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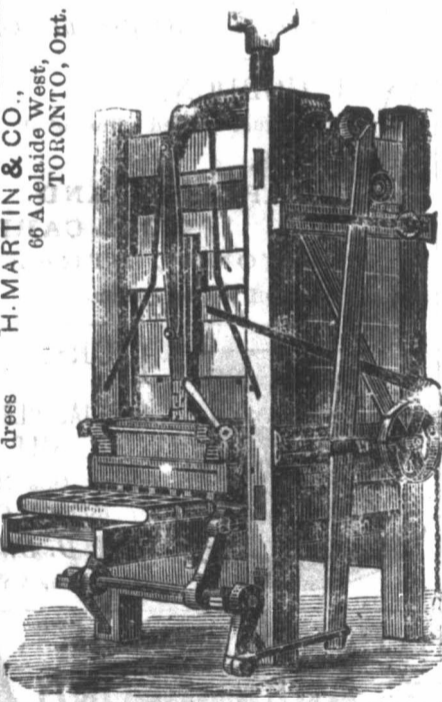
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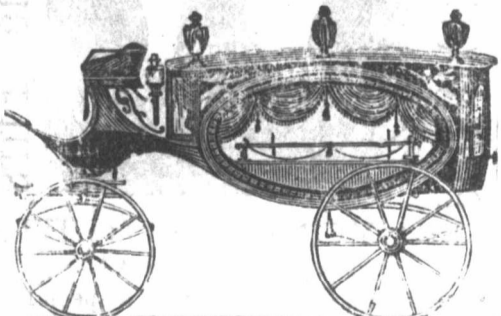
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THURSDAY, FEBRUARY 28, 1878.

THE WEEK.

AN Assistant Bishop is expected to be appointed for East London, England. The vast population of the present diocese of London, embracing a larger number than the whole Dominion of Canada can boast of, begin to feel their need of more Episcopal supervision, although every parish it contains could be reached by its Bishop in an hour or two. A large meeting of the clergy in the north-eastern part of the Diocese was held a few days ago to take the subject into consideration. The Bishop of London presided at the meeting, and expressed himself satisfied with the proposal, and willing to avail himself of the assistance of a suffragan Bishop. As far as we can determine, there does not appear to be any reason why the Diocese should not be divided, except that arrangements have not been made by the Government for the purpose; there may also be reasons urged in favor of providing a certain number of assistant bishops in preference to the excessive multiplication of small dioceses, especially in a country where the appointments may happen to be made in accordance with a variety of considerations other than those of eminent learning, administrative ability, and special adaptedness for the particular diocese which may require a Bishop. However that may be, the feeling of the English public has set in strongly in favor of a general increase of the Episcopate, and a large and influential meeting has lately been held in London, presided over by the Earl of Devon: the object of it being to support the Government Bishops Bill.

The relations of Church and State in England, however long they may be continued in a position fundamentally the same as at present, may yet, and probably will receive considerable modification. Even the Bishop of Carlisle has come to the conclusion that the time has already arrived when it has become necessary that the principles of legislation upon matters affecting the spiritual affairs and interests of the Church should be revised and re-arranged. At the meeting of the Convocation in York next month, His Lordship proposes to ventilate his ideas upon the subject. He intends to submit to Convocation a recognition of the principle that it is freely acknowledged that the absolute power of legislation affecting the subjects of the Sovereign resides in Parliament and the Crown, and that in many matters connected with the Church that power may be rightly exercised, yet that the relegation of all legislation to Parliament and the Crown must have the effect either of hindering changes altogether, or of introducing changes at the expense of engendering a sense of wrong in the minds of many of the most attached and faithful members of the Church. He thinks the difficulty might be obviated by some plan like this: That Canons and Constitutions for the

internal government of the Church should be first debated and approved in the Convocations of Canterbury and York, and be approved by both Convocations: That such Canons and Constitutions be then submitted to the Sovereign: That if the Sovereign should be so advised, such Canons and Constitutions by Her Majesty's command should thereupon be laid upon the table of each House of Parliament: And that if within a certain prescribed time, no address be passed by either House, praying the Sovereign to withhold the royal sanction, the Canons and Constitutions thus laid before Parliament should be communicated to the Archbishops of Canterbury and York for promulgation in their respective Provinces.

Between earthquakes and those eruptions of sea, which are erroneously termed "tidal waves," the eastern coast of South America has been pretty severely exercised. Repeated and severe shocks of earthquake were experienced along the Peruvian coast at the date of the latest intelligence from that region. The terrestrial disturbance, however, did not appear to effect much injury, but the development of the so-called tidal waves on the coast has been attended with a great destruction of property. The earthquakes were unusually severe at Iquique and Arica—places which suffered considerably last May by disturbances which affected the whole Pacific coast from Oregon to Southern Chili. It may have been from the contour of the coast which concentrated the wave force on the region in which those towns are situated that the great volcanic waves that swept the coast were most destructive at Arica and Iquique. Eruptions are reported to have taken place at Cotopaxi and neighbouring volcanoes in Ecuador, which suggests a connection between the earthquakes and the activity of these great outlets of subterranean forces. All great earthquakes seem to occur along the lines connecting the chief volcanic centres, and these centres are perhaps united by vast subterranean fissures in which the forces that cause both earthquakes and eruptions are developed. As the development of volcanic waves is clearly due to the upheaval and subsidence of the bottom of the sea, we can easily imagine how this phenomenon is more possible over a great subterranean fissure than over a comparatively solid crust. It is not improbable that the eruptions at the volcanic centres may be caused by the inlet of immense quantities of water through the fractured sea bottom to the regions of internal heat, and the development of an enormous steam or gas pressure, which seeks a natural outlet through the volcanoes. The disturbances of the South American coast are possibly those developed within the area of the Pacific Ocean and the adjacent coasts of the Asiatic and American Continents. In the centre of this system is found the great volcanoes of Mauna Loa, and Kilauea, of the Sandwich Islands.

Neither Russia nor England appears to have perfect confidence in peace as the result of the proposed Congress or conference. It certainly seems inconsistent with such a hope that the Russian army should concentrate in immense force at Adrianople and near Constantinople, sometimes declaring her intention to enter that city, and that she should be fortifying Rodosto on the Sea of Marmora, and threaten Gallipoli. The war party is said also to dominate in Russia, and a war party certainly makes the greatest noise in England, which is sending its iron clads in great haste to the East. Some tell us that everything depends upon the attitude assumed by Germany—a power which at present can hardly be said to favor either side, but seems to be looking on with folded arms, as much as to say:—"What are you going to do about the matter?" Germany probably expects that the next war in which she will be engaged will have most immediate reference to the possession of Alsace and Lorraine, and most likely is in no hurry to interfere particularly or definitely in the Eastern question. Whether the Congress will take place or not, or whether it is to be changed for a simple conference for the mere purpose of discussing certain questions and deciding on nothing, is still uncertain. Telegrams are as variable as possible. Almost every alternate telegram points to immediate war, while the others indicate the speedy advent of peace. The differences still existing arise from Russia's claims of territory for herself, while the oppressed Christians of Turkey are hardly thought of, and sigh for liberty as deeply and as despairingly as ever.

The Standing Committee of the Diocese of Springfield in the United States, in unani- mously consenting to the consecration of the Rev. Dr. Seymour as Bishop of that diocese, have drawn up a string of resolutions re-affirming their confidence in the teaching of the Bishop-elect. They refer to statements made in the public prints and elsewhere charging the Bishop-elect with error in religion, in holding doctrines at variance with the teachings of the Church and dangerous to its peace. They also aver that the action of the diocese in electing him to be its Bishop has been similarly misrepresented, and has been said to be the result of a plot against the peace of the Church. They therefore desire, in giving canonical assent to the consecration of the Rev. Geo. F. Seymour, D. D., as Bishop of that diocese, to put upon record an expression of their undiminished confidence in his doctrinal soundness, and in justification of the act of the diocese in choosing him as Bishop. They reaffirm their unqualified confidence in the conformity of his opinions to the teachings of the Church as set forth in the Book of Common Prayer. And further the Standing Committee most solemnly denies the knowledge of any plot to elect any individual to the Episcopate, or the existence in that diocese of any combination or of any

individuals, clerical or lay, who are disposed to bring in any novel or erroneous doctrines alien to the teaching of the Church of the United States as set forth in the Book of Common Prayer.

Again the Eastern question, as reported in the telegrams received immediately before going to press, assumes a more peaceful aspect, as on the previous day it was of a decidedly warlike character. The conditions of peace are understood to have been accepted by the Turks, except two, about the surrender of the ironclads and the payment to Russia of ten million roubles cash and forty millions sterling in bonds. There appears to be no present intention on the part of Russia to enter Constantinople, although the Czar is reported to have intimated that he has great difficulty to prevent the Grand Duke Constantine from entering that city as a triumphant conqueror. Russia is said also to have consented to a reduction of the indemnity by one-fifth, and the extension of the period for the emigration of Mohammedans from Bulgaria to three years. The Roumanians strongly object to Russia being allowed to take possession of Bessarabia. Prince Charles has threatened to resign if such should be the case, and has applied to the Great Powers for protection. In regard to Russia's demands on Turkey the stipulation that the Egyptian tribute should be pledged for the payment of the indemnity bonds England will doubtless object. Such an arrangement indeed might imperil "British interests" far more than a Russian occupation of Constantinople, as in event of the indemnity not being paid it would give Russia the privilege of sending both fleet and army for the occupation of Egypt.

At the monthly meeting of the Christian Knowledge Society, the Rev. Brownlow Maitland was, without opposition, re-elected on the Committee of General Literature and Education, and he subsequently made a statement in reference to his position with regard to the attack made on his book by Lord Shaftesbury. He wrote to the President of the Society, the Archbishop of Canterbury, not asking him to approve of every detail in the book, for that would have been both improper and unnecessary, but propounding, in effect, this question: "Has the Society done so wrong that loyal sons of the Church of England need secede?" His Grace replied at the time that he was reading the book carefully in order to give an opinion; but he had since received a letter from the Archbishop, in which His Grace said: "I am sure that the Society for Promoting Christian Knowledge can have no cause for refusing to recognize the orthodoxy of your treatise, or the cogency of the arguments when rightly understood, or fail to recognize the devout spirit which breathes through the whole work." The Secretary stated that the Committee had carefully considered the subject and arrived at a conclusion on it, and would present a report on a future occasion. We may state that it was not in reference to Mr.

Maitland's book that our remarks some time ago were intended to apply; and, further, that, rather than adopt Lord Shaftesbury's course by publishing the sentence or two to which we alluded, we prefer calling the attention of the Committee to the subject.

QUINGUAGESIMA SUNDAY.

THE Christian complement of all natural virtues is the crowning grace of the Epistle of this day's Communion Office. On the one part, the climax of that virtue was reached in the submission of the Son of Man to the contumely and persecution He endured when all things that were written by the prophets concerning the Son of Man were accomplished, when He was delivered to the Gentiles, was spitefully entreated, spitted on, scourged, and put to death. On our part, as far it concerns our relations with our fellow men, it has its fullest expression in this the thirteenth chapter of St. Paul's first Epistle to the Corinthians. But in its highest sense, and considering charity as the external manifestation of the inward principle of love, we must find it enshrined in a personal love of the Lord Jesus Christ which is the central element of the Christian character; for without that personal love, a living Christianity cannot exist. A love of the Saviour as He is revealed to us in the Gospel, in His humiliation in the manger, in His life of suffering, in His agony and death, in the triumphs of His Resurrection and Ascension, in His Intercessional life of near two thousand years, in His presence with the Church in the ministration of the sacraments—the perfect love of Jesus Christ our Lord is the highest attainment of the Christian character, just as the entire love of self is the lowest point of degradation a man can reach. Love is the source the parent of action, of sacrifice, of works done for God and for man. All the tenderness of human intercourse, all the bravery of self-sacrifice may be traced to this principle.

The gifts of the Apostolic age must have been of a most impressive character—tongues, healing, prophecy, wisdom. And yet there was something more excellent than they were, and without which they would leave the possessors, useful to others in life, but unfurnished for eternity; ornamental and graceful as the external appendages of the Christian system; but by no means supposing a state of the mind and heart which would show them to be fit for the enjoyments of the world to come. The Church has doubtless selected this subject now in order to teach us that this more excellent way, this higher duty is specially connected with the approaching season.

The Charity of which St. Paul speaks is not, however, confined to alms giving, which is a branch of charity, and not the whole of it. Nor does it mean a naturally kind disposition which belongs to some people more than others, although the possession of the disposition very much facilitates the practice of the duty. The charity of which St. Paul speaks is a grace which belongs only to those who in the language of the Collect for Christ-

mas Day, being regenerate, and made the children of God by adoption and grace, are daily renewed by the Holy Spirit. Christian charity then when exercised towards man can only spring from the love of Christ shed abroad in the heart by the Holy Ghost. The description St. Paul gives of the shining grace is one of the most complete statements of Christian virtue given in the New Testament:—Charity suffereth long the weaknesses and provocation of others, and is even anxious to return good for evil. It envieth not the superior advantages of others knowing that an overruling Providence governs the world. It vaunteth not itself and is not puffed up with its own superiority, recollecting that all comes from our common Father. It doth not behave itself in a rude manner, or unbefitting our character as Christians and citizens of heaven, but dictates a delicate regard to what is becoming. It is not selfish, nor provoked to excess of temper, or to any hatred even towards the most malevolent. It thinketh no evil of others unless, such evil is so apparent that it cannot be mistaken; nor does it indulge in that most detestable of all vices—slander. It rejoiceth not in the sins and faults and mishaps of enemies; but rejoiceth in the diffusion and prevalence of truth and holiness throughout the world. It beareth all things, putting their worst features out of sight. It puts the most favorable construction on all doubtful things, and ever hopes for the best result, however unfavorable present appearances may be. It endureth all things, patiently sustaining every affliction or dispensation as coming from that Almighty Being Who is too wise to mistake, too good to be unkind.

THE LAMBETH CONFERENCE.

AS the time approaches for the assembling of the Pan-Anglican Conference at Lambeth, the attention of Churchmen is increasingly directed to the subjects likely to be discussed there, and to the general results of the assembly. The last number of the *Guardian* which has reached us, calls the attention of the Church specially to the Conference, which is fixed for the 2nd of July. Our contemporary alludes to the former meeting in 1867, Archbishop Longley being the Primate at the time; and to the policy of the Archbishop "in convoking such a meeting;" that policy having been severely called in question, and having been met with ridicule by some, and by others with suspicions of a conspiracy against what a certain class chose to term "Christian liberty." Our contemporary says nothing about the results of that assembly, which were indeed ridiculously small. That, however, was not the fault of ninety-nine hundredths of those who had come from "the uttermost parts of the earth," in order, as they supposed, to settle important points of doctrine and discipline which most nearly concerned the welfare, and indeed the existence of the Anglican Communion. On their assembling at Lambeth, many of them learned for the first time that the object for which they imagined they had been called

together was not included in the programme at all, if programme there really was; for besides the exchange of civilities, all that really took place, as far as can be learned, was the drawing up of a document which, more than anything else that ever appeared in the world, was the quintessence of inanity. This, as we have said, was not the fault of those who went there. It was caused by the embargo laid upon them. Now, however, from the official document put forth, and also, we may add, from the almost semi-official comments made thereon in the *Guardian* and elsewhere, we are led to understand that these very subjects, purposely suppressed in 1867, are to be discussed in 1878. In the fullest confidence of this the *Guardian* says: "It is, we may be sure, 'business' that is intended by the invitation addressed to all our bishops—Home, Colonial and Missionary—and to all the Bishops of Scotland, Ireland, and the United States to meet at Lambeth on July 2nd of this year. * * * The Conference will do more than talk, and more even than pass resolutions. It is to extend over four continuous weeks, the first of the four to be passed in general discussion of the subjects selected for consideration. These subjects will then be referred to select committees, which will sit during the second and third weeks and draw up their reports. These reports will finally be dealt with in the fourth or closing week, and the results which shall issue from these final debates will come before the Church with the authority of the united Anglican Episcopate, speaking collectively, and after mature deliberation and discussion."

The vagueness with which some of the subjects announced for consideration are worded is complained of. Although it is suggested that more definiteness will be given, and further details of the arrangements be determined and announced after the usual spring meeting of the Bishops at Lambeth; and doubtless the public mind will be on the look-out for any and every intimation as to either the subjects for discussion or the arrangements for conducting the meetings of the Conference.

In a previous issue we gave the subjects which have been already announced for discussion at this meeting, and it is expected to be of a very decided and of a very useful character, although it may be that some of the subjects may have been announced with a certain amount of indefiniteness, so as to admit of a somewhat discursive treatment. The first subject mentioned is certainly given with sufficient distinctness: and it is as important as anything we can imagine. It is on "The best mode of maintaining Union amongst the various Churches of the Anglican Communion." It does not refer to a fresh cohesive bond with the Roman, the Greek, the Syrian, or the Coptic branch of the Church, each and all of which would be impossible under present circumstances, at least any further than may be supposed to exist already. But a more intimate union among all the branches of the Anglican communion is not only possible but

exceedingly desirable, and such a union is calculated to be of greater service in furthering a united Christendom than anything else we know of. The dogma of the Infallibility and especially the Mariolatry of the worship of the Church of Rome forbid any Christian using our Book of Common Prayer to form a union with that church; while the excessive, and in some instances, the erroneous ritual of the other branches of the Church we have mentioned (least of all, however, the Syrian), forbid a closer union than at present exists. But the whole Anglican communion use our Book of Common Prayer pretty nearly as we have it, the Irish church as might have been expected, having departed the most widely from it. And therefore a more intimate union with the whole Anglican body would greatly aid the cause of true religion, and would of itself alone amply repay all the time, expense and trouble attending the coming conference.

We have something to say on one or two of the other subjects for discussion which we must defer till another occasion.

THE NEW POPE.

THE practical application of the Infallibility dogma will not long be held in abeyance, although its non-existence for a single day is an anomaly no one but a Cardinal could possibly understand. The requisite two-thirds majority of the Conclave has been secured however, and in accordance with the wishes and recommendations of the late Pope, his Camerlengo (Grand Chamberlain) Cardinal Pecci with the name of Leo the thirteenth, has been elected Pope. The Cardinal was very highly thought of by Pius the Ninth, who honored him with his confidence more than any other Cardinal, and gave him an unreserved insight into all his plans and intentions. He likewise caused it to be pretty well known that he believed his Camerlengo was the right man to succeed him—the fittest person to rule the Church and wield the sceptre of infallibility after his death. He was likewise a general favorite, from his universal urbanity and kindness of manner, as well as from the liberal character of his expressed opinions. From indications, however, that have already manifested themselves, it would seem that he is likely to follow in the steps of Pius the Ninth in adopting a more retrogressive policy than his previous life would have indicated. He may not, however, be allowed the same impunity as his predecessor, and expulsion from the Vatican would be a not unlikely result of his pursuing a thoroughly illiberal course.

The new Pope was born at Carpenetto, in the Diocese of Anagni, March 2, 1810. He is therefore sixty-eight years of age. Having exercised the functions of the priesthood for some time he was made Archbishop of Perugia and Chamberlain to the Pope. Gregory the sixteenth sent him as Nuncio to Leopold, King of the Belgians, and he was very successful in reconciling a Roman Catholic people to their non-Roman Catholic King. Leopold recommended Joachim Pecci to Gregory for the office of Cardinal, but the

Chamberlain having been clever enough to secure the hatred of Cardinal Antonelli, Pecci was not made Cardinal till the year 1853, when the late Pontiff overcame the scruples which had kept the Chamberlain out of an office for which he was believed to be peculiarly qualified. Since the death of Cardinal Antonelli no one appears to have an ill word to say for the Camerlengo, who is said to have lived a most blameless life in every respect. Until the present time he has always been a moderate liberal, although Cardinal Antonelli spoke of him as a second Voltaire. The Ultramontane faction, including Cardinal Manning, were probably dissatisfied with the election when it was announced, although the subsequent acts of the new Pope may have somewhat reconciled them to it. Leo the thirteenth has a very high order of intellect, and has a great amount of zeal and energy. As Administrator of Benevento, he manifested abilities of a high order, and cleared that place of the brigandage for which it had earned an unenviable notoriety. Since the disagreements between the Vatican and the government of Italy, the Chamberlain has been remarkable for the moderation of his opinions, and has ever expressed a hope of a reconciliation between the contending parties. He is also believed to be favorable to the freedom of the Press; and it is said that at first he was opposed to the publication of the dogma of infallibility as inopportune and premature, but finally felt he must go with the stream. We opine he will be scarcely inclined now to renounce the dogma.

Out of about two hundred and sixty Bishops of Rome, two hundred and twenty have been Italians. Of the forty foreigners, there was: one Englishman, Adrian the Fourth; three Spaniards, Callixtus the Third, Adrian the Sixth, Alexander the Sixth; besides seven Frenchmen. Every Pope since 1522 has been an Italian.

PARISH WORK.

A PAPER READ AT A RURI-DECANAL CHAPTER MEETING.

IN treating the subject of "Parish Work" it would be beyond the limits of a paper like the present to enter into all the daily routine of even the quietest and most arduous sphere of duty. To touch upon all the subjects which present themselves to our notice, would be to follow the Pastor in Parochia from the study to the pulpit, to be with him in the home circle and abroad, in his retirement, and in his public ministrations, in fact in all the events of his busy and arduous life—each and every one of which relates to influences, and bears upon the concerns of his spiritual cure.

But there are some few points which I think may be dealt with and presented either for your approval or correction, your encouragement in similar works, or your advice based upon experience in other and larger spheres of ministerial duty. And here, my reverend brethren, let me say that the following remarks which I advance I claim not as propositions to which I would venture to affix

the Q. E. D. of the mathematician, but as tentative theories to be established by your corroborative testimony, and fortified by your experience. I can only hope they may be suggestive, and if useful in any way in our common work, they will amply and satisfactorily have fulfilled their purpose.

The first subject I would take up is

OUR SCHOOLS.

In our Sunday Schools there is, I venture to think, much yet to be done. Whilst some are growing in numbers others are far below their proper strength and standard, and although numbers are not always an indication of strength or vitality, yet in the course adopted in the compilation of religious statistics numbers are paraded, and exercise a vast influence upon the minds of the uneducated and those who are under the control of the leaders of the various Dissenting Societies.

The great want in our schools is a more decided church teaching, and by instructors who feel the importance of the work they are engaged in, and the necessity of furnishing every child with materials both for the proof of the reasonableness and soundness of his faith as a Christian, and also as a member of "the Church of the Living God, the pillar and ground of the truth"—a church which gives to religion "a local habitation and a name."

In the school a due regard should be given to the appointment of teachers according to the ages of the classes, and, where it is possible, to guard carefully against overcrowding. A small class well managed will generally give a good account of itself.

A firm and judicious discipline is imperatively necessary, and it will soon come to be understood that rules are framed to be obeyed and not merely to become dead letters. As the Sunday School is the nursery of the Church, so should the scholars be taught that they have their place and parts in the Service of the Temple, and not to imagine that the school is the substitute for the Church or in lieu of their attendance there. I would suggest that instead of the Scripture lessons being read in the class—by which means much valuable time is consumed—that they should be thoroughly gone over *at home*, and the pupil examined, and assisted by explanations where necessary—in the school. To carry out this a Scheme of Lessons is necessary either such as furnished by the Synod, or by the Church of England Sunday School Institute. One system should be adopted and adhered to, and teachers not allowed to follow their own peculiar idiosyncrasies. Quarterly, half-yearly and annual examinations of the whole school in grouped classes would additionally test the progress and excite a feeling of proper emulation, though guarding against an improper spirit of rivalry.

From the upper or head class the staff of teachers might be recruited, and thus the one system be carried on.

Where possible the singing of the school should be training for the Choir, promotion to which might be made an object to be sought after as a mark of good conduct and pro-

iciency. In the Dissenting Societies much stress is laid upon the training of children in singing, and shall we be less careful in this matter than they are? If Dissent is schism, and if schism is a sin, surely even in so apparently a trifling a matter as music we should take every care lest the lambs of our flock are seduced from the fold, and voices which might raise the grand *Ter Sanctus* or the glorious *Te Deum*, be trained to join in the strains of the conventicle, with its meagre, novel and questionable teaching.

"O say not, dream not, heavenly notes,
To childish ears are vain,
That the young mind at random floats,
And cannot catch the strain.

Dim or unheard, the words may fall,
And yet the heaven-taught mind,
May learn the sacred air, and all
The harmony unwind."

The lessons of the Sunday School are often remembered in after life when the impressions of later and more abstruse secular instructions have passed away, and by their recurrence recal to our minds the beautiful lines of the Roman poet,

Quo semel est imbuta recens servabit odorem
Testa diu.

By all means let those in Sunday Schools evince a feeling of lively interest in the work in hand, and keep it from dragging, or weariness. Too many are yet, I fear, much in the state of "The Sleeping Congregation" in Hogarth's picture of 1736.

Since the days of George Herbert a new era has commenced, and both Sunday and Day-schools are now recognized as a necessity of the Church and the age.

As to Day-schools it would be a glorious circumstance for our Church and its children if we could have such an institution in every parish, not, as now, independent of, but as they should be, forming a part of the ecclesiastical machinery—the instruction of the Sunday and the week together forming the training of the children of our flocks. In such schools we could instruct the pupils in the formularies of our Church for if, to quote the words of a recent writer, "we conscientiously feel this Church is both sounder in its doctrine and more apostolical in its constitution than any other communion of Christians—if we feel that its past history, its position in this land, its purity of faith, its calm sobriety of tone, the noble beauty of its liturgies, the mighty work of the Lord it has been the means of doing, both at home and abroad—if we feel that all this gives it a peculiar claim on our allegiance, and a strong hold on our affections, we are surely bound to make our children thoroughly acquainted with its doctrines, and interested in its services." Nor should we overlook the need of instruction in the various parts of our Common Prayer and the duty of the congregation to respond always and only at the proper time, by which means we arrive more nearly at our services being conducted intelligently, "decently and in order."

It has been said that "Dissenters are often glad to have their children avail themselves of our Scripture teaching, while they would

not wish to allow them to be taught the distinctive doctrines of our Church." I must say that such Dissenters are *rare aves*, for I have never yet been fortunate enough to meet with any ready to avail themselves of the instruction we can furnish.

Another valuable auxiliary is afforded by *adult evening schools or classes*—by which we may hope to reach the most difficult part of our people, viz., the young men, whose recently acquired liberty, earlier granted here than in England, renders them suspicious and impatient of any appearance of control, or doubt being cast upon their manhood's right of being "lord of themselves, that heritage of woe." By tact and attractive measures some may be gained, and they will bring in others, and thus the small beginning may end in the winning of souls to Christ. I must, however, confess, that I consider the formation and conduct of adult evening classes as amongst the most arduous and discouraging of all our work. Yet that they do succeed we have evidence in spite of discouragement and trial.

In connection with both *Day and Sunday-Schools* there should be meetings for the teachers, and also for the parents of the Sunday-School scholars, and thus through the children the parents may often be got at and beneficially influenced.

Before entering upon the *vetata questio* of visiting I offer a few remarks upon what is, in a great measure, a substitute and an important one, and which may in time become most useful and prized. I refer to

COTTAGE LECTURES.

If we cannot obtain the success of Oberlin, nor our parishes show such results as in the *Ban de la Roche*, yet we can accomplish much good, and by the drawing into one house at stated times, of several neighbours, materially diminish the strain upon our energies and economize our time, whilst we are brought more immediately home to our people and arouse their sympathies.

The addresses in these lectures should be short and pointed, with hymns and prayer. As a general rule the prayers should be based upon those of the Church and its language used wherever admissible, though there may be occasion when *ex tempore* prayer will not be out of place.

(To be continued.)

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

I. BAPTISM.—*Validity of Baptism by pouring or sprinkling.*—The rule of the Church on the administration of baptism is as follows: "Then the Priest shall take the child into his hands, and shall say to the godfathers and godmothers, Name the child, and then naming it after them (if they shall certify him that the child may well endure it), he shall dip it in the water discreetly and warily, saying, etc. But if they certify that the child is weak, it shall suffice to pour water upon it, saying the aforesaid words." "And then the child being named by some one that is present, the minister shall pour water upon it, saying these words," etc., etc.

1. As baptism is an emblematic rite by which water, as a means of cleansing from impurities, shews the cleansing of the heart by the blood of Christ, it does not require more than that the ele-

ment should be made use of according to the prescribed manner to effect the object which it emblemizes. In the administration of this sacrament the use of water in the different modes represents different operations of grace in the salvation of souls; *e.g.*, immersion, the being "buried with Christ by baptism into death;" affusion or pouring, the reception of the Holy Spirit. "It shall come to pass afterward that I will pour out my Spirit on all flesh;" aspersion or sprinkling, the cleansing of the heart by the blood of Christ. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." 2. A custom which is very suitable for one country or under one climate, is not suitable for all; that which could be safely done in summer in the warm regions of Asia or Africa, would be followed with great danger if followed in the Arctic regions, or even in the balmy atmosphere of the Temperate Zone; there would be no risk in a baptism in the open waters of the Jordan at a time when a plunge in the frozen bed of some of our Canadian streams would be attended with the most fatal results. 3. It is allowed on all sides that in the Church rests the power of modifying external rites so as to render them suitable for the circumstances of the place and time when they are made use of; by the Israelites in Egypt, the passover was eaten in a standing position, equipped as travellers; by the Jews in Palestine, the same feast was partaken of in a reclining position, as settled occupants of a fixed residence; and though the former position was directed by God at the institution of the feast, the latter position was acquiesced in by his Son during his sojourn upon earth. If the Church, then, from wise reasons, has seen fit, with respect to baptism, to alter a custom which was never enjoined by God, we should not disturb her peace by contending for the continuance of that mode which she has thus laid aside.

It was the usual practice of the ancient Church to baptize by immersion; under certain circumstances she, however, permitted a deviation from that practice; when, for instance, persons did not ask for the sacrament until they were seized by a dangerous illness, or when they were so situated that it would be impossible for them to obtain baptism by immersion. The former case is well explained by Cyprian, "You have asked also, dearest son, what I thought of those who obtained God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not washed, but sprinkled with the saving water. In this point my diffidence and modesty prejudice none, so as to prevent any from feeling what he thinks right, and from doing what he feels to be right. As far as my poor understanding conceives it, I think that the Divine behests can in no respect be mutilated and weakened; nor can anything less occur in that case, where with full and entire faith, both of the giver and receiver, is accepted what is drawn from the divine gifts. For in the sacrament of salvation the contagion of sin is not in such wise washed away, as the filth of skin and of the body is washed away in the carnal and ordinary washing, as that there should be need of saltpetre and other appliances also, and a bath and a basin wherewith this vile body may be washed and purified. Otherwise is the breast of the believer washed, otherwise is the mind of man purified by the merit of faith. In the sacrament of salvation, when necessity compels, and God bestows his mercy, the divine methods confer the whole benefits on believers; nor ought it to trouble anyone that sick people seem to be sprinkled or affused when they obtain the Lord's grace. When Holy Scripture speaks by the mouth of the prophet Ezekiel, and says: 'Then will I sprinkle clear water upon you,' etc. Whence it appears that the sprinkling also of water prevails equally with the washing of salvation; and that when this is done in the Church, when the faith, both of receiver and giver, is sound, all things hold, and may be consummated and perfected by the majesty of the Lord and by the truth of faith." An instance of the latter is recorded in Eusebius, Ecc. Hist., Book 6, Chap. 5. Basilides, an officer in the Roman army, who had been appointed to lead Pontamaisena, a martyr, to execution, was converted to the faith of Christ through seeing how patiently she endured the tortures that were inflicted on her; "boiling pitch having been

poured over different parts of her body, gradually by little and little from her feet up to the crown of her head." On acknowledging his conversion, he was at once committed to prison; and being there visited by some of the brethren, who on inquiry were satisfied of the sincerity of his faith in Christ, they "gave him the seal in the Lord, and he, bearing a distinguished testimony to the Lord, was beheaded." The strict custody in which the martyrs were kept, previous to their execution, and the want of necessaries under which they suffered, rendered it improbable that baptism, in such circumstances, could be performed by immersion; in all probability it was administered by the affusion or pouring of a small quantity of water on the person to be baptized. We may learn from an incidental expression in Tertullian, that baptism in this way was occasionally administered in the Church; addressing a man who, through want of genuine repentance, was unfit for the sacrament, he says: "Who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever?"

As the scripture does not enjoin any particular mode of baptism, it is needless to look for proofs of the Church with regard to the mode of administering this sacrament; we may say however that in the New Testament, when speaking of baptism by water or the Holy Ghost, the sacred writers make use of language which shows that any of the three modes is acceptable to God: thus the Apostle Paul shows his approval of immersion, when he says to the Colossians, "In whom also ye are circumcised with the circumcision made without hands in 'putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.'" St. Peter expresses his approval of affusion or pouring, when he calls the baptism of the Holy Ghost, received by Cornelius and his friends, a pouring out of the gifts of the Holy Ghost; "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God." And St. Paul shews that he approved of sprinkling in baptism, when he called that blood in which sinners are washed from the pollutions of their sins, "the blood of sprinkling;" when he addressed the Hebrew believers in the following language, "Let me draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"; and when he says that the Israelites were all baptized unto Moses in the cloud and in the sea"; in this instance immersion is altogether out of the question; the Israelites were not immersed in the sea, for they went through it over dry land, and they were not immersed in the cloud, which was above them directing their course. If the spray of the sea is referred to, or the descent of rains from the cloud, they were baptized by sprinkling, or at most by pouring: and that this is what the apostle means is made almost certain by a passage in the song of Deborah, (Judges 5:4) and by expressions in the Psalms which speak of "rain" (68:9) and the clouds pouring out water" (77:17), and "droppings" from "the heavens" (68:8), while the march of the children of Israel was directed through the wilderness by the cloud of the Divine Presence.

Diocesan Intelligence.

NEWFOUNDLAND.

A tombstone has just been executed in England, and sent to Bermuda, to cover the grave of the late Bishop of Newfoundland. It consists of a large solid coped block of red Peterhead granite, on which are cut, in relief, a floriated cross, with a pastoral staff. On three of the vertical sides of this granite tomb is the inscription: "Here rests the body of the Right Rev. Edward Feild, D.D., Lord Bishop of Newfoundland, who departed this life June the 8th, A.D. 1876, aged seventy-five years." On the fourth

side is inscribed, "My hope is in God." The whole rests on a solid moulded basement of Portland stone. The stone is sent out to Bermuda by the Bishop's widow.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

AMHERST.—On February 13th the Christ Church concert was well attended, especially considering that just at the hour for gathering a blinding snow squall came up; this, of course, somewhat affected the proceeds which we hope will be largely increased, when the entertainment is repeated as we understand it will be before long.

BAYFIELD.—The Rector (the Rev. A. C. Macdonald) is not only an industrious parish priest, but takes an interest in the temporal well doing of the people in the parish. On the 5th we find him in the chair as President of the Local Agricultural Society, while a namesake (no relation, however,) discoursed upon the important query, "Can we raise our bread?"

HALIFAX.—There is, we are informed, some danger that the congregation of Trinity may lose the services of the Rev. W. J. Ancient, (of Atlantic fame). The parishes of Dorchester and Sackville, N. B., being about to separate on the resignation of the Rev. J. H. D. Browne; the latter parish is making efforts to induce Mr. Ancient to become its rector. Who will have the good fortune to become rector of "pretty" Dorchester with its snug new Rectory House, we are not yet aware.

THE BISHOP preached at the Cathedral and at his own chapel on the 17th.

GARRISON CHAPEL.—The Rev. A. J. Townend (Senior Chaplain, H. M. F.) is so far recovered as to be again able to preach.

GEORGETOWN, P. E. I.—The Rev. Theophilus T. Richey has kindly obliged us with the following account of the late Mrs. Aitken:

Mrs. Aitken possessed an energy of character much beyond the average. It has never been my lot to become acquainted with one who more fully acted out in all the relations of life the precept, "Whatsoever thy hand findeth to do, do it with thy might." In the church, in the family, in her ministrations to the sick and needy, and in every good work which she believed to be deserving of her attention, she exercised the same spirit of determination. *Heartiness* characterized all her efforts. Nor was she less kind than zealous. I, for one, can bear witness, and I am sure all my predecessors and successors in the incumbency of Georgetown will concur in the testimony, that the clergyman and his family could always most thoroughly rely on finding in Mrs. Aitken a staunch and faithful friend, whose kind offices were always at command, and whose maternal tenderness and loving sympathy made her presence always a source of pleasure and comfort.

It was in the year 1864 that I first made the acquaintance of herself and family. I was then, in company with the Rev. D. B. Parther, of St. Jude's, Carleton, N. B., paying a short visit to Dr. Roach, who was at that time the parish priest at Georgetown; and I then observed the warm interest and sympathy manifested by our departed sister for everything connected with the welfare of the church, and her solicitude for the comfort of her clergyman and his family. Two years afterwards I was called to this sphere of labor myself and occupied it for five years, during which time I had ample opportunity of experiencing the same unostentatious acts of kindness and attention. During the entire period of my ministrations in the parish, extending over five years, I do not believe that Mrs. Aitken was ever absent from a service or omitted an opportunity for Holy Communion. Her attendance at all the services was most regular, and her deportment at all times most devout.

It pleased Almighty God, to exercise this His faithful child during the last year or so of her life with a great deal of physical pain. She was patient, unselfish, heroic to the last. Her first thoughts were for the comfort of others. It was on Saturday, Jan 26th, that the Rev. Mr. Hodgson of St.

Peters Church, Charlottetown, for the last time afforded our departed friend the opportunity of receiving the Holy Sacrament. Her distress increased much towards evening and continued through Sunday. Her sufferings were so great that she really desired the moment of release. This came on Monday, and the exhausted disciple breathed forth her spirit into the hands of her faithful Creator. She leaves behind her a husband, venerable in years, sustained by the same christian hope, and three sons and two daughters. The deceased was sixty-six years of age. "The memory of the just is blessed," Prov. x 7. "Them also that sleep in Jesus will God bring with him," 1 Thess. iv 14.

FREDERICTON.

(From our Own Correspondent.)

MANGERVILLE—A missionary meeting in connection with the Board of Foreign Missions was held here on Tuesday evening, the 12th instant. The Rector had prepared the parish for the meeting by previously preaching a sermon on missionary work, and by making it known to all. Consequently it proved quite successful. Evening prayer was said to the end of the third collect by Rev. W. Jaffrey, the Rev. R. Simonds reading the lessons. The first two verses of the 148th Psalm were finely sung by the choir as an anthem. Addresses were then given as follows: On the Missions of Labrador, by Rev. J. F. Carr; On the missions of China, by Rev. T. Neales; on "The Apostolic Method of Evangelization," by Rev. G. G. Roberts. The collections were made on behalf of the objects of the "S. P. G."

PENNY READINGS.—Very interesting and popular courses of readings, with music, are being held this winter in connection with St. Paul's, Portland, and St. Jude's, Carlton. In St. Luke's Parish, Portland, similar entertainments are being provided by the Church of England Temperance Society.

CHURCH OF ENGLAND INSTITUTE.—The annual meeting of the Church of England Institute, was held in St. Paul's Church School Room, on the evening of the 14th inst., and the following officers were elected: Rev. Canon Brigstock, President; Messrs. W. C. Drury and C. W. Weldon, Vice-Presidents; Messrs. H. W. Frith, Hurd Peters, J. Allan Jack, Lester Peters, H. L. Sturdee, G. A. Schofield, O. Thomas, M. F. Mauks, C. Campbell, and G. W. Whitney, Council. A vote of thanks was passed to the President for the great interest and assiduity he showed in the affairs of the Institute from its commencement. Rev. Canon Brigstocke replied in a brief speech. The meeting then adjourned.

KINGSCLEAR LECTURES.—The fourth in this popular course of lectures was given at Spring Hill, on the evening of the 7th inst. It occupied an hour and a half in delivery, and was received with every mark of favour. The subject was "A Life-Time." In thanking the lecturer, the Rector of the Parish spoke of the lecture as a very beautiful and ennobling one. The language was exquisite, and only less beautiful than the ideas and moral sentiments. Prof. Foster is certainly master of such English as we should all aim at speaking and be proud to call our mother tongue. In the House of Commons he would be the John Bright of Canadian oratory. This and the recent lecture on "Home," by Rev. G. G. Roberts, Rector of Fredericton, have given a deservedly high reputation to the "Kingsclear Lectures."

PRESENTATION.—Mrs. Roberts, the wife of the Rector of Fredericton, was presented last week with a valuable sewing machine, as a token of the universal esteem in which she is held in the city. The testimonial was not confined to parishioners.

MONTREAL.

(From our Own Correspondent.)

MONTREAL.—The Right Rev. the Bishop of Saskatchewan, lectured before a large audience in the Mechanics' Hall, on Tuesday the 19th inst., the Most Rev. the Metropolitan in the chair. His

Lordship gave a graphic description of the great North West, and its surprising fertility, and dwelt upon the work performed by the Church in his Missionary Diocese which extends over an area of some 700,000 miles. In closing his address he appealed to his audience on behalf of a training scheme which he proposed establishing for the training of pupils for *Indian Mission Work*.

A special meeting of the Executive Committee, of the Diocese of Montreal, was held on Tuesday also. The Treasurer's statement showed a debit balance of \$5,583.19. On motion of Mr. C. J. Brydges, (the Treas.) it was resolved "that until the funds at the disposal of the Synod are in a more satisfactory position, the Committee cannot entertain the consideration of any new or enlarged grants." The motion was subjected to some discussion and was only carried on the understanding that it did not affect the application of the Revs. H. J. Evans, of Lachute, E. J. Houghton, of Brome, and Rev. J. Ball of Warden.

Mrs. Bancroft's application as an annuitant on the Widows' and Orphans' Fund, was recommended by the Committee of that Fund and granted. Archdeacon Lonsdell, and Rural Dean Carmichael, were authorized to sell the Church property at St. Therese, which has not been used for some years, the church building being in a ruinous condition. They were also authorized to take steps for the due protection of the burial ground at St. Martin.

Rumours have been going the rounds of the city press to the effect that the Rev. Jas. Carmichael is about to accept the Rectorship of the Church of the Ascension, Hamilton. Church people of all shades of opinion unite in the hope that such rumours are entirely unfounded.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending Feb. 23rd, 1878.

WIDOWS AND ORPHANS' FUND.—For the Widows and Orphans of two deceased Clergymen.—Toronto, St. James's Cathedral \$63.00; Georgina, St. George's \$4.88, St. James's \$2.62; (West Mono) St. Matthew's 56c, Camilla 82c, Jackson's 50c; St. John's, Toronto, \$6.00.

MISSION FUND.—Special Appeal.—Miss Gamble, subscription, \$10.00; William Gooderham, Sr. \$200.00. January Collection.—Brampton, \$10.00; St. Philip's, Unionville \$1.44; Bradford, \$1.00; Coulson's Corners \$1.78, Middletown \$1.37. Parochial Collections.—St. Philip's, Unionville, on account \$13.56. Toronto, St. James's, collection at Synod Service 12th. February, 1878. \$18.76.

WEST SIMCOE.—Missionary meetings were held in a portion of this Deanery on Monday, February the 4th, and following days. The first took place at All Saints Church, Collingwood, and was fairly attended. The collection amounted to \$10.23, and the sum subscribed reached \$65.25, making a total of \$75.48, for the Mission Fund, or sixteen dollars more than was received from the entire parish last year. When the town is thoroughly canvassed it is not too much to expect that the sum will be doubled, a result highly satisfactory when compared with their offerings for missionary purposes in 1877.

Tuesday evening a large congregation assembled in Christ Church, Batteaux, a very encouraging meeting was held. Last year this congregation subscribed \$17.40; for the current year, those present at the meeting contributed \$31.11. Such acts as these certainly speak louder than words. Wednesday evening, the first missionary meeting ever held in connection with the church took place in the Orange Hall, Duntroon; although the weather was somewhat impropitious, the attendance was very fair and the interest warm and unabated to the close. This was evinced by their liberal offerings amounting to \$15.27, while last year they are credited with only \$3.20. The next meeting was at Creemore, where about fifty persons had assembled. The amount contributed viz., \$39.10, may be considered encouraging, and will no doubt be largely increased when the collectors do their duty. At Banda, the meeting was held at 3 p. m but from two causes, first, the bad roads, and second, previous disappointment on

the part of deputations, very few attended. The small number present however gave their mites, willingly for the good cause, and without urgent solicitations, (as was indeed the case at all the meetings,) contributed \$8.40 to the pressing needs of the church. The last meeting was held at Stayner and resulted in a further sum of \$27.00, being offered towards the debt of the mission board, and the maintenance of our present staff of missionaries. The deputation had only to add that if the wise counsel of our revered diocesan be fully carried out by the various gentlemen appointed to address the members of the church, on the needs of this fund, the debt will soon be a thing of the past and the church will no longer be crippled in her exertions to keep pace with the wants of the people. JOHN LANGTRY, W. C. BRADSHAW, members of deputation.

Feb. 18th 1878.

SCARBOROUGH.—On Friday the 15th inst., the choir of Christ's Church gave a concert in the School House of Scarborough Village. The night was a remarkably fine one, with brilliant moonlight, and the attendance was all that could be desired. Many pieces were on the programme several of which were encored. The organist of the church Miss Laskey accompanied the songs on the piano, and also gave two instrumental pieces, one of which was "Home, sweet home," with variations. The Rector of the parish was present and conducted. The funds gathered on this occasion were applied to church purposes.

TORONTO.—St. Matthias: Pastoral Letter.—MY DEAR BRETHREN,—This week, five years have elapsed since the first steps were taken to found our Parish, dedicated to the memory of St. Matthias, and for the glory of God. As one looks back, there are noticed some points in which we have fallen short of original hopes and expectations—owing to the depression of trade for years past bearing most heavily on this part of our city—and many in which we have exceeded our most sanguine hopes. This is the close of a period when I hoped to see our Parish quite self-supporting; I trust it may witness a resolution to achieve greater results in the future.

HOLY BAPTISM.

During the first three years of the Parish, the annual average of Baptisms was under forty; during the last two years it has been over sixty. Many of these have been adults. In the case of infants, I have adhered as closely as possible to the principle that they should invariably be baptized within a fortnight after birth—privately, if public baptism be inadvisable on the score of health: and that those privately baptized should be publicly received by the ceremony of Presentation in the Church as soon as possible. While it is desirable that the Baptism itself should take place publicly, it is important that it should not be delayed on that account beyond the specified fortnight. To delay longer is to trifle with a sacred obligation. Publicity is a secondary matter.

CHURCHINGS

have, I am thankful to say, almost invariably accompanied the ceremony of Public Baptism or Presentation of the child. Not the humble only, but persons of the higher ranks, do not neglect this duty: and the few among us who are careless enough to have neglected it, are not to be envied.

CONFIRMATIONS

have been held annually, and we find in this respect also a marked increase. No Christian neglects this "principle of the Doctrine of Christ" (Heb. vi. 1), nor dares (like a thief) to climb up to the Holy Communion any other way than that prescribed in Scripture.

HOLY COMMUNION.

The observance of the Sacrament of Life has kept pace with that of the New Birth. A few years ago, the weekly Eucharist on the Lord's Day sometimes failed for the want of the requisite number of three persons to participate, whereas for more than a year past not less than an average of twenty communicants have presented themselves for "the strengthening and refreshing of their souls by the Body and Blood of Christ" every Lord's Day. It has even been demonstrated possible to maintain a daily celebration, whenever the winter weather does not interfere. Most

appropriate with such advance in spiritual feeling, is the now almost universal practice of preferring the early celebration. None but those whose weakness, sickness, or age forbid it, should ever neglect making Our Lord's Supper the first act of the day. The first fresh "sweet morning hour" should be consecrated by Christians to this highest of all Services of God.

MARRIAGES.

it should be noted, are properly celebrated only in Church (not private houses) and between Christians. Christian marriage between unbaptized persons is a sacrilege, as well as a contradiction in terms. Twenty-seven marriages have been solemnized in the Parish in the five years, with all possible attention to these points, and in future no variation from the rules will be permitted.

FUNERALS.

Very seldom have we been called upon by the "Passing Bell" to pray for a departing soul, or by the "Funeral Bell" to pay the last sad tribute to the dead. The Burial Service at the Parish Church is always the proper thing for those who die members of the Church.

THANKSGIVINGS.

I cannot refrain from thinking that the many cases of express desire for public prayer for those dangerously ill have not been without their effect; and I wish I could say that Public Thanksgiving for Recovery had been as frequently observed as the cases of recovery after prayers naturally suggest. We should have more thank-offerings.

THE OFFERTORY.

This branch of Public Worship of God, without due observance of which all mere professions of religion are hypocritical, has of late received more of the attention which it deserved. *Want of gratitude and want of Faith*—which are the causes always of an insufficient offertory—do not go unmarked or unpunished by God.

THE CHOIR

has continued to sustain its reputation for reverent and careful rendering of the music of the Sanctuary. I suppose that in reference to their part of the Services, there is little left to be desired. There should, however, always be an extra number of boys in training to supply vacancies as they occur. By the kindness of one of our Lay Delegates, they are all now furnished with decent cassocks: to which gentleman also we owe the gift of a more suitable Bible Desk. Congregational singing would be greatly improved if a larger number of people would attend the choir-practices on Friday evenings. To learn the new tunes, &c., *beforehand*, is more conducive to their own comfort as well as more respectful to Him whom they praise.

THE SUNDAY SCHOOL

has improved recently both in numbers and discipline, and our supply of teachers is unusually good. The number of teachers might, however, be doubled with advantage. A thing much required is a good room for the infant-classes, whose presence crowds the rest in the chapel.

THE LAY HELPERS' ASSOCIATION

is more than ever needed as long as it continues necessary, on account of the necessarily small offertory, for me to alienate a large portion of my time from Parish work in order to contribute adequately to the support of my household. I trust that, ere long, more prosperous times will make it possible for me to devote *all* my time to the Parish; until then, the active visiting of the Lay Helpers in their small districts will tend to counterbalance (while costing them individually little trouble) the deficiency of direct pastoral intercourse on my part.

LAND AND BUILDING FUND.

Since Easter, last year, this part of our financial affairs has been placed in a more satisfactory and more manageable condition. It is now a matter of comparatively little difficulty to keep the interest paid punctually, and do something towards providing for the liquidation of the Principal debt by the formation of a Sinking Fund.

PASTORAL ADVICE

will continue to be afforded to all requiring and seeking it. The most appropriate and most convenient time and place for all such interviews is *in Church, after any Service*; but, if necessary, I shall be quite willing to go to Church for the purpose at any other time possible. The resumption of Daily Services, at the close of the winter season, will

afford more frequent opportunities for this privilege.

Your loving pastor,

RICHARD HARRISON, PRIEST.

St. Matthias' Day, 1878.
11 Lumley Street.

MEMORANDA.

SUNDAY SERVICES at 8, 11, and 12 o'clock a.m.; 4 and 7 o'clock, p.m.

WEEK-DAY SERVICES at convenient hours.

LAY HELPERS' MEETINGS, Wednesday, 8 p.m.

PRACTICE OF HYMNS, &c., Friday, 8 p.m.

BAPTISMS at any Service any Sunday or Holyday, after due notice: at other times, if necessary.

COMMUNION, twice every Sunday, 8 a.m. and 12 noon.

SUNDAY SCHOOL at 2.45 p.m.; CATECHIZING at 4 p.m.

CHURCHINGS, before any Service, after due notice.

MARRIAGES, in Church, upon application.

FUNERAL SERVICES, in Parish Church: BURIALS at St. James' Cemetery.

CONFIRMATIONS, every year, when desired.

THE PASSING BELL—two strokes at intervals—for the dying.

PARISH FESTIVAL OCTAVE, 1878.

Evensong, 7 p.m. Sundays, and 8 p.m. on week days. Matins and Celebration every week day at 7.30 a.m. Preachers in following order: Sunday, 24th Feb., Dr. Bovell; Monday, W. F. Swallow; Tuesday, W. H. Clarke; Wednesday, R. G. Sutherland; Thursday, W. W. Bates; Friday, Missionary Addresses by Dr. Givins, J. Langtry, &c.; Sunday, 3rd March, W. S. Darling. Offer-tories for Parish Funds.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

A pleasant meeting of the Ruri Decanal chapter of Wellington Co., was held at Palmerston, on Tuesday and Wednesday, Feb. 12 and 13, beginning with divine service on the Tuesday evening, by invitation of the Rev. P. L. Spencer, the lately appointed Incumbent. The preacher at the first service was the Rev. Harry L. Yewens, who has recently been appointed Rural Dean of this county, upon the resignation of the Rev. C. E. Thomson, who has left the Deanery and removed to Hamilton. The subject of the sermon was, "The Holy Communion as the Antitype of the Passover;" introductory to the series of short addresses arranged for the next evening.

Palmerston is almost altogether a railway town, at the junction of the Southern Extension of the Wellington Grey and Bruce Railway: and has sprung up within four or five years to a population of 1500. It is gratifying to observe that the church has not been behind hand here, as in too many places, in securing a foothold in this community. On the contrary there appear strength and stability about its operations here which give a good prospect of Palmerston becoming as important as a church centre as it is as a railway centre.

At the early Communion on Wednesday morning there were sixteen communicants besides the clergy; and at the two evening services from sixty to eighty were present, and very attentive listeners to the sermon and addresses given. The addresses were as follows: The Holy Communion as a memorial, by Rev. H. L. Yewens; and as a sacrifice, by Rev. R. C. Caswall; the preparation for Holy Communion, by Rev. P. L. Spencer; of Eating and Drinking Unworthily, by Rev. W. J. Pigott; of Frequency of Administration and Reception, by Rev. H. L. Yewens; of the Structure of the Office of Holy Communion, by Rev. R. C. Caswall. The Rev. W. E. Grahame lately appointed Incumbent of Harriston (having formerly been missionary at Erin and Garafraxa) was also present and took part in the services. The selection of hymns and tunes from the S. P. C. K. collection was very appropriate, and the hearty singing of the choir and congregation was a great help to devotion.

At the private meetings of the chapter in the morning and afternoon, at the residence of the Incumbent, the Scripture for discussion was Gen. I. 1-10, and the Prayer Book topic the Office for the Visitation of the Sick. Were we too much lacking in conservatism, in agreeing that taken in its present form the Visitation Office is not sufficiently adapted to the needs of the

parish priest? the exhortations being too elaborate in their language, and the prayers lacking in variety to suit various cases; the American Office being superior to ours in this latter respect. One of the clergy testified he had never once used it in his long experience; another, however, who had prepared for Holy Orders at Berkelev Divinity School, Connecticut, under Bishop Williams gave a thorough *resumé* of his teachings on this subject; and showed how valuable this office is, if only it be divided and used at several visits instead of attempting to use it at one as the rubrics seem to require.

The next meeting will be held (D.V.) at Drayton, in the township of Maryboro', on May 14th and 15th, when it is expected the building lately purchased by the congregation there will be ready to be opened for Divine Service.

HAMILTON.—The funeral sermon of the late Canon Hebden, rector of the Church of the Ascension, was preached by the Very Rev. the Dean of Niagara, in that church. There was a large congregation, most of whom were in mourning. The reading-desk, pulpit, chancel and galleries were draped in black, and the edifice presented a sombre appearance. The Rev. Dr. Darnell said prayers and the choir rendered the musical portion of the service in a feeling manner; the hymns being the 177th, "O God, our help in ages past," and the 104th, "Christ lay awhile in Death's strong bands." The Very Rev. the Dean took for his text Hebrews xiii. 7:

He said, when he stood by the grave of his dear departed friend and brother and committed his body to the ground, he thought he had performed the last office of friendship for him and paid him the last tribute of respect. But another task awaited him and one scarcely less trying to his feelings. By the request of that congregation he occupied his pulpit to recall some of the features of his long and faithful ministry and to suggest some topics of consolation to his now shepherdless flock.

In the course of the sermon, the Dean remarked: For five-and-twenty years he has preached the Word among you, being "instant in season and out of season, reproving, rebuking, exhorting with all long suffering and doctrine." He never shrunk from the path of duty but was willing to spend and be spent for you." The result was that he was greatly beloved among you. I will not say that the high estimation in which you held him was honorable to him (though I might say so), but it was very honorable to you, for his was not the applause that men would give to genius, or the delight they take in listening to native eloquence, much less was it the admiration which the mass sometimes yield to the sensational and the extravagant; it was the homage which you were constrained to pay, or rather you were glad to pay, to God's truth faithfully, affectionately and I have no doubt prayerfully set forth, commending itself to our minds and consciences in the sight of God. Educated in what is called the evangelical school and attaching the chief importance to the doctrines of grace, he was nevertheless no ascetic—there was no harshness or asperity in his divinity—his amiable and kindly disposition pervaded all his ministrations and led him to regard with charitable feelings all those who differed from him. There was, however, no lukewarmness nor cold indifference to the principles of his own Church—her divinely constituted ministry, her primitive form of worship, her steadfast adherence to the faith once delivered to the saints. Witness his sermon preached before the Synod of the Diocese in the Cathedral in 1876, for which he received the warmest thanks from many of his brethren, whose views on other points were divergent from his own. And when not long since the Church was assailed, and her doctrines called in question, he firmly and honestly vindicated her from unjust imputations; and jealous of the purity of our Book of Common Prayer, this pulpit can bear testimony to the earnestness with which he defended it against the misrepresentations of its traducers. The value of his ministry was testified by the crowds of poor who followed his remains to this Church, and with difficulty suppressed their lamentations, and the general esteem in which he was held was

shown both by churchmen and others by every mark of respect on the day of his funeral.

With declining health and a feeble frame he was with difficulty persuaded to desist from his work—indeed I may say his labors were continued till he fairly broke down and nature's powers gave way. He accompanied the Bishop of Saskatchewan to a missionary meeting when he ought to have been in his bed, and so reluctantly did he withdraw from parochial work that a sick lady whom he was visiting, and who expressed her belief that she was very near her end, was greatly concerned to hear him reply, "My dear friend, it is a race between us which shall be the first." The sick parishioner still survives; the pastor who comforted her is sleeping in his grave. Death did not take him by surprise. Several weeks before the sad event, he summoned the preacher (his friend and fellow-laborer for five-and-twenty years) to his bedside that he might receive the holy communion at his hands—not waiting till the last moment, when the thoughts are agitated and the powers both of mind and body enfeebled and depressed—but calmly contemplating the end, and feeling that the time of his departure was at hand, he sought to strengthen and refresh his soul by the body and blood of Christ—the spiritual food and sustenance which is provided for us in the holy sacrament. It was my great and precious privilege, too, to minister to his comforts in his dying hour—to commend his soul to his Saviour, and to receive from his failing breath a solemn and most affectionate farewell. "He being dead yet speaketh."

HURON.

(FROM OUR OWN CORRESPONDENT.)

EXETER.—*Christ's Church.*—The town of Exeter in the county of Huron is fast growing into importance, since the opening of the Huron and Bruce Railway gave it more ready access to the outer world, and the work of the parish renders its status in the Diocese more important in consequence of its closer connection with its Episcopal Metropolis. The church in this parish we are pleased to learn, is able to show good progress. The addition to her members in Christ Church is not more perhaps than commensurate with the increasing population of the place, but she is becoming more firmly established, and in this respect at least maintains her rightful position. In Hensalt, the new church built as a chapel of ease to Christ Church, there has been marked progress in the good work. This is a new hamlet built on the H. and B. R. R., its population is about 200. A few months since the church was built, chiefly through the exertions of Rev. F. Ryan, Incumbent of the parish, and there is a regular congregation of 140 worshippers, and the members increasing. There is a good Church S. School larger in proportion than in Exeter. There is Divine worship but once on Sundays, Mr. R., having also two services in Christ Church.

ST. THOMAS.—It is announced that Rev. T. C. DesBarres, Rector of Trinity Church has placed his resignation in the hands of the churchwardens Mr. DesBarres was appointed Rector of the parish on the death of the late Rector, Rev. Mr. Kellogg, at his request prior to his departure. It is said that Mr. DesBarres' resignation is owing to his failing health and strength. The living is a very desirable one, and now more than ever needs a Rector, earnest, faithful, and having not only the will but also the mental and physical calibre to qualify him for the charge to be entrusted to him. The Cumminites have established themselves in the parish. They, who have there connected themselves thus with that latest schism, "went out from us because they were not of us." The Church of St. Thomas it is said, have expressed their desire to have Rev. J. Gemley, asst. minister of St. Paul's, in this city, receive the appointment.

BRANTFORD.—The congregation of St. Jude's Church have sued the trustees and congregation of Grace Church to recover for the use of St. Jude's Church a proportion of property granted by the crown in 1843, for the use of the church of England in Brantford. At the time of the grant Grace

Church was the only one there, and has been in sole enjoyment of it, the parish of St. Jude's was subsequently set apart. It was contended on behalf of the defendants that Grace Church is exclusively entitled to the benefit of the property. It is contended on behalf of the plaintiffs, the grant being for the benefit of the church of England at Brantford, and not for the use of any particular church or congregation, the plaintiffs were entitled to share in the fund. Thus the property of the church is wasted in litigation and brethren are estranged from one another. "Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren; But brother goeth to law with brother."

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Right Reverend the Bishop of Algoma, arrived in the Bracebridge Mission, on the 8th inst., receiving, on the Saturday, as also on the following Monday, the members of the congregations at the out-stations who could manage to come in and pay their respects; and those from the village desirous of talking over church matters. The missionary absenting himself on the latter occasion to give opportunity for the more free communication between the congregation and their diocesan pastor. On Sunday the bishop held two services in St. Thomas', Bracebridge, the address in the evening being specially for the teachers and scholars in the Sunday School; and the morning service comprising the baptism of an adult, a confirmation, and a celebration of the Holy Eucharist. In the afternoon his lordship held a service at Falkenburg, in a church he opened two years back, about six miles north, up the Muskoka Road, and at its junction with the Parry Sound Road. On Monday evening the Bishop met the St. Thomas' Ladies' Committee, presided over by the wife of the missionary in charge; and expressed himself as quite surprised at the rapid and businesslike manner in which the ladies got through their work. A general vestry was then held at which the vestry clerk read a very full yet condensed report of the years' work from a material point of view, the minutes of the previous meeting containing a very special vote of thanks to Messrs. Pratt and Topp, (wardens) for their energetic conduct during their term of office now drawing to a close. The report, drawn up by Messrs. Hamilton and Pratt received very warm eulogiums from the Bishop, who hopes their standing yearly reports will be an institution throughout the Diocese. Mr. Cole has found it a very useful plan to hold a vestry, during the Bishop's visit, where practicable at each station more particularly as giving full opportunity for the discussion of any matters in which the missionary in charge may have been deemed to have acted unadvisedly.

A strong impression of opinion was elicited at this vestry in favor of free sittings; but the "right by courtesy" to fixed sittings up to the beginning of the service was so far recognized that it was decided to number the sittings and label them with the names of the "usual occupants." A committee was appointed to obtain information relative to forming a Church Union Association, or Guild for carrying out in organized fashion, our Master's instructions which we read, St. Matt. xxv. 35; and the question of affording innocent recreation to the young members of the congregation under favorable circumstances, will be a subject to be treated.

The clergy of the Muskoka and Parry Sound districts having been summoned by the Bishop to Bracebridge for a conference, a service was held on Tuesday morning. Owing however, to the state of the roads, the Revs. Moreley and Tooke were absent; the Revs. Cole, Crompton, and Lloyd taking part. His lordship delivered a marvelous address to both clergy and laity which those who had the privilege to be present deeply regretted not to have been heard by the crowded congregation on the Sunday evening. A good offertory was taken up for the diocesan fund. The conference in the afternoon was strictly private; but a festival took place in the Dufferin Hall in the evening. The entertainment, in regard to the good things provided, and the style of the music was far ahead of anything which

has yet taken place in the district. (The ladies' committee would indeed be a guarantee for that). The Bishop thought our decorations more beautiful than he had seen anywhere for a long time. Owing to the most unfavorable state of the roads, a union of sleighing and wheeling, not more than two hundred were present. After an address from the Bishop which is expected to be productive of much good, some able speeches were made by the clergy. Of these we should be glad to give analysis did space permit. With the singing of the National Anthem and the benediction pronounced by the Bishop the meeting terminated.

On Wednesday a service vestry, and festival were held at Stoneleigh where there is a determined though struggling congregation; and on Thursday a most successful festival at Falkenburg. The oaths necessary on a change of diocese were administered to the Rev. Macauley Tooke, graduate of St. John's College Cambridge, the Rev. J. S. Cole, acting as the Bishops Chaplain.

At the Stoneleigh vestry a resolution was passed to the effect that the members would find half keep, for the missionary's horse if he could get one; and a copy of said resolution was forwarded to the officials at Falkenburg, to see what they could do with the matter. The passing of this resolution opened up a big question whether in fact in the use of church funds the use of the science of arithmetic is not very frequently required, whether mechs principle which he applies to farming does not hold, in the conduct of any institution "Spread your capital over a small area," or rather, prefer to do little and do it well, to attempting much which you can only half do. The mission-are here has twice applied to the Bishop for funds to buy a horse, for two years he has been doing about half the work he could have done at out stations, if he had had a horse; and the proportion of time given to work is largely reduced by other needs. His application for horse-funds is met by recalling the \$80, he received in 73 for "outfit" from the Bishop of Toronto. Now the veriest school-boy knows that \$80 will not buy a decent saddle horse; and a little consideration will show that a proper "outfit" economically got, costs from \$200 to \$300; and to offer \$80 in part payment is not only a mistake, but it is a mistake that the denominations take care not to make. A dissenting minister would receive the exact value which a proper "outfit" would cost, obtainable in the place where it was required. He might not be better paid, but would be paid by a more economical plan, because a plan by which he would be placed in a position and known to be in a position, in which he could be expected to do justice to those put under his charge. His income though, it may be smaller is not usually chargeable with those overwhelming items traveling and furniture. There is some slight ground to fear we are drifting to times when in the election of a bishop, length of purse will be a primary consideration; and when with the clergy generally "aptness to teach" will be superseded by the qualification of "having means." We have heard of something reported in the Toronto papers as having been said at the Synod in Toronto in reference to the setting off of this diocese. May one who came into this mission in 1871, and has been of the clergy of this diocese since 1874 be allowed to say that if we are not prepared to defend the manner of setting off this diocese, we are prepared to say that church matters in this district are in a far better position than they possibly could have been humanly speaking, had the district remained part of the Toronto Diocese. One great fault of the old regime was that we formed the habit of comparing ourselves with ourselves. If a congregation improved *absolutely* it seems to have been quite lost right of that it *might* be losing ground relatively. One energetic worker was allowed to have charge over a vast area, where one of the sects alone, was represented by from half a dozen to twenty workers. The church at the central station would be closed for six weeks; while, considering the dearth of clergy then willing to come to Muskoka, the most serious consequences to the expansion of church work here would have ensued. The Bishop has begun to revolutionise all this; and to consolidate. But, on the principle, so frequent with the world, that where a man knows how to use funds well, they are generally denied

him, we suppose our Bishop will be a long time yet before he will be enabled to station clergymen at Rosseau, Port Carling, Baysville and the various other Muskoka centres.

Correspondence.

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

DIOCESE OF ONTARIO SUSTENTATION FUND.

DEAR SIR,—In your issue of the 14th inst. the Rev. C. Forrest reminds us that "it is unwise to halloo until one is safe out of the bush!" I hope the rev. gentleman does not intend to adopt this maxim in the future, as I am sure we should all miss the sweet tones of his melodious voice and his oracular utterances, which excite our mirth and save us from the blues, though they come to us through the heart of the dismal swamp where the speaker is hopelessly lost. He accuses me of rancor, but I forgive him. I know it is very provoking when you have prepared a letter with great care to find a resolution of Synod which you seconded quoted against you and half of your letter demolished—it is not pleasant to be knocked down at any time, but to recognize that the hand of your own child has done it, human nature (even the very best) cannot stand this. No wonder the rev. gentleman is riled. He accuses me of rancor and want of prudence. I feel that I have been let down easy when I remember the insinuation he made against one of the most promising clergymen of this Diocese because he dared to find fault with the Mission Board.

The rev. gentleman informs the public that the resolution quoted by me has been rescinded. My answer to his is, that the portion I used has not been rescinded; in both resolutions the "interest of the Sustentation Fund is placed at the disposal of the Mission Board." Why then all this cackling over an imaginary victory?

But hark, I hear a voice from the woods, it says "The contention was that the Bishop never contemplated counting the interest as a factor in making up the \$30,000; that sum was to be made by bona fide subscriptions. This has never been done. The contention, therefore, now is, that the capital sum of \$30,000 has not been attained and that, consequently, the interest is not at the command of the Mission Board." "Facts are stubborn things;" but some men's facts are drawn from a painful imagination. Let us take this extraordinary paragraph, sentence by sentence. He says "the contention was"—now a contention means a dispute, a controversy. Will the Rev. gentleman kindly inform us when it took place, and who were the parties to it: also, when and where the Bishop stated that he never contemplated counting the interest as a factor in making up the \$30,000. That sum was to be made by bona fide subscriptions?" Why then was the Whitsunday collection taken from year to year and added to sustentation fund? Also, Mr. Mervin's bequest? Also the half balances in hand of Mission Fund at close of fiscal year: Also grant from S. P. G. if as stated the fund was to be made up of bona fide subscriptions. The rev. gentleman proceeds—"The contention, therefore, now is that the capital sum of \$30,000 has not been attained, and that, consequently, the interest is not at the command of the Mission Board." He means, of course, that the sum of \$30,000 has not been received from subscriptions alone; but was not the rev. gentleman aware of this when he seconded a resolution in Synod placing the interest of the Sustentation Fund at the disposal of the Mission Board, or has he received new light? He has just quoted the following words from a resolution of Synod: "The interest (of the Sustentation Fund) may be used for missionary purposes, if necessary under the direction of the Mission Board." Eight lines lower down he says, "The contention is that the interest is not at the command of the Mission Board." It is about time he knew who the individuals are in this Diocese who dispute the right of the Synod to dispose of the interest of this fund. Let us look at this idea of the rev. gentleman. The interest is not at the

command of the Mission Board until the principal has increased to \$30,000 from bona fide subscriptions. This is good news for posterity, as Sir Roach Boyle would put it, but it is rather hard on the present missionaries. The subscriptions to the Sustentation Fund now amount to \$7,532 70, this has been increased during the last seven years by one subscription of ten dollars; at this rate of increase some hundreds of years must pass before the \$30,000 will be subscribed; consequently before the Mission Board can use the interest. Will the present missionaries be satisfied with this new idea?

I conclude this letter in the words of the Rev. C. Forrest in your issue of 21st inst. "The heart grows sick of the misrepresentations which, for reasons not yet patent, are made of the Mission Board. Such attacks on official conduct are sometimes made on grounds anything but unselfish. We have no desire to impute anything so injurious to the writer of the letter here under review." What insinuations against a brother clergyman! but he says "we have no desire to impute," &c., why then mention them in this connexion?

Yours, R. LEWIS.

THE BISHOP OF TORONTO'S CIRCULAR.

DEAR SIR,—I have received the Bishop's circular, "To the clergy and laity of the Diocese of Toronto." It is a melancholy record, sadly suggestive. What is to be done? It is a state not peculiar to this diocese—Algoma, we know, finds it difficult to keep afloat; Niagara has had to close some of her missions; Ontario's funds are exhausted and her mission board in debt. It is a state not peculiar to the church, at a recent meeting of the Methodist body a deficiency or debt of from \$50,000 to \$60,000 was announced. There is something radically wrong, something rotten in the state. Men will not give of their substance as God has blessed them. Men—churchmen—do not give even what under the easy terms of the law they are required to give—a tenth—or this chronic impecuniosity could not exist. I know that some do, but the great majority does not, or there would be money in the Lord's Treasury. Never since I knew the fact have I ceased to be astonished at the utter want of wisdom, the suicidal pride or vanity which caused the Diocese of Toronto to tell the venerable S. P. G. that it did not want its help, that it was able to provide for its own missionaries. Surely, surely, men should know what they say—that most unwise assertion meets every attempt made in England to procure help for this diocese, and no better commentary can be furnished of the prematureness of that boast—for such, I think, it was—than the present circular of our bishop. In your issue of August 2nd last is a letter from the Rev. Jno. Stannage, an old and well-known provider for many poor missions in Canada, in which he says, "You may suppose what my surprise must have been twice since I am in this country (England), when I mention that on two occasions I have listened to clergymen from Canada at the annual meetings of the S. P. G., boasting that Canada had now arrived at manhood, that it could build and support its own churches, and that it wanted no external aid. One of these clergymen was a dignitary and the other a city incumbent. * * * * * O save us from our friends!" The letter is worth referring to by all "dignitaries and city incumbents." The effort made last spring in the "special appeal," nobly responded to by many seems to have exhausted the funds of Toronto, and I fear, was in some cases only a payment in anticipation of usual payments. The appeal now to be made to the country parishes, although it will be made with earnest pleading as a duty binding on clergy and laity for Christ's sake will, I fear, meet in many places with indifferent success—in differentism is the prevailing-ism for all practical purposes. For the present necessity I beg to suggest that this circular, it is a forcible appeal, should be sent to the S. P. G. begging aid from thence. I was going to add that a prayer to that venerable society might be sent, signed by the clergy of whom I feel sure at last two-thirds would sign, but that nothing can add to an appeal by the bishop. This may be like eating humble pie and would be felt to be asking too much, but it

would be the office that would ask the help not the incumbent thereof. After all this would be but a temporary relief, the root of the evil is unlocked, that lies far too deep for my ken. The church has lost the power of the keys and does not know how to regain it. We cannot unlock the hearts, how can we touch the pockets? The present giving is a respectable kind of conscientiousness, and is not the outpouring of a full heart. Shall we ever see that? If the Peters and Johns could now say "silver and gold I have none, but as I have give I thee," would the people, possessors of houses and lands, sell them and bring the prices of the things which were sold and lay them down at the apostles' feet? Yes! Much more may be said. The importance of the subject will, I trust, be my excuse for saying so much. The welfare, the existence of the church (in its present state), depends upon this matter being put in a satisfactory condition.

Yours faithfully, PHI.

KING'S COLLEGE.

SIR,—I am sure that the following circular will interest some of your readers, if you will kindly give it a place in your columns. There are many old King's College men in the Dominion whose addresses I do not know, and to whom I would take the liberty of appealing through you. Thanks to our generous benefactor we now possess a stone Chapel, which crowns and completes our College buildings. But something still remains to be done outside and inside. We are, of course, anxious to have every thing about the Chapel as perfect as possible and we believe that, amongst the late Dr. Hensley's pupils, and other old Students of King's, many will be found, who will consider it a privilege to assist in this endeavour.

I am your obedient servant,

JOHN DART.

King's College, Feb. 18th, 1878.

Dear Sir,—It is believed that many old students will be glad to assist in the following objects in connection with the beautiful Memorial Chapel which has been erected by the munificence of Mr. Binney. 1. The purchase of an organ. The cost of a pipe organ worthy of the Chapel would not be less than \$1,000. 2. Levelling, enclosing and planting the ground around the Chapel. It is very desirable that this should be done, and it could be done satisfactorily at a cost of about \$250. I would add that I should be pleased to receive communications from any who wish to contribute towards a special object, such as a stained glass window, or, who are desirous of giving articles for use in Divine Service.

As the funds at the disposal of the Governors are barely sufficient for ordinary working expenses, it is absolutely necessary to appeal to the friends of the College in order to carry out designs such as those which are indicated above. Contributions towards any, or all of them will be thankfully received and acknowledged by the Bursar, Professor J. E. Oram. This appeal is only forwarded to those whose names are on the College books.

I am your faithful servant,

JOHN DART.

Windsor, N. S., February 9th, 1878.

EVENSING ON CHRISTMAS DAY.

DEAR SIR,—It was observed in the DOMINION CHURCHMAN not long since, that evensong should be held in the city churches on Christmas day as a good example to the country. As a matter of fact the city might take a lesson or two from the country in this as in other points. Still we look to Toronto to lead us in all things good. But how deeply disappointed are we when we see the want of life and zeal which characterizes every service held in Toronto at the meetings of Synod! Take for example the services of St. James's during the last Synod week. Surely they were cold enough to freeze every warm heart and deaden every generous impulse. A few clergy scattered about in large pews, still fewer laymen composed the congregations, and the solemnity of the grand cathedral awed those who were present so much that they scarce dare speak above a whisper. When some people were asked why they did not go and join their prayers with the Synod, they replied "we did not know it was customary."

Have we come to a state of dead formalism? What on earth are the city clergy about? Surely every member of every congregation should have been urged most strongly to attend the service and swell the voice of prayer and praise. Every man, every woman, every child should have been told to make it their duty to be present and then we might have seen the church crowded to the doors, and cheered and encouraged in our work by the knowledge that the prayers and sympathy of the church were with us.

We who live in the country had also heard that a great revival had taken place in town. We heard of the church being crammed night after night and the wonderful interest that had been awakened in the hearts of the people. Where, we may now well ask, are the fruits of that revival? Where were those thousands of young ladies whom we looked for and expected to aid us with their prayers when we were engaged in the most important and sacred work of the Church? Must we conclude that they are hearers of the word only, not doers, deceiving themselves? Indeed we may all pray that such a sad disheartening, and sickening sight as met our eyes in the almost deserted cathedral a fortnight ago may never be repeated again. C. C.

THE MISSION BOARD AND THE REV.
E. P. CRAWFORD.

DEAR SIR,—Having brought upon my devoted head the severe remarks of one of the members of the Mission Board, in which I am accused of misstatements, grave accusations, erroneous suppositions, error in every particular, and finally of a "certificate" under my own hand that I have dealt with Diocesan matters without knowledge of the facts, I feel that I must say something in my own defense. The accusation that my first letter contained a "charge (more than implied)" of favoritism, because I used these words, "they brought forth the scheme for the increase of the stipends of certain missionaries by putting all missionaries into two classes (the italics are used by the member of the Board), is surely very far-fetched, and would never have been imputed, I think, by a generous opponent. My meaning is plain, and the point lies not in the benefiting certain missionaries, but in the fact that the measure proposed was inadequate to accomplish the end proposed, as I think, my second letter clearly proved. With regard to the original clause in the Mission Board report, and which read as follows: "The Bishop having consented to allow the amount of the Sustentation Fund for one year to be used, resolved, that the missions under class 1, and the missions under class 2, excepting the Mission of Lyn, and the missions in class 3 and the missions in class 4, excepting Moulinette, be placed in class 4, and that class 5 remains with the addition of Moulinette;" this original proposal was to be only for one year. But the Synod did not approve of this course, and a motion was called, which according to the journal of Synod reads as follows: "That the clause be not adopted, but be referred back to the Mission Board with an instruction to report at this afternoon's session the advisability of the present scheme or system being retained for the ensuing year. My recollection of this resolution was that it was a direct instruction to the Mission Board by the Synod, rejecting their scheme, and ordering a continuance of the classification scheme under which the Board had been working. The gentleman who moved the resolution, and several others who supported it, have assured me, that such was also their understanding of the resolution. Indeed the resolution, even as it reads in the Journal, amounts to nothing more nor less. The Board were instructed to report in the afternoon, not as to the advisability of adopting the present scheme, but the advisability. The omission of the little word as makes all the difference in the world; and, I think, the resolution, as it stands at present, bears out my statement that the Board reported contrary at least to the spirit of the instructions of the Synod, when they brought in their second report, as follows: "That the Mission Board withdraw the clause committed to them for reconsideration, and recommend that the classification scheme as set forth in the canon be adhered to until altered by authority of Synod, and that the Mission Board

further recommend that all the missionary clergy, who, under the proposed change would have derived certain substantial benefits, be allowed these benefits for the current year." The first part of this resolution is all fair enough, and seems to carry out the instructions of Judge McDonald's resolution, but the latter part tacks on the very scheme originally proposed—only for one year,—and in effect carried out the very thing to which the Synod had shown itself so strongly opposed. The member of the Mission Board states that the Board had no control over the interest of the Sustentation Fund, and therefore had nothing to say in the matter of supplementing the grants to missions, as, he asserts, the Bishop alone has control of that fund, and whatever he proposed to do with it was none of their business. This argument I conceive to be totally wrong. Notwithstanding the answer of this same member of the Mission Board to Mr. Lewis' first letter, I think that, as he (Mr. Lewis) claims, the interest of the Sustentation Fund has been under the control of the Mission Board ever since that fund reached the sum of \$300,000, under the following resolution passed in the Synod of 1874: "That as soon as the Sustentation Fund of the Diocese reaches the sum of \$30,000, the interest be no longer added to the principal, but be appropriated for missionary purposes within the Diocese, under the direction of the Missionary Board." There is no word in this resolution of the interest not being counted as a factor in making up the \$30,000, and I cannot see that the question of whether the Bishop contemplated it, or not, can affect the matter. The Synod certainly did, from the wording of the resolution, contemplate the interest being counted as a factor in making up the \$30,000, and this fund, like all others, must be under the control of the Synod. This resolution was rescinded at the next session of Synod, and the following substituted, "That as soon as the Sustentation Fund of the Diocese reaches the sum of \$30,000, the interest may be used for missionary purposes, if necessary, under the direction of the Mission Board." But this new resolution equally empowers the Board to use the interest of that fund, only it does not compel them to do so, as the first resolution did. We may remark too that there is nothing said in either resolution about its being the capital sum which should reach \$30,000; it is simply said, as soon as the fund reaches \$30,000, whether by subscriptions, or by the interest being capitalized. This being the case then, three-fourths of the member of the Mission Board's grave accusations of want of knowledge, misrepresentations, &c., fall to the ground. Would it not have been a wiser policy on the part of the Mission Board, to have used the interest of the Sustentation Fund, as Mr. Lewis says, to extinguish the debt of \$1,920 76 which appeared against the Mission Fund of this Diocese for the first time since its existence as a Diocese.

One more point taken up by the member of the Mission Board remains to be touched upon in which I am accused of misrepresentation, and that is, with regard to the grants made to the missions of Carleton Place and Hillier. I think I need only refer to the original proposal of the Board, and to their amended report, to show that under those very propositions my statements must be correct. If all Missions in classes 1, 2, 3 and 4, excepting Lyn and Moulinette, were to be placed in class 4, and receive \$250, Carleton Place and Hillier must have been included in this proposal. And if the missionaries, who, under this proposed change, would have derived certain substantial benefits, are allowed these benefits for the current year, then the missionaries at Carleton Place and Hillier must be entitled to \$250 each during the current year. My statement with regard to Hillier was disputed in the "Daily News" of Kingston, our quasi official organ, but it was afterwards acknowledged in the same paper that my statement was correct. I may therefore, I think, fairly retort upon the member of the Mission Board, that he should be more certain of his facts before he accuses me of misrepresentation, want of knowledge, unfounded charges, &c.

Having now shown that after all there is some method in my madness, notwithstanding the heart sickness caused the member of the Mission Board by my fancied misrepresentations, I shall say further

in defence of the action which I have taken in thus making the matter public, that I did so in the hope, that out of the discussion, which I thought would be excited, some wiser scheme of action than the present one might be devised for the management of the Mission and Sustentation Funds of this Diocese. Apologizing, Mr. Editor, for the length of this letter in self-defense, and again thanking you for the use of your columns, I am faithfully yours,

E. P. CRAWFORD.
Trinity Church, Brockville,
Septuagesima, 1878.

OUR SPIRITUAL PASTORS AND MASTERS.

DEAR SIR,—I must thank "Presbyter" for his kind remarks on my previous letter, but beg to differ from him in some particulars. He remarks "If we cannot have 'the best we must be content with the next best,' this next best is now getting too much of the next in it, and in proof will give the following: In one of our dioceses (and my remarks will apply to many), it was once the rule of the Bishop to ordain no man to the Priesthood, unless the candidate had gone through an Art's course, at that time labourers in the Lord's Vineyard were wanted as much as now; other bishops came the rule was relaxed, and during the last few years the candidates for Holy Orders have reversed the order, it is now almost the exception. I remember seeing the comparison made by one of our leading clergymen, who had taken the trouble to investigate the matter; I cannot remember the facts exactly, but they appeared in one of the DOMINION CHURCHMAN papers. In about 14 years, facts the case was reversed—at first 10 graduates and 1 literate, at the end of the 14 years it stood something like 14 literates 1 graduate. This was the theory of the next best; the men who entered college for an art's course found no difficulty in getting ordained and were glad to leave as soon as possible; often reminding one of Mr. Bob Sawyer shewing the astonished Mr. Winkle, his surgery: "Dummies, my dear boy, half the drawers have nothing in them, and the other half don't open." It may be useful to recall to mind the words of one of the best living preachers in the American Church, he in addressing divinity students at Yale University, and speaking of his own anxiety to be at work when at College, says: "We were in haste to be at what we called 'our work.'" The people in the neighbourhood dubbed us "parsonnettes." Oh, my fellow-students, the special study of theology and all that appertains to it, that is what the preacher must be doing always; but he never can do it afterward as he can in the blessed days of quiet in Arabia, after Christ has called him, and before the apostles lay their hands upon him. And on the theory of the next best, "In many respects an ignorant clergy, however pious it may be, is worse than none at all. The more the empty head glows and burns the more hollow and thin and dry it glows." The men themselves soon feel the burden, after the first glow of fervour a most demoralizing consciousness follows the feeling of being in a position for which they are not fit, burdened with duties for which they have little capacity.

The idea of helping the students is a good one, but in some of our colleges they are well assisted, and this does not seem to mend matters. I believe the men themselves are the most to blame, they are in too great hurry to be up and doing—to be dubbed "parsonnettes," the discipline of waiting and learning is too much for them, the bishops are pressed and the men are ordained. In the United States the pecuniary assistance to candidates is demanding much attention. Of this, the same lecturer says: "There has certainly grown up in the church a strong misgiving as to the whole policy of charitable people and benevolent societies who, with their lavish offers of help, gather into the ministry, along with many noble, faithful men, a multitude who, amiable and pious as they may be, are of the kind who make no place in life for themselves, but wait till some one kindly makes one for them and drops them into it. I am convinced that the ministry can never have its true dignity or power till it is cut aloof from mendicancy, till young men whose hearts are set on preaching make their way to the pulpit by the same energy, and through the same

difficulties which meet countless young men on their way to business and the bar. We believe the influence which brings men to the pulpit to be a far holier one. It ought, then, to be a far stronger one; and yet we trust less to its power than we do to the power of ambition and self-interest. It is a part of the whole unmanly way of treating ministers." If a young man is really earnest he will find a way to enter His Master's service, and he that believes must not make haste. The advice given by the late Mr. Charles Knight to a young man who wrote to him on a kindred matter is worthy of attention: "Do your duty in your warehouse, rise at four o'clock to study before your work begins. Learn Latin, Greek, French, Italian and German. Go through a complete course of ancient and modern history. Master all the great principles of science. Read and reflect upon the poets and philosophers of your own country. Practise every rule for the formation of a style which is recommended by lecturers on belles-lettres. Search out all the etymologies of the English language, so as to master the niceties of expression; and having worked thus six hours a day for five years, you may stand a chance of doing something that will not carry upon it the marks of ignorance and incapacity." This is formidable, but the right men will brace themselves up for it.

The church should demand that their priests should be able to *really* exhort in doctrine and *certainly* be able to disprove them that gainsay it, and should be *learned* in the Latin tongue. A central divinity seminary would be the training place; no candidate being able to present himself to the bishop for examination before he came up to the required standard of the Metropolitan Divinity School. I pointed out in my first letter how the outlying parishes could be supplied with ministrations. I think there would be less danger of dissent taking hold of a district where a veteran visited it once a month, than where the same place received the weekly ministrations of a "parsonette." We must break down our old ideas of parochialism; the central clergy must at times travel round the circle; a veteran with two or three curates studying divinity under him could keep six, seven, or even eight parishes fairly supplied. It is not fair to the church at large to leave a good man in a town parish for the two or three services, and let a young novice struggle to minister at three or four outlying parishes the same day. The town congregations, if of the right stamp, will willingly forego the pleasure of hearing their pet minister, knowing that others are being drawn to Christ by his ministrations.

February 5th, 1878.

CHARLES.

CLERICAL TITLES.

SIR.—Your correspondent "B. A." and "Spade," have opened a subject which might very properly be brought forward at the Provincial Synod. We are in danger of being absolutely overrun with Clerical Titles to such an extent that we may soon surpass the old State-bound Church in England. We have titles of offices with no functions attached to them, in such a way as is calculated to bring the Church into contempt; and we even split up titles which expressed legitimate offices with their corresponding duties, so that the divided titles really mean nothing at all. The co-rector is a title of the latter class; and the Deans, Canons, Honorary Canons, and even Rural Deans, belong to the former. Our meaningless aping after the high position of England's Ancient Cathedral establishments must excite a contemptuous smile from the other branches of the Anglican Communion; and doubtless the question will soon be asked, 'Who will collect the learned writings of the Deans and Canons of the Canadian Church?' M. A.

"IS THERE DISCIPLINE IN THE CHURCH?"

DEAR SIR.—Very many of your readers in various dioceses have read with satisfaction, Dr. Lett's fitting rebuke to the Rev. W. Brookman for his parochial intrusion. The doctor would not have been himself, if he had failed to meet the aggravated offence plainly and with decision. It can scarcely be an uncharitable hope that those

who are "not of us" in the commonest respect to law, ordination vows, or even the barest proprieties of clerical brotherly intercourse should either see reason to amend their ways, or make good and consistent their *new* departure by "going out from us." In the inroads of dissent the harmonizing with "isms" and schisms, and even heresies of divers sorts, and wonderful to be told the actual opening of our churches in particular cases for the public worship of some of such, it is time to make the inquiry started by Dr. Lett, and to give an answer which will place the church beyond the dangers of clerical caprice and vindicate the church's heritage as the Body of Christ, with *one* Lord, *one* Faith and *one* Baptism. Will or will not such flagrant inconsistencies warrant an institution of ecclesiastical—order—prosecutors and parochial detectives.

Truly, yours,

ORDER.

CHILDREN'S PAPER.

DEAR SIR.—In answer to the inquiry of W., as to the best Children's Paper for distribution in the Sunday School; I would state that "My Sunday Friend" and "The Gospeller," both published by Mowbray, London, at 1d. per copy, are the very best for the purpose. They are well printed, beautifully illustrated, the reading matter exceedingly interesting and of a sound church tone.

W. F. S.

DISESTABLISHMENT.

SIR.—The strong letter against disestablishment read at a recent meeting of one West London Branch of English Church Union and which appeared in your last issue is *not* Canon Liddon's but was written by the Hon. and Rev. R. Liddell, once Vicar of St. Paul's Knightsbridge.

Yours etc.,

DISESTABLISHMENT.

Feb. 16th, 1878.

RETREATS.

DEAR EDITOR.—Will you kindly allow me to use your valuable paper in order to convey to the clergy interested in the proposed Retreats for their benefit during next summer, the following information.

The Rev. Canon How, in a letter dated Cannes, France, 4th February instant, states that Mr. MacLagan, gives no hope of his being able to come out to us. After referring to other efforts which he has made on our behalf he adds:—"I fear it may be very difficult to find the right man but you may depend upon my losing no time in the enquiry, and also upon my writing to you again the moment I have anything to communicate." I have acknowledged Canon How's letter and assured him that we all appreciate his kind and valuable efforts on our behalf. I have the honor to be, Yours faithfully.

CHAS. HAMILTON.

Quebec, 21st Feb, 1878.

NEW CHURCH.

DEAR SIR.—As we are about erecting a new church in the Village of New Hamburg, and wishing to have as handsome and ecclesiastical a building as possible, I thought that the large circulation of your valuable paper would enable us to get information on the subject from some who have already erected such churches in the country and who would be kind enough to send us a few particulars. As our village is mostly composed of Germans, and therefore our congregation would never be very large, we purpose to build one to hold from one hundred to one hundred and fifty, and to cost from \$1200 to \$1800, and to build of brick. Hoping this may catch the eye of some one who can give us some information. Believe me sincerely yours,

F. DEALTRY WOODCOCK.

New Hamburg, Feb. 18th, 1878.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXIII.—THE THREAT OF EJECTION.

A few days before the one fixed for the journey to town of the castle family, Mr. Pennant went to

pay the earl his rent. Having satisfied his lordship to the uttermost farthing, he began the subject of restoring the church and vicarage.

"The parish must do it; I am too poor," said the earl.

"I am afraid the parish is poorer, my lord," returned Pennant.

"Then the repairs must stand over."

"But the church is in a sad state, and the house falling to pieces. We want the parson there, my lord. With the blessing of God, the Monad people would improve, and perhaps give up their bad practices."

"That is no affair of mine."

"Then I must make so bold as to say that it should be, my lord. But if you decline, it rests with me, and, God willing, I will set to work. We can get funds for the vicarage, if not for the church. Will your lordship find another place for the keeper?"

"I have no other place."

"Then I must, as churchwarden, take this into my own hands, and request the man to seek one, and leave the vicarage."

"You had better rest a few months. I believe your office and lease run out at Easter and Michaelmas; then—" The grim earl paused.

"Yes, my lord. I am to be re-appointed churchwarden, and I was going to speak of renewing the lease."

"I do not mean to renew it."

Pennant started. "Not renew it! What do you mean, my lord?"

"That I have other views concerning Brynhafod."

"How are we to rent it, my lord?"

"You will leave it, if you please."

"Leave a place that we have inhabited and farmed for generations—that was once our own—that we have centupled in value?"

"Yes."

"And wherefore, my lord?"

"I intend to manage it myself."

Pennant was silent, from pain and astonishment. People had warned him of this, but he had not believed it. He was a hot-tempered man; still he resumed, with tolerable composure, "I suppose your lordship will at least let us have the place during my father's lifetime. He is over eighty, and his lease of life must expire soon after his lease of property."

"I shall require possession at the time of expiration."

"It will kill my father to leave Brynhafod, where he was born and bred, and has lived all his days. But possibly a death more or less doesn't matter to your lordship."

"Death! Am I a murderer?"

"I did not say so, my lord. But one word more: If you insist on our giving up Brynhafod, I must press the work of years into as many months. It shall go hard with me if I do not atone for past neglect by refurbishing up the vicarage and marrying up the parson. It shall go harder still if we don't preach and pray the wreckers into giving up their devilish practices. They already believe the witch's fire to be God's work, and so do I. Neither you nor I can strive against Him. Heap up your gold, my lord; fill your dungeons, cellars, and towers with wreckage; rack-rent your land; scan your coasts from the highest Babel you can build; reign over all you can see; and still there is One more powerful than you, who can, if so He will, humble you to the dust, and bring you in sorrow to the grave."

As Mr. Pennant spoke the earl quailed; and when he rose in his excitement, and stood before his lordship with his hand outstretched, the latter pushed his chair back, and seized the belt-ropes, as if afraid of an assault. Pennant smiled contemptuously. "You need have no fear of me or mine, my lord. We shall not harm you. If you change your mind, you will find my sons honest and true as their forefathers. I trust yours may be as great a blessing to you as mine to me."

With this Farmer Pennant left the room. The words, "I will make him suffer for this!" followed him; but he did not hear them. He hurried out into the servants' offices, and asked for Lord Penruddock. He was shown into his private room, where he chanced to be alone. He told his lordship the facts of his late interview with the earl, and then added, "Now, my lord, I had

hoped that as my father and I have rented under your father, so my son Michael might rent under you. In bad times as well as good we have paid our rent to the day; we have worked the farm as if it were our own; we have spent thousands upon the land; we have improved the house and buildings; we have, to the best of our ability, done as we would be done by.

"I believe you," interrupted Lord Penruddock. "You have done everything but submit to your superiors."

"We have not fawned and cringed, my lord, neither have we encroached, or tried familiarity. We have strictly kept the distance allotted to us by birth, education, and duty, and maintained by the earl's will. A little more condescension on his part might have won a little more love on ours; and I counsel your lordship, if it should please God, in the course of nature, to bring you to the earldom, to seek to win love rather than servile obedience."

"I am obliged for your condescending advice, Mr. Pennant. May I enquire what is your business with me?"

"It is twofold, my lord. First, to beg you, who have influence with the earl, to ask him to consider before he ejects a family who have more than paid the value of the estate; and secondly to entreat your lordship not to put silly notions into the head of our child Daisy."

During the brief colloquy the speakers grew hot and angry; but when the word "Daisy" was uttered it had the effect of calming them. Mr. Pennant looked at Lord Penruddock with a scrutinising decision while the young man's eyes fell for a few moments.

"The young lady has, then, confided to you what I said to her?" resumed the latter, after a pause.

"In part, my lord."

"I understand that you have forbidden her accompanying my sister to London."

"I have, my lord; and what passed between your lordship and her proves that I was right."

"Perhaps so. Now for your twofold request. We will comprise the matter. If you will advise Miss Daisy to yield to my wishes, I will advise the earl to yield to yours."

"You told her that you would marry her privately, my lord."

"I meant exactly what I said, and mean it still. I love her, and consider her fit to fill any position. You shall be present at the ceremony, if you will, only it must be secret for a time, at least."

"My lord, there can be no secrecy in such a matter as this," said Pennant, very slowly and considerably. "Daisy is worthy of your love, and would soon fit herself to any rank. If your lordship will tell the earl first, I will put before her the distinction you propose for her."

There was a long silence, broken by Lord Penruddock.

"I will speak to my father, Mr. Pennant, and meanwhile you speak to Daisy. Tell her I must see her again. It will be her fault if you do not remain at Brynhafod; and according as you use your influence over her so shall I use mine over my father."

"I cannot influence her, my lord. If she loves you, her own heart will speak for you; if not, you would scarcely wish her for your wife."

"I should wish to make her love me: tell her so, and that no power shall part us."

"There is a Power that parts or makes one by the touch of His rod. Let us trust in Him, my Lord."

"As you will. But you must act as well as trust, for on you and Daisy hang the fate of your family."

Mr. Pennant sighed heavily as he rose to depart, and Lord Penruddock, who rarely waited to consider or weigh his actions, went at once in search of his father. He found him pacing his favourite walk outside his tower. "Hitherto," he thought, "my father has yielded to my slightest wish; will he thwart me in this?"

"You suggested the other day that I should marry," he began, impulsively; "I think it would be as well."

"Ah! Lady Jane? an excellent match!" returned the earl, pausing in his walk.

"Some one infinitely more attractive than Lady Jane. I have lost my heart to a country maiden."

"I guess he heiress, Miss Hughes. They say she has fifty thousand pounds."

"Wrong again. I know you will disapprove; still you will not send me to destruction by refusing your consent."

The earl glanced at his son, who was flushed and agitated. "Some misalliance!" he exclaimed.

"No, my lord; a lady, I am sure."

"Her name, Penruddock?"

"I do not know her proper surname; she is—she is an adopted child."

"Scarcely a wife for Lord Penruddock, apparently.—Where does she live? She lives—hem! not far off, my lord. At—at Brynhafod."

The word came like a cannon-ball upon the earl. Penruddock was terrified when he saw its effect. His father turned livid, and he thought he would have fallen. He took hold of his arm, but was shaken off.

"Not—that—foundling?" muttered the earl.

"It is she, my lord."

"I hate her—I loathe them all."

"My lord, remember that I love her!" exclaimed Lord Penruddock, passionately.

The earl paced on, silent and unheeding, while his son walked at his side, up and down, both thinking of Daisy. At last the earl spoke, with a voice so altered that Penruddock was surprised. He had changed his tactics and his tone.

"You love the girl! Well, your mother and Mona fancy her also. Take a twelvemonth to consider."

"A year is a life. I could not wait."

"Six months, then. Absence for six months."

"And then, my lord?"

"Then you shall have your way. But remember, I have no money; and you won't like starvation."

"Anything with her, my lord."

"Fool!" muttered the earl, within his teeth.

Little as Lord Penruddock suspected it, the earl had been already apprised of his fancy for Daisy; but he had not imagined that his son could dream of marriage. Neither did he dream of it himself; but he found it easier to "humour than aggravate him, which would, he was aware, only drive him to the act he contemplated before his own plans were matured. He took him, therefore, into his study, where he extracted from him the promise to wait six months; and where Lord Penruddock extorted from the earl a pledge that the Pennants should not be ejected during that period. Thus much effected, Penruddock walked gaily off, whistling a tune.

When he was gone the earl gave vent to his suppressed passion.

"Saved for this! A ship wrecked for this! His wife! My daughter-in-law! A waif from the sea! A nameless, penniless, barefaced peasant—a farmer's foundling—a tenant's brat—to become Countess of Craigavon? never—never! She must be got rid of—she must, and she shall."

(To be Continued.)

Children's Department.

JIMMIE'S FIRST TWO DOLLARS.

Jimmie Key had acted as "clerk" in a "notion" store for one week, and received two dollars for his pay; the first money he had ever really worked for. These two dollars made Jimmie a very happy lad, and he wanted to do the best he could with them. So, like a good son should always do, he asked his mother about it.

"Mother, how much do you think I ought to give the missionary collection to-day?"

"Well, Jimmie, I think your father's rule of giving one-tenth a very good one for you to follow. You know we are told to cast our bread (or grain) upon the waters, and that we shall find it again, though it may be many days after."

Jimmie had a twinkle in his eye as he said, "Well, mother, I've seen a good deal of 'casting' done, and now I'm waiting to see some of it coming back again."

This made his mother feel anxious, fearing that Jimmie, after all, might not want to give any of his money. Then she spoke of the widow's two mites—that she was not content to give a portion of her money, but had given all that she had to give—even "all her living."

As they walked home from church Jimmie said,

"Well, mother, how much do you suppose I gave this morning?"

"Why, about ten cents," said his mother.

"More than that," said Jimmie.

So his mother went on guessing, adding ten cents at each guess till she reached fifty cents, when she stopped, saying he would have to tell her.

"Well, then, mother, I did as the widow did. I cast in all that I had—I gave my two dollars."

You may be sure that this made his mother very glad and happy indeed, to find him so willing to consecrate the "first fruits" of his labor to the service of the Lord, who loveth the cheerful giver. —*Child's Friend.*

DOES GOD LISTEN WHEN CHILDREN PRAY?

Let me tell you a story, and then you can answer this question for yourself.

A pious widow lady had three young children, whom she had taught "always to pray" and to believe that God was ever ready to hear and grant their requests. Often, as they looked from their windows, they saw large droves of cattle crowded together cruelly in carts on their way to the slaughter-house. The sight moved them to pity; and day by day they added to their simple childish requests this petition: "O God, do not let the naughty men abuse the poor cattle."

This continued for months, till the Society for the Prevention of Cruelty to Animals was formed and all the starving and over-crowding of cattle was forbidden.

Harry, the oldest of her boys, was usually an obedient, faithful child, but he became quite fascinated with books about wild Western life, and began to long for the freedom and lack of restraint he imagined he should find among the prairies. He felt quite sure he could take care of himself; and the thought of the hunting and fishing and all sorts of games he could enjoy was too strong a temptation to be resisted.

So one morning when his mother, as she was wont, sent him in town on an errand, giving him five dollars to spend for her, Satan whispered to the boy now is the time to try your fortune. Take a western train and be off in the prairies. These five dollars with what you have already saved, will surely be enough to take you there. You know many boys begin with less than that, and become men of mark."

Harry yielded, in spite of the gentle pleading of conscience to the contrary; and that afternoon saw him a passenger on a train bound for the West.

Meanwhile, his mother watched for his return, and wondered why he was so late. He had always been faithful in whatever she gave him to do; why should she distrust him now? Yet her heart misgave her as the long day came to an end and Harry did not return. Her young children, Susie and Willie, noticing her distress, said, "Don't cry so, mother. We will go and tell God about it, and he will bring Harry back."

Hand in hand they went out of the room and knelt down side by side, each in turn praying, "Dear God, bless brother Harry and bring him back safe again?"

Many times during that sad evening they prayed thus, and then would run back to comfort their mother with assurance that Harry would come soon.

Between ten and eleven o'clock, when they were all ready to despair, in came the runaway boy. He said that after sunset, just as it began to grow dark, he suddenly came to himself and thought what he was doing. He saw that he was running away from home, forsaking his widowed mother and stealing her money. He confessed the whole truth to the conductor, and asked to be sent back. A return express train being near, he was put on board and hurried back with the least possible loss of time.

The praying children wept for joy, and said, "There, mother! didn't we tell you that if we prayed, God would take care of Harry and bring him home again?"

Are there not many children all over the world who, in like manner, trust their heavenly Father's promise to give good things to them that ask him?

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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:

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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.

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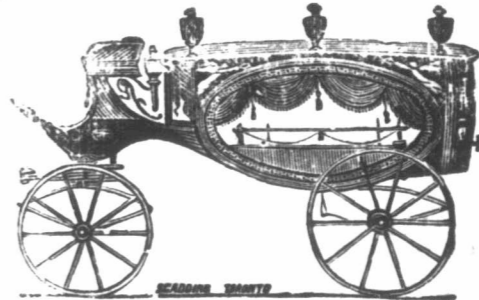
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