

# Dominion Churchman.

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# Dominion Churchman.

THURSDAY, MAY 10, 1877.

## THE WEEK.

WHATEVER hope we may have entertained that the scandal of an English Bishop schismatically intruding himself into a Scotch Diocese would have been avoided, it has been destroyed by the accounts received by last mail of Bishop Beckles' first visitation of his "flock" in Glasgow and Edinburgh. In his protest against this unwarrantable intrusion, the Bishop of Moray and Ross says, "Of all the Bishops of the Church of England, your Lordship is certainly the very last who could have been expected to listen to an invitation from the 'English Episcopalians in Scotland' to come and reign over them. It is scarcely three years ago that your Lordship was willing and desirous to become a Diocesan Bishop in the Episcopal Church in Scotland." To this Bishop Beckles makes the lame reply that at that time he was perfectly ignorant of the government and constitution of the Scottish Church. To the Bishop of Edinburgh the intruder replies, "Your letter confirms the opinion I had formed of the arrogant claims of the Scottish Episcopal Church. I shall, therefore, God helping me, continue to exercise my office;" with regard to which determination it may be mentioned that the Convocation of York has unanimously declared that Bishop Beckles' action is a violation of ecclesiastical order; and the Bishop of London writes: "The step which Bishop Beckles' has unhappily taken is not only without my sanction, but in opposition to my earnest remonstrance." We can only repeat the regret we previously expressed that the Archbishop of Canterbury did not see fit to do more than mildly repudiate all responsibility for Bishop Beckles' proceedings.

Though we believe that those who are actively hostile or passively indifferent to any of the demands which the Church, speaking by the Bishop and the Synod of the Diocese, makes upon their purses, are alike pursuing a course which is detrimental to the Church and discreditable to themselves, yet we know that they allege—unfounded though their assumption may be—that they repudiate their just obligations "on principle;" as we, however, have never heard it alleged that the quarterly "ministrations" to the Widows and Orphans of clergymen can be considered a party question, the remissness of Churchmen in keeping that fund well supplied is both inexplicable and inexcusable. That again an intimation has been given that unless the parishes make up their deficiencies, the next payments cannot be made in full, is very humiliating. It is refreshing, however, to notice that one large and wealthy congregation in Toronto has lately paid into the Synod office the balance of \$237 due on last year's assessment, and also that of \$154 due on that of 1875. Better late than never; and this welcome, though tardy, recognition of the duty of paying confirms us in the opinion

that very frequently the remissness of the congregation is but the result of the remissness of the incumbent in putting in its proper light the duty and necessity of contributing to these funds.

Despite the trenchant criticisms of the *Times* and its Erastian compeers and the somewhat contemptuous reply of Archbishop Tait, it is very evident that the principles of the Memorial lately presented to His Grace, is coming to be very widely accepted by Churchmen. If the Bishops, Clergy and Laity were as absolutely demented and unreasonable as some of their critics assume them to be, it would, of course, be probable that any reconstruction of Convocation and an increase of its power would produce or involve a conflict with the supreme authority of Parliament. But it is neither necessary nor likely that such would be the case, were the suggestions of Dean Church and the other memorialists adopted. Owing partly to the feebleness of some of the Bishops, partly to the inexcusable and irrepressible lawlessness of some of its members, and partly to other causes, the control of ecclesiastical and even spiritual affairs has drifted more and more into law courts, the most 'churchy' of which have a lay and not necessarily Christian flavor about them. If the Archbishops would cordially endorse the proposal, we have little doubt that Parliament would readily give the necessary legal sanction to a scheme for fixing the Convocations of the two Provinces into one body, which, with a due admixture of the lay element, might be taken by all parties fairly to represent "the living voice of the Church."

That there might be danger in such a change is merely synonymous with saying that there would be a change. We, perhaps, in the Colonies are apt to underrate the danger, even with the example of the Irish Church before our eyes; because we are used, by this time, to the working of the Synod system. We should remember, however, that we have a great safeguard in the hitherto conservative unchangeableness of the Church of England, to whom we have pledged ourselves to stick closely. But the Church of England, (to quote the words of a recent writer) "has been treated as if the settlement of 1662 was to last for all time. Encased in the framework which fitted it then it has been expected to remain in it always. What is the effect of such treatment on a living body? It is benumbed in one part, inflamed in another, perhaps corrupted in the third. Its life, forcibly repressed, is abnormally developed. Ritualism is one phase of this abnormal life. But it has been taken for an excrescence of a parasitic character, to be forcibly removed! What was wanted was to ease the ligatures and restore circulation. But the doctors know better. Their remedy was excision; the instrument, the Public Worship Act; the operator Lord

Penzance. The memorialists venture to hint that the patient is no better, that the violent treatment has done more harm than good. They suggest a remedy based on their knowledge of the cause of the disease. They are looked on as extravagant visionaries. But their diagnosis is manifestly right, though their proposed treatment may not be the best. In the treatment, indeed, lies all the difficulty. To restore the circulation suddenly in a body so circumstanced might produce a dangerous disturbance. Perhaps, in the existing state of things, the only safe thing to do is to employ palliatives—to relax pressure by degrees, to adapt the framework as far as possible to present circumstances and needs. But, any way, that the Church is a living body is a fact, which no shutting of our eyes to it will alter, and it will assert itself, whether people like it or not."

With the exception of a disastrous fire in Montreal, at which several lives were lost, there is nothing unusual to chronicle in the Dominion. Rumours of a possible Dissolution of Parliament and of an impending reconstruction of the Dominion Cabinet are rife; the latter, apparently, being more probable than the former. Two or three contested elections will suffice for the present to keep alive interest in politics and for the continued ventilation of the old and new scandals, grievances and accusations, which, with other newspaper nuisances, seem to be the inevitable accompaniments, and indeed come to be considered as the necessary safeguards of constitutional freedom. It is rumoured that the Governor-General will visit Manitoba this summer.

The last news by mail from South Africa is incomplete. A letter of the 20th March affirms that Sir T. Shepstone had been successful in his mission, and that the annexation of the Transvaal would be completed in a few days. The telegraphic summary, however, via Madeira, with dates up to the 27th March makes no reference to the subject at all. The Cape Parliament is prepared to agree to the annexation of Gouqua Land West. The general outlook certainly favours the opinion that Lord Carnarvon's scheme for confederating and consolidating the whole of South Africa will before long be accomplished.

A writer in *Church Bells*, commenting on the "insult" which it is asserted that the "silent burial" clause in the Government Burials Bill offers to dissenters calls attention to the fact that, in the Prayer Book which the Puritans in 1584 requested Queen Elizabeth to legalize and enforce throughout England, the Ordinance for Burial enacts:—"The corpse is reverently to be brought to the grave accompanied with the neighbours in comely manner, without any further ceremonies." So then, he adds, the Puritans actually proposed to do away altogether with

the very thing for which modern Dissenters now contend. He then throws out the suggestion that the burial service should be so altered that all of it might be used in the church. Such an alteration, which might do much to remove a grievance in England, would in our Canadian climate prevent many serious and fatal illnesses caught by bystanders and clergy in bleak churchyards.

So far no collision of importance has occurred in Europe between the Turks and Russians, but there has been a good deal of fighting on the frontier in Asia Minor, and it is already rumoured that Kars has fallen. That the Turks are but badly prepared in that district Captain Burnaby who has just returned thence, informs us, and probably Kars will fall into the Russians' hands, as there seems to be no Colonel Williams on this occasion to direct the resistance and enkindle the valor of the garrison. It is a bad sign that the high Turkish authorities are now disinclined to accept the services of foreign officers. Those of us who remember what Butler and Nasmythe did at Silistria, what Cannon and Ogilvy did at Giurgevo, what Williams, Lake and Teesdale did at Kars, cannot but regard with surprise this jealousy of "infidel" assistance, which augurs ill for the Turkish cause. In England a certain and dangerous restlessness is beginning to manifest itself, rumours of war pervade the land; dockyards and arsenals are busy, regiments are held in readiness for foreign service; the Mediterranean fleet is strengthened and ordered to the Piræns or Crete; and everything betokens the improbability of England being able to keep clear of the vortex whose enticing whirl is but just beginning its deadly course. On the great question of our Eastern policy there are rumours of dissensions in the Cabinet and more than rumours of a split in the Opposition ranks, many Liberals refusing to follow Mr. Gladstone's lead in his enthusiastic raid upon everything Turkish.

The Synod of the Irish Church has got through a great deal of work, apparently, with much less acrimony than on some other occasions. At the last dates it was still in session, but several of the Revision Bills have finally passed; the most notable of which, perhaps, is that which leaves the Athanasian creed in the prayer book, but erases the rubric directing its use. The motion of the Solicitor-General, which we alluded to before, was superseded by another resolution which postpones the date of the Revision Bills coming into operation until the House had an opportunity of giving a final decision upon the clauses of all of them together. The Bills affecting the new Preface, referring to the Real Presence, to Eucharistic Adoration, the Baptismal Service, and the Absolution in the Visitation of the Sick had all passed, on the 17th ult., to their third reading.

In the Session of the Convocation of York and the Diocesan Synod of Salisbury, there are cheering evidences of the vitality of the

Church as well as the possibility of all parties working harmoniously together. Such assemblies are judiciously led and the marplots and professional agitators are kept under due control. At York, the prolocutor laid before the House a petition signed by 15,000 working men, 11,000 of whom were communicants, against the Public Worship Regulation Act, and at a later stage of the proceedings, the Archbishop proposed that such petitions should be referred to a large Committee which would act with a similar Committee to be appointed by the Convocation of Canterbury, and discuss the whole question. The Bishop of Carlisle moved that as soon as the Committee on the revision of the rubrics had made their report, an Edition of the Prayer Book should be printed embodying the proposed alterations, in order both that the effect and extent of them might be clearly understood, and that Parliament would be less likely arbitrarily to reject or alter propositions which had been considered and acquiesced in by the Church at large. The proposition was received with much favour, but was, after discussion withdrawn. At Salisbury, Bishop Moberly, in his opening address, advocated the reconstruction of Convocation and the admission thereto of lay representation. "I think," he said, "that the mediæval system under which the clergy alone formed Synods and looked for the consent and obedience of the laity, if they would give them, would have a distinct tendency to culminate, as it did in mediæval times, in something like the Papacy." There is a danger, however, of going to the other extreme and of swamping legitimate clerical influence by an overabundance of the lay element.

Many of our readers have heard of the services at St. Ethelburga, Bishopsgate, one of the City churches which has done much to revive an interest in religion in London. The ritual of this Church was unpoubtedly of an "advanced" type, and Mr. Rodwell, the rector was threatened with "proceedings." He has now decided on conducting his services in a manner that is undeniably within strict legality. Accordingly every decoration of all sort was carefully removed, a bare three-legged table substituted for the Communion Table, and the Curate on Sunday morning read the Prayers and a short Homily, and the Ante Communion service, all within three-quarters of an hour. At three o'clock Evening Prayer was read, and then the Church was locked up again till next Sunday. In any other matter such a practical method of showing the difference between what a person would do if let alone and what he would confine himself to if bullied might be admissible, and certainly it is dramatically striking. But, that a clergyman, even if he considers himself 'persecuted' should descend to such tactics is intolerable. Even under the 'tyranny' of the dread Lord Penzance it is possible to have hearty ornate services conducted with due decorum, with reverence towards God and with benefit to men; but here is a clergymen who, because he cannot do exactly as he likes, turns sulky and makes the service,—the only legal ser-

vice as he would fain have us believe,—as bald, and we had almost said as irreverent as possible. Well may one Church paper say, "a more painfully perverted view of the duty of a Catholic priest towards God and towards his people, it would be, happily, difficult to find."

#### SUNDAY AFTER ASCENSION DAY.

THIS week is sometimes called *Expectation Week*, because the disciples continued in earnest prayer and expectation of the descent of the Holy Ghost, whom the blessed Redeemer had promised to send down upon them; and it bears a relation to Whitsunday somewhat similar to that of Easter Even to the Resurrection; with this difference, however, that in the interval between the crucifixion and the resurrection, all the hopes of the infant church seemed buried in the tomb of the Saviour, while in the period we are now considering, the faith of the disciples had been quickened by the events of the Resurrection and the Ascension. The only Lord's Day which intervened between the ascension of our Lord and the descent of the Holy Spirit represents the period during which the disciples were obeying the command of the Lord, "that they should not depart from Jerusalem, but wait for the promise of the Father." The day is a continuation of the Festival of the Ascension, being within the octave thereof; although it especially commemorates the session of the Saviour at the right hand of the Father. That the Lord—after He had spoken to His disciples, and was received up into heaven, "sat at the right hand of God" is one of the facts recorded in the latter part of the sixteenth chapter of St. Mark's Gospel. But if that portion of the sacred canon could be got rid of, we should not, as the writers of the *Westminster Review* asserted some time ago, get rid of all scripture testimony to the same truth. For in Heb. i. 3., we read that "after He had by Himself purged our sins, He sat down on the right hand of the Majesty on High," a passage which surely contains the same theological truth. But the latter part of St. Mark's Gospel has not yet been disposed of. For although it were to be admitted that from the fact of the existence, in that portion of the record, of seventeen words and phrases no where else to be found in the gospel of that evangelist, it may not have been written by St. Mark himself, yet its general existence in the canon in apostolic times or immediately afterwards, entitles it, as Dean Alford contends, to our reverent and cordial reception, and makes it as much a part of the Sacred Record as the last paragraph of Deuteronomy, although that portion could not have been written by the author of the other parts of the *Evangelist Pentateuch*.

The first Lessons for the Sunday give some practical instruction that would very naturally, in some respects be classed with the Ascension. The thirtieth chapter of Deuteronomy contains the remarkable passage quoted by St. Paul: "For who hath ascended into heaven," &c. The thirty-fourth chapter contains an account of the death of the great

Jewish Lawgiver, while the first chapter of Joshua gives the first acts of his successor in the land of Canaan, which was a type of the Heavenly world, to which the Saviour ascended.

**THE POWER OF THE PULPIT—IS IT ON THE WANE?**

The effects produced in former times by public addresses delivered to large audiences were of so extraordinary a character compared with what we meet with in the present day, that it is frequently remarked both as a lamentation and a reproach that the power of the pulpit is on the decline; and the inference from the supposed fact is sometimes drawn that as the gospel was to be propagated in great part by preaching, therefore the prospect of its success in the future is manifestly much less than at former periods in the history of the Church. Indeed we have been told authoritatively by those who pretend to know almost everything, who from the study of some of the facts of the natural world, imagine they can decide all about the character and even the existence of the supernatural, that "all the force that was once in that movement has quite spent itself, and that this gospel of 'Jesus and the resurrection' must be struck out of any reliable estimate of the forces which are working for progress in the deeper springs of society." But notwithstanding all this large and swelling talk, it is nevertheless a fact that this gospel of 'Jesus and the Resurrection' refuses to be struck out of the forces which are working changes in society. If it cannot work by producing effects so suddenly visible, and so discernible at once on a large scale, it is still producing its transcendent results as powerfully and as extensively, though more quietly than formerly. It comes in ever increasing measure into the foremost questions which occupy the attention of the statesman; and it enters to an unparalleled extent into the social problems which now agitate the world. And it has been well remarked, in a article on the subject, in a recent periodical, that "Those who advise us quietly to ignore it, and to lay it up with the lumber of dead superstitions, little dream how they are strengthening the hands of the party which they chiefly dread, and whose strong hold is the Vatican; perhaps they may be startled some day by the outburst of fanaticism which they are preparing, which will be formidable precisely in the measure of their own success." And the reason is because mankind can never be satisfied with a system of bare negations. The aspirations of the soul of man aim at something more and something higher than mere protestations and denials. Man "needs a rock and not the pivot of a balance to sustain him, and the end of a long course of painful balancings has always been a swift rush downwards towards an abyss."

In estimating the power and influence of public addresses a distinction has been made between the "preacher" and the "pulpit." The first establishment and the early triumphs of Christianity are supposed to have been due

to a vital power untrammelled by the fetters of an "institution;" and with no repressing influences to confine its operations within restricted limits. This is usually the case doubtless with most system that have appeared in the world. The first beginnings have been made in utter ignorance of the final results that have followed. So it was with the system so unwittingly inaugurated by the Wesleys in the last century. They followed what appeared to them to be providential openings into new fields and pastures, until an organization was established which its promoters had never contemplated, and from the phantom of which they would have shrunk with horror had such a thing been presented at first to their imagination.

But it was not so with Christianity. Here the organization was established, the plan laid down, the system constructed before its heralds issued beyond the mountainous regions of Judea; and the success of the Gospel, humanly speaking, was as much due to the organization of the Christian body as to the effects of public addresses made in the presence of large bodies of people. The influences from above which attended the exertions of the first teachers of Christianity might have been given, and were given equally, no doubt to all their ministrations, of whatever character; but we speak now of the effects which might have been traceable to apparently human and natural causes.

Nor, if we carefully examine the New Testament with no other aid, from the early Christian writers, than might be necessary to understand its phraseology, can we find the slightest authority for those wild excesses, and those unrestrained, irregular, and we may say, lawless proceedings, which have characterized most of the so-called revivals and reformations of later times. And for this reason; the first propagators of Christianity had an unwavering faith in the ultimate success and universal spread of the system, and could therefore afford to confine themselves to the legitimate working of the means and appliances which Christianity had provided. While the reformers and revivalists of later times have worked in constant trepidation and uncertainty, hardly recognizing either the exact direction or the extent to which they were drifting, and with a corresponding lack of confidence in their ultimate success.

The three thousand converted on the day of Pentecost are sometimes brought forward to prove the much greater efficacy of preaching in ancient than in modern times. The multitudes that attended Christ's teaching, when He spake as never man spake, in parables instinct with the every day life of the people among whom He sojourned, are also adduced in support of the same principle. But these instances were exceptional. We meet with no such multitudes that were converted in a few hours by St. Thomas on the shores of India, by St. Mark in Egypt, or by St. John in Syria and Asia Minor; while the great Apostle of the Gentiles, with all the energy and zeal he manifested in the cause of his Master, sometimes met with an audi-

ence whose only reply to his most fervent addresses would be:—"Away with such a fellow from the earth; for it is not fit that he should live."

The novelty connected with the sudden appearance of a system either apparently new or presented under unusual aspects, has its share in the production of the effects referred to which must not be lost sight of. And here we do not refer to the fondness for novelty which leads mankind to run after a new system; but to the fact that large numbers may, from habit, training, or conviction, be prepared for a reception of the coming system or teaching, but opportunity not having hitherto been presented for the development of the principles which have been fostered, the change is all the more remarkable and extensive when such opportunity is afforded. And further, it will therefore be evident that a repetition of the same means and opportunities will oftentimes fail of producing similar effects.

Nor is it so evident that it was ever the intention of the Author of Christianity that the delivery of public addresses to masses of people should be the only important instrumentality employed in the propagation of His truth. Preaching the gospel does not confine itself to the delivery of sermons. The gospel is preached in all the ministrations of the Church, in all her offices and services. It is preached in the holy lives and pious deaths of Christians; especially in the Holy Eucharist do we show forth the Lord's death with its saving efficacy, and not alone or even chiefly in the "institution of the pulpit."

Nor may we forget in our estimate of this subject that many of the effects of public addresses are exceedingly evanescent. It was not alone the Grecian orator that could excite his hearers to such a pitch that they exclaimed, "Let us march against the foe," and then find the impression he had produced as transitory as the morning cloud or the early dew. The sermons of the Divine Redeemer Himself do not appear to have produced a more permanent effect than those of others, on the masses whom He addressed. The multitudes that followed His miracles and His heavenly teaching, and that swelled His triumphant entry into Jerusalem, in a few hours changed their admiration into execration, and their "Hosannah in the Highest" into "Crucify Him; crucify Him."

It augurs nothing, therefore, against the future success of the Christian system even if it is satisfactorily established that "the next idol of the religious world will not be the preacher, but the priest." If it is "The narrower view and the poorer realm" in which the pulpit has cast itself, the Christian religion will lose nothing by the expansion of its manifestations into larger spheres of thought and wider ranges in the social system. It will only prove its adaptedness to the entire circle of humanity and its thorough sympathy with all that is included in the nature and the aspirations of man.

SALISBURY DIOCESAN SYNOD—THE  
BISHOP'S ADDRESS.

THE third session of the second Synod of the Diocese of Salisbury was held on the 11th and 12th ult. It was presided over by the Bishop, and was attended by nearly three hundred members. Although it differs from our Diocesan Synods in Canada, in that it has no legislative or executive functions, its proceedings are not divested either of interest or of importance, and will doubtless have their weight in the Church at home. A considerable number of subjects relating to the Church was discussed, and many of them were of more than local interest—such as matters connected with Missions, the extension of the Diaconate, shortening the Church services, the resolution of doubts in the use of the Prayer Book, Marriage within the prohibited degrees; nor was the discussion on the Public Worship Act one of minor importance or of limited interest. On the question of the Diaconate, the Synod appeared to be generally opposed to extending either it or a sub-Diaconate to persons engaged in professions or trades. With reference to shortening the services, the feeling was decidedly more in favour of separating the services in the morning than of mutilating any of them. On the subject of special missions, the Bishop expressed his wish for an increase of lay-readers, and said that at the present time he did not think there were five of them licensed in his Diocese, although it was a thing asked for on all sides. His subsequent remarks went to show that he wished to have more organization or system about the matter, either a board of examiners to test the fitness of candidates, or something else he had not thought of, but which he would be glad if some one would suggest to him. But he thought it a matter of the highest consequence; as it had been said that the old-fashioned Rector and Curate in a large parish had much the same effect as if they lit a Cathedral with two wax candles.

The most important part of the Synod, however, was, as we often find to be the case among ourselves, the address of the Bishop, in which he referred at some length to the difficult position in which the Church is now placed, as well as to various subjects of immediate interest at the present time. He believed the true principles of the Church of God include a body of communicant laymen, freely elected and occupying a sort of independent position, and that for the purpose of forming a legislative Synod. He spoke of the other system, under which the clergy alone formed Synods looking for the consent and obedience of the laity, as being "the mediæval system." But should not the Bishop have called it the primitive system? For we could not refer to a Synod constituted in any other way, either in early or in mediæval times—not, indeed, until a very recent period; and we fancy it would be difficult to find scriptural authority for anything else. His Lordship referred to disestablishment in a tone rather more desponding than would appear to be called for; and remarked that "if disestablishment comes

upon us, it will come upon us in a very different manner from that which they had witnessed in Ireland"; and, he added:—"It appears to be one of those cases when a second visit of the Sybil would offer much harder terms than the first." But we confess we cannot imagine why such should be the case. If there is any honesty at all remaining in the English bosom, surely the endowments of the Church which were unquestionably voluntary—and this would include by far the greater part of them—would not be sacrilegiously appropriated to secular uses in the way that Henry the Eighth, of infamous memory, robbed the Church. There appears to be far less difficulty in assigning a large portion of the revenues of the Church of England to a origin of a purely private and voluntary character than in the case of the Church in Ireland. And what right, we would ask, has the English Parliament to seize upon the property belonging to the Church more than upon that of a Presbyterian or Socinian congregation? Even if the State had given the whole of it to the Church, by what moral or legal right could the State seize upon it again? But in point of fact, it is more than could ever be done to show that the State ever gave a penny of its revenue or endowment to the Church in England, in any period of her history. The Bishop deprecates mere "Act of Parliament unity," and believes the ancient primitive unity which springs from within, in the actual unit of heart and truth, is a much greater influence than the unity arising from any Act of Parliament. But he does not believe in disestablishment, nevertheless.

His Lordship feels very uneasy as to the condition of the Church, and the law of the Church at the present time. He thinks that in England the legislative and judicial functions in the Church at present are considerably confused; and this arising from the paralyzed legislative powers of the Church. The judicial functions, he says, are now invading a very considerable province which literally is not theirs. What with a heterogeneous mass of documents scattered over 150 years of controversy, with usages, injunctions, and rubrics, the whole body of which are notoriously incapable of being executed, he thinks it by no means impossible that the ten eminent judges sitting on the Ridsdale case (for instance) may each select some different leading principle, and give at least as many judgments as there are judges. "What we want, and cannot do without," he says, "is a living voice in the Church of God." Questions arise which are not dealt with in any of these documents I have mentioned, and which have to be dealt with in a peculiar manner. Suppose the teachings of Swedenborg, Irving, and other men of that stamp, were to be renewed, and any patron were to present to me a clerk to be appointed to this or that benefice, who held this or that opinion, that clerk would perhaps sign the thirty-nine articles and go through every test. But what could I do? The law has not contemplated the heresies of this generation, consequently we want something of the kind which will enable us to deal with heresies as they arise.

In reply to a claim that in his Diocese they were at peace, it had been said that such might be the case, but they were not at peace satisfactorily. He would not like to have a Tooth case in his Diocese. He would not like it for the sake of the parish concerned; because he would not like to send any of his most hard working clergy to Devizes Gaol; as he thought that would be a very sad thing for him to do. He would much have preferred that the Public Worship Act had provided for a Bishop mediating first between the contending parties; and then if he thought proper, the power of extinguishing the whole case might come afterwards. If such had been the arrangement, and a case of the kind were to come before him, he might bring the two parties together, and try to bring them to peace. If he should not succeed, it would rest with him to determine whether the case should go into Court or not. He hoped, however, that no such case would occur in his Diocese, for he would have great reluctance in allowing a case to go the length the Hatcham case has gone. His Lordship, we think, had a very correct impression of the evil that must be done in a parish when such proceedings as those which have recently occurred in Hatcham are allowed to take place. The amount of evil unquestionably done in that parish must be immense, whether the clergyman's ritual was right or wrong.

A REMARKABLE PHASE OF MODERN  
UNBELIEF.

PERHAPS one of the most remarkable features of modern unbelief is to be found in the want of faith which its votaries show in the consolation and sentiments furnished by the various systems propounded in connection with a denial of the Christian Revelation and of a personal God. What such people mean by adopting so much of the phraseology of Christianity, by sympathizing with so many of its aspirations, and by claiming so many of its results is perfectly puzzling to any one who looks for consistency in any part of the wide domain of infidelity. They tell us they will hear of nothing supernatural. They reject all theology, and say religion must be grounded entirely on what is "frankly human;" but yet their aims and aspirations are evidently a great deal higher. The hymn "Nearer my God, to Thee," is one example among many. But how unexplainable if M. Renan is to be believed when he says, that "after organizing society, the next duty of thinking men will be to organize God!" How empty such an aspiration if the Cause of the universe is not above it but inferior to it! How absurd the expression of such a wish, if, as the modern pantheists teach, it is by evolution alone that the unknown and unknowable creator attains anything like self-consciousness. Mr. Frederic Harrison is one of the most distinguished of the English Comtists, who therefore disbelieves in the supernatural; and yet he says:—"Morality will never suffice for life; and every attempt to base our existence on morality alone, or to crown existence with morality alone, must certainly fail. For this is trifling away the

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

most powerful motives of human nature. To reach these is the privilege of religion alone. And those who trust that the Future can ever be built on science and civilization without religion are attempting to build a pyramid of bricks without straw. He thinks the solution of the difficulty is "a non-theological religion." But what sort of thing that could possibly be would appear to be almost beyond the power of conception; as, to most minds the terms of the expression are contradictory. The same writer, however, explains himself by saying:—"We mean by religion a scheme which shall explain to us the relations of the faculties of the human soul within, of man to his fellow men beside him, to the world and its order around him. Next," he goes on to say, "that which brings him face to face with a Power to which he must bow, with a Providence which he must love and serve, with a Being which he must adore,—that which, in fine, gives man a doctrine to believe, a discipline to live by, and an object to worship." Now if this is the best explanation of the system which is intended to supplant revelation, all we need say about it is that it is one of the most remarkable statements we have ever met with. He further adds, by way of completing the inconsistency:—"What is new in our scheme is merely that we avoid such terms as 'Infinite,' 'Absolute,' 'Immaterial,' and vague negatives altogether, resolutely confining ourselves to the sphere of what can be shown by experience, of what is relative and not absolute, and wholly and frankly human."

To the first part of this extract we have always understood the term "morality" would apply. But when the writer next brings us to a Power to which we must bow, we confess we become bewildered. For this power we are further told must be merely human, for the writer confines himself exclusively to that. We are to love a Being Who has shown us no characteristics that could possibly inspire that feeling. We are called upon to adore a being no higher than ourselves! But these writers evidently cannot do without borrowing from a system, while they reject what is peculiar to that system. With all the mysteries and difficulties of revelation, we can only conclude that the system has yet to be discovered which has fewer difficulties than it; or which better meets the yearnings of man's nature.

BOOK REVIEWS.

THE CANADIAN MONTHLY and National Review, May, 1877. Toronto: Hart & Rawlinson. In this number are some papers which require and deserve attentive consideration. The serials are continued from the last number. "The pulpit and revivalism" contains some good suggestions as to the cultivation of extraordinary means to the neglect of the regular ministrations of the Church. "The schools of Italian Art" is the first instalment on a subject which will prove eminently useful. The remaining papers are quite equal to those of former numbers.

BELFORD'S MONTHLY MAGAZINE.—May, 1877, has an excellent variety of exceedingly interesting papers.

ROTHESAY.—An interesting temperance gathering took place on the 17th inst., in the parish of Rothesay, the Rev. F. Almon and G. Richie, Esq., delivered addresses. The music was contributed by Miss Hall, Miss Fairweather and John Partridge, Esq. The Rector, the Rev. Francis Partridge presided, and in a few appropriate words at the close, referred to the good feeling and harmony prevailing in the parish, of which the meeting was an illustration.

ST. JOHN.—A very enjoyable concert was given last week in aid of St. Mary's Church, Waterloo street. The character of the music was excellent. Besides choruses, quartettes, and trios, solos were sung by Messrs. M. F. Mauks and J. Wilson, and G. St. Eardly Wilmot. A pleasing feature of the entertainment was the piano-forte duets of Miss Garrison and Prof. DeVine. St. Mary's is a chapel of ease in St. Mark's parish, and the only church in the city in which the seats are free. For this reason it deserves the sympathy and aid of all advocates of free seats in God's House.

The Diocesan Synod.—The following notice has been addressed by the Secretary of the Synod to the clergy and lay delegates:—"The Synod will meet on Wednesday, July 4th, 1877, at 9.30 a.m., in the Madras schoolroom, Fredericton, previous to which Holy Communion will be celebrated in the Cathedral at 7.30 a.m. The clergy are requested to forward the certificates of the election of Lay Delegates in the form provided in article 11 of the constitution; together with the accounts due from their respective parishes to the Contingent Fund, to the Secretary of the Synod, on or before the first day of the annual meeting of the Synod. By article viii of the constitution lay representatives are not entitled to sit in or take part in the proceedings of the Synod until such amount be first paid."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—A meeting of the vestry of Trinity Church took place on the evening of the 23rd ult., Mr. Joseph Jones in the chair. The business before the meeting was the choice of a rector, and after discussing the question it was agreed upon, that the Rev. W. B. Curran be conferred with and an offer of \$1,600 a year be extended to him as his salary in case he decided to take the rectorship, and it received the sanction of the Metropolitan.

The Rev. J. P. Dumonlin, rector of St. Martin's is expecting to take a tour of two months in the old countries for which he will set sail shortly.

On the 23rd inst., St. George's Day, at 9.30 p.m., a very large congregation assembled in St. George's Church, made up of the members of the St. George's Society, the English Workingmen's Society, and others.

The Rev. R. W. Norman preached an eloquent and able sermon, taking for his text the 3rd, 4th and 5th verses of the 135 Psalm. He gave a good exposition of the duties that devolved on Englishmen and their descendants, showing that as God's mercy and blessings were very marked and great on England's people, so should the duty of spreading the glad tidings of the gospel be considered great by them. Mr. Norman paid a high compliment to the loyalty of Canadians, which he said was of the "True old-fashioned Type," and he showed that as Britain's colonies ramified themselves in all directions over the globe, whether dependent or otherwise, they all gave willing allegiance to the Mother Country and were proud to look back to England for the old stem of ancestry. That the Anglo-Saxon race was a prosperous one, beyond a parallel, and its facilities for its adaptation, diffusion, and tenacity were shown not only in its commercial prosperity but also in higher aims. It had conveyed the gospel of Christ and the Bible to all other races.

Mr. Norman brought up the theory that the ten lost tribes of Israel were to be found in the

Anglo-Saxon race and recommended the study of the subject to the careful and unprejudiced consideration of his audience. As far as he had been able to examine the question the theory afforded the only satisfactory solution of the Old Testament prophecies. He referred to some of the arguments in favor of this view showing that their national responsibilities would be elevated and increased if such were the case—and that it would be a most powerful aid in the conversion of the Jews proper and in utilizing the fragments of the mysterious Israelitish nation. If all such conjectures, however turned out erroneous, yet the investigation of the subject would confer good, in directing the mind to Biblical research.

In conclusion Mr. Norman bore testimony to the great good wrought by the St. George's Society, and asked a larger membership for it. During last year the expenditure in charities was \$1,220, and as the business depression still continued, and many sad cases of want yet existed he asked for more generous support to the society's operations.

After the sermon a collection was taken up. "God save the Queen" was sung and the congregation was dismissed.

ONTARIO.

BELLEVILLE.—We quote the following from the Kingston British Whig, of April 27th:—"The DOMINION CHURCHMAN has a very pungent article on the existing troubles between the Rector and the congregation of St. Thomas Church, Belleville. We give the article in question, because it is well written, and because it deals with the matter like an impartial journal should. Those in Kingston, who have St. Thomas Church on the brain, should read and ponder."

CATARAQUI.—On the 29th ult., the Lord Bishop held a confirmation at Christ Church. The Rev. H. Wilson said evening prayer, the very Rev. the Dean, reading the lessons and the former part of the Order of Confirmation. Nine persons were confirmed. The Bishop expressed his gratification at seeing so large a number of persons present. He showed the Divine origin of confirmation, and referred to the practise of it by the Apostles. At the conclusion of his impressive address fifty members of the Church partook of the Holy Communion.

TORONTO.

ERRATUM.—In last week's issue, page 210, Toronto, St. Luke's, for Miss S. Storie, read "Miss Jennie Stovin."

THE BISHOP OF TORONTO will, D. V., hold Confirmations during May and June, as follows:—

Table listing confirmations for Mimico, Etobicoke, Weston, Woodbridge, Castlemore, Tullamore, Grahamsville, Brampton, Churchville, Streetsville, Springfield, Dixie, Charleston, Honeywood, Whitefield, Mulmur, Adjala, Alliston, West Essa, Mono, St. Paul's, St. John's, Sandhill, Bolton.

Toronto, April 9th, 1877.

THE BISHOP OF TORONTO will, D. V., hold Confirmations in the City of Toronto on the days mentioned below:— All Saints, May 20, 11 a.m. St. Bartholomew's, May 20, 7 p.m.

Holy Trinity,	"	June 10, 3 1/2 p.m.
St. George's,	"	" 10, 7 p.m.
St. Luke's,	"	" 17, 11 a.m.
St. John's,	"	" 17, 7 p.m.
Church of Ascension	"	" 24, 11 a.m.
St. Philip's,	"	" 24, 7 p.m.

*Synod Office.*—Collections, &c., received during the week ending May 5th, 1877:

**MISSION FUND.**—*Parochial Collections.*—Woodbridge, on account, \$56.15; Cartwright, \$16.90; Peterborough, \$152.25; Tullamore, additional, St. Mary's 80 cents, St. James, 50 cents; (West Mulmur), Honeywood, \$6.55, Elba, \$6.00, Whitfield, \$27.94; Church of the Redeemer, Toronto, additional, 30 cents; Etobicoke, additional, 50 cents; Cannington, \$10.00; Uxbridge, \$100.00; Port Perry, \$85.00; Newcastle, additional, \$20.00; Cobourg, additional, \$1.00; North Orillia and Medonte, \$12.00; Cartwright, additional, \$12.60; Minden, on account, \$4.00; Brampton, \$71.63; Shanty Bay, \$8.80, School House, \$1.90; Scarborough, on account, \$60.00; Innisfil, \$137.00; Sharon (Holland Landing), \$16.65; Thornhill, \$83.57; Cookstown, \$119.00; Alliston, \$93.46.

*Annual Subscriptions.*—Rev. C. W. Paterson, \$5.00; Ven. Archdeacon Whitaker, \$25.00.

**WIDOWS AND ORPHANS' FUND.**—*October Collections.*—St. Anne's, Toronto, on account of assessment, \$6.00; Innisfil, \$8.40; Cookstown and Pinkerton's, \$4.00.

*Annual Subscriptions.*—Rev. J. Creighton, \$5.00; Rev. Dr. Hodgkin, \$5.00; Ven. Archdeacon Whitaker, \$10.00. Rev. Dr. Macnab, \$5.00.

**DIVINITY STUDENTS' FUND.**—*April Collection.*—Cartwright, \$2.25; Whitfield, 99 cents, Honeywood, \$1.02, Elba, 65 cents; York Mills, \$6.00; Trinity College Chapel, Toronto, \$5.00; St. Paul's, Toronto, \$12.50; Toronto, St. Stephen's, \$20.94; Manvers, St. Paul's, \$1.80, St. Mary's, 45 cents; Bowmanville, \$4.95; Enniskillen, 65 cents; Lakefield (North Douro), \$3.13; Aurora, \$2.06; Colborne, \$4.66, Brighton, \$1.75; Uxbridge, \$9.69; Greenbank, 70 cents; Brampton, \$12.00; Shanty Bay, St. Mark's, \$1.00, School House, 30 cents; Cookstown, \$1.25, Braden's, 75 cents; Stayner, \$1.55, Creemore, \$1.13; Vespra, Midhurst, \$1.30; St. James', \$1.25, Christ Church, 82 cents, Minesing, 32 cents; Holland Landing, \$1.92; Sharon, 65 cents.

*Subscription.*—Rev. Professor Jones, \$10.00.

**ALGOMA FUND.**—Church of the Redeemer, Toronto, \$4.80.

*Annual Subscription.*—Ven. Archdeacon Whitaker, \$10.00.

**BOOK AND TRACT FUND.**—*Annual Subscription.*—Ven. Archdeacon Whitaker, \$10.00.

**GENERAL PURPOSES FUND.**—*Annual Subscription.*—Ven. Archdeacon Whitaker, \$5.00.

**N.B.**—Thursday, May 10th, being Ascension Day, the quarterly meetings of the Synod Standing Committees will be held on Tuesday and Wednesday of the following week.

**WHITBY.**—*East York Rural Deanery.*—The quarterly meeting of the Clerical Association of the Rural Deanery of East York will be held (D.V.) in Whitby on Thursday the 17th inst., at 10 a.m. C. R. BELL, Secretary.

Scarborough, May 1, 1877.

**Holy Trinity.**—On Sunday evening, April 29th, after the service, Mr. W. L. Cullen, late of the Montreal Telegraph Company, and a member of the choir was presented by his fellow choirists with a complimentary address, on the occasion of his leaving the city for Chicago. As an expression of respect and esteem, a copy of the new edition of Hymns Ancient and Modern was presented. Mr. Cullen replied in suitable terms, thanking his friends for their kindly expressions and for their gift. The presentation took place at the Choir Vestry.

**DEAR SIR.**—On the evening of Wednesday last (2nd inst.) a fair representation of the congregation of St. Stephen's met at the parsonage. The object of the gathering was the presentation to the Rev. A. J. Broughall, the incumbent, on the occasion of his birthday, of a handsome gold watch, accompanied with an address expressive of esteem and appreciation of him as their faithful

pastor. The occasion was in reality—what it professed to be, viz., "a surprise party." I believe the Revd. recipient was in total ignorance of the intentions of the besiegers of his house, until practical developments occurred, and I have no doubt this fact tended in some measure to enhance the pleasure shared by all concerned; at all events, a very pleasant evening was spent, and I could wish that such gatherings, or something akin to them, were more frequent, where members of our church would come in contact with each other, and by friendly intercourse become better acquainted, and which would help to do away with that seeming coldness and exclusiveness which unfortunately is a marked feature among members of the Church of England, inconsistent alike with our Christian profession, as with the best interests of the Church.

Yours truly,

ONE WHO WAS PRESENT.

Toronto, May 5th, 1877.

#### NIAGARA.

**GUELPH.**—For some time past the St. George's Society have been actively engaged in preparing to celebrate the anniversary of their patron saint. The Chaplain, Rev. Canon Dixon, having consented to preach a special sermon, the members decided to attend St. George's Church in a body on the evening of Sunday, the 22nd. Not even the most sanguine expected that there would be so many present. The churchwardens, Messrs. Geo. Elliott and F. Biscoe, received the society in the vestibule, escorting the members up the centre aisle to a number of front seats which had been reserved. A large number went away from the doors, the congregation present numbering about 900. The musical portion of the service was very fine, Miss Geddes presided at the organ with her accustomed ability, the choir under the leadership of Mr. Benton, rendering the chants and hymns with excellent effect. The Rev. Canon Dixon preached a special sermon from Nehemiah vi. 11, "And I said, should such a man as I flee, and who is there that being as I am, dared go into the Temple to save his life? I will not go in." After pointing out that Nehemiah was one of the grandest illustrations in the Bible of true patriotism and love of God, the Canon proceeded to shew, that the great builders, the heroes and statesmen who raised our Fatherland to the highest degree of dignity and grandeur were influenced by the very same principles which swayed the mind of the noble Jew, the glory of God and the good of his country. He then pointed out how in great national crises, God had raised up deliverers suited to the exigency, and thus accorded to the nation a mighty deliverance. This he illustrated by reference to certain great turning points in English history. He then dwelt on the manner of men we should be who are joint inheritors of the glorious heirlooms transmitted to us through our common origin. Love for our countrymen is the foundation of this society, and it is our bounden duty to help them to overcome the difficulties, and meet the privations they are so often called on to endure before they become firmly established in the new land of their adoption. There was a special service and sermon for the Sunday School children at St. George's Church on the evening of the 29th. The children of the school—about two hundred and eighty, were nearly all present. As many as possible sat in the front seats and joined heartily in the hymns. The sermon by Canon Dixon was from the text Numbers xxxii. 23, "Be sure your sin will find you out." The Canon illustrated his subject by a number of anecdotes, and during his sermon briefly catechised the boys on the commandments. The special hymns were, "Onward Christian Soldiers," "Once in Royal David's city, stood a lowly cattle shed," and "Now the day is over, night is drawing nigh." The school has been placed in a most prosperous condition by the exertions of the superintendent, Mr. E. Morris. There was a very large congregation.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**BRUSSELS.**—On the 25th ult., his Lordship, the Bishop of Huron, administered the Apostolic rite of confirmation to twenty-six candidates. He

addressed the candidates and preached, having assisted in the morning service. During this week he will be visiting the churches down West, holding confirmation services in the Counties Kent and Lambton, and labouring as it becometh him to whom has been committed "the care of the churches."

**WESTMINSTER.**—*St. James.*—It is strange yet true "that many who are not of the communion of the Church of England, whenever they are present at any of her special services, are delighted with her rites as administered in all the simplicity and truthfulness of the 'Holy Apostolic Church,'" and yet they are contented to live and die apart from her, wanting those privileges that her children enjoy. Often as we have witnessed a confirmation service it has been at every time with renewed pleasure, and it has never been but in a crowded church. Not only to us but to all, has the service been delightful, even to those who not being Episcopalians, are without the privileges enjoyed by the believing and baptized in Samaria in the infancy of the Church.

In the Church of St. James, Westminster, his Lordship, the Bishop of Huron, held confirmation service on Sunday the 29th ult., the third within a period of less than three years, since the setting it apart as a Mission Parish, and the appointment of the present Incumbent, Rev. Evans Davis. The morning prayer was read by the Incumbent, the ante-communion service by the Bishop. After the preface, his Lordship delivered a very earnest address to them to be confirmed, "placed standing in order before him." They had, he believed, been well instructed, and they had examined themselves prayerfully. This was a happy hour when they come forward to declare themselves on the Lord's side. They are bearing the name of Christ on their foreheads. The eyes of all will be upon them, but looking to the Captain of their salvation, they will, as true soldiers of the Cross, be more than conquerors. Let them persevere as they have now commenced, a new life, and never be ashamed to confess Christ and Him crucified. He rejoiced that now within a year he was again called upon to perform this apostolic rite within this church. The solemn renewing of the solemn promise and vow made at Baptism, the praise, the supplication, the prayer with the laying on of hands, of the Bishop were earnest and solemn.

After the laying on of hands, the Bishop preached from the words of the Epistle of St. Paul to the Galatians: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me;" chap. 2, v. 20. With all earnestness did he impress on his hearers that man was created a moral being, responsible for all his acts—that religion is an essential part of his nature—that he is so constituted that he must worship some object—that, even if he lives without feeling the happiness of religion, he must, even though at death awake to a sense of its reality. What, he said, is true religion?—holding certain doctrines?—emotional feelings?—aesthetic taste or love?—baptism? Leave man to himself and he will make religion of anything. Religion—true religion—is a revelation from God—a Bible open, free to all. Religion is inward, a new life, planted by the Holy Ghost. To those especially who were now confirmed, he addressed himself. What, he said, is life! The will of man, who can define? The power for good or evil in one life he beautifully illustrated by the little acorn, the parent of a great forest.

But we do not report the sermon, we recall but the impress left on our mind. The number confirmed that day was thirty-two, some adults, heads of houses, some who had been members of other denominations—being within three years about one hundred admitted to the full communion of the Church, in a house of worship seating only two hundred people. Two hundred and sixty were crowded into the house at that service; and the church is a building to seat five hundred and fifty.

#### BRITISH COLUMBIA.

The Rev. J. B. Good, in acknowledging the receipt of \$15 from "Kingston Missionary Association, adds, "I am thankful to say our Indian work (at Lytton) is wonderfully prosperous. I had 125 baptisms at Easter, and 120 communicants."

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

DEAR SIR.—Allow me through the columns of THE DOMINION CHURCHMAN to acknowledge with many thanks the receipt of £1 (\$4.86) from "A friend of Christ Church, Mary Lake Mission, Muskoka.

A. SYDNEY SMITH,  
Treasurer of Building Fund.

April 28th, 1877.

A GOOD SENSIBLE SERVICE.

The following letter which we copy from Church Bells will, we think, commend itself to many of our readers:—

"I am unable to go along with the advanced ritual of the present day, and may, in consequence, be set down by some of your readers as a sleepy old fogey, who looks back with some sort of regret to the quiet days of parson and clerk, sleeping-boxes, and whitewash, I think it as well to state that I am the rector of a very small country parish, in which there are no resident gentry, and about which all sorts of sad, but ludicrous, stories were told as to the manner in which the services were conducted in the days of my boyhood, when the church was served, as many other churches were then, by a curate who had two or three others to serve besides. So matters went on till the living came into the hands of my predecessor, during whose incumbency things began to wear a different aspect, and regular services took the place of the irregular ministrations of former times. Well, since that time the old church—which, happily, had nothing worth preserving, as the walls were so dilapidated that restoration was next to impossible—has been pulled down, and a new one built, which, though new, is, for a modern church, a beautiful one, and very richly decorated in the interior: one, in fact, which people come miles to see. But although many told me that I must now, having such a beautiful church, have also a surpliced choir, yet I am still without one; neither do I desire to have one, as both the church and the population are too small: but my whole aim has been to have a real hearty service, in which the whole congregation should take their proper part, to read the prayers as if I was praying, the lessons as if I thoroughly understood them myself and wished others to understand and feel the beauty of them likewise, and to preach earnestly as if I was speaking to the congregation about things of the deepest importance, and not reading a dry and sleepy discourse. I have also insisted at all times and occasions, both from the pulpit and otherwise, on the duty of every one kneeling, and of every one joining both in the prayers and the singing, in order that prayer and praise might alike go up as from one mouth to the throne of God. In addition to this, I have had a short printed form of plain but forcible directions pasted on the book-boards before the worshippers, so that it is almost impossible for any one to come, Sunday after Sunday, and not read them. And now comes the question, Has it answered? In a small parish like mine, where the population consists entirely of farmers and labourers, there have been no outward aids towards producing a hearty service; for we all know how very difficult it is to get farmers (speaking generally) to move in these matters at all—and at times, doubtless, I have found it very uphill work; but I may say that I honestly think that one point at any rate has been gained, and that is a hearty and reverential service. Every one, I think, who can read joins in the responses; only one man in the parish does not kneel, and he is a young farmer, whom a mixture of pride and obstinacy makes feel, I suppose, that it is beneath his dignity. Then, as regards the singing, it was only last Sunday that, owing to the organ taking to ciphering badly, the organist was obliged to stop playing; but the congregation took up the singing so heartily and well that I really began to think that the singing was almost as good, or better, without any accompaniment. And in case it be thought that this is only my own view of the matter, I may state that not long since an organist of a large church in the neighborhood of London, who happened to be present at one of our

Sunday services, volunteered the remark afterwards, that he never was in a church where the congregation joined so heartily in the singing; a similar tribute also to the general value of services conducted in a hearty and reverential manner, without all the accumulation of ritual which have been so lately heaped upon us, was borne by some town-visitors to a farmer in the parish, by one of whose daughters I was told afterwards that they had said that 'they only wished they had such a service near them, for that they would walk some miles to go to it.' I state these things in no spirit of self glorification, for there is much, very much, which is still lacking, but simply to give the experience of one who has tried to have a hearty and earnest service in a country church, in which all the congregation take their proper part, and to show that such services are appreciated, without having a bad imitation of a cathedral service; in which, after all, the singing is often but very indifferently performed, and in which too often the people take no part at all. Lest, however, I may be misunderstood, I must add that I think in a large church an unsurpliced choir looks uncommonly slovenly, and it was only the other day that I was especially struck with this when I happened to be present in a large church in a well-known city in the west of England, which has for years earned an unenviable reputation for poor and meagre services, and the choir and boys trooped in unsurpliced. No! nothing to my mind can be more out of keeping than an unsurpliced choir in a large church; but whether surpliced or unsurpliced, I cordially join with 'Xenos' in thinking that they should be but leaders of the congregation, and that the latter have their part to take in the singing just as much as they have in making the responses, the great end to be aimed at being that every soul in the congregation should join in the prayers, praises, and thanksgivings to that Almighty Being for whose worship they have all met together in common; and that when the choir alone takes part in the responses and singing it is a great extent—though, of course, it must be granted in a much less offensive form—a return to the spirit of the duet between parson and clerk in days now long gone by.

I believe, that if those of the clergy who value the simplicity, but yet, at the same time, the grandeur of which our Anglican Ritual is capable, would not only put it in practice, but let their opinions be publicly known, our dear old Church would be strong enough not only to resist all foes from without but those whom, from the great respect I have for many of them, I am loth to call 'the dividers,' who are within, whose teachings, if carried out to its end, can but lead to Schism.

A PREBENDARY.

Correspondence.

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

"APOSTOLIC SUCCESSION."

DEAR SIR.—You will I am sure be sorry to hear that one of the Editors of a religious contemporary, has been suffering very much of late from an attack of nightmare. A Bishop of the Church of England, dressed in full canonicals, carrying in his hand a banner bearing the inscription "Apostolical Succession," has night after night glided into his room and seated himself on the Editor's chest, who groans, and kicks, and struggles till the break of day seeking deliverance from his ghostly enemy. In vain the good Bishop reminds him that, as he is a member of the Church of England he has nothing to fear from the doctrine of the "Apostolic Succession," he refuses to be comforted, and when the morning breaks he rushes to the editorial chair and writes another weak editorial on the subject, which we, who are subscribers, have to pay for whether we read it or not. If those appointed to conduct such a paper imagine for a moment that the great bulk of their subscribers are as poor churchmen as they are, they will find themselves very much mistaken. I think that the lowest churchman in Toronto would be startled and astonished if on some Com-

munion Sunday, when the Cathedral congregation had gathered for worship, none of the clergy being forthcoming, Mr. W., should rise in his pew and say "Men, brethren, and fathers, I cannot but regard it as a providential circumstance that all the ministers of the church are absent to-day, as it affords us a favourable opportunity of testing our principles. We have been for years crying out against the Apostolical Succession—the doctrine, that is, that there has been a succession of bishops from the Apostles' times. We think it likely, that in times of great persecution, when regular ordained Ministers could not be had, laymen may have been permitted to preach and administer the sacraments, and that these irregularities have crept in, have spread and deepened till at the present day it is hard to say if any of the regularly succession remain. If we suppose the case of a layman assuming the functions of a clergyman without ordination, the year as they rolled past would add no sanction to the validity of his Acts, if we further suppose that he ordained others and that that practice was continued to the present day, it is clear, I think that these last are no more clergymen than the first. The question seems to resolve itself into this—Is lay ordination good? We must hold it good for we have no other; we have been labouring all our lives to destroy the "Apostolical Succession," which is a succession through Ministers. Now, I propose to test you to-day, to see if you understand and are prepared to act up to your opinions: I propose to ask my friend Mr. B., to lay his hands on me, when there being no "Apostolic Succession" as we believe, I shall be as much a minister as the "Dean." I shall then read prayers; preach from the text "He is a free man whom the truth makes free, and all are slaves beside." He paused, some rose from their seats. I heard one old gentleman say, "Why, if this be true, we are nothing better than a parcel of "Quakers" or "Plymouth Brethren" and Bishops and Deans are a fraud. Some mocked, and others said we will hear thee again on this matter.

Yours,  
TRUE CHURCHMAN.

COMMUTATION TRUST FUND.

DEAR MR. EDITOR.—It is, I think, very generally admitted that the present By-law for the administration of the Commutation Trust Fund is open to grave objections, and fails to attain the end for which it was enacted, namely: the fair appropriation of its surplus. "A Missionary," in your issue of the 16th ult., calls attention to this fact, and mentions one or two cases as examples of this failure, but does not suggest any amendment to the By-law, by which the abuses complained of may be removed. I therefore take the liberty of offering some suggestions on this subject:

Now it seems to me that the principal objection (and a serious one), to the present By-law, is the encouragement which it gives to Parishes well able to support their clergyman, to throw the burden of that support, in part, upon the Commutation Fund. This has been instanced in the case of a City Parish, where the Incumbent two years ago received a stipend of \$1200 per annum (very much less than the Parish was able to give), but last year it was reduced to \$1000, and the \$200 is now made up by a grant from the Commutation Trust Fund, as provided by the By-law. No one can fail to see the reason why this Parish reduced the amount of stipend paid to the Incumbent (for it is as well able to pay \$1200 now as then): it was known of course that he would be no loser by the reduction, since it would be made up out of the Commutation Fund, and so much saved to the pockets of the Parishioners, and this at the expense of poorer Parishes or Missions, to which the sum of \$200 would be a great assistance. And so we have the Rector of one town with a wealthy congregation, and an endowment of \$600 per annum, supplemented moreover by a retiring annal allowance of \$500 as an Indian Missionary; and the Rector of another town with an endowment of \$800, putting in their claims to a grant from this Fund—and under this present By-law their incomes can be made up to \$1200 per annum from the Fund, and thus their congregations may be relieved from paying one dollar towards their support.

There are, however, very few of the clergy to whom the grant of \$800 or \$400 per annum would not be a great boon; and I propose a scheme which is calculated, I think, to extend the benefit arising from this fund to a larger number of the clergy. And in the first place, I suggest a return to the former By-law, which enacted that no clergyman in receipt of an annual income of \$500 or more from an endowment, should be allowed to participate in the fund, and then that grants should be made in proportion to the time of service in the Diocese. For instance, after ten years service, let a grant of £200 per annum be made; after 15 years service, \$300 per annum, and after 20 years, \$400. And I think, on looking over the list of the clergy, with dates of ordination, or arrival in the Diocese, and knowing something of the state the fund, that this could be done. But should the state of the fund not allow of this at all times, let the ten years men be first insured in their grant of \$200, and increase the grant to the others in the order of seniority as the funds permitted; and if at any time there was a balance remaining after such apportionment, it could be given to the Mission Fund, or employed in placing men on the pay list for increased amounts, even before the period of service had elapsed. This is of course a rough idea of the plan suggested, but could, I think be worked up into such a shape as would meet the objections to the present By-law, and would extent assistance to a greater number of clergymen than at present, and would also to a certain extent relieve the Mission Fund. It is my present intention to propose an amendment to the now existing By-law, at the next Session of Synod, and I should be glad to see this subject discussed in your columns, and have an expression of the views of others.

May 4th, 1877.

Yours, &c., B. C. L.

#### DIFFICULTIES IN ALGOMA.

MR. EDITOR.—Will you do me the favour of inserting in the next number of your paper, the following extract from a letter I have received from the Rev. William Crompton, a Missionary in the Muskoka Territory in the Missionary Diocese of Algoma. The Bishop makes a thorough visitation of that part of his Diocese every winter and speaks in high terms of Mr. Crompton's energy and success, and approves of this appeal.

Relying on the liberality of the funds of missions, I have written Mr. Crompton to form his committee at No. 1 and send me his report, and that he may at least rely on being enabled to establish his station there.

Yours &c.,  
S. GIVINS.

Toronto, May 7, 1877.

"But dear Sir, 'put yourself in my place' constantly travelling about, I am as constantly receiving the cry 'Oh Mr. Crompton can you not get some one to help us?' Just listen to this plain unvarnished statement, and then read it to whom you will."

"In the midst of our last snow storm, a young man walked nine miles to leave a request for me to go and bury a young woman, and I am given to understand, both he and she were regular attendants of St. James' Cathedral when in Toronto. The young man when the dreadful journey (and it was a dreadful one owing to the storm and snow) was mentioned to him, he said 'he did not care for that if his coming could get them a regular service—for says he 'it is so hard never now to have a service.'"

During the same snow storm I had ridden 32 miles, yet next day I set off—and of that 9 miles, there were five with snow drifts up to the horse's belly, and he is not a small one either. I started at 9.30 a.m., and got to the place at 1 p.m., taking up three friends on the way. At the house I found thirty heads of families, representing at least 120 souls, and of those heads of families, twenty-seven told me they were Church of England and never had been anything else.

Now Sir, the Dissenters are very busy, but at present they have no chance here. On Tuesday evening last (April 17th) I carried a large bundle for the young settler above alluded to some 7 miles and of course got into conversation with him, in which he said "Do you think Mr. Crompton, our friends will help us? What could

I say? Could I tell the truth and say, the people of Toronto can talk but it is very little they will do?—I did not, I said "my friend God will help us in His own good time."

All here are willing to give that which alone settlers can give, their labor, but even a log building (and we ask for no other) cannot be put up so far in the bush under \$100. No seats are asked for, as the heads of each family would have to provide logs or chunks of wood as seats just as they do in their houses.

We have a young man willing to go on as lay reader (gratis) on probation and to open a Sunday School. Thus service could be going on regularly. Of course the site and building would be deeded to the Diocesan of Algoma.

Now Sir, here is a chance for your Society, and I (well, rather unwillingly,) give it the chance. Will you take it? Shall these people be kept together, or will you let them be scattered abroad, and when scattered try to recover them? It is far harder to recover than to keep.

I must honestly confess my patience is all but exhausted, and if some decided steps and decisive help be not soon forthcoming, I must again appeal to the public through the papers. Time is very limited in the bush, and what we do we have to do quickly or winter is again upon us. I have only mentioned this one place, because there are so many people and I have seen them—but I hear of a great number coming into Ryerson and other adjacent townships and am in correspondence with people there. To be plain, I need now five log buildings—i. e., \$500—have five men to act as lay readers and could keep the five congregations together, under God. If there is any hope of your Society acting I will form a committee at No. 1, and let you have the names, for I will not have the handling of the money beyond passing it on, if you choose."

#### WOOD'S BIBLE ANIMALS.

DEAR SIR:—

I have somewhat carefully examined Wood's "Bible Animals," and consider it a most valuable edition to the library of the Bible student. It affords another and a convincing proof that science and research are the handmaids of religion. Personally I am deeply indebted to the book. I have lately been afflicted with agonizing rheumatic pain. In the midst of this I received Mr. Wood's work. My eye was caught by one of the many beautiful illustrations. I commenced to read, and was at once so interested and delighted that I forgot my pain and enjoyed some hours of happy respite. Allow me to add that the style in which the work is got up is a credit to our Canadian press.

STEPHEN LETT, D. D., L. L. D.,  
Rural Dean of West Simcoe, Collingwood, Ont.

ROSEHURST, Guelph.

I am well acquainted with several of the works of which the Rev. J. G. Wood is the author. They have a deservedly high reputation, and are the most popular books of the day on the subjects of which they treat. His greatest book, however, is his Scripture Natural History, which is decidedly the most complete and perfect work of the kind that has ever been published, treating of every living creature mentioned in the Bible. I have carefully examined the Canadian edition, which is got up in very beautiful style, and is superior to the English edition, and is enriched with an able treatise by the distinguished writer Dr. McCosh on the doctrine of "Evolution" in which the new oppositions of science, falsely so-called, are ably refuted. It also contains a popular essay, by Dr. March, on "Research and Travel in Bible Lands." I heartily commend the edition to all Bible students and Sunday School teachers, as well as to ministers of religion generally. Indeed, to all searchers of the Scriptures it will be of great value.

ALEX. DIXON, B. A.,  
Rector, Guelph, Canon Christ's Church Cathedral,  
and Examining Chaplain to the Bishop of  
Niagara.

The Natural History of the Bible, by J. G. Wood, is so extensively and favourably known that it requires no commendation. I have perused the neat edition, which has just been published in our Dominion, with very great pleasure,

and feel assured that its appearance will be hailed with delight by every student of God's word. I hope and trust that the publishers may meet with the success which their enterprise in adding such a valuable help to "Research in Scripture History," so richly deserves. The essays by Dr. McCosh and Dr. March, published with the book alluded to, will enhance its value, and can scarcely fail to be read without pleasure and profit.

WM. McMURRAY, D. D., D. C. L.,  
Archdeacon of Niagara,  
Rector of St. Mark's Church.

I have carefully looked through the volume on Natural History, called "Wood's Bible Animals," and have great pleasure in recommending it as a most valuable work.

GEO. J. R. SALTER, M. A.,  
Rector of St. Jude's Church, Brantford, Ont., and  
Canon Cathedral of Holy Trinity Diocese of  
Huron.

Wood's "Bible Annals" not only acquaints us with the nature and habits of the fauna of Palestine, but by abundant quotation from the Bible, points out their emblematic use in the teaching of the inspired writers. The book throws much light upon God's Word, and is, I think admirably fitted to woo the minds of the young to its study, and lead them to a clear understanding of many passages otherwise obscure.

T. W. ALLEN, M. A.,  
Rector of Cavan and Rural Dean,  
Millbrook, Ont.

I have looked through Wood's "Bible Animals" with satisfaction and delight. It is as it purports to be a valuable handbook, for the whole Christian community. It ought to command a wide circulation, and to this end I have great pleasure in commending the book as a valuable contribution to the religious literature of the age.

W. T. SMITHETT, D. D.,  
Incumbent of Lindsay and  
Rural Dean.

#### GLADSTONE ON THE PULPIT.

DEAR SIR:—

Mr. Gladstone's speech relating to the pulpit, delivered on the 22nd of last March, was very—I think we may say—Gladstonian; somewhat paradoxical; some even would perhaps say superficial; but very useful, because remarkably suggestive. In speaking of Dr. Newman and his early manner in the pulpit, he remarks: His sermons were not always written; and his eyes always on the book; there was not very much change in the inflection of his voice; action there was none. Yet we are told his delivery was singularly attractive. The Hon. gentleman had thought it right to quote a little earlier the words of Dr. Dollinger, "Depend upon it if the Church of England is to make way and be a thoroughly national church they must give up the practice of preaching written sermons." What are we to conclude from this? May we believe that Dr. Newman's sermons were attractive but not profitable? Preaching may, we suppose, be that. Or are we to conclude that the educated classes when accustomed to manuscript sermons are impressed and instructed by them as much as if they were extempore; but that with the masses this is otherwise? Or may we suppose that the instructive and the logical parts of preaching may be equally effective in either case; while the imaginative and impressive parts of exhortation are more effective when extempore? Mr. Gladstone speaks of Mr. Shiel, a powerful extempore speaker, as a man of vivid imagination, enormous power of language and strong feeling. Do not these instances, with others the reader can mentally supply, point to this, that power in the pulpit may be the result of very different methods; that preaching should not be looked on as the Hon. gentleman recommends, that is as an art, to be studied; that on the contrary, art should be not hidden but unheeded altogether; that the opposite plan of natural self-development by prayer and practice should be aimed at.

Let us for a moment look at the question in a wider point of view. To give the Church her proper status the men who are to have charge of

parishes and pulpits must be (1) rightly chosen; (2) rightly trained; and (3) also placed in such positions that work may be a possibility. These I should presume are fundamental axioms. With regard to the first point it may indeed be said that so few applicants present themselves that there is scarce opportunity to choose. Without selection, indeed, there will be men of mark who will gravitate spontaneously to her if they are not sent back; and the standard of the average be still the average of general society. With right selection it will be far higher. And we remember a remark elsewhere that the kind of examinations to be passed on taking orders determines to a great extent the class and number of candidates applying; raising the standard of admission, when that standard is a right one, is the very method for attracting the proper class of men. We are told that if the incomes of the clergy were raised, one bar to the candidates would be removed. But how is the extra money to be obtained? The more earnest and able the men ordained the more easy will it be to obtain the money. So that if money may be looked on as a cause it may also be looked on as an effect. I have heard that it was once asked of a clergyman, in talking about these things. Supposing an able and earnest man were to become a candidate for orders might he not be rejected by the examiners? And it is true, to some extent, that he might be. For we very much question whether ten per cent. of the clergy, after years of parish work have developed their gifts, could pass their examinations with the same eclat as when they were raw young men. And if this be so something must be wrong herein. A friend of the writer once applied to a noted English bishop for orders; and the only questions asked—the questions on which he was refused—were “Have you read so-and-so: and so-and-so; and so-and-so? As if the reading and remembering a certain number of theological works were the main point. If a man knows his Bible well and is apt to teach it from the pulpit and in conversation having, too, the diplomatic power necessary in a parish, he must be a valuable man, however he may have acquired that aptitude, whether through Pearson &c., or without. But there may be raw material of a very valuable kind and degree which may have no opportunity for development. There is great danger also to the cause of the truth in leaving isolated congregations to be too much the judges as they often have a very narrow and artificial standard; sometimes a very worthy one. There are parishes we believe, here and there, though they may be exceptions, where outspokenness would be a crime; and where what wealth can procure would be almost the chief desideratum.

Power of utterance is certainly a great point to be looked to; how is it acquired, how discovered and tested? If men are constantly placed in positions where they must speak whether they have or have not anything worth saying, and this is the kind of training some would recommend, they will probably become smart, rapid, but vapid operators: and men of that stamp will naturally gravitate towards such a system. If, as with some bodies, is the case, men are put before a body of examiners to preach, and show themselves, and to be criticised, are they not almost bound to fall into an artificial manner in their teaching? Even where a man, as in most dioceses writes a sermon on some set theme to be looked at by the bishop's chaplain, he is in a very anomalous position. He has no work to do; he does not want to convert or to instruct; and the man who with an audience before him, and free to choose his text may do good work, may be the last one to write out a show essay.

But why find fault? Is fault-finding amiable, christian-like, right? We do not believe in the *laissez-aller* system; that is certainly not Christ-like. If there be any hitch in the working and application of our system let us find it if we can, and look for the remedy. The good done is not in our hands; our doing our duty in some sense is. And in these days of the revival of religion; but also of mock revivals; when so much/unsound teaching is abroad; and when the lovers and admirers of our church are looking to her as the great pillar of the faith, it is surely our highest duty as a body to see that she is in the most efficient order; and of each to utter his little

whisper who has not the thunder of an orator at his command. And we can do this while fully depending on the sovereignty of a Divine Providence, the presence of an Almighty Saviour, and the efficiency of the prayer of faith.

J. S.

Family Reading.

LEAVING THE CHURCH OF ENGLAND.

What! leave my Church of England?  
My father's and my own;  
What act the viper stings the breast,  
On which my strength has grown;  
Oh bid me leave all else on earth,  
The near and dear I've known,  
But not the Church of England,  
My father's and my own—

What! leave my Church of England?  
My glory and my pride,  
Abjure the faith which Jesus taught,  
She holds no faith beside:  
“Upon this Book” secure she stands,  
Though “gates of hell” assail,  
For truth eternal spake the word  
“They never shall prevail.”

My good old Church of England,  
I love her ancient name,  
And God forbid this heart should feel  
One throb to do her shame;  
A mother she has been to me;  
A mother's love has shown;  
And shall I spurn a parent's arms,  
A stranger call mine own?

My dear old Church of England,  
I've heard the tales of blood  
Of hearts that loved her to the death—  
The great, the wise, the good;  
The faith “delivered once” they kept—  
They burned, they bled, they died;  
And shall their children's children now,  
Be traitors at her side?

My own dear Church of England,  
The blood hath not run cold,  
That coursed like streams of liquid fire  
In martyr's veins of old:  
The cruel flames their vitals fed  
Have lit another flame,  
That warms the blood in every heart  
Of those that love her name.

I love my Church of England,  
For she doth love her Lord:  
She speaks not, breathes not, teaches not,  
But from the written word;  
Her voice is like my Saviour's voice,  
Compassionate and kind;  
She echoes all her precepts pure—  
She tells me all His mind.

I love my Church of England,  
Because she leads me on  
To Zion city, fair and bright,  
Where Christ the Lord has gone;  
She follows on the steps of Him,  
The Life, the Truth, the Way,  
The “Morning Star” to light my feet  
From darkness unto day.

Then hear me Church of England,  
Thy child proclaims a vow;  
God grant His grace to keep the pledge  
That God doth witness now;  
Let others leave thy arms of love,  
To build their pride a throne,  
My Church shall still be dear to me,  
My father's and my own.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

XVII.

THE NINTH LETTER.

We have had a regular row in the parish since I last wrote, but one of a different kind from any

I have yet referred to, and which has put more purely religious questions out of sight for a season. We have had a row about Church-rates.

Strange to say, there never had been a difficulty about them here before, in the memory of man. Nor would there have been any trouble now, but for a few strangers, who have lately come into our village—Dissenters—who with that disagreeable doctor I mentioned before, have been making bad blood in the parish. The doctor has some personal enmity against the Vicar, and has left no stone unturned, by the use of which he could do mischief.

He and the Dissenters put their heads together, and what with the agitated state of men's minds about the Vicar's doings, and the dread of popery which such doings occasion, and a few petty grievances, got up about the distribution of the charities, a spirit of discontent with the Church and the Vicar has been engendered, out of which the Dissenters hope to make a good thing, by the erection of a chapel.

I had no idea that matters had gone so far as the result of our last vestry showed. When we thought everything would have been just as usual, and came down, in very small numbers, to the church to do our business, in our old quiet routine way;—what should we find, but the vestry-room full to overflowing of those who seemed ready for mischief. And mischief no doubt they did.

The attack was led on by faithless Churchmen, whom the Dissenters boasted of as their leaders, though in reality they were the followers and creatures of those they seemed to lead. And, after a great deal of bitterness and bad language, an amendment was carried which got rid of the Church-rate. Some of us were anxious for a poll of the parish, but the Vicar did not encourage it, and none was demanded. And so we all broke up: the victors far more ashamed of themselves than were the vanquished; for they felt it was the introduction into a parish, hitherto peaceful and happy, of the seeds of discord; and that, had they not been untrue to their own cause and Church, the Dissenters never could have succeeded—they are such a handful.

The Vicar was evidently deeply pained. But he said not one unkind word, and, on his way home, went to visit the dying child of one of those who had been amongst his bitterest opponents; taking with him wine and other comforts which he had brought from the vicarage, and with which, and higher and better consolations too, he had been twice a week for the last six months, at that same cottage-door.

I hear that her father on his return, flushed with the triumph of his victory, opened the door of his house just as the Vicar was praying by the bedside of his child; and hearing the solemn voice, and knowing well whose it was, and the mission it was on, drew back and slunk away.

Last Sunday, however, the Vicar—who, instead of preaching vague generalities, which fly over men's heads, walk straight into their hearts with his plain conversational style, and his talk about every-day topics—spoke freely but gently about the events of the week previous. He regretted the heart-burnings which such disputes create, and said that, so far as he was concerned, he would be no party to their continuance. If they, whose property a Church-rate was, and who had a right, if they chose, to make one, should see fit at a future time to restore to the parish what they had now surrendered, well and good. But he would no longer take part in such proceedings as he had presided over last week; the pain and vexation of which were deepened by their bitterness and sin.

So he would henceforth do what he had a right to do, as a part of the order and service of the Church—he would collect the Offertory each Sunday, and devote the money so raised to the maintenance of the Church and her services. To this Dissenters could not object, as they did not frequent the Church; neither could those Churchmen fairly object, who, having given up the Church's ancient rights and properties, and with them all means of maintaining even her fabric, could not expect the Vicar either to provide funds out of his own purse for such purpose, or to see God's services drop into decay, when he had the Offertory to support them.

I never saw people more astonished by any

announcement. They could not deny the truth of what he said, and to themselves they felt they owed the fix in which they were. There are great murmurs in the parish, and whisperings of what will be done. Some threaten to leave the church; others say they will not give a farthing. But the Vicar is very quiet, and does not seem to mind it at all. They know that he will carry out what he says. And what between being thoroughly provoked with these wretched people, and more than satisfied in my own mind that the Vicar is right, I am determined to stand by him; so in the long run I am sure we shall win the day. It seems to me the right thing that our contributions to support God's House and service should be free gifts, not legally recoverable payments; and that they should be as a part of our worship, offered up to Him with prayer, and laid solemnly on His altar.

## XVIII.

## REPLY.

I AM sorry you have let your church-rate go so easily. It is a very old and very legitimate claim upon the soil, which the church has had through generations past, for the support of her sacred services.

It is a voluntary tax, which the will of the majority only can impose; but which, once imposed becomes a legal claim, which the law of the land sanctions. It is eminently just and fair—made by the people—expended for their benefit by their lay representatives, and accounted for to the people again.

The conscientious objections of Nonconformists I respect. But now-a-days their objections are rather political than conscientious. We may gather this from the following reasons.

First, it is pretty well known and admitted now that the Church-rate does not really come out of the pocket of the dissenter. When he bought his land, or took his farm, or rented his house, he gave for it a sum, which was the clear net value of the property, after all necessary deductions. Those deductions are head-rents, tithes, taxes, poor-rates, and church-rates. The lump sum which he paid if he purchased, or the rent which as a tenant he agreed to pay, was an equivalent for the net, not the gross value of house or land. And thus he, getting his property so much cheaper for these deductions, never purchased the outgoings, and therefore never really pays them. They were given by those who originally agreed to such a tax, and the payment of them should no more affect his conscience, than the payment of some long-standing mortgage, laid upon his land by its original possessor; who, having been an old Indian nabob, left a certain annuity for the perpetual repair of some temple or tomb, in which an old Indian friend lies buried.

The holder of the land subject to such yearly payment, has nothing to say to the manner in which the money is expended. He merely complies with the conditions upon which he holds his property. And when the annuity goes to support a heathen temple, or the Church-rate goes to maintain an Episcopal Church, he is in neither case responsible. It is simply a matter of debtor and creditor—nothing more; and that man is very ingenious, who can make out that he is more than the mere channel of the payment—which is very different from being the responsible source from which it originally sprang.

Secondly, I believe that really conscientious, which of course means religious, Dissenters, are by no means hostile to the church. They do not hold her doctrines, or follow her practices, but they are honest enough to admit that she holds what they deem the great truths of christianity, and that she is the great bulwark of religion in the land. And, as a proof of this, I have always observed that the really holy Dissenters were not the promoters of dissensions at parish vestries. They keep aloof from such things; and to the less gentle and conscientious are left the bitterness and rancour of political opposition.

The truly good man will pause before he gives his sanction to scenes, which too often disgrace those who take an active part in them; he would feel his conscience more aggrieved by the stirring up of anger and unkindness among his neighbours, than by the payment, in peace, of a small sum to maintain the English Church. To such a

man I would gladly make every concession; he is an honour to the body to which he belongs. But I do not feel that I am bound to yield to the political Dissenter, whose violence puts his conscience out of countenance, and whose avowed purpose is to get rid of, not rates only, but tithes, and all Church property; and whom, in self-defence, I am bound to resist, as I would any other spoiler.

I am, therefore, very sorry that you have so easily given up Church-rates. But, having done so, then what a blessing that the Church has her Offertory upon which to fall back! And I do not wonder that your Vicar feels it to be a grateful relief from any possible return of such painful scenes as you describe, that he may henceforth gather in peaceably, at God's altar, whatever He puts it into His people's hearts to give, for the maintenance of His House and service.

The opposition you speak of, as likely to be made to it, is perfectly natural at its first establishment. All men dislike giving, and next to giving, they dislike the odium of not giving, when others give. Therefore they resist the introduction of a custom which either compels them to be liberal or brands them as illiberal. Depend upon it, the ground for resistance to the Offertory lies here. It is no more a conscientious difficulty with the Churchman, than the payment of Church-rates is with the violent political Dissenter. But this will soon pass away. Men will fall into the habit of it. They will feel, after a while that the tax is really small—may be as small, or as large, as each man feels he can afford. It is, in fact, in his own power, and entirely between him and that conscience which he once made the plea of his resistance.

That it may thus be left sacredly between him and his God, I would recommend the use of bags instead of open plates in the collection. They preserve the privacy of the act. If the gifts be large, there is no ostentation; if small no shame. If it be between man and man—which an open plate or a subscription list often makes it—then a man's feelings will rise and assert themselves, whether they be those of pride or shame. But once get a man to feel that it is between him and God, the work is done, the point gained. Then his offering becomes a part of his worship—a religious duty. Then no mixed motive need come in to spoil its simplicity and truthfulness—no fear lest in our next report he may be below, no secret hope that he may be possibly above his neighbour. It is all a hidden transaction between him and heaven, the nature of which, till the opening of the Great Books, none but God can know; and so it takes a deep root in his heart's faith, and becomes one of the purest and most truthful of his Christian duties, simply because, being so entirely a matter between him and God, into which no worldly motives can enter with their alloy, he knows in this what he cannot know in most other things—when he is sincere. If he choose to give less than he knows he ought to give, his next neighbor cannot detect the deceit. Who knows whether he drops in a sovereign or a sixpence, a three-penny piece or a florin? But the very fact that man knows nothing about it, makes him think more seriously, Who does know? And that one thought wakes up conscience, and reminds him that he is in the presence of, and dealing with, his God.

I am quite certain, therefore, the the Offertory is, in this way, a valuable help toward the formation in men's hearts of a deeper sense of personal responsibility toward Him with whom they have to do; and true religion is more likely to flourish in a congregation where it exists, than in one where there is wanting this practical self-test placed within reach of every worshipper, every Sunday.

There is another good which must arise from it too,—that is, the greater love which men always have for that which they provide for themselves, above that which is provided for them. As a general rule, none but communicants ever give in those churches in which there is no Offertory, except, it may be, at some rare charity sermon. Thus the larger portion of the flock have no share in anything done for the service of God's house; and so their interest in it is proportionably small. The Dissenter maintains his own religion, and is proportionately attached to it; the Churchman, if he had more to pay directly to the maintaining of his, would love it more.

Without the Offertory also, the service is incomplete. The rubric before the sentences themselves—the offering prayer at the close—all show that offerings are considered by our Church an essential part of worship. So, for all these reasons, I am glad this important step has been taken; and though I regret the loss of the Church-rate, I consider that you have gained more than you have lost, when you exchanged it for the Offertory.

You have exchanged a civil contract for a religious rite—a bone of contention for a bond of unity—that which never made any man religious, and which made many of the enemies of the Lord to blaspheme, for that which can hurt no man, and will help every one, who uses it rightly, nearer to God.

I have not the least doubt that the day is not far distant when the Dissenter will discover that his efforts to injure have resulted in benefiting the Church, by throwing her back upon her conscience and her duty: taking from her the poor boast of a numerical ascendancy, only that she should discover true riches to consist in what she gives to God, far more than in what she draws from man. And if Dissenters ever come to this knowledge, it can only be by our own people having long before attained it; proving, by their growth in holiness, what the Church has ever proved from her earliest days—that what the world intended to be for her loss, God can turn into her gain.

The duty of fasting has more connection with this duty of almsgiving than people generally imagine. In the Sermon on the Mount, we find "fasting," "almsgiving," and "prayer," side by side. And if you will recall what I said about fasting in a former letter, you will see that the cost of a luxury given up, or a meal foregone, ought to go into the sacred treasury, for the benefit of others; not into our own pockets, for the enriching of ourselves. If "fasting" only make our expenditure less, it but pampers in another way; our purse becomes more pléthoric, in proportion as our person becomes less so.

The Offertory, then, with the prayers which offer it, comes in to help us out of this difficulty, and to correct any possible evil, to which, in the exclusive performance of one duty, we might tend. If we fasted without almsgiving, we might get miserly. If we did either without prayer, we might get proud. Fasting puts the larger gifts into our hands; and Prayer, offering our Alms to God, feasts upon the very sacrifice that makes our poor mite acceptable in heaven.

I have known, in my experience, one or two instances in which the practical truth of what I say was proved.

Long ago, during the time of the Irish famine, I had a small flock, before whom I laid the duty, at such a time, of liberal almsgiving. They were not rich, and for this reason, I suggested that, to rise a relief fund for the starving, self-denial in food would be the easiest and most natural course. A scheme of probable household expenditure in the several classes of society, was easily drawn up, to enable men to guess at the amount which a dinner a week saved would place at their disposal. This sum each person, or head of a family, was urged to give at the Offertory; and when I tell you that the average offerings each Sunday rose in consequence from thirty shillings to six pounds, and continued so till the end of the famine, you will see how largely fasting may feed almsgiving, and that in the healthiest and most natural way.

Another instance of the same kind occurred in later years in my present parish, during the time of the Lancashire distress. We had the great privilege of a visit from one of the most distinguished of our Northern clergy, who, having seen the sufferings of our brethren with his own eyes, and having with his own hands, and those of his flock, relieved them, could give us the benefit of his experience, which was exactly what my own had been nearly twenty years before, during the Irish famine. He had taught his people the Christian duty of giving up one dinner each week, and bringing the cost of that dinner each Sunday to God.

We strictly followed his advice, admiring, as I did in my own secret heart, the good sense and piety which suggested it; though perhaps some of his school, with more caution and less gene-

rosity, would have feared to recommend a weekly fast and offertory—good old Church customs which he both preached and practised, and by means of which we were enabled to raise in less than twenty weeks 450/.

These are telling facts, for the accuracy of which I can answer—facts more than sufficient to encourage us to use, not in name only but in reality, the Friday fast which our Church enjoins, to swell the alms which she invites us to offer on our Sunday festivals.

(To be continued.)

## Children's Department.

### A LITTLE GIRLS FANCIES.

O little flowers, you love me so,  
You could not do without me;  
O little birds that come and go,  
You sing sweet songs about me;  
O little moss, observed by few,  
That round the tree is creeping,  
You like my head to rest on you  
When I am idly sleeping.

O rushes by the river side,  
You bow when I am near you;  
O fish, you leap about with pride,  
Because you think I hear you;  
O river, you shine clear and bright,  
To tempt me look in you;  
O water-lilies pure and white,  
You hope than I shall win you.

O pretty things, you love me so,  
I see I must not leave you,  
You'd find it very dull, I know—  
I should not like to grieve you.  
Don't wrinkle up, you silly moss;  
My flowers you need not shiver;  
My little buds don't look so cross;  
Don't talk so loud, my river.

I'm telling you I will not go,  
It's foolish to feel slighted;  
It's rude to interrupt me so,  
You ought to feel delighted.  
Ah, now you're growing good, I see,  
Though anger is beguiling—  
The pretty blossoms nod at me;  
I see a robin smiling.

And I will make a promise dears,  
That will content you, may be;  
I'll love you through the happy years  
Till I'm a nice old lady!  
True love, like yours and mine, they say  
Can never think of ceasing,  
But year by year, and day by day,  
Keeps steadily increasing.

### THE WAWANOSH HOME FOR INDIAN GIRLS.

DEAR CHILDREN.—You will hardly believe how much pleasure you are giving us by the attention you are paying to the two letters we have already inserted in the DOMINION CHURCHMAN about the new Home for Indian girls, which is to be built in the Diocese of Algoma, if you continue to take as much interest in it as you have begun to do. We are so glad to find the very young children thinking so kindly about the poor Indian girls, who want a home where they can learn to be good Christians, to love and honor their parents, and to be useful and good when they grow older and bigger. We are very much pleased also to find the children in the Sunday-schools sending us money to help to build this Wawanosh Home for the Indian girls. We thank you very sincerely for what you have done; and we hope to hear from you again, and from other children, who mean to send to us as soon as they can. We know that there are a great many others who have made up their minds to let us hear from them; only we hope they will do so as soon as possible, because the money is wanted very shortly. It also affords us a great deal of satisfaction that others

besides little children and Sunday scholars are taking such an interest in this very important institution as to supply us with some contributions for it; and we sincerely hope the number will rapidly increase.

Contributions to "Wawanosh Home," Tuesday May 8, 1877.

We are happy to publish the following interesting letter we have just received:

Bolton, May 7th, 1877.

DEAR MR. EDITOR,—Please find enclosed, and acknowledge in next issue of your valuable paper, \$10.00, collected in Bolton village, Ont., by five energetic, good, industrious little school girls, and forwarded by Mrs. Mondelet for the Wawanosh Home. Georgiana Bradley, \$2.50; Rebecca Curliss, \$2.27; Annie Roberts, \$1.18; Martha Wilson, \$2.15; Hannah Switzer, 65c.; Friends \$1.25; Total \$10.00.

Many thanks are also due to the head teacher, Mr. Ward, for his kind co-operation in giving information and reading the letters to the school children on the subject of the Wawanosh Home, published in the DOMINION CHURCHMAN. Wishing the good clergyman all success in his noble undertaking. I am yours sincerely,

M. L. M.

Also St. Luke's Church S. School Ashburnham, \$1.00; Millie Mussen, Toronto, 25c.; Teddy Mussen, Toronto, 25c. Easter offering, St. John's S. School, Port Dalhousie, \$3.67. From a sincere friend, with the earnest prayer that God may bless the work, (South Mountain), \$4.00; Guy Thurlkell, Guelph, \$1.00. Receipts for the week, \$20.17. Total receipts, \$33.97. Contributions to the "Wawanosh Home" should be sent to the Editor DOMINION CHURCHMAN, Toronto.

### THE TELL-TALE.

Annie had just been to a school exhibition. She had looked forward to it as a great treat for ever so long. But when the day came, she had to go alone, for mamma was sick.

When she came home she had a long story to tell. "Oh, it was splendid," she said—"just splendid. I wish I could see it all over again."

"But it was a pity you had such a poor seat, dear. I am sorry."

"Why, mother, what do you mean? Who said I didn't have a good seat?"

"Oh, I heard about it. A great many who were there knew it."

"Mother, I can't understand you. I never spoke to a single person from the time I went in, till I came out—not one. To be sure, I didn't have a good seat at all, but I never said so. I got along the best way I could, and managed to see it all. Who could have told you such a thing?"

"Uncle George was in just now, and he told me how sorry he was about it; but he couldn't get at you. And when I asked him how he knew, he said, 'Any one could read it in her face; she had on her sour pucker!'"

### HOW TO BE USEFUL.

I will tell you how a little child can be useful.

He can pick up a pin from the floor.

He can play with his little sister.

He can tell mamma when the baby cries.

He can reach the stool that she may put her foot on it.

He can hold the cotton when she winds it.

He can teach a little child his letters.

And he can make his mother happy by being a good boy.

### THE STRONGEST LOVE.

A little girl between six and seven years of age, when on her death-bed, seeing her eldest sister with a Bible in her hand, requested her to read respecting Christ's blessing little children. The passage having been read, and the book closed, the child said, "How kind! I shall soon go to Jesus; He will soon take me up in His arms, bless me too; no disciple shall keep me away." Her sister kissed her and said, "Do you love me?"

"Yes my dear," she replied; "but do not be angry, I love Jesus better."

### "GOD SENT YOU."

(FOR VERY LITTLE ONES.)

Kitty went to spend the day with Mrs. Carson. Mrs. Carson had no little girl, and she loved Kitty dearly. The sun shone when she went. At noon clouds rose in the sky, and in the afternoon it rained.

"You can stay all night, Kitty," said Mrs. Carson; "your mother will not expect you to come in this rain."

"Sleep away from my mamma!" thought Kitty; and it troubled her little heart. When Mrs. Carson left the room, Kitty looked out of the window. Rain, rain, rain. "I wish the clouds would stop till I get home," said Kitty; but the clouds did not mind her. The drops only fell faster. Tears filled the little child's eyes. "Papa," she said,—"papa won't you come and fetch Kitty home?" Her papa could not hear; he was away off.

Then Kitty thought of God. God could hear. God knows. And she prayed to God that, if he pleased, he would tell her mother to send for her. It was a great comfort to think of God. God sent the rain. He knew every drop. God made her, and took care of her, and saw where she then was. "If God thinks it best for me to stay here, away from mamma," thought she, "I can." But her little heart swelled at the thought, and tears filled her eyes. "I can, I can, if God sees best;" and again she brushed away the tears.

While trying with all her might to feel content, who should come to the door but Bridget, with a great umbrella, to fetch her home! Kitty's eyes sparkled with delight.

"Your mamma sent me for you," said Bridget. "No, Bridget," said the little girl, with a sweet seriousness on her face; "it was God sent you."

"May be," said Bridget; "but it was your mamma that handed me the message."

### CURED BY KINDNESS.

"You oughtn't to do so," shouted Willie, as the butcher dashed past in his wagon, giving the whip unmercifully to his poor half-starved horse. Another moment, and in turning the corner, the wagon was upset, and the horse broke into a run. He ran for a mile and more. The wagon was broken to pieces, and the man thrown out and badly bruised. Next day "the vicious beast" was offered for sale. Willie's father bought him for a low price for use on the farm. It was a foolish bargain, people said; for the horse was quite uncontrollable. Even his owner said he would bite, rear, kick, and run away. But Mr. Ely bought the horse to please Willie, whose tender little heart was full of pity for the poor animal. "We will be so kind to him that he won't want to be bad, papa." So they agreed to try Willie's plan.

Before long Mr. Ely and Willie began to drive the horse. People were surprised at the change in him. "He would go as slow as desired," said the gentleman who told the story; "stop instantly at 'whoa,' follow his master, come at his call, and rub his head on his shoulder. What had made the change? Not force! The poor horse had been beaten, kicked, and starved before, and grew more and more stubborn. Now he was well fed, well bedded, well watered; not over-driven or over-loaded; never whipped, kicked, or scolded. Kind words were given him, and now and then an apple or a piece of sugar. No gentler, safer, or more faithful horse went on the road."

Willie's plan had succeeded. The little fellow fairly lived with the horse, and the horse seemed to know he was his best friend. Ben was a favorite with all the family.

One night Mr. Ely was away from home. He had taken Ben early in the afternoon, but when bedtime came he had not returned. Thinking he would not be home that night, the family closed the house and retired.

About midnight Willie heard Ben's neigh. Jumping out of bed, he ran to the window, and there was Ben at the door without his father. In

a few moments the family were aroused, and Willie's brother hurriedly opened the door. No sooner had he done so than Ben turned around and trotted off towards the road. He followed him quickly. Ben led him a quarter of a mile, and then stopped. There Mr. Ely lay on the ground in a faint. When he was taken home he soon recovered, and told them that as he was riding through the wood, he struck his head against the overhanging branch of a tree and fell from the horse. He was stunned by the blow, and did not remember any thing more. After that night Ben was the hero of the village. But there was one strange thing about him; he never forgot either a benefit or an injury. Sometimes when in harness he would see his former master. Then all his old fire would return; his eye would roll, he would champ his bit fiercely, and show an intense desire to get at his enemy. Only Willie or his father could quiet him then. But he taught the people in that village more than they ever knew before of the power of kindness. And a good many of Willie's little friends began to try his way of treating their dogs and ponies. They found that the surest way to manage them was by kindness.

This, you know, was Mr. Rarey's way. It was his secret in training horses. If any of our boys have any doubt on the subject, suppose they try it for themselves, for Ben's story is a true one.—*Parish Visitor.*

#### ROSE LOVELL'S MISSION.

"How I wish," said Rose Lovell one morning, "that I could be a missionary." At that moment she was hemming a kitchen towel. Her mother, sitting opposite her, was basting work for the machine, and her cousin Lu was copying music for her teacher. The evening before they had all attended a farewell meeting in their church. It was given to two ladies, who were going far away to India, to tell the story of the cross. Rose was full of admiration for these good women, and longed to do as they did.

"You can be a missionary right here, in this house, if you like, Rose," said her mother.

"I don't see how," answered Rose.

"A missionary is a person sent out on errands of good. You can do Christ's errands here, if you want to, as really as you could do them by crossing the sea. I was thinking a while ago that somebody ought to find a mission in Aunt Margaret's room."

"How is she, to-day?" asked Cousin Lu.

"She is just as usual, sweet and patient, but she has many weary hours. Her eyes are of very little use. They look bright, but their sight is very dim. She can neither sew nor read, and she used to be so fond of reading. I try to entertain her, but I have very little leisure."

Rose finished her towel. Then she went up stairs and tapped at Mrs. Graham's door.

"Come in," said a pleasant voice.

"Would you like me to read to you a while?" asked Rose. The inquiry was answered by a bright smile, and the face of Aunt Margaret fairly beamed with gratitude. First, of course, she asked Rose to choose one of the "sweet old chapters" from that dear Book which is always a lamp to the feet, and a light to the path, even though bodily feet and the bodily eyes have grown insufficient for their work. Then she took from her table-drawer a little volume of poetry, which a friend had sent her, and while Rose in reading paused now and then to rest, she listened and criticised in a way which was quite a help to Rose, who received some new ideas for her composition. Composition day was the hardest one in the week, but talking over the subject with Aunt Margaret greatly lessened its terrors.

By degrees Rose found out that her mission was to take up the nearest duty, and perform it faithfully. Many an evening hour she spent with her aunt, the latter perhaps knitting while the reading went on. A deep tranquil happiness pervaded the heart of the unselfish girl, while she thus gave a helping hand to one who needed it. It is always much more blessed to give than to receive, and though it is only love and kindness we can give, if it be for Christ's sake, we are sure to feel that He is pleased.

#### IMPOLITE THINGS.

Loud and boisterous laughing.  
Reading when there is talking.  
Reading aloud in company without being asked.

Talking when others are reading.  
Spitting about the house.  
Cutting finger nails in company.  
Leaving Church before worship is closed.  
Whispering or laughing in the house of God.  
Gazing rudely at strangers.  
Leaving a stranger without a seat.  
A want of respect and reverence for seniors.  
Correcting older persons than yourself, especially parents.

Receiving a present without an expression of gratitude.

Making yourself the hero of your own story.  
Laughing at the mistakes of others.

Joking others in company.  
Commencing talking before others have finished speaking.

Answering questions that have been put to others.

Commencing to eat as soon as you get to the table.

#### WILLIE'S GRAVE.

It was a lovely spot, that village graveyard. And that little girl,—how her image comes up before me, bending over her brother's grave! I marked her when we entered, and was unconsciously drawn toward the spot where she was kneeling. I approached softly; there was something sacred to me in the sight of a child weeping by a new-made grave. I know not how long I might have stood, apparently reading the rude grave-stones, had not the child raised her eyes, and, after a pause, said,—

"Our little Willie sleeps here. We's too poor to get a tombstone; *we* and the angels know where he lies, and mother says that's enough."

Are you not afraid to be here alone?" I asked.

"Oh no; mother is sick, and couldn't come, so she said I must come and see if the violets were in bloom yet."

"How old was your brother?" I asked, feeling interested in the little girl.

"He was only seven years old, and was so good and had such beautiful eyes; but he couldn't see a bit."

"Indeed! Was he blind?"

"You see he was sick a long time; yet his eyes were blue and bright, like blue skies with stars in 'em, and we did not know he was getting blind till one day I brought him a pretty rose, and he asked, 'Is it a white rose, Dora?' 'Can't you see it, darling?' asked mother. 'No; I can't see anything. I wish you would open the window, it is so dark.' Then we knew that poor Willie was blind. But he lived a long time after that, and used to put his dear little hand to our faces to feel if we were crying, and tell us not to cry, for he could see Jesus and heaven and the angels. 'Then never mind, mother and 'Dora,' he'd say, 'I'll see you too, when you go away from this dark place.' So one day he closed his eyes and fell asleep, and mother said he was asleep in Jesus. Then we brought him here and buried him; and though we're too poor get a tombstone, yet we can plant flowers on his little grave; and nobody will trouble them, *I know*, when they learn that *our little Willie sleeps here.*"

#### WHAT I HAVE SEEN.

An old man of much experience says:  
I have seen a young man sell a good farm, turn merchant, and die in an insane asylum.

I have seen a farmer travel about so much that there was nothing at home worth looking after.

I have seen a man spend more money in folly than would support his family in comfort and independence.

I have seen a young girl marry a young man of dissolute habits, and repent it as long as she lived.

I have seen a man depart from truth where candor and veracity would have served him a much better purpose.

I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when her husband pulled at the other end of the rope.

I have seen a young man who despised the counsels of the wise, and advice of the good, and end his career in poverty and wretchedness.

#### THE MIND MUST HAVE FOOD.

The human mind is great in its endowments and its weakness; there is nothing more noble than the sacred excellencies of mental endowments, though it can become overburdened; then comes the point of weakness. The wheel of thought refuses to turn, and therefore a lull is experienced by the mental faculties; for, like the body, the mind is strengthened more by exercise than by warmth of clothing. Thus it is that the mind must have food as well as the body.

Moral literature, read in moderation, is nutrition for the mind; like the hand seeking employment, so is the brain restless for something to read—some problem to solve. Reading, writing, and many other mental pastimes, keep the brain alive.

Cheerfulness has the same effect on the mind as on the body. It soothes the discomfited mortal and banishes anxious care, causing dark and ruffled thoughts to glide into one perpetual calm. Again, the mind is suggestive of beautiful things—things of a purer and higher life than this—causing a mingling of love and fear to pervade our being.

Next to food, there is another balm for the tired and worn out brain: 'tis "tired nature's sweet restorer," the life invigorator, sleep. Though while in the realms of sleep the brain is not entirely at rest; 'tis weaving visionary phantoms in the silvery shades of dreamland.

—It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unobtrusive action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature; like an easy-chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at ease and at home. He has eyes on all his company; he is tender towards the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions on topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults; he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, resigned, on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.

—Habit is a cable. Every day we weave a new thread.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Kingston, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

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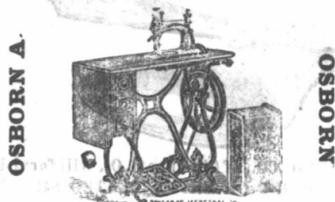
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