

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, APRIL 24, 1879.

[No. 17.]

Engineers and Architects.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS,
Draughtsmen and Valuers.

52 Adelaide Street East, Toronto. V. B. Wadsworth, Chas. Unwin, R. M. Bonfellow, R. H. Coleman.

FRANK DARLING,
ARCHITECT,
56 KING STREET EAST,
TORONTO.

M. SHEARD,
ARCHITECT,
48 Adelaide St. East, opp. Court House,
TORONTO.
Correspondence Solicited.

TORONTO STAINED GLASS WORKS.

WILLIAM ELLIOTT,
12 and 14 Adelaide Street west.

Church Glass in every style.

A. W. BRAIN,
GENERAL
SEWING MACHINE AGENT,
and repairer of all kinds of Sewing Machines
Machine Oil, Cottons, Needles, Bobbins & Parts
of all Machines at Lowest Rates.
P.O. Box 929. [7 Adelaide St. East.] Toronto.

THOS. McCROSSON. **THOMAS BAILEY,**
Official Assignee. Accountant.
McCROSSON, BAILEY & CO.,
ASSIGNEES,
Accountants, Estate and Financial Agents
11 Front Street East, Toronto,
P.O. Box 736. Canada.

FOR BOOTS and SHOES
Be sure and go to
H & C. BLACHFORD
87 & 89 KING STREET EAST
They have the largest & best assortment in TORONTO

D. L. THOMPSON,
Chemist and Homœopathic
Pharmacist,
394 YONGE STREET, TORONTO
Branch Store—235 King St. East.
Pure Homœopathic Medicines in Dilutions
and Triturations, Pure Drugs, Phar-
macetical Preparations.
Homœopathic Cases from \$3 to \$10.
Cases Refitted. Vials Refilled.

STUDENTS
Prepared for Arts, Law and Divinity.
Vacancies for two or three boys as private
pupils.
Apply to **PERCY BEVERLEY B. A.,**
80 Lumley St., Toronto.

BLMYER MFG CO
BELLS
Church, School, Fire-alarm. Fine-toned, low priced, warrant-
ed. Catalogue with 700 testimonials, prices, etc., sent free.
Blymyer Manufacturing Co., Cincinnati, O.

STAFFORDSHIRE HOUSE,

REMOVED

TO
289 Yonge St.,

Five doors south of the old
stand.

RICHARD MOIR,
289 YONGE STREET,
IMPORTER,
TORONTO.

IF YOU WANT GOOD VALUE
for your money,

Pure Teas, Coffees,

GENERAL GROCERIES,

FROM THE
EMPRESS TEA STORE,

527 Yonge Street.

J. W. SELBY.

NOTICE.

Twenty-five Visiting Cards

neatly written, and mailed upon receipt of 50
cents. Address
CARD WRITER,
Rossin House, Toronto, Ont.,
Or **VARDON'S** Book Store, 113 1/2 Yonge Street.

J. YOUNG,
UNDERTAKER,
361 Yonge St., Toronto.

A. H. SLADE & CO.,

ARTISTS AND PHOTOGRAPHERS,

386 QUEEN ST. WEST, TORONTO.

The proprietors of the above gallery beg to
remind the public that it is not necessary to go
further than Brock street on Queen street west
to get an artistically posed, lit, and finished
photograph.

A. H. S. & Co. guarantee a good picture, and
study to elevate and please the tastes of their
sitters.

Photographs Enlarged.

Portraits painted in oil and water colors.
Prices moderate.

MRS. D. F. JONES DESIRES
most cordial to thank those kind friends
who have recently subscribed and procured
subscriptions towards the liquidation of the
debt on Christ Church, Gananoque.
Gananoque, April 14th, 1879.

H. J. MATTHEWS & BRO.,
NO. 93 YONGE STREET.

GILDERS,

PICTURE FRAME & LOOKING GLASS MAKERS,
AND IMPORTERS OF
Fine Engravings, Chromos, Photographs,
Illuminations, General Fine Arts Goods.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

SPRING, 1879.

A Large and Select Stock in every department.
All goods sold on their merit. No misrepresen-
tation allowed. Usual Liberal Terms to Minis-
ters and Students.

R. J. HUNTER,
Merchant Tailor and General
Outfitter,
Cor. King and Church Sts.,
TORONTO.

THE PINAFORE.

MRS. W. D. MURRAY informs her friends &
the public generally that the business hitherto
conducted at her residence, No. 73 McCaul St.
will, on and after Wednesday, 9th April, be re-
moved to No. 179 King Street West, near Simcoe,
where it will be carried on under the name of
"The Pinafore." Mrs. Murray proposes to ex-
tend her business, and keep a general assort-
ment, to which she invites inspection. The
work will embrace Dress and Mantle Making,
Ladies' and Children's Underwear, Boys' Suits,
Embroidery and Stamping. Also, Harper's
Bazar Celebrated Cut Paper Patterns. Mrs.
Murray has engaged Miss Johnston as dress-
maker, formerly of Miss Hodgins.



MAIL CONTRACT.

Tenders, addressed to the Postmaster Gen-
eral, will be received at Ottawa until noon, on
Friday, the 2nd May, 1879, for the conveyance
of Letters, Papers, &c., between the several
Street Letter Boxes in the City of Toronto and
the Toronto Post Office on a proposed contract
for four years from the 1st July next. Convey-
ance to be made in suitable Vehicles, to be ap-
proved of by the Department, drawn by one
horse or two horses, at the option of the con-
tractor.
A full description of the service required and
further information as to conditions of proposed
Contract may be seen, and blank forms of Ten-
der may be obtained at the Toronto Post Office
and at the office of the undersigned.

MATTHEW SWEETNAM,
Post Office Inspector.
Post Office Inspector's Office,
Toronto, 8th April, 1879.

THE DOMINION CHURCHMAN.

Published every week on
THURSDAY,
In the City of Toronto, Canada,

And delivered to SUBSCRIBERS
FREE of postage, at the fol-
lowing rates:

\$2 per year, payable strictly in advance.

\$3 " " when not so paid in advance
Address all remittances, editorial
matter, and business correspondence,
to

FRANK WOOTTEN,
Proprietor & Publisher,
11 York Chambers,
P.O. Box 2530. Toronto St., Toronto

Registered Trade Mark.

B. & M. SAUNDERS,
(ESTABLISHED 1850)

ROBE MAKERS AND TAILORS.

BARRISTERS' BAGS AND GOWNS,

just arrived.

ROMAINE BUILDINGS,

Academical Robes and Caps

AND ALL

LEGAL ROBES AND BAGS

In Stock.

TORONTO, 1879.

DUNHAM LADIES COLLEGE

Situated in a beautiful and healthy locality,
this large and commodious building with its
spacious Class Room and Recitation Rooms,
Young Ladies Parlor and lofty Bedrooms, has
been built to accommodate eighty boarders.

President of Corporation—**LORD BISHOP OF
MONTREAL**

Vice-President—**Venerable Archdeacon LIND-
SAY.**

Curriculum—Scripture, Evidences of Chris-
tianity, English Literature and Composition,
Geology, Botany, Chemistry, Physiology, Math-
ematics, Natural Sciences, Philosophy, Rhet-
oric, Music (vocal and instrumental), Latin,
French, German, Drawing and Painting.

Lady Principal—**Miss Bradford-Griffith.**

Music Teacher—**Miss M. L. Rice.**

Assistant Teachers—**Miss Dora Bradford Griff-
ith, Miss Beatrice Graham, Miss Tyler, Miss
Oakley and Miss E. Jones.**

Mathematical Master—**Rev. R. D. Mills, M.A.**

Classical Master—**Rev. T. H. G. Watson, M.A.**

Oxon.

The Lady Principal desires to combine the
comforts of a refined and happy home, with
the advantages of high intellectual and Chris-
tian training.

Terms for Board, Washing, English (in
all in Branches), Music and use of
piano per annum..... \$175 00

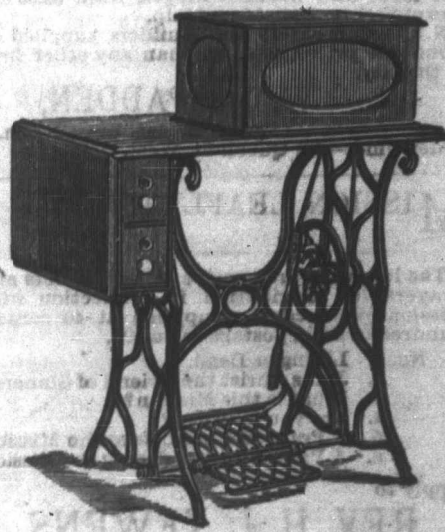
French, German, Latin, Drawing and
Singing in Class per term..... 9 00

Private Singing Lessons, per term..... 4 50

Painting, per term..... 3 00

The scholastic year is divided into four terms
of ten weeks each. The Lenten term began 2nd
Feb. The Easter term will begin on Feb. 21.

Applications to be addressed to **LADY PRIN-
CIPAL, Dunham Ladies College, Dunham, P.Q.**



The Genuine Willams Singer

is the most durable and really satisfactory
Sewing Machine that is made.

Head Office—347 Notre Dame st., Montreal.

Toronto Office—3 U. E. Club Building,

King Street, Toronto.

WSON, Gen. Agent.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.....The Lord Bishop of Toronto
This School offers a liberal education at a rate efficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing, while open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.

The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. Trinity Term begins **Tuesday, April 22.**

Fees per Term, \$6 to \$18. Additional for boarders \$45.

Apply for admission or information to **MISS GRIEB, Lady Principal, Wykeham Hall, Toronto**

WEBER & CO.,

MANUFACTURERS OF
Grand. Square, and Upright PIANOFORTES.

FACTORY AND WAREHOUSES:
Cor. PRINCESS AND ONTARIO STS., KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1873.
Responsible Agents wanted in several unrepresented Counties of Ontario.

BOOKS.

- Mission Sermons for a Year. By Rev. H. J. Wilson Buxton 2 25
- Village Sermons for a Year. By Rev. F. E. Paget. 2 vols 3 00
- Village, Town and Country Sermons. By Rev. Charles Kingsley 2 00
- Village Preaching for a Year. By Rev. S. Baring-Gould. 2 vols 3 00
- Plain Preaching for a Year. By Rev. Edmund Fowle. 2 vols 3 00
- Vol. 3. For Saints Day. 1 00
- Second Series. 2 vols 3 00
- Sermons. By Rev. Phillips Brooks, Rector Trinity Ch. Boston 1 50
- Lectures on Preaching. Do 1 50
- Plain Words; or, Sixty Short Sermons for the Poor and for Family Reading. By Rev. W. Walsham Hird. First Series ... 60

Rowell & Hutchison,
76 King St. East, Toronto.

Blinds! Blinds! Blinds!

Outside Venetian Blinds, (in lots of 3 windows or more), for the next 30 days, put on at about half the usual price, and satisfaction guaranteed.

Ordinary Windows, 6 feet high and under, put on complete without paint, for \$2.40. Painted, \$3.40 in city. For each additional foot over 6 feet, add 25 cents. For sash heads, add 25 cents. For circular or gothic heads, add 50 cents extra. Venetian Doors put on with mortise locks and wrought hinges, from \$3.50 up. Storm Sash put on, from \$1 up.

N.B.—Carpenters and Builders supplied at wholesale prices, cheaper than any other firm in the city.

W. McSPADDEN,
Agt. H. B. Rathburn & Son.
Order Office—63 1/2 Queen St. West.

MISSION LEAFLETS.

The following progressive set of Leaflets and Prayers for distribution in connection with Mission Work can be supplied at 40 cents a hundred of each, postage included.

- No. 1. Living or Dead.
- 2. Jesus Christ the Friend of Sinners.
- 3. What is this Mission?
- 4. Are you Satisfied?
- 5. A Prayer for use before the Mission
- 6. A Prayer for use during the Mission

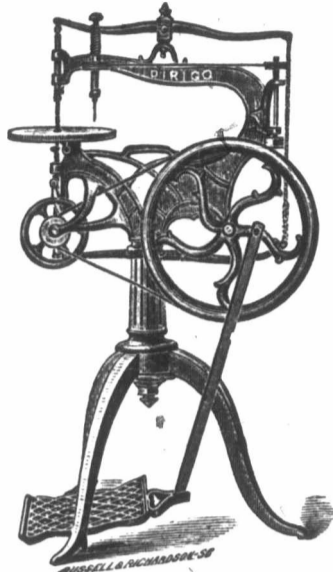
Apply to
REV. H. L. YEWENS,
Elora, Ont.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N.Y.

Manufacture a superior quality of BELLS.
Special attention given to CHURCH BELLS.
Catalogues sent free to parties needing bells.

Just the thing for Clergymen, Students & Others.

THE DIRIGO SCROLL SAW.

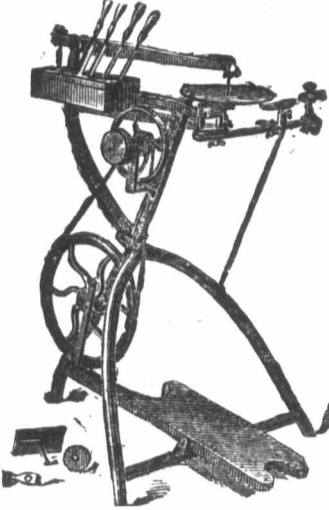


Price \$17.—Complete.

Weights Eighty-five lbs.

This is the best Saw made has 18 in. swing, cuts 1 1/2 thick down to thin veneer, will do inlaying without tilting the table, it cuts so true.

The Lester Saw, all iron with Lathe, Circular Saw and Box of Tools and Drills, \$9.

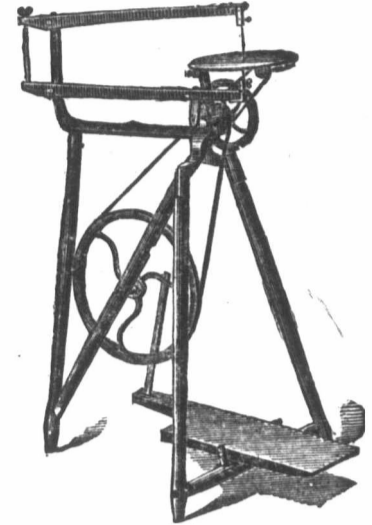


Without Lathe, etc., \$7.

Cuts up to 1 inch

As we manufacture all ourselves, we guarantee every machine sent out if it is not as we present, we will refund the money.
All kinds of Fancy Woods Patterns, Designs, Glues, Strutting Boards, in fact everything for amateur work.

The Roger's Saw and Drill.



\$3.50, Wooden Frame.

The cheapest saw in the world.

SUBSCRIBE FOR THE CANADIAN AMATEUR.

A monthly paper, devoted to the interests of scroll sawing, and amateur work of all kinds. Each number contains a supplement for Fret Sawing worth twice the subscription, \$1 a year in advance. Single copies 10c.

W. N. SEARS,

Successors to Sears & Pell,
56 King St. West, TORONTO.

Send for 75c. pattern book of 50 designs full size.

A HOME FOR CHILDREN,

Very Reasonable Terms

where they will have the comforts and care of a home, and carefully brought up in Church principles.

References given and required.

Address, **SISTER SARAH,**

Box 222,

Dundas, Ont.

CALLENDER'S ORALINE AND FAVORITE COMPOUND DENTIFRICES.—Fragrant, stimulating astringent and disinfectant. They are composed of materials which are pleasant and wholesome, effectually cleansing the TEETH and MOUTH, and producing the most beneficial effects. They impart to the breath a most delicate fragrance, and by stimulating the vessels to healthy action, restore to health morbid conditions, prevent disease in the mucous membrane of the mouth and gums, and produce in them an agreeable and refreshing sensation.

The Dental Association of Ontario—“Having examined and used Callender's Oraline and Favorite Compound Dentifrices, recommend them for general use.” The following are a few of the many names who speak and write concerning them:—

J. BRANSTON WILLMOTT, D.D.S., M.D.S., Prof. of Operative Dentistry and Dental Pathology, School of Dentistry, says: “Having carefully examined ‘Callender's Oraline and Favorite Compound Dentifrices,’ I cordially recommend them as containing all the essentials of a first-class Dentifrice.”

From **WM. BRIGGS,** Pastor of the Metropolitan Church, Toronto:—“I have much pleasure in stating that your Compound Dentifrices are certainly the best I have ever used.”

D. THOMSON, Homeopathic Chemist, Toronto, writes:—“I have found Callender's Oraline and Favorite Compound Dentifrices all they are represented to be, having given them a trial myself, and would thus recommend them to the public as the Safest, Pleasantest, Best and Cheapest in the market.”

Prepared by **F. G. CALLENDER,** Toronto, Kept by all Druggists.

A RESPECTABLE ELDERLY

Widow desires a situation to take care of children (especially an infant), sew and make herself generally useful. Unexceptionable reference. Address “Widow” care Mrs. Alger, 22 Denison Street, Toronto.

IMPORTANT TO HOUSEKEEPERS.

We beg to notify you that the Stock of McDunnough & James was purchased by us at 52 1/2 cents on the dollar, and will be sold on the premises, 31 King St. East, at about half the regular prices.

The Stock consists of best quality Goods only, and is worthy the attention of everyone requiring Carpets, Oil Cloths, Repps, Terrys, Damasks, Lace Curtains, &c.

Persons furnishing should attend this sale.

The Trade supplied at close prices for Cash.

PETLEY & DINEEN,

McDonnough & James' Old Stand,

April 22nd, 1879.

31 KING STREET EAST.

HAWTHORNE VILLA.

BRAMPON,

Boarding School for Young Ladies.

By **MRS. and the MISSES GILBERT.**

It is the aim of the Misses Gilbert to make their school, which is beautifully situated in Brampton, about an hour's ride west of Toronto, a happy home for young ladies, upon moderate terms. Their moral as well as intellectual improvement is strictly attended to. The tuition includes, French, Latin, Music, Vocal & Instrumental, Drawing, Pencil Water colours and Crayons. Special attention is given to English in all its branches. Department carefully attended to. Drawing, Calisthenics and Dancing, by artists from Toronto. Terms made known on application. The best references given. The School re-opened Jan. 13th, 1879.

Vick's Floral Guide.

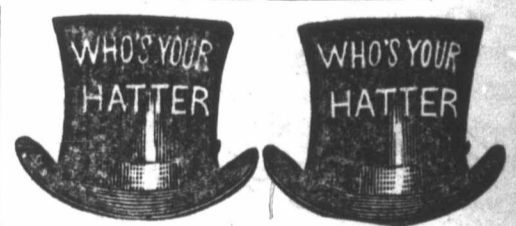
A beautiful work of 100 Pages, One Colored Flower Plate, and 300 Illustrations, with Descriptions of the best Flowers and Vegetables, and how to grow them. All for a FIVE CENT STAMP. In English or German.

The Flower and Vegetable Garden, 175 Pages, Six Colored Plates, and many hundred Engravings. For 50 cents in paper covers; \$1.00 in elegant cloth. In German or English.

Vick's Illustrated Monthly Magazine—32 pages a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5.00. Specimen Numbers sent for 10 cents.

Vick's Seeds are the best in the world. Send FIVE CENT STAMP for a FLORAL GUIDE, containing List and Prices, and plenty of information. Address,

JAMES VICK, Rochester, N.Y.



SPRING, 1879.

JUST TO HAND.

Latest Spring Styles in

ENGLISH & AMERICAN SILK & SOFT, & STIFF FELT HATS,

Also Boys Hats in great variety at

J. & J. LUGSDIN'S,
101 Yonge St.

MISSING BOOKS WANTED.

Any person knowing the whereabouts of any of the following books, belonging to the undersigned, would oblige him by sending information which may lead to their recovery:

- 1. Hooker's Works, 2nd vol.—prize copy.
- 2. Alford's Greek Testament, 3rd vol.
- 3. Bryce's "Law of Public Worship."
- 4. Hebrew Grammar Notes—M.S. Octavo.
- 5. Wordsworth on "The Psalms."
- 6. Denton on "The Gospels for Sundays and Holydays."
- 7. "Holy Eastern Church."

RICHARD HARRISON,
38 Lumley St., Toronto.

Dominion Churchman.

THURSDAY, APRIL 24, 1879.

AGENTS.

A few more good, energetic and reliable agents wanted to canvass unoccupied territory. Apply immediately, with references. Terms very liberal.

NEW SUBSCRIBERS.—Any person sending us four NEW subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

Subscribers paying in advance can receive the DOMINION CHURCHMAN and *Scribner's Monthly* for \$5.00; or the CHURCHMAN and *St. Nicholas Monthly* for \$4.00. The publishers' price of *Scribner's* is \$4.00 and *St. Nicholas* is \$3.00

ELECTION OF A BISHOP OF TORONTO.

UNDER this heading appears a remarkable article in the *Guardian* of April 2nd. It is in many respects extremely well written and is calculated to give some correct impressions of the late Episcopal election in this city. We cannot, however, agree with all that is said upon the subject, any more than we have been able to agree with some of the same writer's former communications to our English contemporary. We cannot, for instance, agree with him in representing the election of the Archdeacon as a triumph for the so-called "Evangelical party." Archdeacon Sweatman was to have been nominated by both parties, and we shall be very much disappointed if he should turn out to be anything else than the Bishop of the whole Diocese, without respect of "party" or "school." The "indictment" referred to was in reality a *family quarrel*—the clergy, as a body, and the Church party not being concerned in it. Nor is the writer correct in stating that the Church Association has crippled the Mission Fund of the Diocese. It has certainly done nothing of the kind. Why the missionaries were not paid in full has never been explained. The Mission Board got into debt in this Diocese, as in most other Dioceses in Canada, it was not till the debt was reduced about one half that the missionaries were told they could not be paid in full.

We wish to give our readers the more important portions of the article to which we allude. The writer says:—

"On the death of Bishop Bethune, the eyes of the whole Canadian Church naturally turned towards Archdeacon Whitaker, Provost of Trinity College, Toronto, as his successor. There is no question that in point of theological learning, general ability, oratorical power, and all that is noble and refined in Christian character, he stands at the head of all our Canadian clergy. 'The Provost,' as we still continue to call him in Canada, though he has been for some years Archdeacon of York, is, what very few of the clergy anywhere, certainly in Canada, are or can be—he is a theologian. And this, added to a singularly attractive and beautiful power of extempore speech, and to the still more beautiful modesty, humility and holiness of his life, makes him to be, among those capable of appreciating such excellences, held in the highest reverence. And yet, as will be seen, four-fifths of the clergy and forty-six out of 100 of the parishes of the diocese, after the most persistent efforts, and a struggle maintained with a constancy which does them infinite honor, could not secure his election as their Bishop. To explain this portentous phenomenon, how it is that the most able and most eminent clergyman of the Canadian Church is excluded from her Episcopate, I must enter somewhat at length into the history of the troubles of this diocese.

"Toronto, under the late Bishop Strachan, an old-fashioned High Churchman, with a determined will which nothing could withstand, was always a High Church diocese. On the secularisation of King's College, Toronto, which was his own creation, the noble old Bishop undertook, and with incredible labor carried through, the founding of a new Church University, the now wealthy and prosperous Trinity College, Toronto. He had the happiness to secure as its first Provost, the Rev. George Whitaker. In 1858 the Diocese of Huron was formed, and in 1860 its Bishop, Dr. Cronyn, a very pronounced adherent of the Evangelical school, publicly attacked the teaching of the Provost as Romanising in its character and tendency. These charges were at once met and refuted by the Provost, so far as their vagueness permitted them to be refuted, to the entire satisfaction of the College Corporation. Unhappily for the peace of the Church, the Bishop of Huron thereupon "wrote a book" intended to crush the Provost, reiterating his former charges and bringing new ones. This the Provost answered in a pamphlet of great power, a model of theological controversy for its admirable temper, in which he completely refuted all the Bishop's charges, and showed himself to be, to every person with any knowledge of religious controversy, not only not a Romanizer, but a churchman of the most moderate school. The Provost's pamphlet, however, though there was not in it one reproachful word towards his accuser, had the effect of exhibiting to the whole Canadian Church how slenderly qualified Bishop Cronyn was for the task he had undertaken. The matter did not rest here. An appeal was carried to the House of Bishops; and they, while letting down their Episcopal brother as gently as possible, unanimously maintained the soundness of the Provost's teaching. In short it was a most humiliating defeat, and one which it was not in human nature for the friends of Bishop Cronyn or the Low Church party to forego. Certain it is that, ever since, the Provost has been pursued with the most unrelenting virulence, and no opportunity lost of destroying his influence and undermining the confidence of the Church and country in the college of which he is the head. In 1873 the Low Church party of Toronto, professing themselves aggrieved at their own exclusion from all offices of influence and trust in the Church, at the threatened extinction of "Evangelical" teaching through the exclusiveness of Trinity College, instituted a "Church Association" after the English model, and proceeded to issue, first, an *Address to the Laity*, and subsequently, at intervals, during the next three years, fourteen Occasional Papers. One result it had; it led to the teaching they referred to being at once openly condemned and repudiated among others by the Bishop and the Provost. But the evil was here: the impression left by these papers was that all High Churchmen in the diocese, and especially all the men educated in Trinity College, who form a large proportion of the clergy of the diocese, circulated erroneous books and agreed with them. Trinity College, which of course means the Provost, is first and last the object of attack in the Occasional Papers. The Provost's repudiation was of no avail. Trinity College men, they reiterated, used objectionable books, and their principles they could only have learnt from the Provost. Bishop Bethune interfered to put down the association.

He issued a Pastoral at the outset, proclaiming the soundness of his clergy and the freedom of his diocese from ritual excesses, and severely condemning the writings of the association. He charged against it in subsequent years. So far from repressing the association, this only gave them fresh courage, and in several of their papers they calmly demolish the Bishop. Finally, the clergy, exasperated beyond endurance, resolved—by whose advice I know not—formally to indite all the leading clerical members of the association before the Church courts, under the 73rd Canon, as "depravers of the government and discipline of the Church." This step was simple infatuation, and ended, as it could only end, in a signal triumph for the Low Church leaders, besides rallying to them sympathy from all sides as persecuted men. The membership of the association rose immediately from less than 800 to 1,500. But the association did not content themselves with publishing papers; in 1874 they resolved to open a Divinity School of their own in Toronto for the training of candidates for the ministry in "Evangelical principles," justifying so extreme a step—one of open defiance to the Bishop and synod of the diocese—by alleging that "the few young men in our midst at present offering for the ministry are being trained up in ritualistic and High Church views, and with strong anti-Reformation and anti-Protestant sentiments." This, as applied to Trinity College, was distinctly untrue, the Provost having some time before this published a series of most able and learned papers against the principles and practices of the ritualists, and having publicly repudiated all sympathy with those who defamed the Reformation. That, however, was of small consequence, the answer to it being the same as given in a Toronto newspaper the week before this election, in a most cruel and dastardly letter, written, it is said, by a leading member of the association, that "the Provost was well known to be a Protestant Jesuit of the first water." Their school was opened at first by Dean Grasett and two other of the local clergy giving lessons in the evening to one or two young tradesmen and clerks; but soon the services of a Principal were secured, and the school has now been at work and open for more than two years. All this was done in the face of a distinct warning from the Bishop that he could not recognize their school nor ordain their candidates. Of course all this involved the expenditure of considerable funds which, however, were liberally subscribed. The fruits of the school so far are sufficiently characteristic of the spirit in which it originated. Two of these fruits are worthy of mention. The first and only man who as yet has gone out from it has sought and obtained ordination lately in the *Reformed Episcopal Church*. The other case is a scandalous act of insubordination almost incredible. The Bishop having refused to appoint to a vacant parish a young clergyman from another diocese, the nominee of the association, and having appointed a respectable clergyman of the diocese, the churchwardens, instigated by the association, refused the clergyman admission into the Church. He, while taking steps to obtain legal possession of his benefice, conducted the services under the Bishop's license in a hall. Will it be believed that the association actually sent down one of the students of their Divinity School to hold an opposition service for the malcontents in another hall?

"One still more important step taken by the association I must note. Having condemned the entire administration of the diocese, they resolved to withhold their contributions from its Mission fund on the ground that the missionaries appointed by the Bishop were Romanisers, and they opened in opposition to it a fund of their own, from which they offered to contribute to the support of Missions in the diocese whose clergymen they might approve of. At the Synod of 1878 an arrangement was made by which their contributions were accepted, without any direct recognition of the association. Their denunciation of the Mission fund of the diocese had the effect of so seriously crippling its income that for two quarters in succession last year the poor missionaries only received one moiety of their promised stipend. Finally, in 1876, they gave up the issue of "Occasional Papers," and established a weekly news-paper, for the propagation of their principles.

Your readers will readily understand what a formidable obstacle to the election of Provost Whitaker this association constituted. Besides, they had at their disposal the leading Conservative newspaper of the province, whose editor is a Roman Catholic, but whose religious articles are written, it is said by a clergyman of the Church (IF SO THEY ARE AN INDELIBLE DISGRACE TO HIM); and this paper, for a month before the election, ceaselessly pelted the Provost with every missile which could excite Protestant prejudice or create alarm.

"The Canons of Toronto allow only an interval of four weeks to elapse between the voidance of the see and the election of the new Bishop. During this interval each party held a meeting, and selected a candidate—the church party, of course, choosing Provost Whitaker; the Associationists, the Rev. Dr. Sullivan, Bishop Bond's successor at St. George's, Montreal. The latter well knew that they could not elect their man; their great aim was to frustrate the election of the Provost.

"On Thursday, 27th February, the Synod was opened with the usual service, and, after organizing in the adjacent schoolroom, re-assembled in the cathedral at 4 p.m. for the election. The first ballot was immediately taken, with the following result: Number of votes cast—clergy, 107; parishes, 96; necessary to a choice, 54 and 49 respectively. For Archdeacon Whitaker, 80 clergy, 89 parishes. For Dr. Sullivan, 25 clergy, 54 parishes. (The rest were scattering and lost votes.) The second ballot, taken that evening, increased the Provost's lay vote to 41 parishes, and the third, the next morning, to 44 parishes out of 51 required, Dr. Sullivan's lay vote going down to 51. Thus the Provost was within 7 votes of an election, and his friends' hopes were high. The balloting was kept up uninterruptedly from ten in the morning till ten at night, with intervals of half an hour between each ballot, through Friday, Saturday, and Monday. On Monday night eighteen ballots had been taken with scarcely any alteration from those above given—the Provost's clerical vote rising to 88, but his lay vote never above 44; Dr. Sullivan's clerical vote never above 26. Thus the Provost had in his favour an overwhelming majority of the clergy, and almost one-half of the parishes; but it became evident long before Monday night that the few required lay votes could not be gained. On Monday night the Provost urged his friends to permit him to withdraw his name, and to this they reluctantly consented, only asking him to permit one ballot more to be taken. So, after the nineteenth ballot on Tuesday morning, which indicated no change,

the Provost publicly requested that his name should not be used again. In the meantime his supporters met and appointed a committee of twenty to select for them a new name. This committee, after solemn invocation of the Holy Ghost and much deliberation, agreed to recommend the name of the Rev. Dr. Lobley, Principal of the University of Bishop's College, Lennoxville, and the recommendation was at once accepted by their friends. The Associationists had intimated that they were prepared to accept any moderate man; and it was supposed that as Dr. Lobley was a man of the most marked moderation, who had never been connected with any party proceedings in the Church, and moreover a man of conspicuous ability and eminently qualified for the post (indeed, two colonial bishoprics were offered him before he left England), the Low Churchmen would have been glad to accept him. But this proved to be a mistake. The Associationists would vote for no man whom they had not themselves nominated; and their lay delegates were told that Dr. Lobley 'held the same unsound theories of clerical absolutism as the Provost,' that "his extreme teaching in the Theological College at Montreal had caused the greatest dissatisfaction," &c. These were simple falsehoods, invented to poison men's minds against him. I regret to have to say this of some of our clergy, but it is necessary to say it. Every one who knows Dr. Lobley knows that 'clerical absolutism' is the thing most of all opposed to his mind. And the fault found with him in Montreal was not that his teaching was 'extreme,' but that it was moderate. What the Low Church party there desired and demanded of him in vain was extreme teaching—of the Church Association type. Well, the twentieth ballot disclosed the name of 'Principal Lobley,' the same vote being cast for him as for Provost Whitaker. Three ballots more were taken without further change, Principal Lobley receiving the votes of seventy-nine clergy and forty-two parishes, Dr. Sullivan's vote continuing as before. It was now evident that Dr. Lobley could not now be elected. When news of this was received at Lennoxville the rejoicing was great that their beloved Principal was not to be taken away from them, and equally deep was the indignation at the insults gratuitously heaped upon so eminent a man by an aggressive and unprincipled faction. After the balloting was over on Tuesday night, the supporters of Dr. Sullivan approached the Church party and proposed a conference of representative men from both sides. This was acceded to, twelve from each side being appointed. These met on Wednesday morning, and, after four hours' conference, they agreed to join in recommending the name of Archdeacon Sweatman, a moderate Low Churchman, the High Churchmen stipulating that the Church Association should be dissolved. Each delegation then reported the result of the conference to its constituents. The Low Church party accepted the terms with unconcealed joy. Well might they do so. They had gained not only all they had been contending for, but much more than they could have dared to hope. They were themselves, though a minority (adding the votes of the two orders, but 80 to 137,) electing as the Bishop of the diocese a man of their own school. And as for the concession of dissolving the Church Association, it really was none; on the contrary, as there could be no excuse for keeping it up under a Bishop of their choice, they must have been only too glad of the excuse thus afforded them of retiring from it with applause and covered with glory. The delegates

of the church party attempted, it seems, to obtain what would have been a substantial advantage towards the peace of the church—the abandonment of the association's Divinity school and newspaper; but to this their opponents would not listen. The church party assented to the recommendation of the joint delegation, it may be well believed, not without much hesitation, and not till after several hours' deliberation. They had the mortification of feeling not only that they were defeated in failing to elect the best man, but that the minority were electing the Bishop; and that the balance of power and influence for many years was being seriously transferred into an inferior school of thought and teaching. However, the dissolution of the Church Association, which so long had harassed and crippled the church work of the diocese, was hailed as an immense relief; and then, too, they had every reason to believe that Archdeacon Sweatman would prove a just and fair, and in no sense a partisan, Bishop; and so their consent, too, was given.

"At half-past seven, in the evening, the synod assembled once more for the last ballot. The interest and excitement, throughout the city, and indeed over the whole of Canada, was intense. The cathedral was crowded in every part. At nine, the twenty-fourth and last ballot was announced. It gave Archdeacon Sweatman the votes of 88 of the ninety six clergy voting, and 98 of the ninety-four parishes, his election being thus practically unanimous. The Dean after formally declaring Archdeacon Sweatman elected, requested all to kneel in silent prayer. Then the Hundredth Psalm was sung, the Benediction given and the vast crowd dispersed. This morning, 6th March, the Synod reassembled to receive Archdeacon's acceptance which he promptly telegraphed.

"After all was over, Provost Whitaker met his friends, and, in a most beautiful address, which quite melted them—an address such as one hears but once in a lifetime—thanking them for their devotion to him, and their unparalleled constancy. As one looked at his noble countenance, usually sternly impassive—then beautiful, all moved and softened as it was with deep and tender and refined feeling—and listened to the words of true Christian humility and goodness which came out of his mouth—and then compared him with the poor pigmies, whose ignorant, narrow-mindedness had deprived the Church's Episcopate of such a man, one could not but feel deep indignation. But from such feelings his own words recalled us to better and wiser thoughts—to better hope, more self-denial, and more earnest labours for the future.

"I have spoken of the interest which this exciting contest awakened in the country. Indeed, the excitement of those outside the Church was scarcely less than that of Churchmen themselves; and much wonder and admiration was expressed at the spectacle presented by so many of the most prominent statesmen, professional men, judges, merchants, of half a province, giving up for eight unbroken days everything else in devotion to a religious object. The noble devotion of the High Church clergy, and even more of the laity, to Archdeacon Whitaker was spoken of, too, as doing them infinite honour, as, indeed, it did. The daily papers of Toronto had leading articles on the subject nearly every day during the struggle. The *Globe*, the ablest paper in Canada, once the bitter enemy of the Church, now ever fair and markedly kind in its references to her, published several able articles, and one especially wise and full of good counsels after all was over.

"I must not conclude without one word about the Bishop-elect. There is no doubt, I think, that Archdeacon Sweatman will make an excellent Bishop, and that his presence among the sorely wounded and divided Churchmen of Toronto will be a healing presence. He is a fine scholar, a gentleman of very refined feeling, very loveable, I am assured; and certain it is that he will be as far removed as any one can be from the violence and wild vagaries of the Church Association. He has now been fourteen years in Canada, knows the country and the habits and modes of thought of the people, and has gained confidence and goodwill wherever he has been. The Ven. Arthur Sweatman is a native of London, M.A. of Christ's College, Cambridge, 1862, was engaged in tuition in Islington till 1865, when he came out and took charge of the Hellmuth Boys' School, in London, Ontario, where he was eminently successful. He is now co-rector of Woodstock and Archdeacon of Brant, in the Diocese of Huron. He is also Secretary of the House of Bishops, and was Bishop Hellmuth's commissary during his late prolonged absence in England." B. C. L.

THE SECOND SUNDAY AFTER EASTER.

THE victory gained by suffering, and Christ as the great example both of the suffering and the victory, are forcibly brought to our notice in the Collect, Epistle and Gospel for this day's Eucharistic office. The Good Shepherd would not win His flock by following the Tempter's suggestion, "All these things will I give Thee, if Thou wilt fall down and worship me;" for that would have been no victory at all. But He won His flock by giving up His life for them, and the seeming extinction of all hope on Good Friday was the step to that triumph by which the kingdoms of this world have become the kingdoms of our God and of His Christ," the Shepherd and Bishop of our souls. The humble obedience of the Son of Man "even unto death," has made Him an example to all ages, the Leader of an innumerable army of saints, the foundation of the pastoral and priestly office, by the ministrations of which, men are gathered into the one Fold of the saved ones.

And it is in this aspect of the case that the latter portion of the Gospel is seen to be so appropriate to the subject now before us; "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." The words of the Saviour would appear to indicate most emphatically that the oneness upon which His whole soul was set should become more and more manifest as His kingdom would become established in the earth. The Lord's words most unmistakably show that the process of Christianizing humanity was to be one not of disintegration, but one of gathering up and binding together. And the first step in this process was that our Divine Master founded and established a Church. Had He only inculcated the general principles of His faith, and left each body of believers to regulate their own ecclesiastical system, the obligation resting on every Christian man would be of the most uncertain character. And then, every self-constituted society, every assembly calling itself christian might be considered as a regular and duly authorized Church of Christ. Then, every individual who imagined himself called to preach the Gospel, or who might be asked to do so by any number of those who had chosen to unite together as a congregation, would be fully entitled to ministerial authority, and a

much qualified to administer the Sacraments as if he had received a direct commission from Heaven. Either the ministry of the Church must have been handed down from the Lord and His Apostles through the long line of those who succeeded them, or else there is no law at all upon the subject, and every one has an equal right to stand at the Altar and minister in holy things. There can be no middle ground in the matter.

But the Lord did not thus abandon the precious truth He came to communicate, so that through all following ages it might be swept about upon the surging, changing sea of popular will. He formed the casket, and left it to contain and guard the precious treasure until His coming again. He constituted His Church to be the Pillar and ground of the truth. The Christian faith was the perfection of the Jewish faith, and it could hardly be considered credible that it should be stripped of all government, and have no form of polity whatever. The Lord knew too well what was in man thus to abandon him to his own idle caprices.

It was after our Master had burst the bands of death, and triumphed over the grave; while He was still lingering on the earth to cheer His disciples, and fit them for the trials and labors that were at hand, that He gave them the high commission to go forth and lay the foundation of that spiritual kingdom, which should embrace within its fold all nations and kindred and tongues. Every part of the preparation He made for the future progress of His Church spoke of the *One Fold under one Shepherd*. Some of the most emphatic words were these:—"Peace be unto you: as My Father hath sent me, so send I you. And when He had breathed on them, He said, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained." And further, "Jesus came and spake unto them, saying, All power is given unto Me in Heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world." After such words as these, there could be no doubt or hesitation in the minds of those who had received so lofty a charge. They proceeded at once to develop their plan. They filled up the vacancy among their number—they ordained elders or priests—they instituted the order of young men or Deacons—they exercised the power they had received of binding and loosing—they acted in the spirit of the language of one of them:—"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

And now, it is reasonable to ask: If it is a matter of no importance to what body of so-called Christians a man belongs, why was a Church established at all? And if a Church has been established, and that Church is the body of Christ, how can we be members of Christ unless we are members of her fold? The thing can scarcely be conceived possible.

THE SCOTTISH CHURCH AND M. LOYSON.

THE course adopted by the Primate of the Scottish Church in regard to M. Loyson's (Pere Hyacinth's) movement in Paris is viewed, not only in England but in Scotland also, with a large amount of disfavor. The prospect of an Episcopal superintendence to be taken of M.

Loyson's Old Catholic Mission by the Primate and the Bishop of Edinburgh, is, we are told, regarded with increasing distrust and dislike. It might have been expected that the Scottish Bishops had quite enough to do at home among a population so extensively estranged from the Church; and that all their time and attention, as well as all the energy they could possibly employ, would be demanded in their own country without crossing the seas to meddle with an uncertain movement, for which no excuse whatever could be given. Had they been Scottish residents in Paris, for the spiritual superintendence of whom M. Loyson had been engaged, the case would have assimilated itself to that of English Chaplains on the Continent of Europe. But no excuse of that kind can be urged.

The *Scottish Guardian* of the 4th instant, contains a vigorous protest against the proposed superintendence. The two grounds of objection urged by our contemporary are, first, that the Scottish Church has never been consulted on the subject; and, secondly, that there appears to be too great a readiness on the part of their Episcopate to act under the direction of the English Church. On the latter point the writer remarks: Many are scandalized to find how ready two of our Bishops seem to be to act as mere delegates of the Archbishop of Canterbury, or of the Lambeth Conference; for it does not seem altogether clear, whether in committing themselves as far as they have to M. Loyson, they have been acting on a quasi-commission from the Conference, or at the personal desire of the Archbishop. It may, or may not, be wise and right that our Bishops should place themselves at the disposal of an informal congregation of Anglican prelates, or of the Primate of all England, to carry out ecclesiastical operations in foreign parts; but it is without controversy an entirely new course of action on their part to do so, and Scottish Churchmen think they ought to have been consulted before the semblance of such a thing was done. They have the greatest respect for the Lambeth Conference, and for the present Archbishop of Canterbury, but they hardly like the novel sight of either Conference or Archbishop making use of our Episcopate to carry out a wholly unprecedented experiment on the part of Anglican Bishops.

And further: Not only is it new to find our Bishops acting openly under guidance from Lambeth, but what they have been asked to assist is an entirely new experiment. Hitherto, rightly or wrongly, the Anglican Church has never formally interfered with Continental Churchmanship. She has provided with more or less efficiency for her own, but has left other people alone. For prelates of the Anglican Communion to undertake Episcopal supervision of M. Loyson's Mission, would be for that Communion to inaugurate an entirely new policy, and to quit in the most marked manner its old traditions. The former policy may have been mistaken, but surely its reversal is so serious a matter that our Bishops should have hesitated even to appear to bind themselves to it, without most careful and anxious consultation with the branch of the Anglican Communion which they at once govern and represent. Were we Roman Catholics, we might be annoyed, but hardly surprised, to find our Bishops reversing the traditional policy of our Church for us, without a word of counsel with anybody. But as Scottish Churchmen, whose boast is that they are free from autocratic ecclesiastical rule in Church as well as in State, we can hardly understand how such a thing could have been even thought of.

And, moreover, it further appears that Scottish Churchmen do not seem to feel quite sure about M. Loyson. Of his personal piety and excellence they have no doubt. But something more than personal piety and excellence are required in a trustworthy religious leader. Has M. Loyson shown that stability and sobriety of conduct which would authorize our Church in recognizing in him an apostle of a regenerated Catholicism? Has he really any following at all? Is his new Church anything but an attempt, more or less praiseworthy, to gather a congregation? Is it not at least premature to accord Episcopal recognition to a hardly existent body?

The Primus, and the Bishop of Edinburgh, are therefore asked to pause very seriously before committing themselves further to any patronage of M. Loyson's well-meant scheme of reform, because, whatever good they might do abroad, would be dearly purchased, if it were done at the expense of confidence and unity at home.

THE MALABAR CHRISTIANS.

SINCE the discovery more than half a century ago of the remains of an ancient branch of the Christian Church, believed to have been planted by the Apostle Thomas, on the Malabar coast of India, every particular which could be learned about them, whether as to their history, their creed or their ritual, has been received with much interest by Western Christians. Some information has recently been received in reference to them, from inquiries made from Mar Peter Ignatius, their patriarch, who visited England not many years ago; and we are sure that it will be exceedingly interesting to our readers. From this source we learn that the costume of the clergy there, which had hitherto been white, has been changed for black, by order of the present Patriarch. The daily service is such as both laity and clergy can unite in saying. The Liturgy proper is used on Sundays and other holydays. In large parish churches the Eucharist is generally celebrated daily. Considerable change is being effected with regard to the age for ordination, it having been pretty much the practice to ordain deacons and priests very young. A revision has also taken place, among a party of them, in the Syrian Liturgy, in which some mediæval introductions are omitted. There is a screen or curtain in every Syrian Church between the chancel and the body of the building. This curtain is extended so as to hide the priest and the altar during certain portions of the Eucharistic service; and at other times it is withdrawn. While celebrating the Eucharist the priest stands at the middle of the altar, looking eastward. The service is in Syrian and is not understood by the mass of the people. Some churches have only one priest, but in all the principal churches there are several priests, and the average number attached to each church is about ten. Mar Athanasius is the head of the reforming party, and he allows the clergy to marry a second time; while the Patriarch is sternly opposed thereto. He has suspended every one of the priests who has either married a second time or married a widow, as well as those priests who have married after they were in Orders. Confession is practised, but no fines or penances are inflicted, although excommunication is sometimes resorted to. The present Patriarch requires all burials, whether of clergy or laity, to take place outside the church. There are no monasteries in Malabar but the Patriarch intends to have some for the suspended priests to live in. The priests and deacons wear

a black gown and cap. The ordinary costume of a bishop is a scarlet gown, with a belt embroidered with gold, and a cap having twelve emblems or crosses upon it. The priests are allowed to put on robes made of damask or red satin, but the outer covering must be black. During the service, the priests have to put on various vestments.

The Patriarch's party have their services in Syriac, but Mar Athanasius' followers have their services in the vernacular of the country.

INTERCESSION FOR MISSIONS.

The Metropolitan of Canada, who has been detained at home by sickness, begs respectfully to remind the Right Rev. Brethren, and the several clergy throughout the Ecclesiastical Province, that at the late Lambeth Conference, it was agreed unanimously by the Archbishops and Bishops assembled, that in the year 1879, the first of the Rogation days, being the 20th of May next, and seven days after, should be observed as days of special Intercession for Missions, and for the Unity of Christ's Church throughout the world—in place of St. Andrew's day, as better to be observed.

What special forms of prayer shall be used, or what special collections made, the Metropolitan does not think it becoming to suggest; but he ventures to express an earnest wish that a season so marked by special order of the church, including the Rogation days, Ascension day, and the Sunday following, may be universally, and willingly, and reverently observed by all who value united prayer and believe in its efficacy.

JOHN FREDERICTON,
Metropolitan.

Bishopscote, Fredericton, April 14th. 1879.

TO CORRESPONDENTS.—A large quantity of diocesan matter has to be left over for want of space.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BADDECK, C. B.—During Holy Week, the missionary in charge held services every day at Big and Little Baddeck, alternate services at each place, which were well attended taking the state of the roads into consideration. The morning service on Good Friday was well attended by men, rather an unusual thing in country districts. On Easter morn 81 communicants partook of the Holy Eucharist, a large percentage of the congregation, a proof that the services of the Holy Week had already borne fruit. The congregation at Little Baddeck made the missionary more happy by the presentation of a box of money, which was very acceptable to him and creditable to them in these hard times.

HALIFAX.—The election of Wardens and other officials in the various churches in this city resulted as follows:

St. George's.—Wardens: Messrs. Wm. Woodill and J. J. Hunt. Vestrymen: Messrs. E. Marshall, Wm. Taylor, D. H. Whiston, J. T. Edwards, T. H. Peters, J. F. Fidler, J. W. Marvin, A. Woodill, W. Roche, Jr., J. W. Betcher, E. W. Wright, R. J. Wilson.

St. Luke's.—Churchwardens: Messrs. J. T. Wylde and E. H. Keating. Vestrymen: Messrs. C. J. Wylde, C. B. Bullock, Capt. Clarkson, E. P. Archibold, E. D. Tucker, B. B. Bond, W. S. Silver, Clarence C. Spike, Thos. Brown, Prof. DeMille, James Gossip, and W. H. Pallister. Auditors: Messrs. Thos. Brown and A. C. Edwards. Vestry Clerk:—W. H. Wiswell. It was determined to pay the deficit by a loan, to be paid by instalments in three years.

St. Paul's.—Churchwardens: Messrs. J. Norman Ritchie and Robt. Taylor. Vestrymen: Messrs. Robie Uniacke, Thomas Clay, Edward J.

Lordly, Charles C. Blackadar, James E. Curren, Wm. Dunbar, Geoffrey Morrow, John C. Mahon, Henry Y. Clarke, Ezra Davidson, Augustus Allison, and Wm. J. Clayton. Auditors: Messrs. E. D. Meynell and J. H. Symons. Vestry Clerk: R. J. Wilson.

Trinity Church.—The meeting was not successful, and it is likely from the state of financial matters of the church, that it will be handed over to St. Paul's. A committee was appointed to confer with the Vestry of St. Paul's, in relation to affairs generally, and the meeting adjourned till next Monday evening without electing office-bearers for the year.

St. Mark's Church (Russell Street).—Messrs. J. Godfrey Smith and George Connors were elected Chapel Wardens for the ensuing year. The statement of the Church finances was very satisfactory. St. Mark's has a new minister, Rev. Henry J. Winterbourne.

Christ Church (Dartmouth).—Wardens: Messrs. W. S. Symonds and Lewis Parker. Vestrymen: Messrs. Henry Walker, J. B. Elliott, Dr. Milsom, J. Penfold, Geo. Foot, Alex. Lawlor, Sydney Harrington, J. B. Oland, Mr. Jago, Jno. Lawlor, H. Findley, and B. A. Weston.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

AYLWIN.—The two principal congregations of this mission presented their clergyman on the occasion of his departure from them with addresses, and a purse of \$85 from one of them (Wright).

The following is that of Alleyne: "To the Reverend Wm. Ross Brown. Dear Sir,—We, the congregation of the Church of Holy Trinity desire to convey to you on your much regretted departure from amongst us, our sincere appreciation of the services you have rendered to us as a pastor; and our high esteem of you personally as a friend. Our feelings are such, we assure you, that words fail us. We beg of you to accept this purse as a small token of our love for you and your son Francis Fulford Theodore. The sum is very small; but you know that the distress of the times is so great, and the scarcity of money so general, that we are unable to give as we would like to have done otherwise. We have known and appreciated your unwearied labours for Christ and His church during the twelve years, in the prime of your life, which you have spent among us. You have taught us to love our little church and its services, carried out as they have been with reverence and devotion. You have taught us to understand, and are thankful that you have, that the Church is so Christ's body on earth, that to separate her from her Head is not only unnecessary but unscriptural. You have taught us what it means to say: 'We are very members incorporate in Christ.' It is painful to part, and it is nothing on our side that brings this parting about. You have always had our confidence, our love, our support, and you have them still. Wherever you go, may God bless you and give you many souls for your hire. And, we pray, if so it be, that we never meet again in the Church on earth, may we meet in the Church Triumphant. Signed for the congregation, yours in Christ,

"L. HEENEY,
"N. CARRETHERS, } Wardens."

EASTER MEETINGS.—*Holy Trinity*, Alleyne.—L. Heeney, Noble Carrethers, Lay Delegates; J. C. Spence and L. H. Davidson, M.A., B. C. L. *St. John's in the Wilderness*, Aylwin.—Wardens: Ch. Heeney and Wm. Geo. Marks; Lay Delegates, Hon. E. H. SpringRice and Luke Heeney, Esq. *Congregation in Wright*.—Wardens: R. Moore and Benj. Bainbridge, L. P., Esq.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—*Christ Church*.—On Good Friday afternoon a united service of the three Church of England Sunday Schools, was held in Christ Church by the invitation of the Incumbent, the Rev. Dr. Clarke. About three hundred children with their teachers were present. After a short but hearty service, Dr. Clarke delivered a forcible address to parents, teachers, and children, from 1 Samuel, 3rd Chapter, which was listened

to by all with great attention. The success of this united service will encourage a repetition of it on some future occasion.

On Good Friday evening Dr. Clarke preached an eloquent sermon to a large congregation.

EASTER VESTRY MEETINGS.—All the meetings this year, for the first time in several years, were held without disturbance. The combination of "factious, peevish and perverse spirits" appears to have become broken up to a great extent. No one now in Belleville is deluded by pretensions of loyalty to the Church, on the part of those who are always clamouring against the clergymen and hindering their work and ministry. The following are the principal officers appointed in the several Churches for the ensuing year.

St. Thomas Church.—Wardens: Mr. R. C. Hulme, Mr. Morgan Jellett. Mr. J. D. Evans was appointed Lay Delegate to the Diocesan Synod in the place of J. H. Simpson, who retires. A motion was passed to devote the offertory of the first Sunday in each month to aid the building fund of the Church.

Christ Church.—Wardens: R. Newbery, A. Ellis. E. F. Sisson was elected Lay Delegate, and J. W. London, Vestry Clerk. After passing a complimentary resolution to the Incumbent, the meeting adjourned.

St. John's Church.—J. W. Brown and A. L. Greer, Wardens, re-appointed. Vestry Clerk, W. R. Carmichael. Lay Delegates, J. Irwin, S. R. Earle and A. L. Greer.

The following complimentary resolutions were unanimously carried:—

To the ladies of the Sewing Club and contributors for their valuable aid towards extinguishing the Church debt: To the Incumbent, expressing their unabated attachment to, and confidence in him. Rev. Mr. Forneri returned thanks in a few words, stating the pleasure and satisfaction he enjoyed in his labors among his congregation. He congratulated them on the prevailing harmony and good will. He thanked them for the Easter offering of \$50, and stated his salary had been paid in full to date.

The meeting then adjourned.

MADOC.—The Church of St. John the Baptist presented a most beautiful appearance on Easter day, having been most tastefully decorated with flowers and ferns by the young ladies of the Parish.

OTTAWA.—St. Bartholomew's.—At the annual vestry meeting his Lordship the Bishop announced his intention of retiring from the rectorship, and appointing as his successor Rev. Mr. Hannington. The Wardens appointed were: Messrs. A. G. Peder and Dr. Wilson.

NAPANEE.—St. Mary Magdalene.—Wardens: Messrs. R. G. Wright and Helliwell. Representatives: Messrs. J. B. M'Guin and Harshaw.

STIRLING.—Wardens: Geo. E. Bull, Jas. Boldrick. Representatives: Geo. E. Bull, Jas. Boldrick, Walter Crask.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 19th, 1879.

MISSION FUND.—In answer to \$1,000 offer.—Ven. Archdeacon Wilson, \$50.00; James Young, \$20.00; Rev. Charles W. Paterson, \$20.00; Henry Rowsell, \$50.00; R. G. Barrett, \$10.00; R. N. Gooch, \$5.00; Mrs. Grantham, \$10.00.

Parochial Collections.—St. Matthias, Toronto, \$1.15; Etobicoke, additional, \$53.05; Galway, Retties' Bridge, \$5.00; Kinmount, \$6.50; Snowdon Mines, \$8.00.

Thanksgiving Collection.—St. Thomas', Toronto, \$1.00; Cardiff and Monmouth, \$1.00.

Subscription.—Rev. Canon Tremayne, \$50.00. January Collection.—Credit, \$2.00; Dixie, \$1.50; Port Credit, \$1.00.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Brooklin, Columbus and Ashburn, balance of Assessment, \$4.52; Church of the Redeemer, Toronto, balance of Assessment, \$9.87; Keswick, balance of Assessment, 65 cents; Pickering and

Port Whitby, balance of Assessment, \$3.67; Weston, balance of Assessment, \$4.32; Charleston and Cataract, balance of Assessment, \$3.55.

Annual subscription.—Henry Rowsell, \$20.00; Rev. Joseph Gander, \$10.00.

For the Widow and Orphan of a deceased Clergyman.—St. Peter's, Toronto, additional, \$18.

DIVINITY STUDENTS' FUND.—April collection.—St. Philip's, Unionville, \$1.20; Newmarket, \$5.50; Berkeley, \$2.15; Lindsay, \$6.00; Keswick, \$2.00; Credit, \$1.00; Dixie, 82 cents; Port Credit, 96 cents; Weston, \$1.97; Cardiff and Monmouth, 75 cents.

Annual Subscription.—Henry Rowsell, \$10.00.

PERMANENT MISSION FUND.—Rev. John Langtry, \$10.00, second payment on account of annual \$40.00 subscription.

ALGOMA FUND.—Dry of Intercession collection.—Cardiff and Monmouth, \$1.00.

Annual subscription.—Henry Rowsell, \$20.00; Church of the Redeemer, Toronto, \$3.00.

CONSECRATION of the Ven. Archdeacon Sweatman as Bishop of Toronto, at the time of our going to press, the arrangements for the consecration have not been completed. It is expected, however, that there will be Morning prayer in St. James' Church, Toronto, May 1st, at 9.30 a.m., in which the Bishops present will take part. At 10.45 the clergy, lay delegates, &c., &c., are expected to meet in St. James' School House and form a procession to the Church, where the consecration will take place—the Bishop of Ontario being the Presiding Prelate and Consecrator. Full particulars will be published in a day or two.

TORONTO.—All Saints'.—The decorations on Easter Sunday were exceedingly handsome. The contribution and arrangement of choice flowers could not fail to elicit admiration from all. The altar presented a most striking and beautiful appearance, and Our Lord's precept, "Consider the lilies," etc., was most forcibly impressed upon the mind when gazing on the magnificent collection. Across the chancel a text was extended in blue and gold, "I am He that liveth and was dead, and behold I am alive for evermore," which was very effective, underneath a beautiful floral cross and "Alleluia" in exquisite flowers. Two handsome banners were suspended in the chancel on which were the emblems of the Holy Season, the Agnus Dei and the Sanctus Spiritus. The pulpit was encased in wreaths and beautiful flowers, and on that, as also on the prayer and lesson desks were hung, white banners with appropriate sentences in crimson velvet letters. The font was most tastefully arranged with white roses and lilies, and the subdued light cast by the new clerestory windows placed in the Church by Mr. A. McLean Howard, the principal founder of the Church, and always its liberal and faithful supporter, enhanced the general effect—all expressing the love and deep interest taken in the Church, which, as on former occasions, was filled to its utmost extent, the communicants numbering 246. The singing, under the direction of Mr. Collins, the organist, was unusually good, and the hearty responses and earnestness evinced by the whole congregation must have been most gratifying to the Incumbent, who is to be congratulated upon being supported by so many able and faithful labourers.

BATTEAU.—On Sunday, April 13, Miss Laura A. Kemp, who has presided at the melodeon for the past six months, was made the recipient of a letter of thanks and a purse of money. The presentation took place during the Sunday school service. Mr. Henry S. King in a few appropriate and fitting words presented the purse and its contents to Miss Kemp, who was so much surprised and pleased that she was almost unable to return a few words of thanks to her kind friends. The purse was the gift of a lady of the congregation, and was a beautiful gift in itself, being of mother of pearl and lined with pink silk. It would do no harm if the example, which this little congregation in the backwoods sets, was to be followed by many other much larger and older congregations in this diocese.

COLBORNE.—The annual Easter vestry meeting of the members of Trinity Church was held in the

church on Easter Monday evening at 7.30. There was a large attendance, and great interest was manifested in the proceedings. The churchwardens presented their report, showing a balance in hand of \$25. The committee appointed at a vestry meeting held in January last for the purpose of raising funds towards wiping off a debt of \$650, also reported \$750 subscribed, about \$400 of that amount being already paid. The churchwardens appointed were A. King and J. G. Webb. J. Ketchum and R. Gibson were nominated as sidesmen, and G. R. Burrell, vestry clerk. F. B. Spillsbury and G. R. Willoughby were elected representatives to the Synod.

UXBRIDGE.—St. Paul's Church.—The Lenten and Holy Week services in this church were better attended than in any previous year. Over 190 people assembled on the morning of Good Friday to take part in the solemn service, and the congregation in the evening was only a little smaller. Notwithstanding the almost impassable condition of the roads, the Easter services were attended by large and attentive congregations—in the morning all the sitting room in the church being occupied. Both services were heartily entered into by those present, who seemed thoroughly to realize that holy joy which should pervade every Christian congregation at the present season. The Easter offering amounted to \$80.73, which together with the ordinary offertory swelled the amount contributed in the church on that day to \$91.65. The number of communicants was 49. On Easter Monday the annual vestry meeting was held in the church, when the churchwardens submitted their accounts for the past year, showing that after paying the ordinary church expenses and a balance due on the organ, a considerable amount was left, which after some discussion was applied to the Parsonage debt, which has now been renued to about \$850. This satisfactory issue is in a great measure owing to the liberal offerings of the congregation on Easter Sunday. During the year several members of the congregation exerted themselves in obtaining funds for carpeting, matting and otherwise improving the interior of the church, which having been newly painted, appears much more suitable for the worship of God than before. We must not omit to mention also the gift to the church of a stained glass window and a handsome illuminated lamp by the much respected Incumbent and his wife. The church officers elected for the ensuing year were as follows: Churchwardens, Messrs. Solly and Mooney; Lay Delegates, Mr. Hanning and Dr. Nation; Sidesmen, Messrs. Henry, Dyer, Cook, and Peters. Altogether, in this parish, we have (as the Incumbent remarked to the vestry), every reason to thank God and take courage.

BROOKLIN.—At the recent vestry meetings the lay representatives elected were Lieut.-Col. G. H. Grierson, Henry Pellat, W. E. Hodgins, M. A.

CARDIFF.—Reps.: Robt. Mortimer, W. R. Brock, George Garden.

CHARLESTON.—Reps.: Frederic C. Moffatt, Chas. A. Rankine, David Taylor.

CREDIT.—Reps.: A. R. Gordon, Robert Cotton, John Goldthorpe.

DYSART.—Reps.: Chas. J. Blomfield, Dr. J. H. Lowe, J. F. Young.

FENELON FALLS.—Reps.: Thomas Roberts, John Catto.

GALWAY.—Reps.: C. A. Brough, Frank E. Hodgins, C. O. Dell Baylee.

GORE'S LANDING.—Reps.: Geo. Simpson, Robt. Baldwin, F. W. Kingstone, M. A.

KESWICK.—Reps.: Capt. Stupart, R. N., Dr. Spragge, A. Wyndham.

LINDSAY.—Reps.: Adam Hudspeth, Hartley Dunsford, Jno Dobson. Wardens: Messrs. Hudspeth and H. Dunsford.

MANVERS.—Reps.: Robert Hannah, Robert J. Bickerstaff, R. J. Gooderham.

MARKHAM.—Reps.: T. A. Reesor, B.A., Wm. Reesor, Chas. Bricknell. Wardens: Messrs. Hy. Robinson, Wm. Rolph.

NORTH ORILLIA.—Reps.: Basil R. Rowe, Benjamin Homer Dixon, K.N.L., Charles Goss.

PICKERING.—Reps.: Kivas Tully, George Young Smith, John Woodhouse.

SHANTY BAY.—Reps.: C. C. Bridges, William Barwick.

SUNDERLAND.—Reps.: Charles Peare, James Dobbe, William Skynner.

TORONTO.—Church of the Redeemer.—Reps.: Archd. Hamilton Campbell, Joshua L. Bronsdon, Richard Dunbar.

UNIONVILLE.—Reps.: Wm. Boyd, J. F. Davidson, Chas. Brown.

WESTON.—Reps.: John Dennis, Col. H. Gracey, A. W. Johnston.

WHITBY.—Reps.: J. H. Perry, John Wolfenden, J. H. Hopper. Wardens: Messrs. J. H. Perry, Wm. Till. The Warden's report showed all expenses for the year met in full, and the debt of more than \$700 paid off.

YORK TOWNSHIP.—Christ Church.—Reps.: Joseph Jackes, Harvè Ming-aye, C. J. Douglas.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—St. George's Church.—The Easter services at this Church were very beautiful and impressive, the musical part being of that festal character appropriate to what the Canon styled the "Queen festival of the Church." In the morning, and at the mid-day service, the Holy Communion was administered to more than 200 of the congregation. In the morning the sermon was from the text "And they found the stone rolled away from the Sepulchre, and they entered in and found not the body of the Lord Jesus." In the evening the musical service, under Mr. Benton, choir-master, and Miss Geddes, aided by a strong choir, was like that of the morning, very attractive and appropriate, and the sermon was on the recognition of the departed in a future state, as a part of the perfect consummation of bliss, and one of the fruits of Christ's resurrection. There was a very large attendance both morning and evening.

It appeared from the Easter Monday reports that over \$7,000 had been raised from the preceding Easter for Church objects in that Parish.

HAMILTON.—The decorations of Christ Church were very tasteful, and composed almost entirely of natural flowers. In the east window the motto "Christ is risen" appeared in large letters composed of moss, immediately in front being an "A. V." composed of flowers. In front of the reading desk the letters "I. H. S." appeared on the banner, a large basket of Passion flowers being placed in front, banked up by real flowers. The baptismal font was filled with calla lilies, and on different parts of the altar flowers were distributed in a manner to produce the most pleasing and artistic effect. Mrs. Geddes, Mrs. Hebden and Mr. J. G. Geddes, jun., did most of the work.

The services of the day were of a most impressive character, and were well attended. In the morning Rev. Canon Doherty, of Nebraska, preached from Genesis, xi. chapter, 10th verse: "I set My bow in the cloud; and it shall be for a token of the covenant between Me and thee." The music was under the management of Mr. Robinson, and was, of course, very fine. In the anthem "Revelations," Mr. Swift taking the solo "Jubilate" in beautiful style.

The evening services were conducted by Very Rev. Dean Geddes and Rev. R. O'Connell. The former, in announcing the vestry meeting this evening, stated that the cathedral was in a most critical state financially, and trusted there would be a good turn out. Before commencing his sermon Rev. Mr. O'Connell said that he would refer to some rumors which had been circulated in the city that he was leaving the cathedral in consequence of a misunderstanding between himself and the Dean. He had sent in his resignation, but in justice to himself and the Dean, he must say there was not a shadow of truth in the statement that it was the result of any unkind feeling existing between them. On the contrary, he had experienced the greatest kindness from the Dean, and on leaving Hamilton he would take leave of the Dean with regret.

It is hoped that Mr. O'Connell (a connection of the celebrated Daniel O'Connell) will be induced to remain.

Bishop Fuller has kindly offered \$1,000, on condition that \$9,000 be raised within a specified time towards the cathedral debt.

Church of the Ascension.—Rev. James Carmichael preached excellent sermons to large con-

gregations. The baptismal font had the usual decoration of flowers. The choir was present in full force at both services, and the music was of the usual inspiring character.

Church of St. Thomas.—The services were of the usual Easter character—the choir singing exceedingly good. The baptismal font was decorated with calla lilies and other beautiful flowers. Rev. Mr. Curran, the Rector, preached at both services.

HURON.

(FROM OUR OWN CORRESPONDENT.)

DELHI.—The Lenten services have been most successful. The average attendance at the week-day services was 35; during each day of "holy week," 62; choir present at every service, using appropriate hymns for the penitential seasons. The children's service held at evening was deeply interesting; 75 children took part in this service, and acquitted themselves admirably in the chants and beautiful hymns chosen for this blessed day. An appropriate sermon was preached by the missionary for the benefit of the children, who paid good attention to the words delivered. After the sermon and offertory Easter gifts were given to each pupil, accompanied by kind words, both gifts and counsels were received as given in love. The church was literally packed, and many persons had to remain in the porticoes. Expressions of delight were heard on every side, and people could not understand how a body of 75 children could be drilled so as to produce such beautiful songs of praise in the short space of four weeks. The incumbent's eldest daughter devoted her time and talents to this holy work, and was rewarded by the signal success of her work. In June a *Te Deum* service will be performed, the 18th having been chosen for their Sunday School festival.

STRATFORD.—At the annual Vestry meeting the Wardens, Messrs. J. Grayson Smith, and A. Burnham, presented the financial statement, which showed the receipts to have been \$4,367.80, and the expenditure \$4,003.08; leaving a balance of \$364.72. Messrs. Smith and Burnham, were re-elected Wardens. After further business, the meeting adjourned for two weeks.

Amount received by J. Beard, Secretary-Treasurer, for Algoma, in this diocese, quarter ending 31st March, 1879:—Goderich, J. G. Dyett, Esq., \$4.00; Battleford, Rev. R. H. Starr, (collected by Mrs. Stratford) \$8.00; Do. (collected by Mrs. Nelles) \$3.25; Galt, per J. G. Dykes, Esq., \$12.95; Simcoe, per Rev. C. H. Channer, \$30.12; Brantford, per R. H. Starr, (collected by Mrs. Stratford) \$31.85; Woodstock, Envelopes, \$1.25. Total, \$91.42.

Indian Homes.—St. Paul's Woodstock Sunday School (one quarter), \$12.50; Ingersoll, per Rev. E. M. Bland, \$2.45. Total, \$14.95.

CHATHAM.—Christ Church.—At the Vestry Meeting Messrs. P. T. M. Andrew and A. MacGregor were re-appointed Wardens. Mr. J. White was appointed lay-representative. The receipts for the year were \$1,734.50. Disbursements, \$2,606.00; balance, \$128.50. Everything in connection with the affairs of the Church was most satisfactory. Evening services during the summer to commence at 7.30, and at all evening services the seats are to be free and unappropriated.

BLENHHEIM.—Special services were held in Christ church during Holy Week, and twice on Good Friday. On Easter Sunday the services were of more than ordinary interest. At the vestry meeting Mr. J. K. Morris was elected lay representative to the Synod. Messrs. Joshua Wellwood and James Buchanan were appointed Wardens. The following are the subscriptions received by the Rev. H. Bartlett towards the parsonage fund:—Mr. Joshua Wellwood, \$30; Mr. Ira Rowe, \$30; Mr. James Buchanan, \$30; Mr. Geo. Thompson, \$30; Mr. W. M. Nichols, B.A., \$30; Cbl. Henry Toll, \$30; Mr. W. DeClute, \$30; Mr. I. Marksby, \$15; Mr. David Toll, \$15; Mr. Arthur Walker, \$15; Mr. David Judge, \$15; Mr. Wm. Stover, \$15; Captain Conrad Rowe, \$15; Mr. Aaron Robinson, \$15; Mr. T. L. Pardo, \$10;

Mr. John McGregor, \$10; Mr. T. R. Jackson, Warden, \$10; Mr. James Webb, \$5.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

GRAVENHURST.—The Vestry of St. James was held on Easter Monday evening, Rev. Thomas Lloyd in the chair.

After routine business, Mr. Churchwarden Dearlove stated that the past year had been one of great difficulty and discouragement to the Church. Death had removed our late Warden, Mr. Thomas Haworth, a fine friend and earnest worker in the Church, and who, on the evening of his very sudden death, was engaged seeking to relieve our financial position. The loss of Mr. Haworth's family on their removal to Toronto, was a very serious one to the Church. Others of our members had drifted away, some have gone north, some south, so that the financial position three months ago was a most embarrassing one. The Bishop had *very kindly* aided us with two donations of \$20 and \$25. The ladies' aid have donated \$10, and have further undertaken the difficult task of endeavouring to collect from friends of the Church the amount still needed to pay the stipend of the minister. This, he was happy to say, they had succeeded in accomplishing, so that he had had the pleasure in the afternoon of that day of handing to Mr. Lloyd the balance of the \$200 paid annually to his stipend. There were no funds in hand, but there was, he was happy to say, no debt. We thus began the year with a clean balance sheet.

Mr. Lloyd supplemented Mr. Dearlove's remarks by a few encouraging facts about the Sunday School, which a handful of true hearted workers had brought into a very healthy condition, so that the register which a year ago marked only a dozen now showed over seventy.

Mr. Lloyd also alluded in a very feeling manner to the kindness of friends in Toronto and elsewhere, who had in Sunday School, Church, and Parsonage, *helped and delivered* us in extremities that would otherwise have submerged us. "We thanked God and took courage."

Mr. R. K. Johns, and Mr. Dearlove, were elected wardens. Votes of thanks were then passed to his lordship the bishop for his generous aid, to the Sunday School workers, to the Ladies' Aid, and to the many helpers elsewhere. Mr. Lloyd stated that before leaving the village in the fall Mr. McQuade had paid over to him the sum of \$15 towards a church bell, and that he had since heard from him that he was collecting from his friends in the front. It was unanimously decided to have quarterly meetings of the congregation, both male and female, to take cognizance of the church's needs, and to help forward the Church's work.

The Vestries of St. Paul's, Uffington, and St. John's, Northwood, also presented clean balance sheets, so that while there is nothing in the mission exchequer there are no debts (except the mortgage on the parsonage), and are encouraged, and, it is hoped, a more united people.

GRAVENHURST.—The superintendent and teachers of St. James' Sunday School desire to express their warmest thanks to those kind friends who, by the Rev. T. Lloyd, Incumbent, have so largely augmented their library by donations of books. Also to those ladies who, month by month, send the children's S. S. papers, which not only please and benefit the children but are also valued by the parents for home reading. Signed, on behalf of the teachers and scholars,

EDWARD UPTON, Superintendent.

British and Foreign.

GREAT BRITAIN.

There is a movement on foot to prevent the removal of some of the city churches, which it had been decided to have taken down. That any of them should have been removed at all is passing strange! There is abundant reason to believe that good congregations of business men could be found to spend daily half an hour or an hour for purposes of worship in many, perhaps every one, of these churches.

The Venerable James Garbett, Archdeacon of Chichester, died on the 27th ult. He is spoken of as "almost the last of what may be called the intellectual evangelical clergy." Although no poet, he was elected on purely party grounds Professor of Poetry in Oxford in 1841. He also published his Bampton Lectures as an attack on Tractarianism, which fell flat and dull upon the men of his generation. The Lectures are forgotten while the Tracts remain; and the Archdeacon lived long enough to see the whole party to which he belonged yield to the influences of many of the principles the Tracts contain.

The English *Spectator* asks the question, "What is it that constitutes the real difficulty in enforcing the Public Worship Regulation Act?" The reply it gives is, "Just this—that people do not like seeing a conscientious, hard-working clergyman sent to prison for giving the congregation precisely the service they want."

Mr. H. J. Martyn, of Preston, a Congregationalist minister, has come over to the Church. He was educated at Cheshunt College, and has been an Independent minister for about twenty years.

His Grace the Primate of all Ireland has fixed Tuesday, April 22nd, for the meeting of the General Synod.

The Rev. Mr. Constable, Rector of Swinford, Co. Mayo, addressed, a short time since, a letter to Mr. Gladstone, pointing out, in a clear and powerful way, the grievances under which the poor curates and incumbents of the Church of Ireland labour in consequence of the harsh provisions of the Irish Church Act. Mr. Constable says that—"in 1859 there were between 400 and 500 curates whose incomes ranged from £75 to £100, and in a few instances to £120 and £130. All these were chained slaves to preserve their annuities. When the Act was put in force some had only £25 on which they could legally compound." He adds that the letters he receives, and is daily receiving from numbers of depressed clergy are truly lamentable. One writes, "all that I got this quarter is £12 to support my family. I am twenty-eight years in Holy Orders." He appeals to Mr. Gladstone as "not having very easy feelings in consequence of his being the cause of this miserable state of affairs, to take up the case in the House of Commons, and procure some compensation for the injury done before the surplus money of the Church is squandered in purchasing over to the State the Irish people—an impossible thing. We have observed that the Rev. T. Long, rector of St. Michan's, Dublin, has also communicated with Mr. Gladstone on the same subject. Mr. Gladstone replies to Mr. Constable as follows:—

"REV. AND DEAR SIR—I regret to say I cannot hold out the expectation that I shall make the proposal in Parliament which you have recommended, as my opinion is that the Church Act did as much as the case would allow towards meeting difficulties which I admit to be real and serious.

"Yours faithfully,
"W. E. GLADSTONE."

Lord Beaconsfield, when in Opposition, pronounced the Irish Church Act to be a scheme of revolution and confiscation, and now he has it in his power to provide a remedy—that is, if he should prove an exception to most statesmen, and carry out when in power the principles he advocated when in Opposition.

The Convocations of both Canterbury and York have been sitting, but have not transacted much business. In the Convocation of Canterbury the Archbishop mentioned that the report of the Committee appointed to consider the relations of the Reformed Episcopal Church with the Church of England was not ready, and must be deferred till another session. The lower house also discussed the proposal of a Hymnal for the Church of England, but decided that, though itself desirable, the time had not come for carrying it out. The Convocation of York agreed to a draft bill drawn up by the Bishop of Carlisle, which he has laid on the table of the House of Lords, intended to provide facilities for the amendment from time to time of the rites and ceremonies of the Church of England.

UNITED STATES.

NOTES BY THE WAY.

(From our own Correspondent.)

NEW YORK

enjoys the rare privilege of having an immense endowment (at Trinity Church) nobly used in the work of the Church. Every one has heard that Trinity counts its income by hundreds of thousands of dollars; but few realize that the number of chapels and charitable institutions in destitute and poor districts, in and out of New York, taxes this income so severely that (in these times of depression of trade) money has actually to be borrowed to keep these enterprises afloat. The work is truly gigantic, the results mag-

nificent, the energy and devotion grand, which cluster round this vine of the Trinity Endowment. What a contrast to the narrow policy, which obtains in some places where similar large endowments are in the hands of so-called "evangelical" rectors and vestries, absorbed and appropriated to selfish uses, while such noble works as those of Trinity are left undone. Nothing better than this comparison tests the quality of what are called "High" and "Low" Church religion respectively. The splendid interior of Trinity Church has been beautified by the erection of a superb reredos in memory of the late J. J. Astor. The services are the very model of worthy worship in such a temple. At the great organ presides one of the famous Carter brothers, (Henry Carter) whose musical genius, largely consecrated to Church purposes, makes itself felt on both sides of the Atlantic, and both north and south of the lakes. Quebec and Toronto, as well as New York and London, have known and recognized the genius of the Carter family. Recently, one of the phenomena of New York has been the organ recitals by Henry Carter in Trinity Church on Thursday afternoon. On these occasions the great church is crammed to the doors with an audience of the most refined description, listening intently, in solemn and decorous silence, to the inspiring strains of Mendelssohn, Schubert, Beethoven, Bach, Haydn, Handel, Chopin, Ritter, Wagner, Rossini, Wesley, Spohn, and last, though not least, John, George, Henry and William Carter. Curiously enough, another whom New York loves to listen to on week-day afternoons is a graduate of Trinity College, Toronto, named Prof. Locke Richardson of Syracuse University. The writer of these "Notes" well remembers when Vandenhoff's prolonged visits to Toronto fired the Trinity College student with ambition to emulate that master of elocutionary interpretation, and it is not too much to say that, after years of steady devotion to his art, Richardson equals if he does not exceed Vandenhoff in his faithful rendering of the English classics. There can be no question, at any rate, of the popularity of this Canadian elocutionist in the American cities; he has reached the topmost wave of success. It is pleasant, amid the varying elements of rival tariffs, &c., to observe the thoroughly Catholic and cosmopolitan temper of the average American, which does not hesitate to pass over the meed of praise and the praise of excellence to Canadian or Englishman, whether in the arena of the pulpit, platform, stage or organ. Indeed, there is a thoroughly generous disposition among the Saxon rulers of thought in the American Republic, notwithstanding the large proportion of foreign elements which might, at first sight, seem calculated to smother the favorite British trait of fair play.

Among the places of worship in New York not the least interesting is the modest chapel of the Russian Legation in an obscure part of 2nd Avenue. The chaplain, Father Bjerring, is an enthusiastic lover of Russia, as well as of the Greek rite; but his interest in America and the British Church is very deep and true. The chapel occupies the drawing rooms of his residence; but a permanent and suitable building is soon to be erected on Lexington Avenue. Even under the trying circumstances of two small cramped rooms divided by the Iconostasin screen, the magnificence of the old Catholic liturgy of the Oriental Church is conspicuous. The liturgy of St. Chrysostom, rendered in sonorous musical tones by a single priest and deacon, is something to remember, though the closed doors of the chancel, (seldom opening) the black and silver vestments, the incensing of pictures, the kissing of the crucifix, &c., do not seem familiar to an Anglican. The venerable method and progression of the rite must strike every one with a sense of its dignity and worth, among the various forms for the celebration of the holy communion" which have obtained in various parts of the Church Catholic

(To be continued.)

MISSION WORK.

Bishop Penick, who is doing brave pioneer work in the Protestant Episcopal mission on the West Coast of Africa, does not express a high opinion of the usual style of intelligence sent home from heathen missions. He thinks that what is given to the public is too decidedly rose-colored, and is selected with a view of keeping up the spirits of contributors. Perhaps his judgment is too sweeping, but he certainly sets an example of candor in describing his own mission; as for example: "I have found that much which appears pious is simply cant, a mere language learned in the mission schools, without any character to back it up. There is a pitiable want of sincerity long after there is an astonishing pretense of piety." While speaking thus bluntly, the bishop works like a hero.

Mr. Henry M. Stanley is again on the march, having gone to Zanzibar, commissioned by the King of the Belgians to reorganize the Belgian expedition.

Pope Leo has sent to Queen Victoria an autograph letter welcoming her to Italy, and expressing good wishes for her welfare.

One valuable result of British ascendancy in the

councils of Turkey is the appointment of Midhat Pasha, the reforming statesman, Governor-General of Syria. He enters upon the duties of his office with the distinct purpose of carrying out the reforms provided for by the treaty between the Sultan and England. His arrival at Beyrout was signalized by great rejoicings. If Syria can be assured a good government, it will greatly prosper, and church missionaries will be protected.

Petermann's *Mittheilungen* estimates the population of the world, according to religion, thus: Christians, 400,878,000; Jews, 7,931,000; Mohammedans, 103,453,000; Buddhists, 483,065,000; Brahmans, 139,500,000; Fetich worshippers, 189,000,000. Of the Christian population the divisions are estimated to be: Roman Catholics, 186,860,000; Greek Church, 82,296,000; Protestants, 131,094,000. The Protestant population of the world is usually reckoned at 100,000,000.

Some of the ancient customs of Scripture are now practised in the centre of Africa. Covenants are still ratified by blood, and the term to "cut a covenant" is even now understood among the Africans who live near the great inland lakes. When Mr. A. Mackay of the Church Missionary Society not long since was endeavoring to secure binding promises from King Lukonge, after the terms were settled, the king provided a goat, and with due ceremony his servants cut it into two pieces and then lifted up their hands and yelled out a cry which was understood to mean a prayer to God.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

A PROTEST.

SIR.—A Baptist minister from New York, visiting England and parts of the continent, not many months since, has undertaken to pourtray the character and effects of Romanism in these countries. I shall not enter into a defence or attack of his general statement, further than saying, that it is evident he possessed before he made this visit, and probably still continues to possess, very vague ideas of Romanism pure and simple. I wish, however, to enter a most solemn protest against one assertion made by Mr. Potter. He has simply had the hardihood to arraign Catholicism against itself. This is his statement as reported in a conference with his brethren in New York, "That he had learned from his visit to England one great lesson, to hold the people of that country in the most supreme contempt for having taken possession of the Cathedrals of the 'Catholics';" meaning by this, I presume, that the present and past generations of Churchmen, in that country, since the Reformation, have occupied and used property not belonging to them, and so by implication charging them with the most debasing sacrilege. This is a most serious charge, and as it is entertained by many who call themselves Protestants, either unwittingly or ignorantly, it surely should not be allowed to pass uncontradicted.

I shall, for the benefit of this sectary, repeat the truism repeated a thousand times and more, that for some ages the Church of God in England had been imbibing impurities in doctrine and ritual, from various sources, but that the *depositum* of faith, and the doctrine of the succession, and discipline had remained always and everywhere essentially the same. Need I also repeat, that a movement for years existing within the Church itself, while the figment of the *Supremacy* and kindred novelties were never conceded, and were never allowed to become a settled policy of the Church, eventually culminated in a Reformation, the old characteristics of the Faith, the Worship, and the Government, having been restored, were to be zealously propagated.

This Church was now, as before, a branch of the Catholic Church, for this movement could not and did not establish, *de integro* a BRANCH, and consequently it could not affect the title to Church property, otherwise than by the act of individuals consenting to dispossess themselves, which happened when Papist and Puritan committed the schism, in the eleventh year of Queen Elizabeth, by which act they forfeited their title to the cathedrals and revenues of that Church.

This argument, of course, is suicidal in the mouth of the sectarian, because it overthrows his usurpation, that of setting up at his will, a so-called Ministry, Church, and Faith. Rather than admit it, for I must suppose that ignorance on this point is inexcusable, Mr. Potter is apparently willing to violate the ninth commandment in his accusation against the Church. Not less willing is the Papist to assert that the Church of God in England dates only from "Henry the Eighth." Now, if the Episcopal Church of England be the identical Church that it was in the beginning, errors excepted, and this can be substantiated so as to fully satisfy the mind of every honest enquirer after truth, how under these circumstances that Church could take possession of the Cathedrals or other Church property surreptitiously, at the Reformation? The truth is the property formerly belonged to her, and therefore it remains her undisputed possession now. Mr. Potter surely does not infer, that because our Lord drove out the intruders from the temple, it henceforth ceased to be the property of the Jews. Is the Church, then, because it purges itself from the excrescences which have adhered to it, to hold no longer in possession its ancient ecclesiastical revenues, Cathedrals included? Men, now-a-days, should be well enough versed in Biblical literature to know, that Naaman the Syrian was still *himself* albeit he was cleansed from his leprosy, after his washing in the Jordan. So the Church in England was herself as much after the Reformation as she was before. She cannot lose her identity any more than the island in which she is planted and watered can become a portion of the planet Jupiter. Nay more, the things which are seen, the planetary orbs, may pass away, but no power shall destroy the Church.

There are probably many, within and without the Church, who imagine that it came into possession of its property, on account of its Establishment. Let us ask these persons, the simple question, if the Establishment should cease, to whom would the Cathedrals and revenues revert? Not surely to Romanists! Not surely to Nonconformists!

I am not afraid, come what will, that the old Church, like the old Bible, while retaining the primitive Faith, and the Doctrine, Discipline, and Ritual of the Holy, Catholic and Apostolic Church, with its Episcopal succession guarding, rather than constituting all, shall likewise guard, with equal earnestness and zeal, her monuments of sculptured statues, and storied column, arch and tower, the legacy bestowed upon her by her faithful and devout children, in all ages, transmitting it unimpaired to all those who shall come after.

CATHOLICUS.

THE ELECTION OF THE BISHOP.

Sir,—The late contest for the election of a Bishop has given occasion to some misunderstandings. Among other things there has been a class of Churchmen who have been much misunderstood. They are those who, with the highest esteem for the character and talents of Archdeacon Whitaker, yet thought it not for the interest of the Church that he should be elected Bishop. These persons have by some been spoken of as adherents of the Church Association, a body with which they have no sympathy. I, as one of the class to which I have referred, am anxious to set myself right, and not to be misunderstood upon this point.

It is quite as possible to have extremely low views in Church matters as extremely high views; and it is a fact that a very large number of the laity of this diocese entertain low views. This class entertain a very strong and unreasoning prejudice against the teaching of Trinity College and against the Provost of that institution. They receive with suspicion any young clergyman that has been educated there. This impairs his usefulness, until by his zeal and earnestness in his Master's cause, and by the absence of practices and doctrines of Romanizing tendency, he is able to overcome the prejudices against him.

If the Provost had been elected Bishop he would have found arrayed against him all these prejudices intensified to a degree. His every word and action would have been received with suspicion and canvassed in a spirit of hostile criticism. It would have been wrong in those who would have

so received and treated their Bishop; but those who know the class to which I refer, know well that such would have been the case.

The Archdeacon's supporters believed that he would have been able to overcome those prejudices. I think they were over-sanguine; and at the best it would have been a work of time; and in the meantime discord would have prevailed, and the church would have continued to be divided into hostile parties. Under these circumstances, I and those who took the same views of the situation, thought it not in the interest of the church that the Archdeacon should be Bishop.

We did not ourselves doubt the learning, the ability, the piety, or the sound churchmanship, of the Archdeacon. We thought him worthy of the highest office that the churchmen of the diocese had to bestow, but we know, that fully one half of the laity would regard his election as dangerous to Protestantism; and that the Church Association would be more rampant than ever.

The extinction of that body we thought essential to the peace and welfare of the Church; and that if we could procure a sound Churchman for our Bishop, whether of the so-called evangelical school or not, it would be above all things desirable.

I believe that in the Bishop elect we have such a man. I do not think that he is a weak man; I think he will not throw himself into the arms of any party in the Church, but that he will prove himself a firm and wise administrator. I for one do not repent the course that was taken by the class of Churchmen who, with the kindest esteem and respect for the Archdeacon, thought his election undesirable. That our taking that course should have led any one to identify us with the Church Association was neither wise nor just, and I for one, while admitting that there were in that body many good and well meaning men, entirely repudiate any sympathy with the Association.

Toronto, April 21, 1879. GUY ROSCOE.

[Those who really know anything of Archdeacon Whitaker know perfectly well that there is no more thorough "Protestant" in the Diocese of Toronto than he is; and further, those who know all about the attempted election of Coadjutor Bishop in February, 1878, know, just as well, that the Archdeacon would have been elected, had he been a less thorough "Protestant" than he is.

Our correspondent "Guy Roscoe" is, we fear, as much "too sanguine" in one direction as those he refers to were in another.—ED.]

THE DIOCESE OF ALGOMA.

Sir.—I am glad to see that greater interest is being taken in the Diocese of Algoma, through your efforts. There is I think an auxiliary society in existence, and if you were regularly to publish the address of some one connected with this society, who would receive donations and contributions, it would be of service. For my own part I cannot understand, with our own missionaries unpaid and our duty to this diocese completely neglected, how men and women can hope to pay more missionaries, especially at this time, and expend their money and divide their Church in collecting for another training college. R.

Toronto, 22nd April, 1879.

Family Reading.

RAYMOND.

CHAPTER XL.

Hugh Carlton stood before Estelle, so breathless in his intense anxiety that he could not speak. She waited, scarcely less agitated by suspense than he was; at last she lifted her dark eyes questioningly to his face. "You have a message—a letter for me?" she said, almost timidly.

"Yes; but I know not how to give it to you, for unless you are prepared to listen to the explanation of its true meaning, which I alone have power to offer you, it will make you the most wretched of human beings."

She started and looked at him in surprise and alarm.

"Oh, Estelle!" he went on vehemently, "I am in a most terrible position; I alone know the cruel truth which underlies the words that Raymond has addressed to you, and unless you too

are awakened to the knowledge of it, it is but too certain that your whole happiness in life will be utterly destroyed; and yet if I were to tell you all, as I feel I am bound to do, it could not fail to offend you, deeply to wound your delicacy, to hurt your pride, to make you perhaps forbid me ever to enter your presence again. What am I to do?—decide it for your self. Am I to leave you in ignorance, and see you for ever wretched, or speak, and incur perhaps your worst displeasure?"

"Hugh," she said, her voice trembling with anxiety, "it must always be the part of a sincere friend to speak the whole truth. I ask you to tell me whatever you think I ought to know; but if you have words written by Raymond's hand for me I must have them; they are mine; give them to me."

"They are here," said Hugh, slowly taking the note from his pocket-book. "This was written in consequence of a long conversation Raymond held with me to-day, in which he opened his whole heart to me, I know what a cost of mental pain he wrote it; I left him almost fainting when it was done; but doubtless he so worded it as to prevent you from understanding all this." As he spoke he put the closed envelope into Estelle's hand. He saw that her fingers trembled as she opened it, but when she had read the brief sentence, written with such evident difficulty, yet clear enough in its few plain words, a soft light of joy and emotion illuminated all her sweet pale face, filling her large eyes with rapturous tears, and touching her cheeks with a vivid rose tint, while a tender smile stole to her lips.

For a few minutes she forgot Hugh's very existence, thinking only that her long faithful love was blest at last with a full return, till an impatient movement on his part recalled her attention to his presence; then she looked up, and said, while her colour deepened painfully, "Surely Raymond did not show you what he has written here?"

"No; but he told me the purport of it. He has asked you to be his wife; but oh! my poor deceived Estelle, do you know why?" exclaimed Hugh, speaking with thick, rapid utterance, as if unable to retain the impulse that drove him on to tell her all that burned within him. "Yes, do you know why? Not because he loves you—he has no power to do so—he never loved any one but Kathleen, and his heart is dead to all others since he lost her; not because he wishes to unite his life to yours, he dreads a tie which would be to him but a legal chain, without, on his side, the bond of affection, which alone makes marriage blest or happy—not even because he is willing to have a companion in his path on earth to whom at least he feels as a friend, for if he could choose his own career he would prefer to go out alone to some adventurous life, fit for men, unencumbered by weaker women, where, in deeds of daring and energy, he might drown his regrets for her who only has ever had his love; but, if he asks you to be his wife, Estelle, it is because he learned, as I did on the night of the fire, that you love him; because he has understood that you have not come to see him these last few days in consequence of your own knowledge that you have betrayed yourself to him; because he is conscious that not he and I only, but all who were present there, are aware that you have given him your affections unasked, and therefore he holds himself in honour bound to marry you, in order to save your name from invidious remark; but he does not do it with any love for you; he does not do it willingly. If I had not told you this truth you would have discovered it after it was too late, either for his happiness or yours, and you would both have been perfectly wretched."

"Hugh, stop!" exclaimed Estelle, almost throwing herself in front of him, with flashing eyes and flaming cheeks, and hands outstretched as if to ward him off. "Stop—it is enough! I can bear no more. You must leave me now; you must go; I shall know how to answer Raymond; do not fear that I shall let myself fall into so humiliating a position. I can protect myself; only leave me!"

"Estelle, hear me," said Hugh, imploringly; "for your own sake I entreat of you to hear me. You cannot save yourself either from this humiliation or from misery by any ordinary means. Raymond would imagine that whatever you said

was just the result of wounded pride; and he is so persuaded that it is his bounden duty now to marry you that he will pursue you unremittingly till he brought you to consent. There is but one way by which you can put an end forever to a position so injurious as that in which you now stand. Raymond asked me to bring him your answer; let—"

"He asked you to bring my answer!" interrupted Estelle; "could he so lower me in your eyes?"

"Yes; he was so convinced you would at once grasp at the offer he made that he did not doubt I should return with your consent; and, I tell you—oh, believe me! there is but one step you can take which will free you from his unendurable pity; let me go back to him and tell him that you are my promised wife, and therefore you refuse him, and run no risk of being supposed to love him unasked. Then, and then only, will he think that he has been mistaken, and cease to follow you wherever you go with his unwilling generosity. Beloved Estelle," continued Hugh, as she retreated back from him, with a look almost of terror in her eyes, "do not refuse that which will alone save you from an indignity that would make life a torture to your delicate spirit and sensitive heart; while in granting my prayer, you will reward at last the devoted changeless love which you well know I have given you unreservedly from the first hour I knew you, and you shall be happy—I will make you so, if the ceaseless offering of my whole being can avail to brighten all your days. Do not refuse to trust me with your future. I know you cannot love me now, but only say you will be my wife; only give me the right to shield you from Raymond's cruel compassion and the world's malignant comments; and in time—in time—it cannot fail but that you should cease to think of the man who could not understand your value, and turn with tenderness to him who would die a hundred deaths for you." He stopped, gazing with haggard eyes into her face, waiting for her answer, as if life or death in that very instant depended on it.

"I suppose I should consider you kind to be willing to take as your wife one who is an object of pity to another man," she said with a pathetic scorn as much of her own position as of his madness in broaching such a scheme at such an hour; "but after all these months of intercourse it seems strange you should know me so little as to imagine I could profane the sacredness of marriage by making it an expedient to escape from any evil, be it what it might. When I told you, months ago that my heart had not chosen you as the one and only one to which I could give my best affections, you promised me that if I would let you still be near me as a friend you would never allude to the subject again, or retain a hope that I could change, and now you have broken your promise in the very moment when it was least justifiable that you should do so. I give you no other answer than I gave you then, and henceforth we must meet no more."

"Estelle, Estelle! do not tell me I have failed!" he exclaimed almost beside himself. "If you knew how I have laboured to win you, how I have struggled, how—" he checked himself as he was about to say, "how I have sinned"—"you could not drive me from you in despair. I know that if I do not gain your consent this night to my prayer that you will be my wife for the sake of your own pride, your own self-respect, I never shall win it. Surely you see what a miserable position is yours! surely you see that I alone can save you from it!"

"I can save myself, Mr. Carlton, and I shall do so," said Estelle, with a resolute dignity, which subdued him in spite of himself; "but I can bear no more of this unseemly discussion; it must end, and I beg you to leave me at once. For such kindness as you have wished to show me, I thank you; and for any pain I have given you, I ask you to forgive me, but after such a conversation as this which has now taken place between us we can never meet again. I wish you every happiness in this life and the next, and now farewell!"

"Estelle!" he cried out, "I cannot—" She stopped him by pointing with an imperious gesture to the door. Again he made one wild attempt to speak and then she moved to the bell, and laid her hand upon it. He could not stand

being dismissed by a servant; he cast one glance of exceeding bitterness upon her face; then turned staggering like a man bewildered, and went out. Estelle waited till she heard the door close, then rushed down the passage towards it, locked and doubled locked it, and, coming back to the sitting room bolted herself in there; then she went towards the rug in front of the fire, where she had last sat with Raymond, and where her great dog Bruin lay extended, with his huge head resting on his paws, while his loving intelligent eyes watched her every movement. Down on her knees she went beside him, and flinging her arms round him she hid her burning face upon his neck while all her bitter humiliation and indignant despair broke out in a passionate burst of tears as she cried in her anguish, "Oh my poor dog, you are my only friend, my only protector! Oh, Bruin, Bruin! henceforth I have none on earth but you!"

Meanwhile out into the dark night went Hugh Carlton, stumbling down the steep path which led to the shore feeling himself beaten, disgraced, despairing! all hope he knew was utterly at an end; he had sinned in vain; he had become the object of his own self scorn, only to find that he had lost, not Estelle alone, but honor, truth, and principle, which he had recklessly sacrificed in the mad attempt to win her; and doubtless he had utterly destroyed her happiness and that of Raymond, by his subtle falsehoods, and yet not gained his own; never could he even undo the evil he had done. How, with such a load of mean and cruel wickedness upon his conscience could he ever hold up his head among his fellow-men? Like a flash of lightning, some inward heaven-sent gleam showed the soul of Hugh Carlton to himself, and the sight appalled his better nature. When he reached the shore he flung himself face downward on the sand, and there he lay going over his whole past life, which had begun in self indulgence and self will, and had brought him at this hour to be, in his own eyes, the most despicable of human beings. He thought of what he might have been, of his neglected, his wasted days, all spent for one unattainable earthly good, and in his bitter overwhelming depression, it seemed to him as if he had sunk too low ever to rise again to any good or noble life. Hour after hour he lay there in his misery, and gradually exhaustion supervened, and he slept. The air was damp and cold, and though he lay out of reach of the tide, the spray from the waves fell in showers over his prostrated form. So he remained till the morning broke.

(To be continued.)

Children's Department.

EASTER OFFERINGS.

We bring our flowers, our rose's red,
Our lily's vestal sweetness,
Our pale Spring violet's bended head,
Our passion-flower's rare meetness;
We lay them on Thine altar-stone—
Nor these alone!

We bring our silver and our gold,
Our overflow of splendor,
Our tithe of harvests manifold,
Our pence of babies tender;
We lay them on Thine altar-stone—
Nor these alone!

We bring our joy, our love, our praise,
Our happy youth's brief glory,
The first ripe fruits of later days,
Our best of song and story;
We lay them on Thine altar-stone—
Nor these alone.

We bring our grief, our lonely years,
Our loves on idols wasted,
The salt and bitter of our tears,
Our wine all spilled ere tasted—
Thou see'st them on Thine altar-stone
And thou alone.

O wondrous grace! O Love Divine!
The altar turns to table!
The bread is broken, poured the wine,
We feast as we are able;

Seeing nor board nor altar stone,
But thee alone.

We eat and drink thy deathless love,
Our eyes behold Thy glory;
We watch Thy bleeding hands remove
The blots from our life's story:
Prostrate we fall before Thy throne—
Nor we alone!

Down through the ages pours a throng
Of saints and martyrs olden;
Swift angels come on pinions strong—
A cloud of witness golden!
Our Saviour, Master, King, we own
In Thee alone,

THE OLD HEN AND HER FAMILY.

There was once a big white hen who had twelve little chickens, and they were all just as good little chickens as you ever saw. Whatever their mother told them to do they did.

One day this old hen took her children down to a small brook. It was a nice walk for them, and she believed the fresh air from the water would do them good. When they reached the brook, they walked along by the bank for a little while, and the old hen thought that it looked much prettier on the other side, and that it would be a good thing for them to cross over. As she saw a large stone in the middle of the brook, she felt sure that it would be easy to jump on the stone, and then to jump to the other side. So she jumped to the stone and clucked for her children to follow her. But, for the first time in their lives, she found they would not obey her. She clucked and flapped her wings, and cried to them in hen-talk:

"Come here, all of you! Jump on this stone as I did. Then we can go to the other side. Come now!"

"Oh mother, we can't, we can't, we can't, said all the little chickens.

"Yes you can if you try," clucked the old hen. "Just flop your wing as I did and you can jump over easy enough."

"I am a-flopping my wings," said one little fellow named chippy, who stood by himself in front, but I can't jump any better than I did before."

"I never saw such children," said the old hen. "You don't try at all."

"We can't try mother," said the little chicks. "We can't jump so far. Indeed, we can't we can't, we can't, we can't!" chirped the little chicks.

"Well," said the old hen, "I suppose I must give it up;" and so she jumped back from the stone to the shore, and walked slowly home, followed by all her family.

"Don't you think mother was rather hard on us?" said one little chicken to another as they were going home.

"Yes," said the other little chick. "Asking us to jump as far as that, when we haven't any wing feathers yet, and scarcely any tails."

"Well I tried my best," said Chippy. "I flopped as well as I could."

"I didn't," said one of the others. "It's no use to try to flop when you've got nothing to flop."

When they reached home, the old hen began to look about for something to eat, and she soon found, close to the kitchen-door, a nice big piece of bread. So she clucked, and all the little chickens ran up to her, and each one of them tried to get a bite at the piece of bread.

"No, no!" cried the old hen. "This bread is not for all of you. It is for the only one of my children who really tried to jump to the stone. Come Chippy! you are the only one who flopped. This nice piece of bread is for you."

—A little child was once asked, "Where do you live?" Turning towards its mother, who stood near by, the little one said, "Where mamma is, there's where I live."

—The secret pleasure of a generous act is the great mind's great bribe.—*Dryden.*

Church Directory.

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

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Given, Incumbent.

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Ingalls and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B. A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M. A., Incumbent.

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

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

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

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

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and p. m. Rev. J. P. Lewis, Incumbent.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

Get the Genuine Article.—The great popularity of "Wilbor's Compound of Cod-Liver Oil and Lime" has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. It requires no puffing. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most marvellous healing power, as combined with the pure Cod-Liver Oil by Dr. Wilbor. This medicine is regularly prescribed by the medical faculty. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

HEARING RESTORED. Great invention by one who was deaf for 20 years. Send stamp for particulars. Jno. GARMORE, Lock Box 905, Covington, Ky.

AGENTS, READ THIS. We will pay Agents a Salary of \$100 per month and expenses, or allow a large commission to sell our new and wonderful inventions. We mean what we say. Address. SHERMAN & CO., Marshall, Mich.

SHORTHAND.

Adapted to Business, General Correspondence and Verbatim Reporting.

Instruction given by J. J. PRITCHARD, Member of "The Phonetic Society" and Certificated Teacher of Phonography. P. O. Box 507, Toronto, Ont.

Agents Wanted To Sell "Through the Dark Continent," By HENRY M. STANLEY,

giving an account of his Travels, Explorations, Discoveries, and Thrilling Adventures on his recent perilous journey through Africa, with 147 illustrations, 9 maps, and a portrait of the Author—in one volume of over 1000 pages. London Times: "Stanley has penetrated the very heart of the mystery of African geography." Toronto Globe: "The whole episode made up of Stanley's visit to the Court of Mtesa, Emperor of Uganda, must be passed over with the remark that it is the most extraordinary in the annals of exploration." The Liverpool Mercury's London correspondent says: "I tell you that no sensational novel ever written is more enthralling than 'Through the Dark Continent.' It is one of the most wonderful records of travel that ever I had the fortune to come across." For particulars address, with stamp, J. B. MAGURN, Publisher, Toronto.

TRINITY COLLEGE SCHOOL, PORT HOPE.

HEAD MASTER—Rev. C. J. S. Bethune, M. A. ASSISTANT MASTERS—Rev. W. E. Cooper, M. A. Rev. W. C. Allen, M. A. A. C. Highton, Esq., B. A. H. Kay Coleman, Esq. C. E. D. Wood, Esq. J. R. Montzambert, Esq., M. A. H. G. Gilmore, Esq., (Music). Sergt. Elliott. (46th Batt.) Drill Instructor. MATRONS—Miss Fortune, Mrs. Henry Rowe.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,

Under the management of Mrs. and the Misses Logan, late of Hamilton. The School will re-open after the Christmas Holidays, January 2nd, 1879. Circulars on Application.

Scribner's Monthly, CONDUCTED BY J. C. HOLLAND.

The Handsomest Illustrated Magazine in the World. The American edition of this periodical is MORE THAN 70,000 MONTHLY.

And it has a larger circulation in England than any other American magazine. Every number contains about one hundred and fifty pages, and from fifty to seventy-five original wood-cut illustrations. Several illustrated articles descriptive of Canadian Sports and Scenery have recently appeared in its pages, and the magazine during the coming year will devote much space to matters of special interest to the Canadian public.

Among the additional series of papers to appear may be mentioned those on "How Shall We Spell" (two papers by Prof. LOUNSBURY); "The New South"; "Lawn-Planting for Small Places," (by SAMUEL PARSONS, of Flushing); "Canada of To-day," "American Art and Artists," "American Archaeology," "Modern Inventors," also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c.

Terms, \$4 a year in advance, 35c. a No.

Subscriptions received by the publishers of this paper, and by all booksellers and post-masters. SCRIBNER & CO., 748 & 745 Broadway, N. Y.

DOMINION CHURCHMAN READING ROOM, 11 York Chambers

OVER THE SYNOD ROOMS, A FREE READING ROOM

Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal. Their letters can be addressed, care of DOMINION CHURCHMAN. Office hours from 9 a. m., to 5 p. m. FRANK WOOTEN, Proprietor and Publisher.

COOPERS' are showing the choicest goods in WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS.

Scarfs, Ties, and Umbrellas.

MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

A Large Stock to Select from.

Liberal terms to the Clergy. 109 YONGE STREET, TORONTO.

TORONTO STEAM LAUNDRY.

Cor. Bay & Wellington, or 65 King St. W.

Families can have their linen washed and rough dried FOR \$1 50 PER 100 PIECES,

or small quantities in same proportion. G. P. SHARPE.

J. W. ELLIOT, DENTIST, Nos. 43 and 45 King Street West.

Over E. Hooper & Co's Drug Store TORONTO.

REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

THE British American Assurance Co., FIRE AND MARINE.

Incorporated 1833.

Head Office: Cor. Scott & Front Sts., Toronto.

BOARD OF DIRECTION.

Hon. G. W. Allan, M. L. C. Hugh McLennan, Esq. George J. Boyd, Esq. Peter Paterson, Esq. Hon. W. Cayley, Esq. Jos. D. Ridout, Esq. Peleg Howland, Esq. John Gordon, Esq. Ed. Hooper, Esq.

Governor—PETER PATERSON, Esq. Deputy Governor—Hon. WM. CAYLEY. Inspector—JOHN F. MCCUAIG.

General Agents—KAY & BANKS. F. A. BALL, Manager.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers having been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P. O. Box 270.

GURNETT & CO., Financial, Commission, Estate Agents, &c.

Persons having money in small or large sums for which they seek investment, or having stocks, lands, (city or country), &c., to sell or exchange, or wishing to buy, will do well to call or communicate with us. Estates managed, loans negotiated, rents collected, &c., &c.; Business promptly attended to. Charges moderate. Equity Chambers, No. Adelaide St. E., near Post Office.

S. R. WARREN & SON, Late of MONTREAL, CHURCH ORGANS.

Factory—Cor. Welleslev & Ontario Street, TORONTO.

Builders of all the largest organs and any number of small ones throughout the Dominion.

Specifications promptly furnished on application.

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. RICHARD HARRISON, M. A., 38 Lamley St., Toronto.

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N. Y. Fifty years established. Church Bells and Chimes, Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

M'SHANE BELL FOUNDRY manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free. HENRY McSHANE & CO., Baltimore, Md.

ELECTRO SILVER PLATED WARE.

In no class of goods is it so necessary that buyers should ask for a well known make of goods than in Electro Plate. Dealers themselves are often imposed upon by the so called "Companies" that abound in these times, and the multitude of which no buyer can remember. Those who want reliable table-ware—SPOONS, FORKS, KNIVES, TEA-SETS, CAKE-BASKETS, CASTORS, PITCHERS, &c., should see that each article bears the stamp R. W. & Co., as all such are fully warranted, the 12 and 16 ounce spoons and forks we not surpassed, if equalled, in the world. Persons buying goods with the above stamp can rely on getting good value for their money—and they have as well the guarantee of an old established Canadian house. In answer to the inquiries of Trustees of Churches and Ministers, we get up a triple Plate COMMUNION SERVICE for \$25.00, and the largest size for \$32.00. These can be ordered through any Merchant, or failing this, remit P. O. direct to the house when the article will be forwarded.

Dealers who may have been induced by travellers to select other Plate from picture books, are solicited to send—sample orders—once tried you will buy no other. Buy our five dollar Cruet Frame!

Wholesale Agent, ROBERT WILKES, Toronto, corner Yonge and Wellington, Sts.; Montreal, 196 and 198 McGill Street. New York and London.

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO TAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES, DWELLINGS, PUBLIC BUILDINGS, &c., &c.,

In the Antique or Modern Style of work. Also

MEMORIAL WINDOWS

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont

THE Scientific American THIRTY-FOURTH YEAR.

The Most Popular Scientific Paper in the World. Only \$3.20 a Year, including Postage. Weekly. 52 Numbers a Year. 4,000 book pages.

THE SCIENTIFIC AMERICAN is a large First-Class Weekly Newspaper of Sixteen Pages, printed in the most beautiful style, profusely illustrated with splendid engravings, representing the newest Inventions and the most recent Advances in the Arts and Sciences; including new and interesting facts in Agriculture, Horticulture, the Home, Health, Medical Science, Natural History, Geology, Astronomy. The most valuable practical papers, by eminent writers in all departments of Science, will be found in the Scientific American; Terms, \$3.20 per year, \$1.60 half year, which includes postage. Discount to Agents. Single copies, ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & CO., Publishers, 37 Park Row, New York.

PATENTS. In connection with the Scientific American, Messrs. Munn & Co., are Solicitors of American and Foreign Patents, have had 34 years experience, and now have the largest establishment in the world. Patents are obtained on the best terms. A special notice is made of the Scientific American of all inventions patented through this Agency, with the name and residence of the Patentee. By the immense circulation thus given, public attention is directed to the merits of the new patent, and sales or introduction often easily effected.

Any person who has made a new discovery or invention, can ascertain free of charge, whether a patent can probably be obtained, by writing to the undersigned. We also send free our Hand Book about the Patent Laws, Patents, Caveats, Trade-Marks their costs, and how procured, with hints for procuring advances on inventions. Address for the Paper, or concerning Patents

MUNN & CO., 37 Park Row, N. Y. Branch Office, Corner E. & 7th Sts. Washington, D. C.