham Hill, the Yorkville of that town) into the primeval forest, *nine miles* (then) from any Government road, and not a stick was cut where now our house stands. My boys—one of whom was a chorister on the Foundation at Manchester Cathedral, and all were school boys—never spent an hour on a farm in their lives in England. They have now *thirty acres* cleared land by their own exertions and *eight* head of stock. Their two cows are giving *sixteen pounds* of excellent butter every week at present. We have only the ordinary log house, log barn and log stable.

These then are my qualifications, and I think any ordinary mind will yield to me at least this much, that I *ought* to know something about Muskoka and life on the Free Grant Lands.

I may also say, that during the five years of my residence in Canada, I have only been *twice* out of the bush. Both times I have been amused and much annoyed too, by hearing the extraordinary tales and deliberate untruths told about the country of my adoption.

I found there were generally three kinds of people who told these untruths. First, there was the usual percentage of those who, not taking trouble to find out the truth or falsity of a statement, are content to repeat it at second hand, as an excuse for their own supineness; but I also fear, in the case of young men, as an excuse for their *dislike to exertion*. Surely that is a mild way of putting it? Young men want to begin where their fathers leave off, whether their means will allow them to afford it or not.

(To be Continued.)

#### FOREIGN MISSIONARY NOTES.

WEST FLORIDA.—The following sketch of the Church's work will be read with interest. The effort is an interesting one and one that not only has the just claims of the branch of the Church Catholic in the United States, but also may fairly call for the sympathy and help of the Church in the Dominion:

St. Peter's Mission was organized, in 1875, through the instrumentality of the Reverend J. Laurence Steele, D. D., Rector of St. Paul's Parish in Key West, in the Diocese of Florida. In the month of December, 1876, the Mission, in the presence of the Bishop of the Diocese, was con-



verted into St. Peter's Parish; the Bishop conducting the service and subsequent proceedings. The members of the Parish are immigrants from the Bahama and other West India islands, who have been reared and educated in the Church of England. There are about four or five hundred now residing on this island, but the want of a house of worship has caused many of them to stray from the fold and unite with the religious bodies who have accommodation to offer them. For the past six months they have been worshipping in a hired room formerly used as a meat market and corner grocery, but only a few of them could be accommodated, as the place was entirely too small; many who came to join in the services, were, on this account, compelled to go away. If a Church building, no matter how rough (a costly one is not desired at present), can be erected, very many, if not all who have left us, would gladly return. We would earnestly ask for help to perform this desirable and very necessary work for the putting forth of the Word of Life. Especially to Churchmen do we make our appeal; reminding them that these people are one with them in Faith, one in Hope, and one in Charity; that although separated from them by distance, yet they are of the Household of Faith and have valid claims upon their sympathy and help, and that our blessed Lord has said: "Whatsoever ye have done unto the least of these my brethren ye have done it unto me."

The less scruple is felt in making the above request, not only because both the missionary and the people are British subjects, but also because the amount asked for is such a modest one, viz.: One thousand dollars. Donations may be sent to Rt. Rev. J. Freeman Young, D.D., Bishop of Florida; Rev. J. Lawrence Steele, D.D., Rector St. Paul's, Key West, and Geo. Greene, Missionary St. Peter's Parish.

## Correspondence.

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

We are not responsible for opinions expressed by correspondents.

### "VIEWS" AND CHURCH BUILDING!

DEAR SIR,—I was very much surprised, during the sitting of the late Synod, to have been told more than once across the house, by members of the Church Association, that their money had been refused for the carrying on of the general objects of the Church. Had it not been for this reiterated statement, I would have taken no notice of my own experience in this connection.

About two years ago, an advertisement appeared in the Toronto papers, stating that the Church Association had some funds on hand, and desiring application to be made for them for the building of churches, &c. Being engaged at the time in building St. Peter's Church, Verulam, about seven miles in a north-easterly direction from Fenelon Falls, I applied, as directed, and was astonished to be told that, before any funds could be granted to my enterprise, the committee in charge of the fund must be satisfied about the "views" of the incumbent! I reminded the committee that I was not making application for anything for myself personally, but for the benefit of a poor congregation which had made extraordinary exertions to build their church, and which was not responsible for my "views": that the people forming the congregation had had no part in my appointment: nor had I any reason to suppose that they would prefer me to a better man holding "views" different from mine! At all events, if my views were not in accordance with those of the committee, they ought to regard my infliction on an innocent people a sufficient punishment, without blasting the hopes their own advertisement had raised, by refusing the much-needed contribution, on account of my "views."

Being sure that there was some mistake in the matter, seeing that my largest contributors were members of the Church Association, I returned my application for reconsideration, but with the same result.

St. Peter's is a very handsome brick church, in a purely country place, and in a purely English settlement. The church consists of a nave 44 ft. x 24 ft.; chancel 15 ft. x 12 ft.; porch on south side 10 ft. x 10 ft.; vestry on north side 7 ft. x 9 ft.; whole cost over \$2,000; paid \$1,700. When the building was commenced I became personally liable for \$500, to be collected outside the parish, and of this amount I have received and paid \$450, including my own subscription. Now, the intention of the latter part of this communication is to give notice to my friends of whatever "views" (harmony in "views" not being with me a *sine qua non* in this or any other matter) who may not have yet contributed to my undertaking, or who may be desirous of making a farther contribution for the purpose of releasing my \$50 note from the Bank, may rely, on receiving by return of post, the warmest thanks of all concerned.

Yours, WM. LOGAN.

Fenelon Falls, 22nd June, 1878.

### W. & O. FUND, NOVA SCOTIA.

DEAR SIR,—Permit me to point out that in the emendation of the constitution of the Widows and Orphans Fund of this Diocese at the late session of Synod, special care was taken to provide that missionaries sent by the Board of Foreign Missions to the heathen in other lands—and to the Diocese of Algoma (as long as it continues to be a missionary diocese)—shall not be compelled to sever their connection with the Fund. Moreover, 75 per cent. of premiums paid will be refunded to all who do sever such connection by leaving the Diocese.

D. C. MOORE,  
Secy. B. F. M. Dio Nova Scotia.

### SORROW ON THE SEAS.

There is sorrow on the sea, it cannot be quiet.—Jer. xlix. 23.  
The following fine poem, written by the late Capt. M. A. S. Hare, in a friend's album, some years since, will be read with mournful interest. Capt. Hare was lost in the training ship *Eurydice*. When he wrote the lines he had probably little idea how applicable they would be to himself.

I stood on the shore of the beautiful sea,  
As the billows were roaming wild and free;  
Onward they came with unfailing force,  
Then backward turned in their restless course;  
Ever and ever sounded their roar,  
Foaming and dashing against the shore;  
Ever and ever they rose and fell  
With heaving and sighing and mighty swell;  
And deep seemed calling aloud to deep,  
Lest the murmuring waves should drop to sleep;  
In summer in winter by night and by day,  
Through cloud and sunshine holding their way;  
Oh! when shall the ocean's troubled breast  
Calmly and quietly sink into rest?  
Oh! when shall the wave's wild murmuring cease  
And the mighty waters be hushed to peace?

It cannot be quiet, it cannot rest,  
There must be heaving on ocean's breast;  
The tide must ebb and the tide must flow,  
While changing seasons come and go;  
Still from the depths of that hidden store,  
There are treasures tossed up along the shore,  
Tossed by the billows then seized again,  
Carried away by the rushing main;  
Oh! strangely glorious and beautiful sea,  
Sounding forever mysteriously!  
Why are thy billows still rolling on  
With their wild and sad and musical tone?  
Why is there never repose for thee?  
Why slumberest thou not, oh! mighty sea?

Then ocean's voice I seemed to hear  
Mournfully, solemnly, sounding near,  
Like a wail sent up from the caves below,  
Fraught with dark memories of human woe  
Telling of loved ones buried there,  
Of the dying shriek and dying prayer;  
Telling of hearts still watching in vain  
For those who shall never come again;  
Of the widow's groan, the orphan's cry

And the mother's speechless agony;  
Oh! no, the ocean can never rest  
With such secrets hidden in its breast,  
There is sorrow written upon the sea,  
And dark and stormy its waves must be;  
It cannot be quiet, it cannot sleep,  
That dark, relentless, and stormy deep.

But a day will come, a blessed day,  
When earthly sorrow shall pass away,  
When the hour of anguish shall turn to peace,  
And even the roar of the waves shall cease;  
Then out from its deepest and darkest bed  
Old ocean shall render up her dead;  
And freed from the weight of human woes  
Shall quietly sink in her last repose.  
No sorrow shall ever be written then  
On the depths of the sea or the hearts of men,  
But heaven and earth renewed shall shine,  
Still clothed in glory and light divine.  
Then where shall the billows of ocean be?  
Gone! for in heaven shall be "no more sea."  
'Tis a bright and beautiful thing of earth  
That cannot share in the soul's new birth;  
'Tis a life of murmur and tossing and spray,  
And at resting time it must pass away.

But oh! thou glorious and beautiful sea,  
There are health and joy and blessing in thee;  
Solemnly, sweetly, I hear thy voice,  
Bidding me weep and yet rejoice—  
Weep for the loved ones buried beneath,  
Rejoice in Him who has conquered death  
Weep for the sorrowing and tempest tossed,  
Rejoice in Him who has saved the lost;  
Weep for the sin, the sorrow and strife,  
And rejoice in the hope of eternal life.

## Family Reading.

### THE PENNANT FAMILY.

#### CHAPTER XLVI.—A FRATERNAL EXPLANATION.

Before the morning was out a messenger arrived at Brynhafod bearing a note from Lady Mona to Sir George Walpole. It contained an invitation to that gentleman to spend a few days at the castle before he left the country, and urged his accepting it at once. Sir George did not hesitate but returned an answer to the effect that he would be with Lady Mona that same day to dinner; and took a hasty leave of his friends at the farm. Marget's eyes opened wide when he dropped a golden guinea into her hand; and Daisy's had tears in them when he pressed a paper into hers, with the words, "Distribute it among the poor, my dear; they won't refuse it." Opening it she found the cheque of which she had previously been bearer.

"What can I do with it?" she exclaimed, as she stood with the rest of the family at the door, looking after the departing figure of Sir George, and of the Master, who was "sending him," as the Welsh say.

"Make the hearts of our neighbours leap for joy," replied David Pennant. "He deserves to be a hero and he shall pay us next time if he will."

"That is really 'speeding the parting guests,'" remarked Sir George to Ap Adam, as he looked back to see master, mistress, men, and maids, watching him.

The next day brought Mr. Tudor with a message from Sir George to the Master, to the effect that they would begin their journey to London the following Monday. Mr. Tudor was still studying at the castle, and said the gloom was so oppressive that it was almost unendurable. He and Sir George had dined and breakfasted alone together, Lady Mona taking her meals either in the earl's or her own private apartments, and Sir George had had two interviews with her ladyship. Miss Manent had left, and Morris was still in office.

"The earl refuses to see me," said Mr. Tudor, "and Lady Mona says he cannot yet bear to see any one who had to do with Lord Penruddock."

"I consider myself only a tenant-at-will or on sufferance," said David Pennant; "and shall be ready to quit when you think best. I am not sure that it was wise to act on those few words of the earl to Carad; for he has never sent for him since, nor alluded to the subject."



"His lordship has not either spoken or written on any matter of business, so we can only wait," rejoined the vicar.

"You and Miss Manent set us a good example in that line," laughed David, with something of his old manner.

"Waiting" seemed the normal condition of all Lord Craigavon's friends and dependents at that period. Those in the castle waited for money to keep its routine going, and the outsiders for orders; but all were agreed in respecting a grief so overwhelming as even to make one whose passion was reputed avarice forgetful of his money and his rights.

Caradoc was, individually, the most independent of the earl. Patients thronged to his tower rather than to his country abode, and, as money came in, he quietly went on furnishing his house, with a view to receiving his family there in case of emergency. As we have said, he was little at home, and the estrangement increased between him and Daisy.

On Saturday, which was market-day at Penruddock, Michael came to see him. As this was Carad's busiest day, he prevailed with his brother to spend the Sunday with him.

"We can then have a quiet talk over everything," he said. "We are never alone together now."

Michael consented, and the brothers rejoiced in a genuine *tete-a-tete*.

After they had been to the quaint old church in the quaint old town, and had had their bachelor tea, Michael took the opportunity of beginning the subject nearest to his heart. He prefaced it by remarking that all the young ladies had their eye on Carad and his smart new house, and that, if he didn't take care, some one or other of them would storm and carry the fortifications.

"I see no one so pretty as our Daisy," he said. "There may be girls smarter dressed, but not so fair. Neither can they ride so well, and I'll be bound they do not understand Latin."

Caradoc smiled, and stroked a kitten brought from Brynhafod, which was at the moment crawling up to his shoulder. Seeing that he made no reply, however, Michael continued.

"Have Daisy and you quarrelled, Carad? You seem to avoid her; and, indeed, I think it makes her unhappy."

"No, we have not quarrelled, Michael," answered Caradoc.

"If you were to bring Daisy here as bride, Carad, she would surpass, in beauty and manners, every fine lady in Penruddock," hazarded Michael.

Carad glanced up quickly at Michael, who sat opposite him by the cheerful fire.

"What do you mean, Brother? If Daisy's heart is not with the dead it should be at Brynhafod, and continue to beat there till the end," he said hastily.

"Not so, Carad," returned Michael, gravely. "I cannot yet discover if she loved the unfortunate lord, but assuredly her heart is not with me. She loves me as a sister, and loves me well, but no more."

"My poor Michael—my dearest brother! Has she told you this? Did it cause your illness?" asked Caradoc, excitedly.

"Nothing of the kind, Carad; but I have told her, and she did not deny it. Knowing the wishes and intentions of our parents, and that she would obey them, I took myself and her to task. I discovered that if I married I must win something more than a sister's love, and feel—well—feel more than a brother's. During my illness I watched her narrowly. She gave me all the care and all the nursing, but not the love. She was sometimes almost hard and absent, and rarely tender. She was indeed, not herself. It was at this time that Lord Penruddock's proposal, and the earl's vengeance were hanging over us, and I know not if that caused her strangeness; but I discovered assuredly that she did not love."

Michael paused, for Caradoc had, in his excitement, drawn his chair close to his, exclaiming "Oh, Michael, how could you bear it!"

"As you see, and have seen," replied Michael, smiling, and maintaining his composure. "You remember seeking us on Mynydd, that haymaking time, after my illness, and finding us on the haycock? I had just told her that I knew she did

not love me otherwise than as a sister, and that I pined for the old sisterly affection that she had withdrawn. Had you seen her change of face, Carad—and I understand its every expression—you would have known I was right. You remember how we all walked home together in silence, and how meekly and tenderly she watched and waited on me. We have been as brother and sister ever since, and my only fear is that our parents still look forward to our being something nearer. They have set their hearts on her for a real daughter, Carad."

Michael paused; and Caradoc took up the conversation with difficulty.

"They reckon on your marriage with her," he said. "Father told me not long since that he was glad to see that you were on the old terms once more. And, Michael, I believe you have always loved her."

"Dearly, Carad, and love her still, as my sister; but I shall never marry her. And if I did she might soon be widowed, for you know how uncertain are my health and life. But I also wish she were, in truth, my sister. We should then be even happier, and more at ease together than now. If you have shunned her for my sake, brother, as I think you have, pray do so no more. And oh! give me back the old confidence; for our souls were one as boys but have been divided as men. I know you kept from me the secret of your beacon for my good, and may be you have concealed that of your love."

Michael fixed his eyes on his brother's troubled face, and felt sure that he was right. Carad looked eager and excited, but pained. It was some time before he spoke.

"Michael!" he said at last, "It would be hard if we both loved Daisy, and loved in vain; hard if after this our struggle to sacrifice our love for her to one another, she should be devoted to the memory of the dead. It was she who gave the Bible to Lord Penruddock, and on her way home from the castle with me, after her last interview with the earl, she never spoke, but I think shed tears silently."

"Perhaps you did not speak to her," suggested Michael.

"No, for I did not care to intrude upon her grief."

"Time will clear up the mystery," said Michael, perplexed. "But, meanwhile, will you be as brother to her once more?"

"I cannot, Michael, for my love is not a brother's. It must be all or nothing. But for our mother I should be away over sea beyond her influence. My life is just now a great struggle, for I am not half so brave or good as you. Brother show me how you have gained a victory that I can never win!"

Carad put his arm round Michael's neck in the old boyish way, and looked into his pure thoughtful eyes.

"Now we are brothers again!" cried Michael, joyfully. "Not even Daisy can estrange us, for our hearts are one. Seek her love, Carad, for it is worth the winning. Even if she so far forgot us and our station as to think of Lord Penruddock, it was only for a time."

"I heard her say that she would not give him up," interrupted Carad.

"God's will was stronger than hers; and he is gone," replied Michael. "She will yet give her love to you, who were her first and best. Strive for it for all our sakes."

"You would not say so had you seen her emotion when we found him on the beach. She nearly fainted," argued Carad.

"I have seen her turn white as a sheet at sight of a dead lamb," returned Michael. "She has a woman's tender heart."

"Michael I dare not talk of Daisy!" exclaimed Carad, abruptly. "I have patients to see. I will be back soon." And, so saying, he left Michael to his hopes and fears.

#### CHAPTER XLVII.—A LONELY JOURNEY.

Towards the end of dreary November a chaise and pair drove quickly through the hamlet of Craigavon, and vanished down the road to the castle. The inhabitants speculated, but as the shutters of the chaise were closed, they could not discover what was to be its use. It passed through the great gates, and drew up at the principal en-

trance of the castle. Almost immediately after a servant brought out some luggage, and placed it noiselessly on the chaise. There was a strange stillness within and about the castle, and no one was visible except the aforesaid domestic, who disappeared as soon as he had completed his task. He was succeeded by Lady Mona, who entered the great hall, glancing from side to side. She retreated in turn, satisfied, apparently, that there were no spectators. In a few moments she reappeared, accompanied by the earl who was leaning on her arm.

His lordship tottered as he walked, and held his head down. He appeared so much broken down that such servants as contrived to get sight of him declared they would not have known him. He neither spoke during his passage through the castle nor after he had entered the chaise, but, pressing his daughter's hand, allowed her to close the shuttered door. When this was done his valet came from behind the castle, and mounted the box. The chaise drove off; and thus the Lord of Craigavon quitted his castle so silently and secretly, that his dependents scarcely were aware of his departure.

Lady Mona stood alone under the doorway, to watch the carriage, then silently stole through the gloomy halls and passages, until she reached her apartments. Here she sat long in lonely meditation. Although she had been much with her father since their reconciliation, he had spoken little to her. When she had asked permission to be his companion, he had assented, with the proviso that no one else should approach him. Knowing his taciturn nature, she was not surprised at his silence; but she could not understand his state. He had continued to read the Bible, but had alternated his reading by writing letters. These had been principally to Sir George Walpole and to his lawyer in town and country. All that Lady Mona knew concerning them was that, on the receipt of the last Sir George had started for town.

Two days before his own departure Lord Craigavon had told his daughter that he intended to go to Scotland for a time, and had begged her to remain at the castle until the return of Sir George Walpole.

As Lady Mona sat alone in the window where her mother used to sit at her embroidery, she felt strangely uncertain concerning the future. The castle and its dependencies must be hers eventually, but why had her father left it? and why was she to quit it? She knew that he had lost his chief interest in life with his son; still he had been almost as much engrossed in his wealth. The more she thought the more confused she became, and at last she grew so depressed that she summoned Morris, just then her only resource. Morris could always find a reason for everything, and said it was her belief that his lordship was only gone away for a time, to save expense, and to be quiet; and that he would come back and make as much of Lady Mona as he had done of Lord Penruddock.

"But for that Daisy Pennant I don't believe his lordship would have been drowned at all," she said. "He came back unforeseen just to see her."

"It is all so strange that I cannot understand it," replied Lady Mona; "but Daisy has been the means of reconciling me to the earl, and it is my intention to repay her. You remember her locket? It must be returned to her. I am sorry that I asked you to unfasten it; but it was only childish curiosity, and I did not mean to steal it."

"Dear me, no! The child lost it, and I picked it up," said Morris. "There was such a fuss about my Lord Penruddock and Caradoc Pennant and his lordship's going to school, that I declare to goodness I forgot all about it, till—you remember, my lady—till it was too late to send it back."

Lady Mona did remember, and a flush of shame overspread her face. She had even a dim recollection that she wanted the locket, and that to please her, Morrice had manipulated it until she had discovered the secret of the clasp. However she neither dared to express nor believe this. She knew that Morris had impressed upon her the fact that all waifs and strays were the earl's, and that consequently, the locket was his, and by inheritance hers; she also knew that the passion of avarice had been born with her, as with her father. But late events had awakened dormant conscience, and Daisy's tears had somehow helped to arouse it.



"I dare say you know where the locket is, Morris," said Lady Mona; "bring it to me."  
"Indeed, my lady, I'm not sure," replied Morris frightened. "Suppose they should suspect me, and your ladyship knows I only picked it up, and then, as was natural in a child, your ladyship wanted to keep it a little while, and so—"

"You shall not be implicated; only find it."  
"I'm thinking that your ladyship carried it away when you left for London, and I'm not responsible for that period of your ladyship's jewelry."

Lady Mona was herself uncertain on this point. "We will search for it, then, Morris," she said. "We have the castle to ourselves; and if we find it, Daisy and her friends will believe that it has turned up in some of the earl's hiding-places. I hope Sir George Walpole will return soon, for I should die if I were to remain here long alone; and the earl requests that no one but he shall be admitted."

It was not long before Sir George did return, but Lady Mona found no consolation in him.

"The fact is, Lady Mona," he said, sympathetically, but firmly, "There is a secret between the earl and me which is so important that if I have to keep it long I shall go crazed. His lordship will not let me tell it until you are returned to your husband. Do you like this place, Lady Mona?"

"I hate it, and shouldn't care if I never saw it again. If you see Miss Manent, will you wish her good-bye for me; and Daisy Pennant. By the way, you will do me a favour, Sir George?"

"Anything in my power," replied that gentleman.

Lady Mona left the room, but soon returned. "Will you kindly undertake to place this in the hands of Daisy Pennant yourself?" said her ladyship, giving Sir George a small, neatly-folded, well-sealed packet. "Tell her it was found the other day, and I remembered that she lost it here." She flushed as she spoke.

"You may depend on me, Lady Mona," said Sir George; but I am told that beautiful girl is not a Pennant."

"No. I believe she was saved from some wreck, years ago, by Dr. Pennant and his Newfoundland dog. My mother always said she belonged to superior people, because she spoke such good English. She came to see us occasionally, which accounts for her manners."

"The Pennants are in all very well-mannered," replied Sir George, bluntly. "Besides, my old friend Adam Perceval helped to educate her."

"Ah, poor Penruddock used to say that Mr. Ap Adam was a gentleman," said Lady Mona, carelessly, and turned the conversation.

Lady Mona left Craigavon very differently from the earl. Imperials and boxes were piled on the carriage, and no available space was unfilled. She told Sir George, frankly, that she was taking with her such of her possessions as she had left behind when she went to London.

"I will write and tell you all," said Sir George, who was singularly embarrassed when taking leave.

"I dare say I shall soon be back again with the earl, and, I hope, Captain Everard," she replied.

All the servants stood about the court, some prepared to accompany her ladyship, others packing the carriage, a few idle. Morris was in travelling trim, having resumed her old position as maid. There had been no regrets when the earl took his silent departure; there were none when Lady Mona made her more magnificent exodus. As she bowed graciously to one and another, and shook hands with Sir George, her manner was rather cold and haughty than depressed or anxious. Still, as the carriage and four drove off, she looked at the grand and gloomy pile she was leaving with a pride that such ancestral residences usually inspire, and the words, "I hope we shall soon return."

As she passed under the great arched portcullis, and drove swiftly up the castle road, the November winds and the sea waves made moan together, while the discoloured trees and browning hills looked sorrowfully down, as they had done when the earl departed. As she passed a gate leading to Brynhafod, she saw Daisy standing near it. She uttered an imperative "Stop!" and beckoned to her.

"Good-bye, Daisy. Were you watching for me?" she said.

"Yes, my lady. Good-bye, and God bless you," replied Daisy.

They shook hands warmly.

"Drive on," cried Lady Mona as she strained out of the carriage to see the last of Daisy, who stood watching at the farm gate.

(To be continued.)

#### THE BISHOP OF CARLISLE ON CHURCH PARTIES.

Speaking at his Visitation at Whitehaven on Tuesday, the 17th ult., the Bishop of Carlisle said:—

"I do not suppose that it is possible that there should be an absolute unity of opinion in religious matters amongst those who call themselves Christians, any more than there is likely to be a uniformity of height or strength or complexion amongst those who call themselves Englishmen. Nevertheless, as Englishmen are in a very true sense one so, there may be a true union amongst all those who call themselves by the name of Christ, and a still closer union amongst those who not only call themselves by this name, but also have felt themselves called by the Holy Ghost to undertake the ministry of the Gospel according to the principles and under the orders of the Church of England. Let me endeavour to remind you of the nature of this union, and to show that while party spirit is essentially evil, the existence of various phases of church feeling need not cause any real division, or give rise to any anxiety. If we should go to the root of the matter, it seems to me necessary that we should ask what it is that binds Churchmen together as one body, what differences distinguish ministers of the church of England from any other English ministry of the Gospel? I apprehend it may be said to be this—that Churchmen and Church-ministers have come to the conclusion that the work of Christ in this country can be best and most truly done through the agency of the Church of England. Now anyone who is a Churchman upon such a ground as this, would, I should think, be disposed, if the name had not a conventional and party sense, to call himself a *High Churchman*. It is a remarkable thing that in almost all connections except that of Churchmanship the epithet *high* is taken in good sense. We speak of a man of *high* honour, *high* reputation, endued with *high* qualities; translation to heaven is 'going up on *high*.' On the other hand, we speak of a *low* fellow, a *low* sense of honor, *low* language, and so forth. It is almost exclusively in the case of Churchmanship that the epithet *low* is tolerated, as expressing a quality which in the minds of many is a commendation and not the contrary. Of course there is nothing essentially wrong in using epithets with regard to one subject matter in one sense and with regard to another subject matter in another, if we only know what we mean; but it is certainly inconvenient with regard to an institution such as the national branch of the Church of Christ, that an epithet, which in almost or quite all analogous cases is one of honor should, in this case, be susceptible of and not unfrequently associated with a meaning of reproach. The fact is, that when High Churchmanship is spoken of reproachfully, it is tacitly implied that a man has introduced into his Churchmanship something which ought not to be there; and it is equally implied by the epithet *low*, when so applied to Churchmanship, that something has been left out which ought not to have been. And, of course, both of these errors are possible; and one man will be more liable to one, and another man to another, according to his taste and temperament and education. But it should be borne in mind that without the introduction of anything which can fairly be called error at all, there is a road of very considerable width in which loyal members of the Church of England may walk without jostling each other. It must necessarily be so in all societies of intelligent beings. It is easy to show that even the Church of Rome does practically recognize, or at all events embraces within her communion, divergences of opinion of no inconsiderable magnitude. Few things have, I think, been more mischievous than the tendency

to label every minister, or even every member of the Church of England, with some epithet whereby to describe his Churchmanship. As for that unfortunate tripartite division which one sometimes hears quoted as if it had at least the authority of a General Council—*High, Low* and *Broad*—nothing can be less logical, or more unsatisfactory. If *High* and *Low* express, as they would seem to do, two extremes of opinion, the *Medium* or *Moderate*, or some such term, would seem necessary to describe that portion of us who dislike extremes in whatever direction they may run. And as to consigning all members of the Church who dislike to be called either *High* or *Low* into the indefinite and unsatisfactory category of *Broad*, nothing can be more unmeaning or more unjust. I do not intend to assert there may not be those amongst us, for whom, so far as geometry can express theological opinion, the epithet *Broad* may not be very suitable; but I do utterly protest, on behalf of the Church of England, against the notion that her children must belong to any one of these schools, and that if *High* or *Low* will not serve the turn, then *Broad* must be the adjective to be applied. For while it is perfectly true that the complexion of Churchmanship must to a great extent depend, as I have said, upon temperament, and education, and the accidents of birth, it is equally true that the more we endeavour to merge the qualifying circumstances of Churchmanship in the great fact of Churchmanship itself, the better will it be for the Church of England, and the better for ourselves. I consider, as I have already said, that the basis of genuine Churchmanship is the persuasion that the will of Christ in England can best be done through the instrumentality of the Church of England. Various people may have arrived at this conclusion in various ways; but when once a man has reached it, his course of practical action seems to be determined with sufficient accuracy for all good purposes. Let me take an example or two. The first example shall be that of the public services of the Church. We shall all, I suppose, agree that the directory of our public services is the Book of Common Prayer, and every priest and deacon is called upon to give his assent thereto. Now, I am far from maintaining that every jot and tittle of the forms and orders contained in the Book of Common Prayer must be exhibited in practice by every priest and in every parish. I think that in the very nature of things there must be some kind of latitude in the rule which enjoins the book as the only manual of public devotion; but I am sure also that it is the duty of every clergyman to study both the letter and spirit of the Book of Common Prayer, and to satisfy himself that he is acting completely up to the latter, and as much as practicable up to the former. The services of the parish church ought not to be so conducted as to permit the people to come to the conclusion that there is no difference between church and chapel, except that in one the minister prays from a printed book and in the other not, or that in one the minister wears a special vestment, and in the other not; the distinction between the two ought to be plainly marked, so that ignorant people may not be able to confound them. The spirit as well as the letter of the Book of Common Prayer implies a Christian year of fast and festival and teaching by seasons—Christmas, Lent, Easter, the Ascension, Pentecost, the Feasts of the Apostles, and the like constitute the very essence of the Church's system. He who would give the Church's system fair play is bound to endeavour to work it out; he has no right to declare his assent to the Book of Common Prayer, and then endeavour in practice to work out in his parish some other system of his own. Again, the principle of training the human soul for eternity, laid down by the book of Common Prayer is this—first, the child is brought to Christ in baptism and 'made a member of Christ, a child of God, and an heir of the Kingdom of Heaven.' Then the child is to be religiously and godly brought up; then catechised and confirmed; lastly, brought as a communicant to the Holy Table. Here we have a clear and consistent method. I trust that it commends itself to our minds, as a wise and good method. And it is that which the good Churchman and the consistent English priest should always



have in his mind. All his dealings with his parishioners should be based upon it. Confirmation should be brought before the minds of the young, not merely when the Bishop gives notice of a visit but as a part of ordinary teaching. The purport of the Communion as the highest privilege of the Christian on earth, should ever be held up as the joy and prize of those who have been confirmed. Once more, a priest of the English Church is, I think bound to maintain his powers and privileges as such. Certainly the Church professes to invest him, with high spiritual powers. I wish to enter upon no disputed ground with regard to the title of priest, and the existence of what are called sacerdotal powers. I am content with the most moderate view that can be taken of the language used in the Ordination Service: and I say that, taking the most moderate view, we are bound to claim for the priest or presbyter of the English Church high spiritual powers and privileges and responsibilities which the most pious layman cannot possess. The claim may be made with all modesty, and with a deep sense of personal unworthiness; but made it must be, and it must likewise be acted upon consistently and earnestly by any one who is worthy of the vocation wherewith he is called. These examples will sufficiently indicate the kind of material which seems to me to constitute the basis of genuine Churchmanship. I should trust that upon such a basis, we might all meet without any wide distinction of High or Low, even without the use of any special adjectival epithet to denote the complexion of our Church feeling. The fact is, if I am not mistaken, that there is much more real union amongst us than external phenomena would indicate; and I am bold to say that I think the spirit of union is increasing rather than decreasing. Different schools of thought, as they are called, must exist; but they can do so without the generation of party spirit—a narrow-minded feeling; nay, subject to certain reasonable limitations, I think that it is well that different schools should exist, and that each should work out, as far as may be, its own views, and exhibit its own conception of that Divine truth which in its ultimate essence is undoubtedly one—undivided and indivisible. It may be said that there is at least one party within the Church to whom all this is inapplicable, because it is essentially traitorous and untrue. I speak of what some would call the Romanizing party, concerning which I would say two things—first, that if there be a party whose purpose it is to bring back those errors and that subjection to the Bishop of Rome, which the Church of England has deliberately rejected, such party cannot be regarded as otherwise than traitorous; but secondly, I am thankful to be able to express my doubts as to the existence of such a party. I do not deny that there are occasionally individuals amongst us, both lay and clerical, who become dissatisfied with their position in the English Church, and who seek satisfaction in the Church of Rome; neither do I deny that there are a few persons who have a morbid hankering for ceremonies and practices and doctrines of which it would be difficult to find any trace or justification in the Book of Common Prayer. I bewail exceedingly what seems to me to be the lamentable folly and the mischievous example of these weak brethren. But I doubt much whether there is amongst us anything that can be called a party, which is working towards the obliteration of the distinctive marks of our Reformed Church. At all events, my reverend and lay brethren, I am sure that amongst us the dangers to be apprehended for the efficiency of the Church do not arise from Romanising tendencies, either in a party or in individuals. Cumbrian Churchmanship, whatever else it may be, is certainly Protestant to the backbone. Nor would I wish it otherwise. No gratitude to Almighty God can be too great for those blessings which we possess as a reformed branch of the Catholic Church, and which many persons express by the term Protestantism; yet it is well for us to remember that the Church may be Protestant and yet asleep or half dead; that she may be free from the errors of Rome, and yet be lacking in the power of the Holy Ghost. He who demurred to the division of the Church into High and Low, and who said that there was also a 'Slow-Church' and a 'No-Church' party, spoke that which was both witty and true; and what we really want is a fusion of

all good men into one great body, which, leaving ample latitude for differences of feeling and taste and opinion, shall exclude all those who, bearing Christ's name, are careless about Christ's work, and who, professing to be members and ministers of the English Church, do nothing corresponding to their profession."

### Children's Department.

"DEAR FATHER, STEER FOR ME!"

"Come unto Me." (Matt. xi. 28.)

A clear shrill voice in childish tone  
Came faintly o'er the sea;  
And these entreating words it spake—  
"Dear Father, steer for me!"

The child stood on the rocky shore,  
His boat was out at sea;  
Why did she cry, and cry again—  
"Dear Father, steer for me!"

A dense sea-fog had settled down  
As dense as fog could be,  
To guide him safe to land, she cried  
"Dear Father, steer for me!"

The boatmen heard it with delight,  
And were from fear set free;  
The father's heart was deeply moved  
By—"Father, steer for me!"

And now they ply their oars again,  
And soon how glad was he  
To clasp the little form that cried  
"Dear Father, steer for me!"

When, seated by his own fireside,  
She climbed upon his knee,  
Fondly he would the words recall—  
"Dear Father, steer for me!"

But sickness came—his child must die;  
"Father," she said, "I'll be  
"With Jesus on the heavenly shore;  
"Then steer for Him—not me."

His home and hearth are desolate,  
But out on life's rough sea,  
Her voice sounds sweetly in his ear,  
"Oh, steer for Him—not me."

Thus he was led from all beside  
To Jesus Christ to flee:—  
A broken-hearted sinner now,  
"Saviour, I steer for Thee!"

And grace bestowed the eye of faith  
Her Saviour-God to see;  
How joyful then his firm resolve—  
"Saviour, I steer for Thee!"

Oh tender Parents! Children dear!  
Across life's troubled sea  
The Saviour's pitying voice still cries  
"Poor sinner! steer for Me!"

—Mrs. M. J. Walker.

### SPECK.

Speck is a sensible dog. Rosa thinks he understands every word she says. And indeed he does seem to give very intelligent assent to her remarks, though he says little himself. He sits up before her with a countenance wise, wistful, appreciative, while she explains to him the difference between himself and little girls.

"Speck," she says, "you are made with four legs, all of the same length; and since you cannot run on three of them, it is plain that you were not intended to roll hoops. Now, Belle and I have hands; I'm sorry for you, poor old fellow, that you have none; and as two feet apiece is all we need for running, we can guide our hoops where we wish. And now you understand that this is our game; so you must stay here in the garden, while we go and play on the sidewalk. Do you hear?"

Speck barks a little in assent, quite compre-

hending his unfitness for the same pursuits in which his young mistress engages; and with an air of resignation places his paw upon her lap, as much as to say, "Here's my hand—such as it is. I give you my word of honor I'll not undertake to roll hoop this morning." So he curls himself up for a nap beneath the window, while the little girls betake themselves to their play.

But no sooner does the sound of their frolicking reach his ears than he is off with a bound, over the fence, and in the midst of their fun, throwing down the hoops, tripping the boasted little feet, and running away with the fallen hats. O faithless Speck! what has become of your promise?

Belle is greatly indignant, in fact thrown into very ill-humor, at having their sport so interrupted.

But Rosa, ever ready in defence of her pet, says apologetically, "Well, he is only a dog." And then she falls to thinking more about the difference between dogs and little girls. She sees that it does not consist in the number of feet and hands that they severally possess, so much as it does in a certain something within which tells a child right from wrong.

"I know what it is!" she exclaims presently; "it is conscience!" And she calls Speck to her knee to receive another little lecture.

"Speck," she says, with uplifted finger, "you have no conscience, and that is why I shall not punish you for being so naughty to-day. You did not know it was wrong to break an agreement, but if I should do such a thing, it would be a great sin."

"Yes," says Speck, with a meek little bark, "and if you please, I'd rather be a dog than a little girl. A conscience would be so troublesome."

"But I wouldn't," Rosa replied. "I am glad I have a conscience, and that I am taught how to listen to it and obey it. Oh! I am glad that I am Rosa, and not you, Speck!"

### TRUE REASON FOR BEING HONEST.

"Honesty is the best policy," said Harry aloud, "And I mean always to be honest."

"What does best policy mean?" asked his sister Ada, looking up from her work.

"Why, this," replied the boy, "That if you are always honest, even though it may not seem the wisest thing for yourself at the time, you will get best off in the end."

"I don't think," replied his sister, "that is a good reason; because if you saw dishonest people getting on better for a long time, you would, perhaps, get tired of waiting for the time to come when you would be 'best off' and begin to be dishonest too."

"Ada is right," said her mamma, coming into the room, "be honest because it is right, my son; that is the safe reason. Try to please God whether any gain comes from it or not. You will sometimes not be able to see how doing the right thing is profitable in a temporal point of view; but it will matter little, when you come to die, whether you have been 'best off' in this world or not."

"Thank you, mamma," said Harry. "In future I will endeavor to do right because it is right and is pleasing to God, whether it seems to my advantage or not."

### BIRTH.

The wife of the Rev. Frank J. M. Axford, of a daughter, on 6th inst. Mary Isabel, infant died the same day.

### MARRIED.

At Windsor, 20th inst, by Rev. John Ambrose, M.A., J. Richmond Barry, Esq., M.D., of Melrose, Mass., to Annie, daughter of the late Jas. Geldert, Esq., High Sheriff of Hants County, N.S.

### DIED.

At her residence, 178 Carlton St., June 25th, 1878, Sarah, eldest daughter of the late Thomas J. Preston, Esq., of Toronto.



Church Directory.

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

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

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

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

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

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

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

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

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

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

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

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

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

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

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

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

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

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

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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