

Dominion Churchman.

Vol. 4.]

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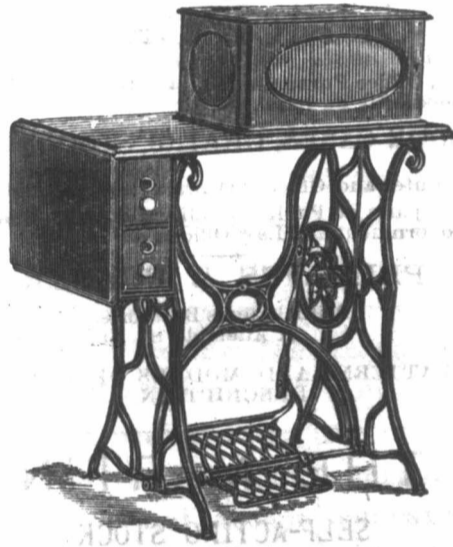
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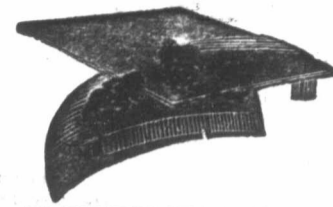
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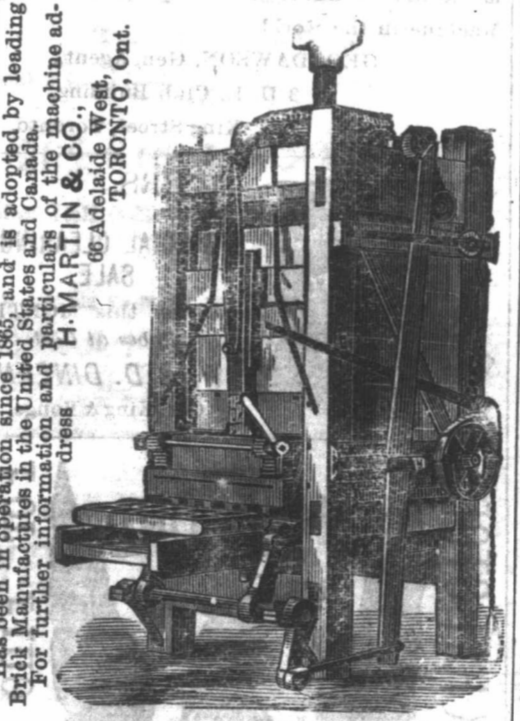
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THURSDAY, APRIL 25, 1878.

THE WEEK.

THE Allocution given by Pope Leo has given general satisfaction; but the satisfaction experienced has not, however, been universal. At the outset he highly eulogized his predecessor; but it is remarked that he only eulogized his virtues, not his acts; some of which, indeed, he has impliedly condemned. In consequence of which, a faction hostile to him is believed to exist among the Cardinals, headed by Berardi, Bilio and Martinelli, who are displeased with the general tone of the Allocution. They also express their dissatisfaction at the appointment of Di Pietro as Camerlengo, as well as with the fact that the Pope has not announced his accession to the deposed sovereigns. Cardinal Amat, aged eighty-two, Dean of the Sacred College, died on Friday. He was a native of Sardinia, has been a Cardinal since 1837, was Nuncio at Naples and Madrid, and Legate at Ravenna and Bologna. He followed Pius IX. in his flight to Gaeta. In later years his infirmities have prevented his joining in the duties of active life, and he was taken to the Conclave in an arm chair. He was generally esteemed a wise, charitable and intelligent prelate. Father Beckx, General of the Jesuits, is seriously ill. By the Pope's desire, the female members of families residing at the Vatican are being removed from the Palace. He objects to the presence of women on his premises. So say the telegrams to the *Times*.

The Old Catholics appear to be chiefly agitated just now about the celibacy of the Clergy, and a Synod, expected to meet soon, will probably decide the question. The movement in favor of the abolition of clerical celibacy is spreading. At a union of congregations of Baden, assembled at Offenburgh, a motion was made calling on the next Synod to decide the question. The only opponent to the motion was Professor Michaelis, who moved that the matter should be altogether postponed for three or five years; but the conference rejected the postponement and passed the former motion. It is not true that Old Catholics accept the decrees of Trent to the effect that "the holy Catholic and Apostolic Roman Church is the mother and mistress of all Churches." Their first Synod rejected the Lateran rule of 1215 respecting the obligatory nature of confession; and they have repeatedly stated that they appeal to the undivided Church before the separation of East and West. Nor can the Old Catholics be said, with any truth, to accept as the basis of their union "the Catholic Church as she was down to July 18, 1870." It is argued among them, with regard to clerical celibacy, that if a Provincial Synod may abolish the compulsory rule of a so-called "Ecumenical" Lateran Council, it is difficult to see why the same Synod may not abolish the compulsory rule of another Lateran Council. The coming Synod is expected to decide the whole

question, and is therefore looked forward to with considerable anxiety.

To deprecate "war," and to deprecate "the menace of war" are, in some circumstances, two very different things. In most of the discussions now going on in England with regard to the Eastern question, the distinction does not appear to have been generally preserved. To give timely notice of an intention of fighting if certain limits are not observed in the action taken by an unfriendly power, may have the effect of preventing actual warfare. It would doubtless have been so before the Crimean war. If England had only let Russia know in time of her intention to fight on certain steps being taken, those steps would not have been taken, and the Crimean disasters would have been avoided. It is for this reason that, although we should very much regret to see a war between England and Russia, we are glad to perceive the unremitting activity of the Mother Country in preparing for the worst. Such preparation blazoned before the world is the best prevention against the worst ever taking place.

And however much we should rejoice to see the oppressed Christians of Turkey freed from Mohammedan control, we have no more desire than they themselves have to see them placed under the relentless power of Russia. When Russia went to war with Turkey last year, it was for the avowed purpose of freeing the Christians—an object which all Europe should have secured long ago—Russia declared that she desired no increase of territory, and we were even told that she would not accept India as a gift! Nearly all Europe disbelieved her; and the treaty agreed upon between herself and Turkey shows that nearly all Europe was correct in its prognostications, and that Russia was false in her pretensions. A celebrated English statesman has expressed "the gravest doubt as to the wisdom of our Government in endeavoring single-handed to obtain from her the concession of conditions preliminary to the meeting of Congress." But England has just as much right to that, single-handed, as Russia, single-handed, had to undertake the cause of the Christians in Turkey. The fact is the whole of Europe, or at least all the Great Powers, should have jointly undertaken the whole matter; and England, as the active ally of Turkey for a number of years, had a greater amount of duty in the matter than any other Power.

We have in the *Guardian*, notice of the literary career of an extraordinary man who has recently died in China, and on the 27th of January was buried in the Shanghai Cemetery. He was one of the few scholars of European reputation who has ever been connected with English official life in China. "The late Charles Wycliffe Goodwin, the Acting Chief Judge of the Supreme Court for China and Japan, was a man of very extraordinary gifts. After a distinguished career at Cambridge, he devoted himself to anti-

quarian and historical research. At first, his inclination drew him to the study of Anglo-Saxon, and his translations of curious fragments were remarkable for their accuracy and care. After devoting some two or three years to the Coptic tongue, he set to work on the decipherment of Egyptian papyri. He followed the system of Champollion, and worked with extraordinary and indefatigable industry; and he became one of the greatest Egyptologists. 'The Story of Saneha,' 'The Two Brothers,' and many other precious relics of antiquity were recovered by his skill. The great European scholars Lepsius, Chabas, Renan, Brugsh, Hincks, and others regarded his translations as models; and the dissertations on subjects connected with the Egypt of the Exodus, in the *Speaker's Commentary* on the Bible, were all corrected and revised by his hand. He did not, however, confine his attention to this study, but was engaged at one time in conducting a literary periodical called *The Parthenon*, and wrote much for the *Saturday Review* in its early days. In all the varied studies which he essayed, he was remarkable for the thoroughness with which he handled his subject. As an art critic, he held a high place; and his knowledge of music was scientific and profound. The musical critiques in the *Guardian* were for many years furnished by his pen. Those who enjoyed the privilege of Mr. Goodwin's acquaintance remember him with that affectionate regard which is secured by qualities not always associated with profound antiquarian scholarship. He was a charming companion. His conversation was studded with all the evidences of a learning alike accurate and profound; but it was lighted up with the most playful fancy, and enhanced by the modesty which Chaucer describes as inseparable from the true scholar:—

And gladly wolde he lerne, and gladly teche.
It might be regretted, in the interests of science and literature, that a more congenial field than a Judgeship in Shanghai was not found for a man so peculiarly and richly endowed with gifts; and whose bias certainly pointed out other spheres as far more congenial to his taste and adapted to his powers; but at the same time the English residents in China considered themselves fortunate for many years in having amongst them a man of rare learning, who was, at the same time, a model of honor, simplicity and purity.

Something both startling and sensational has come at last! And, of course, it is all true—the only mistake about it being, most likely, a misprint. It should doubtless have been thirty millions instead of three millions! That number would have given it a little more of the *wholesale* character.

In the *Toronto Mail* of Monday, April 22, in this year, on the first page, after several lines of titles in large, staring type, intended to attract attention, appears the following statement:—

"New York, April 21.—A *Herald* Paris special

says, from a person who professes to have intimate acquaintance with the Vatican:—"I hear a movement is on foot which promises to be the most important event in the religious history of the century. This is nothing less than the secession in large bodies of members of the English Protestant Church to the Roman Catholic Church. The number of seceders is placed at 3,000,000. Included in this exodus from the Church of England are bishops, rectors, curates, and deacons. The authorized delegates are, it is asserted, now in Rome negotiating the conditions upon which secession will take place."

A statement somewhat similar to this was made about a year ago, which was found to have scarcely the smallest particle of foundation.

The exact value of the statement now made will be gathered from an editorial on the second page of the same copy of the *Mail*, where we read:—

"There is a kind of enterprise which, while showing a certain dash, injures the usefulness of a journal, and reflects on its management anything but honor. A correspondent in our issue of the 19th flashes his bull's eye on a state of things which, as journalists, we contemplate with shame. The *New York Herald* has long been accustomed to manufacture foreign correspondence within the four walls of the *Herald* office. But such morality will not go down in Canada."

On the Eastern question the telegrams are not just now exclusively alternating, but rather "mixed;" that is to say they are somewhat self-contradictory. In general, however, the situation is pretty much unchanged. The aspect of affairs, says the *Times* correspondent, is neither better nor worse. By the English papers generally, the situation is regarded as rather "favorable," and the report of the failure of the negotiations having regard to the withdrawal of the Russians and English from the vicinity of Constantinople is now said to have been at least, "premature." We are still, very strongly of opinion that Russia will withdraw a very large proportion of her demands rather than hazard a real war with England; and the determination and decision shown in the warlike preparations on the part of England, will form the best suggestion to Russia as to the exact point beyond which she had better not attempt to go. Despatches from St. Petersburg represent negotiations as still going on with the prospect too of being considerably protracted; and hopes are actually expressed that the road may be opened to an understanding which will ultimately lead to the meeting of a Congress. A correspondent from Berlin is not very hopeful while preparations for war are still going on; but his view of the case may not be the correct one. At any rate, we cannot be wrong in arriving at the conclusion that peace is still possible.

It is considered evident that Russia meant from the first to make any concession relative to a Congress dependent on some arrangement as to the relative position of her own and the English forces; and the fact that Russia did not reject the idea of withdrawing to Adrianople shows that they would set great value on the withdrawal of the British fleet beyond the Dardanelles; although Besika Bay is only twelve hours sail from Constantinople, while Adrianople is three days forced march from

the present Russian encampment. Warlike preparations are continued in England on a gigantic scale. Five batteries of Royal Artillery have been arranged to go to Malta. A gunboat flotilla is to be prepared at once for the defence of the British coast. All retired naval officers and stokers are directed to have their present addresses known at the Admiralty in order to promote immediate communication with them in case there should be a call for volunteers, and all men belonging to the first army corps undergoing punishment for disciplinary offences are ordered to join their regiments. The simultaneous withdrawal of the British fleet and the Russian forces from the neighborhood of Stamboul is said to have been accepted in principle by the two Governments, although it is understood that the particulars of the arrangement will take some time for final settlement. Meantime the internal affairs of Turkey are in a most unsettled condition. A plot is believed to exist for the restoration of the ex-Sultan Murad. The new Ministers are said to favor it as well as Vefyk Effendi; although it is thought that Osman Pasha and Mukhtar Pasha would remain faithful to the present Sultan. It is also stated that apartments have been prepared for the Sultan at Broussa in the event of a Russian occupation of Constantinople.

Bishop Schereschewsky, the newly consecrated Bishop for China, from the United States, left New York on Saturday the 20th, for Shanghai. He proposes to begin his college for training native students preparatory to receiving the Ministerial office, immediately on arrival there. It is a scheme upon which his heart has been set for some time, having urged the paramount necessity of it some years ago. His view of the case is that from the earliest days of the Church, education has been an important agent in the propagation of Christianity. In the middle ages, it was one of the chief instrumentalities by which Christianity was introduced among European nations. Rome has always availed herself of this power. The Chinese are pre-eminently a literary people. In China, the scholars are the ruling class; their influence has hardly a parallel among other nations. To reach such men, a College, a Missionary College, is needed. Such a College should include a theological or Divinity school for the training of a native ministry. There are at this moment Candidates for Orders belonging to the Mission at Shanghai, who would at once form the nucleus for such a school. Sometime ago, he stated that, with an endowment of three professorships, and \$20,000 for building purposes, the work could be at once begun. The Bishop and his friends have already secured a sufficient amount in annual subscriptions to support the college for two or three years to come; and if better times should come, it is hoped that the Endowment fund will be completed before long. The Bishop will have from the beginning to assist him in the College, three professors,—one a native Chinese, a Master of Arts from Kenyon College, Ohio, where he graduated some years ago.

Two missionaries have also been appointed for Shanghai, Messrs. Sayers and Bates, who are now in the Berkeley Divinity School. They will sail immediately after their ordination, and on their arrival in Shanghai, they will enter on the study of Chinese.

In the recent Papal Allocution, St. Ninian is represented as the disciple of Bede, and Mr. Whitaker, editor of *Whitaker's Almanac*, has endeavored to show that Leo XIII. has blundered in his chronology, because St. Ninian, or Ninyas, the apostle of the Southern Picts, died Sept. 16, A.D. 432, and the Venerable Bede was not born until A.D. 673. But it is replied that it is equally true that there are two Bedes or Bedans mentioned in ecclesiastical history—one, *The Venerable Bede*, who flourished in the seventh and eighth centuries, and another, *A venerable and much older Bede*, who was a monk of Lindisfarne, and who is supposed to have been referred to in the Allocution as having had St. Ninian for a theological student; just as there were two Peter Martyrs—one a Romanist and Spanish Peter, the historian of the New World and friend of Sebastian Cabot, who, on going to England, was the first foreigner officially allowed the title of "Esquier," and a Peter who settled in England at the invitation of Cranmer, and obtained the Professorship of Theology at Oxford.

FIRST SUNDAY AFTER EASTER.

AS one of the grand results of the Resurrection, the justification of man is one which most intimately concerns us, and the services of to-day bear a special reference to this subject. It was a primitive custom for those who had been baptized the year before to keep this Sunday as the anniversary of their baptism. The Epistle bears out the custom, and sets forth the new birth of Baptism as the beginning of an abiding power of overcoming the world through its connection with the risen Christ, the source of our regeneration.

In its literal sense the term justification means a making just or righteous; just as rectification is a making right, or sanctification is a making saintly or holy. It is sometimes taken for to pronounce just, as when in courts of law one who has been tried is absolved from the accusation and pronounced innocent by the judge. As in the passage, "He, willing to justify himself." It is also used in the sense of pronouncing as just through the application of the merits of another, as in another passage, where God is said to justify the ungodly. The term is also used in Holy Scripture in the sense of advancing in righteousness, as "He that is righteous, let him be righteous still."

Our Church states, "That we are justified by faith only is a most wholesome doctrine and very full of comfort." Very many of the Fathers affirm that we are justified by faith alone. By the word "alone" the Fathers never intended simply to exclude all works of faith and grace from the causes of justification and eternal salvation; but in the first place, the laws of nature and of Moses;

secondly, all works done in our own strength, without faith in Christ and his preventing grace; thirdly, a false faith or heresy, to which and not to works they oppose faith; fourthly, the absolute necessity of external works, even those which are done through grace; as love, penitence, the reception of the Sacraments and so on, whenever the power or the opportunity to do such works is absent; for then faith alone, without external works, is sufficient; yet not without the good affections of penitence which are internal works; fifthly and lastly, all vain assurances and boasting of our own works of whatever sort, not only those preceding faith but those done either externally or internally from the grace of faith. The Lutheran doctrine, that a man is justified if he believes himself justified, an expression which occurs seven times in the Confession of Augsburg has been rejected by the Anglican Formulary. Nor does the Scripture teach that the righteousness of Christ is imputed to us for righteousness: We read however that "Faith is imputed to us for righteousness," and if we read the Epistle to the Romans carefully, without the trammels of pre-conceived notions, we cannot help coming to the conclusion that the faith of which St. Paul speaks is "the faith of Christ"—the whole Christian system—including, of course, a faith in Christ, and reliance upon His merits alone for salvation; and the "obedience" of Christ, generally means, His obedience unto death.

IN MEMORIAM.

WE are happy to give following additional particulars of the late Charles Jes sen Shreve, Priest—one of the oldest clergymen of the Diocese of Nova Scotia.

After an earnest and laborious life, when he had just completed his three score years and ten, this servant of God entered into his rest on April 5th. Just as the church bell sounded out the summons to the worshippers still of the church militant to assemble in the earthly sanctuary, his soul obeying a higher call, and delivered from the burden of the flesh, was advanced to joy and felicity to take part in the adoration of the Church Expectant in Paradise—awaiting perfect consummation and bliss.

Having early in life decided to devote himself to the ministry, he was made Deacon in 1832, and sent to labour in Newfoundland, where because of his isolated position, and the immense territory at that time under the control of the Bishop of Nova Scotia, he was left to fulfil the duties of that subordinate office for two years, when, having certainly "purchased to himself a good degree," he was advanced to the Priesthood in 1834.

Within the limits of the present Diocese of Nova Scotia, he held two Rectories,—that of Guysboro for 20 years, and that of Chester, which he held at the time of his death for 24 years.

It is at once a tribute to his energy and a record of the success which crowned his labours, to simply state that in the Guysboro district there are now five (5) clergy with full work, and four (4) within the limits of the

old Chester Parish; two of whom at least, I believe, find their work growing beyond their power.

In capacity for work, and in power of endurance he was equalled by few of the clergy; and surpassed by none in his devotion to the church he so sacredly loved. Not a few churches and several parsonages are more or less indebted to his labours, and one of his last efforts was to collect a sum now amounting to something more than \$200 towards a chancel for his old parish church at Chester, which he has directed shall be paid to the church authorities there as soon as a few simple conditions are complied with. The Bishop knowing his weakened state, had granted him twelve months leave of absence, which he was spending in Halifax, and but 10 months of these had passed, when he died, but he had for some time known that he could not again return to labour among his people. When they heard of his death the kindest resolutions of condolence and sympathy were forwarded by the parishioners hastily assembled in Vestry, and by the Church Temperance Guild.

Of a sensitive and retiring disposition many of his good works were not fully known by the clergy at large, yet it could not but be deeply felt that after he had done more than any other at that time for the Endowment Fund—the Church's temporal hope for the future here—his part in that work was never even recognized.

However, so that the work was done, we may echo for him those beautiful lines of Bonar's.

"Gladly away from this toil will I hasten,
Up to the crown that for me has been won;
Unthought of by man in rewards or in praises,
Only remembered by what I have done."

"I need not be missed, if another succeed me
To reap down those fields which in spring I have sown;
He who ploughed and who sowed is not missed by the reaper,
He is only remembered by what he has done."

"Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages,—all about me forgotten,
Save the truth I have spoken, the things I have done."

"So let my living be, so be my dying;
So let my name be, unblazoned, unknown;
Unpraised and unmissed, I shall still be remembered
Yes, but remembered by what I have done."

We believe that he has been admitted by the Great Head of the Church into the joys of Paradise, where he awaits the perfect bliss of an eternal Easter.

THE LATE REV. J. F. CARR, RECTOR OF KINGSCLEAR, N.B.

The following tribute to the memory of the late Rector of Kingsclear was recently paid by the Rev. G. Gooderich Roberts, Rector of Fredericton, in a Sermon preached on Ps. 4:9.

IT would be difficult to find anywhere a more faithful and devoted clergyman than he was. His whole heart was, as you well know, wrapped up in the welfare and progress of his parish. To draw his parishioners together, to unite them in the pursuit of common and mutual interests as fellow Christians and fellow Churchmen—to conduce to their pleasure as well as their profit—was his constant aim and study. But their highest and

everlasting good was that which he sought most diligently. The enlarging and beautifying of this his parish church and its surroundings was but an outward expression of the more blessed, more precious work which he labored, not in vain, to accomplish in the spiritual building, winning back the wanderers to the fold by the magnetism of Christian love, and inspiring all hearts among his people with some measure of his own devoted zeal. Assuredly none can fail to wonder at the amount of good he has achieved during the few brief years of his incumbency, at the deep impress he has left on the faith and the life of those whom God committed to his pastoral care. But his loss will be deeply felt far beyond the limits of his parish. Though he was but a young man, he already had much influence in the councils of the Church. His keen intellect, his ready, forcible and persuasive speech, and the energy with which he threw himself into every work which he deemed conducive to the Church's welfare, gave great weight to all he said, and caused his selection not only as a representative in the Provincial Synod, but also as a member of several important committees of the diocese. As a member of the Board of Foreign Missions he was a most faithful and efficient worker, ready at all times, and at whatever cost of time or trouble, to advocate the cause of the perishing heathen. His touching and beautiful address on Greenland Missions, delivered in this Church but a few weeks ago, is still fresh in the minds of many of us. Another good work for the diocese will greatly miss his prudent counsel and his untiring zeal, viz., the project for the establishment of a Divinity school in this city, in connection with the Cathedral, for the training of candidates for the ministry. As Secretary to the Committee of Synod on this subject, his help has been invaluable, and it will be difficult indeed to fill his place. But perhaps almost more than any other general work among us, the Church of England Temperance Society will miss his consistent and powerful advocacy. How strange it seems, how hard it is to realize that on Wednesday evening he was speaking to us in the City Hall, with his usual eloquence and earnestness, on this subject, in which he felt so deep an interest; and that, on the Monday morning following his tongue was stilled, his voice silent in death. When we think of all his faithful work, of which indeed I have given you but the barest and most imperfect outline, we may see how sweetly he might take to himself the words of the Psalmist in my text, "I will lay me down in peace and take my rest." "I will lay me down in peace"—in peace with God, through the all-sufficient merits, the all-atoning sacrifice, the all-embracing love and mercy of the Divine Redeemer. In peace with my fellow-men, whom I have loved and served in him. "And take my rest"—the rest which that blessed Saviour has won for me, has prepared for me, is waiting to bestow upon me, unworthy though I am of such a priceless boon. His death was indeed a lying down in peace and taking rest.

THE LATE REV. JAS. HUTCHINSON.

VERY many will hear with sorrow of the death of Reverend James Hutchinson, one of the oldest clergymen in Ontario. He was one of the few pioneers in the northern part of this diocese (under the late bishop), who bore the burden and heat of the day when that section of the country was almost a wilderness. He worked with unwearied love and zeal in his Divine Master's service, and for the Church he loved so well, till broken health and advancing years compelled him, sorely against his will, to give up active duty, and to be placed on the superannuated list. Beloved and esteemed by all who knew him, he passed peacefully away to that rest which is the sure reward of a faithful soldier and servant of Jesus Christ.

We should have been glad to have given further particulars, if we had received any.

FUTURE PUNISHMENT.

THE IMMORTALITY OF THE SOUL, AND PHILOSOPHY.
BY E. S.

(To be continued.)

It gives me pleasure to be able to give the following paragraph from Mr. White's book with the expression of entire approval, and it is upon this basis as fortified both by *Natural Religion*, (so much I see disliked by the advocates of conditional immortality; see "Tri. Pact. Nature of Man" p. 38 & 95,) and by God's Holy Word, that we build our belief of a natural *unlimited existence* of the soul after death, (I prefer this to the term immortality, as it more fully agrees with the evidence.)

I have said that it gives me pleasure to give the following passages from Mr. White's book, but I am in doubt whether they express his own sentiments or whether they are a quotation from another, although unacknowledged as such: "Men in all ages, and in all lands, have looked with more or less confidence for a life to come. The tombs of the ancient Egyptians testify to the established belief in a future state of blessedness, or misery. It was not simply a speculation of the priesthood, but a fixed persuasion of the people. In every burial scroll and every mummy-case, there is a picture of the balance of justice in which the soul is weighed against the image of truth in the presence of Osiris, the lord of the underworld. The ancient literature of India and China, attest on every page the prevalence of similar faith in the soul's survival. In Greece, Socrates expressed in death, 'the common hope of good men, that they had an inheritance beyond the present life. Before Germany was Christianized the faith in the soul's immortality was widely diffused over barbaric Europe. In modern ages the irrepressible instinct of survival, practically triumphs, in every country over the opposition of scientific materialism. No stress of physiological evidence on the structure, and development of the brain, on the relation of the human brain to that of animals, on the dependence of thought on cerebral machinery, avails completely to silence the 'oracle of God' within the heart, which tells us that

"it is appointed unto men once to die, and after this the judgement." He acknowledges that no valid argument can be brought against the above, "if taken for what it is worth," but he says, survival does not necessarily carry with it, *eternal survival*. The soul may "change its form and then die."

We do not enter into any such speculations. We go from the *lesser* light to the greater, and there seek solution of the problem. But we do not carry with us the inferences arising from the hypothesis of Evolution.

We will neither go *beyond* the evidence nor depreciate it, but that evidence shall not be Science, but Revelation. Moreover, we shall give "the upper room" not to Philosophy but to Moral Intuitions, and in interpreting Holy Scripture, shall give them place and precedence which justly belongs to them, as "the voice of God within the heart." I have before quoted Mr. White's objection to the idea of man's natural immortality as injurious to the Creator, and making him partake of a quality claimed in Scripture for God alone.

Although this objection is not identical with that urged against man's natural immortality from Philosophy, it is *kindred* to it, and may here be refuted. God alone it is true has inherent, or *unimparted* immortality, but it may not necessarily derogate from God's honour, to suppose that He does *impart* it to his creatures. So in fact Mr. White does suppose that He imparts it to *saved* souls but to them only, and by faith in Christ. Why may it necessarily detract from God's glory to suppose that the race were endowed with such a quality at creation, and that such a quality is not taken away by Adam's fall, any more than to suppose that God gives it to some at a later period, and by which they are elevated to the position which he considered injurious to the Deity to be expressed by a creature at a *period anterior*?

He will say, "Christ is magnified as the giver, and also consequences are obviated which we consider injurious to the Deity, as inconsistent with His character." Still the objection urged against natural immortality, remains valid against Mr. White's Theology, as the result is the same though at a later period.

We do not hold *inherent* immortality, but a *God given* immortality at creation. Mr. White holds the same, but only to the elect, at the time of believing. Man is no more exalted in one case than the other; it is the *time* alone that enters into the consideration.

Moreover, our Lord asserts that the saints "cannot die any more," and so are equal to the Angels. We will suppose that here our Lord refers to the Holy Angels. Yet they may have been endowed at creation with Natural Immortality, and the question remains of them as of man was it *character* or *nature of being* that the fallen Angels lost by sin? We believe, the latter, and we are fortified in that belief by the fact that man is by the Prophet David said to be, (as lord of the animals) made "a little lower than the Angels."

This undoubtedly must refer to his *nature*

and *destiny*, both; and also it must include *the race*: man generally considered as a class of God's creatures. It is equally evident that it is *first* intended of the race of mankind, and it only applies to the *Messiah* as one of that race, a man whom God has determined *ultimately* and *fully* to subject this world unto, as a reward for His vicarious obedience. So we understand "All power is given to me (Jesus of Nazareth) in heaven and in earth."

Now, if this is true of man generically, that he was *made*, and is *now*, or *was then* calculated by David, as a little lower than the Angels, (for were it not so David would not so speak of a glory departed) how does this apply to the doctrine under consideration, man's natural mortality, or immortality?

If man is naturally mortal (as a sinner) with respect both to his *soul*, and to his *body*, so that unless he believes in Christ he will necessarily and naturally *perish for ever* or cease to be, he surely must not be, only "a little" lower than the Angels, but *incomparably* below them both with respect to his *ontological* as well as his *moral* nature.

It could not indeed apply to his *moral quality* or *character*, for as a sinner, he must indeed be *very far* below the Holy Angels; it must therefore refer to his *antological qualities* and *characteristics*, as an intelligent being: With respect to his *mind*, (although Evolutionists say that it is of the same nature as of animals) which in its *nature*, as also its combination with *moral faculties*, mark him as like them, created for an *unlimited* or *endless* life.

He is therefore a little lower than the Angels in *this*, that his *capacity* of knowledge, and hence of the *enjoyment* of God is less than theirs.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

II.—CONFIRMATION.

§ 6 Continued. *Opinions of leading Non-conformists on the rite of Confirmation.* 3. *Congregationalists.* (1) *English.* MILTON. "Confirmation, or imposition of hands, was, it is true, administered by Christ; not, however, as a sacrament, but as a form of blessing, according to a common Jewish custom, derived probably from patriarchal times, when fathers were accustomed to lay their hands on their children in blessing them, and magistrates on those whom they appointed their successors, as Moses on Joshua. In the case of those baptized, imposition of hands conferred, not indeed saving grace, but miraculous powers, and the extraordinary gifts of the Spirit. Hence, although the Church rejects this ceremony as a sacrament, she retains it with great propriety and advantage as a symbol of blessing." BAXTER. "For the first of the propositions I think it may suffice: 1. That imposition of hands was used in Scripture. 2. And that it hath been since of ordinary use in the Universal Church, in this very case; so that no other original can be found but Apostolical; yea,

we have exceeding probable evidence, that the use of it was never interrupted from the days of the Apostles down to the Reformation. 3. Nor is it laid aside in many of the Reformed Churches. So that you will find that as it is easy to prove lawful, so it is more likely to be a divine institution necessary, necessitate præcepti, thus to be unlawful." (2) *American*. DR. COLMAN. "The confession of the name of Christ, is after all very lame, and will be so, till the disciples which Christ ordained be restored; and the rite of confirmation be recovered to its full use and solemnity. The reason why the one has dwindled into a useless name is because the other is lost. There is a discipline which our Saviour has instituted which should be to his Church for ever a sacred and inviolable order. . . . It is not enough that you have been baptized and had a Christian education, and have given your attendance on the public worship of Christ from your infancy, but you are to say you stand to your baptism, take that vow upon you, and confirm and ratify all that was done by your parents in the solemn duty of devoting you to God. 4. *Baptists* (1) *English*. ARMINIANS. "It is the duty of all such, who are believers baptized, to draw nigh unto God, in submission to that principle of Christ's doctrine, to wit, prayer and laying on of hands, that they may receive the promise of the Holy Spirit, whereby they may mortify the deeds of the body, and live in all things avowedly to their professed intentions and desires, even to the honor of him who hath called them out of darkness into his marvellous light." (2) *American*. SEVENTH DAY. "Concerning imposition of hands, we believe, that it was the practice of the Apostles and the Primitive Church, to lay hands upon the newly baptized believers, and it should be perpetuated in the Church. We therefore practise it." PHILADELPHIA ASSOCIATION. "We believe that laying on of hands with prayer upon baptized believers as such, is an ordinance of Christ, and ought to be submitted to by all such persons as are admitted to partake of the Lord's Supper, and that the end of this ordinance is not the extraordinary gifts of the Spirit, but for the further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen and comfort them in Christ Jesus." 5. *Methodist*. WESLEY. "In every parish where I have been called yet, I have observed the Rubrics with scrupulous exactness, not for wrath, but for conscience sake. And this as far as belongs to an unbaptized minister, or to a private member of the Church, I do now. I will just mention a few of them, and leave you to consider which of us has observed, or does observe them most. . . . (9) Wherever the Bishop shall give notice for children to be brought unto him for confirmation, the curate of every parish shall either bring or send in writing, with his hand subscribed thereto the names of all such persons within his parish as he shall think fit to be presented to the Bishop." ADAM CLARKE. "It was at this time" [A. D. 1782] "that the Bishop of Bristol held a confirmation in the Collegiate

Church. I had never been confirmed, and as I had a high respect for all the rites and ceremonies of the Church, I wished to embrace this opportunity to get the blessing of that amiable and apostolic looking prelate Dr. Lewis Bagot. I asked permission: several of the preacher's sons went with me, and I felt much satisfaction in this ordinance; to me it was very solemn, and the whole was well conducted. Mr. S. who was a Presbyterian, pitied my being so long held in the old ways of the letter. I have lived nearly forty years since, and upon this point my sentiments are unchanged." It should be here observed that I do not include Mr. Wesley among the foregoing as an actual Nonconformist, but as the founder of a number of societies, which after his death became Nonconformist.

§7. *Testimonies with regard to confirmation from writers of the primitive Church.* The references to the universal practice of confirmation in the first ages of the Church are so numerous that a moderate collection of quotations on the subject would fill a good sized volume. I shall content myself with a few extracts from some of the principal writers of the first four centuries; and in order to render them as clear as possible shall arrange them under the following heads: 1. The mode of confirmation. 2. The minister of the rite. 3. Its origin, and 4. The effects produced by it.

1. *The mode of confirmation.* TERTULLIAN. "After this, when we have issued from the font, we are thoroughly anointed with a blessed unction, a practice derived from the old discipline, wherein, on entering the priesthood, men were wont to be anointed with oil from a horn ever since Aaron was anointed by Moses. . . . In the next place the hand is laid upon us, invoking and inviting the Holy Spirit through the words of benediction." CYPRIAN. "Which now too is done among us, so that they who are baptized in the Church are brought to the prelates of the Church, and by our prayers, and by the imposition of our hands obtain the Holy Spirit and are perfected through the Lord's seal." APOSTOLICAL CONSTITUTIONS. "And after this, that he has baptized him in the name of the Father and of the Son and of the Holy Ghost, he shall anoint him with ointment, and shall add as follows: O Lord God, who are without generation, &c. Let him say these and the like things; for this is the efficacy of the laying on of hands on every one; for unless there be such a recital made by a pious priest over every one of these, the candidate for baptism does only descend into the water as do the Jews, and he only puts off the filth of the body, not the filth of the soul. After this, let him stand up, and pray that prayer which the Lord hath taught us." JEROME, A.D. 374. "I do not deny that this is the custom of the churches, that to those, who at a distance in the smaller towns, have been baptized by presbyters and deacons, the Bishop goes round that he may lay hands upon them with invocations of the Holy Spirit. AUGUSTINE, A.D. 396. "Now the Holy Spirit is given by the imposition of hands, no temporal or visible miracles attest-

ing it, as it was formerly given for the commendation of the new faith, and the enlarging the borders of the Church. For who now expects that they on whom hands were laid for the reception of the Holy Spirit should suddenly speak with tongues." 2. *The minister of the rite.* FIRMIAN, A.D. 250. "All power and grace are established in the church where the elders preside, who possess the power both of baptizing, and of imposition of hands, and of ordaining." CORNELIUS, A.D. 250. "Nor was he" [Novatus] "sealed in confirmation by the Bishop. But as he did not obtain this, how could he obtain the Holy Spirit." ANONYMOUS among treatises of Cyprian. "If thou admittest this, and believest it to be saving, and dost not gainsay the opinion of all the faithful, thou must needs confess this, that even as this principle proceeds to be more largely discussed, that other also can be more broadly established, that is, that by the imposition of hands alone of the Bishop—because baptism in the name of our Lord Jesus Christ has gone before it—may the Holy Spirit also be given to another man, who repents and believes." APOSTOLICAL CONSTITUTIONS. "If he that calls one of the laity Raka, or fool, shall not be unpunished as doing injury to the name of Christ, how dare any one speak against his Bishop, by whom the Lord gave the Holy Spirit among you upon the laying on of his hands." JEROME. "If you ask in this place, why a person baptized in the Church does not receive the Holy Spirit, unless through the hands of the Bishop, which we assert is given in baptism? Learn that this observation descends from that authority with which after the Ascension the Holy Spirit descended upon the Apostles."

(To be continued.)

"OUR PARISH."

WE call the attention of our readers and correspondents to a series of papers begun in a recent issue, entitled "Our parish and what come of it"—St. Stephen's, Montreal. They promise to be of an interesting character. We are satisfied that contributions of a similar character might be published in reference to many other parishes in the Dominion. Many details of the early history of the Church, which are of general interest, might in this way be preserved, which otherwise would soon be irrecoverably lost.

ERRATUM.—In our last issue, page 192, third column, fifth line from the bottom, read "George Barlee, Esq., son of the late Rev. W. Barlee, sometime Rector, &c."

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

BY AN OLD PARISHIONER.

(Continued.)

Thirty years ago, Canon Ellegood having finished his University course, was appointed to the office of Deacon, and attached to the Parish Church of Montreal as a Junior Assistant Minister. He was necessarily brought a good deal into contact with the inhabitants of the Griffintown section of the Parish. This work interested him, until at length Dean Bethune found it convenient, while retaining Mr. Ellegood on the staff of the

Parochial clergy, to assign to him the duty which Dr. Falloon had relinquished. This was done, and thus the scene of the new clergyman's work, and the source of his pay were somewhat far apart.

But it soon became apparent that the plan was imperfect and unsatisfactory, for the Griffintown district claimed the whole time of a clergyman. Our parson communicated with Dean Bethune on the subject, when the latter soon fell in with the views of the former. Whereupon Mr. Ellegood was preferred to the vacant "starving."

An exact Church district, the equivalent of a Parish, was set apart for him to work in, which was poor enough to excite all his compassion, and large enough to tax all his strength. Moreover, the time was one of sore trial and indescribable suffering, which tested and brought out the fine qualities of the Anglican clergy of Montreal, who were alike conspicuous for their courage, their fidelity and their zeal. For it was a time never to be forgotten, of ship fever and cholera when Griffintown, especially, seemed to be the charnel house and necropolis of the Province, as thousands of poor immigrant people, who had barely escaped the Irish famine, but who had survived the Atlantic voyage, landed only to die and to be buried there. Thus was our young parson brought face to face with the most trying duties, and they were aggravated by the fact that the locality had been chosen by authority as the best suited for the erection of hospital sheds and the establishment of a Quarantine ground for the reception of such immigrants as intended to settle at or go beyond Montreal. The duty of meeting and dealing with such misery as was to be found within these sheds and grounds, was a hard one to discharge; but was carried out with singular faithfulness by the Anglican clergy. The names of Dean Bethune, Dr. Adamson and Mr. Ellegood were commonly mentioned together; but as the plague stricken locality formed a part of the parish of the last named clergyman, the survivors of that wretched period eventually fell, more or less, under his pastoral care. Every one admires true manliness, no matter whether it lodges under a red coat or a black one, and there can be little doubt that the remembrance of the calm way in which Mr. Ellegood discharged his sacred duties in those harassing times eventually proved very helpful to him, as it increased his influence, especially with the poor, and with those who had lost relatives or friends by death. Such persons, at all events, generally show but scant respect to a faith that does not work by love, and in whose coronet no good works have space to shine. The poor, the distressed, the bereaved, the afflicted, very naturally talked about our parson and his way of dealing with them, and it is probable that their notes of praise spread beyond the particular circle in which they were expressed, for it so happened that an interest was awakened in the Church and locality which had not to the same extent existed before. Some persons by no act of their own found themselves, so to speak, to be the inhabitants of a new Parish, and being influenced by the parochial habit they had acquired in the old country easily excused themselves for drifting from the place where they had worshipped to the newly erected church of St. Anns. The new incumbent, moreover, had the character, which he still retains, of being a visiting parson, for he seems to be aware that personal intercourse helps the religious habit. When the vacant place on Sunday is noted, and on Monday a kind enquiry is made, people in general would like to give an honest reason for their absence, and not to make excuses with a stammering tongue. Thus were people gradually drawn towards the new Church, and notwithstanding the difficulties occasioned by distance and darkness, for street lamps were few and far between, the congregation, not only very sensibly increased in number, but it was composed of all sorts and conditions of people, who seemed generally to be possessed of an excellent spirit towards their Church, and of a chivalrous one towards their parson. The way, the truth, and the life had been beautified with the garlands of charity that never die, while the whisper of consolation was breathed by one who had suffered with, as well as for his parishioners. One person, a very typical Englishman, went to St. Anns because, among other reasons, he had been accustomed in the old country to worship among poor folk. He was a very interesting person in

his way and would have been liked for his prejudices if he had not been admired for the more sterling qualities that go towards the making of an honest man. Mr. Isaacson was a native of Suffolk, and was known to most of the visitors to Montreal, as the owner and keeper of "DOLLY'S CHOP HOUSE." At the time referred to, I should think he was full seventy years of age, but tall and well favoured. He persistently, in summer and in winter wore the old fashioned English dress; drabbreeches and cotton or worsted stockings; and was the only man I ever met with in this country who subscribed for the *John Bull* newspaper. This eccentricity and straight forwardness were familiar to all, but his charities, unlike his chops, were known but to few. The former, however, were as delicately administered as the latter were daintily cooked, and I am quite sure that it was not until that true hearted Englishman had passed away, that many a one discovered, in the loss of a great many special comforts, the generous though hidden spring from whence those comforts had flowed. It is not, however, to extol the virtues of a worthy man that I have introduced the name of Mr. Isaacson, but rather to note a matter of personal "ritual" which he observed, and which could not have been of modern origin. It is nearly thirty years since, and Mr. Isaacson was then about seventy years of age, so that the period between his birth and the present time covers nearly a century. Besides being advanced in life Mr. Isaacson's hair was white and thin, and as a precaution against cold he not unfrequently wore a black silk skull cap. When the offertory sentences were being read, Mr. Isaacson always stood up, and when he placed his offering in the plate he used reverently to raise his cap, nor did he sit down again until the alms dish was taken by the clergyman and placed on the altar. As he was the only person in the congregation who observed what is now regarded as a matter of decency and order, the subject was dismissed as one of "Dolly's peculiarities." However, at one of the vestry meetings I took the liberty of asking him his reason for doing as he did. His answer was promptly given, he said, "it was always done at Beccles" where he was born and bred. "Our parson taught us," he continued, "that we were then making an offering to Almighty God, and that we should do it as reverently as we knew how. He recommended us to stand, and I have no doubt his reason for so doing was a right one. I have always done as I was taught, and mean to do as long as God gives me strength." This anecdote not only shows in what way Mr. Isaacson had learnt and how he understood the catechism, but it illustrates the truth of Mr. Gladstone's remark that the ritual observed in different parts of England is not, and has not been, by any means the same. The lesson of the worthy chop house keeper should moderate some opinions, qualify a good many assertions, and suggest the propriety of treating an act of reverence in some other way than by the argument of a sneer or in the language of contempt. Another lesson from the annals of our parish may usefully be mentioned in this place, for it illustrates the value of having an appointed order of Divine service: After the passing of the Rebellion Losses Bill in 1849, and the untoward events that followed in those riotous times, His Excellency Lord Elgin became exceedingly unpopular with a certain part of the population of Montreal, especially the part which had lashed itself into a state of fury on a subject whose merits need not be discussed in this place. The congregation of St. Anne's Church included many irascible people who sympathised with the lawless class of that period. Not knowing in what other way to exhibit their feeling they appointed a deputation of the members of the church to wait on the parson to request that he would cease to use the prayer appointed to be said for His Excellency the Governor General. Mr. Ellegood enquired why he should discontinue to pray for His Excellency. The mouthpiece of the deputation said because His Excellency had behaved badly, for he had not stood by the loyal party, and generally had fallen into grave errors and worse. Our parson answered, "Then so much the more is it our duty to pray for him, for we are specially enjoined to ask God to give those that are in error the light of His truth." "Besides," he added, "it is

a part of the duty laid on me to pray for all that are in authority. The duty is laid down, as a soldier would say, in his marching orders, and I am sure, as good Churchmen, you would not wish me to disobey my orders." After a pause, the deputation said, "Well, sir, perhaps you are right as to your conduct, but you will excuse us if we don't say Amen." And they didn't. They were a loudly responsive congregation, and their silence on the conclusion of that prayer was as ludicrous as it was wrong.

That cause of excitement passed away. Time, the healer and the soother fulfilled his usual office, for men do not keep their anger forever. The congregation increased, the church revenue improved. The interest on the debt was met without difficulty, and a surplus, though a small one, remained to go towards the Incumbent's stipend. There was visible growth everywhere, and so with characteristic cheerfulness, our parson went on heartily with his work, albeit a new and severe trial awaited him and his parishioners, on which neither had reckoned, but which both were to experience in the course of the then ensuing year.

But this and other matters must form the subject of future chapters.

(To be continued.)

BOOK NOTICE.

THE CHURCH CATECHISM (in Japanese).—We have just received this remarkable little pamphlet from Colonel Shaw. His son, as most of our readers know, is missionary in Japan. He has translated the Church Catechism into Japanese; and some time ago we received several communications from him which we were glad to publish. We should have been pleased if we could have given our readers some more definite information about the progress of the Church in that country—more wonderful as it is than China. But the fact that the *DOMINION CHURCHMAN* circulates in Japan, as well as in other parts of the world, and that the Japanese authorities are very jealous of any outside interference with their religion, renders it necessary that great care should be taken in regard to the communications sent out from that country. This is, we believe, the reason why the Rev. Mr. Shaw's communications have contained less news of Church progress there than they otherwise would have done.

The translation of the Catechism into Japanese has, we presume, been admirably well done; although our acquaintance with the language is of the least imaginable quantity. The Chinese characters occurring here and there afford us the only clue to any possible meaning. The Japanese are such go-a-head kind of people that they have outstripped all their neighbours.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

REPORT OF THE LORD BISHOP'S TRIENNIAL VISIT TO THE PARISH OF ST. GEORGE, PARRSBORO, CO. CUMBERLAND.—As the "DOMINION CHURCHMAN," is now the acknowledge channel of communication between the members of the Church in this and the neighbouring dioceses, I avail myself of the earliest opportunity of forwarding a brief report of our Venerable Bishop's late visit to this Parish. On the afternoon of Tuesday 9th inst., his Lordship arrived by I. C. R. at Athol Station where a conveyance awaited to take him to Parrsboro. On account of the state of the roads from the general break up which takes place mostly about this season, his journey was almost impracticable—he arrived, however, at the Rector's "own hired house" about 7.30 p.m., apparently not the least fatigued. On the following (Wednesday) morning at 10 a.m. Divine Service commenced. As on this day of the week regular services throughout the solemn season of Lent have been held in the Parish Church, the appointment of the day was quite opportune, and no doubt tended in great measure to augment the number of worshippers who thronged the Church on this occasion. After the conclusion of the morning service by the Rector, and the preliminaries usual on such

occasions having been gone through, his Lordship first addressed the congregation with regard to the general state of the parish rendered so unfortunate by the palpable spoliation of the property bequeathed to it for the support of the Church. After having alluded to the injury and injustice inflicted upon your correspondent by the parties who have illegally held and are still holding possession of the Rectory, together with the grounds attached thereto for past three years free of rent, His Lordship proceeded, in his usual eloquent and fervid manner, to address the candidates for the "Apostolic rite of laying on of hands." As there was much uncertainty with regard to the time of His Lordship's visit it was impossible in such an extensive parish to notify and duly prepare all the candidates who would, under more favorable circumstances, have been desired to present themselves on that day. In less than three weeks from His Lordship's notification 25 persons voluntarily tendered their names—5 of whom, however, it is much to be regretted, after travelling a distance of some 20 miles, failed to reach the Parish Church in time to participate in His Lordship's official ministrations. The result of His Lordship's visit has been highly satisfactory both to Pastor and people. The heart of the former has been strengthened and supported in the midst of difficulties which more than ordinarily fall to the lot of Incumbents, and the people in general seemed both to desire and to partake of the blessing of Him who has promised to hear the devout prayers of his Church. His Lordship was pleased to express his approval to Miss Brine, the Organist, of the music rendered by the choir; the hymn commencing "The Cross is on our brow," being sung with much spirit as it should be. Immediately after the service His Lordship took his departure for Amherst by private conveyance, much to the disappointment of many who entertained the hope of hearing another of his eloquent discourses in the evening.

LOUISBURG.—The Rev. H. Wellesley Atwater, thankfully acknowledges the receipt of the following sums, in aid of the new church at Louisburg, in answer to his appeal. Rev. J. Abbot, Halifax, \$1.00; Rev. R. Morrison, Chaplain H. M. F., Halifax, \$1.00; Dr. Avery, Halifax, \$1.00; Hugh Hartshorne, Esq., Halifax, \$1.00; T. Poole, Esq., Cornwall, Ont., \$2.00; Anonymous, Toronto, \$1; Senator Kaulbach, \$2.00; Rev. R. Simonds, N.B. \$1.00.

HALIFAX.—The Church of England Institute, has had its library increased by a present of volumes from the Lord Bishop.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MONCTON.—Six hundred dollars were recently subscribed at a meeting to complete the interior of St. George's Church. The work is being vigorously prosecuted, and the church when completed will be one of the most attractive in the Diocese. The congregation hope also to furnish the tower and spire this spring.

The Lord Bishop of the Diocese sails for England in May, and will attend the Pan-Anglican Synod. There is a pressing need of more clergy. By the setting apart of new missions, the separation of the parishes Sackville and Dorchester, the death of the rector of Kingsclear, and from other causes, several parishes and missions are now vacant, among them, Sachville, Dorchester, Kingsclear, St. David with St. Patrick, and Stanley. A travelling missionary is wanted for the county of Albert. Report says that two other parishes will be vacant at Easter. And many of the clergy are overburdened with the number of their churches and mission stations. Several missions need dividing to save the breaking down of clergymen.

The appointment of the rector is vested in the parishioners, and all the places we have named can, with the help of the Church Society, provide a reasonable support.

NEW CASTLE.—The indefatigable Rector, Rev. H. H. Barber, who has a parish containing only 2,000 square miles, has recently built a neat and tasteful school house at New Castle. The first

lecture within its walls was delivered by the Rev. Edwyn S. W. Pentreath, Rector of Moncton, on "Our Homes and how to Brighten Them," on March 27th. Over eighteen dollars were realized towards the reduction of the debt on the building. New Castle is a stronghold of Presbyterianism, but the Church is growing slowly, yet surely. At Chatham, five miles distant, the Rector, Rev. David Forsyth, has also built a handsome school house. Though still a bachelor, Mr. Forsyth rejoices in the completion of by far the handsomest and most commodious rectory in the Diocese. It was a pleasure for us to inspect it, and see the evidences of good taste and practical knowledge displayed in the interior arrangements. It would rejoice the Rector still more, if he could see his way clear to reconstruct the old church, especially the interior; or better still, build a new one.

ST. JOHN.—The last of the course of Lenten lectures, given in St. Paul's church, on the different offices in the Book of Common Prayer, was delivered by the Rev. Canon DeVeber on "The order for the Burial of the Dead." This office, said the rev. gentleman, is particularly suitable for attention and thought during this holy season of Lent, and even more so on the Friday which the Church of England regards as the weekly commemoration of Our Lord's death.

The lecturer carefully explained the whole office stating that three classes of persons were excluded from having this service said for them, namely those who die unbaptized, the excommunicated, and self-murderers. The church had often been called uncharitable because she refused to bury the first-class, but when a man dies who does not belong to the Masonic body, do his friends turn round and assail that society because it refuses to bury one who all his life has not seen fit to join them? The church and the churchyard were the proper places for the services to be held, not the house, which would not hold all the friends and neighbours; and how painful was it to see a crowd of attendants and others gossiping outside the door! After stating how the lesson was the most noble of funeral sermons, beside which all human words seemed weak indeed, the lecturer commented on the fact that it used to be the custom for the priest to throw the earth upon the coffin, or at least one of the near friends of the deceased. Here, again, we may learn a lesson from the Masonic and similar bodies, who do not allow the grave digger to do this work. The lecture, which was listened to with great attention, was a careful exposition of the most beautiful service of the Church of England.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending April 20th, 1878.

WIDOWS AND ORPHANS' FUND.—October Collection. York Township, Christ Church \$12.00; Scarborough (additional) Christ's 50 cents, St. Paul's, \$1.75, St. Jude's, \$1.25. For the Widows and Orphans of two deceased Clergymen.—St. Paul's, Toronto, \$6.05. Annual Subscription.—Rev. T. W. Paterson, \$5.00; Rev. J. M. Ballard \$5.00.

DIVINITY STUDENTS' FUND.—April Collection.—Toronto, St. George's \$25.32; St. Thomas's \$2.00; Markham, St. Philip's, \$1.48, Grace Church, \$6.10; St. Thomas's, Shanty Bay, \$8.00; Carleton \$1.00; Scarborough, Christ's \$3.00, St. Paul's \$4.27, St. Jude's \$1.58.

MISSION FUND.—Parochial Collections.—Holy Trinity, Toronto, additional \$5.00; Etobicoke \$117.75; (Cavan) St. Thomas's \$61.80; Christ Church \$64.15, St. John's \$51.50, Holy Trinity \$23.60, Fallis Line Congregation \$9.25.

ALGOMA FUND.—St. George's, Toronto \$54.44.

OSHAWA.—A very interesting series of services was held here in St. George's Church during the past week. The attendance was excellent, and steadily increased, beginning at 100 and running up to fully 150. On Monday, Rev. T. W. Paterson, of Christ Church Yorkville, preached; on Tuesday, Rev. S. W. Young, of the Church of the Ascension; on Wednesday Rev. R. Greene, of St. James Cathedral; on Thursday evening and good Friday morning the Incumbent, Rev. J. W. Rolph; and on Friday evening Rev. E. W. Beavan, of

Whitby. On Saturday morning the Ante-Communion office was said but without any sermon. There were good congregations on Easter-day, and the usually large number of 60 communicants. An unfortunate accident has happened to our bell. For some few weeks it has been noticed that its tone was not so clear as usual, and that it was rapidly becoming worse. The cause was a crack, which it was suggested should be cut out. But while still under discussion, the difficulty culminated on Sunday afternoon, by the bell completely giving out. The crack it seems, had suddenly extended to the top, and the bell refused to omit any sound worthy of the name. The matter will no doubt be considered by the vestry and it is to be hoped that the improvement will not be allowed to end there, but extend to the church also.

OSHAWA.—At the Easter Vestry meeting held on Monday evening the 22nd inst., the following gentlemen were elected Churchwardens. Appointed by the Incumbent, F. W. Glen; elected by the Vestry, Dr. C. E. Martin. At the meeting after the Vestry the following delegates were elected to the Synod, J. Carmichael, John Cowan, Matthew Western. There was a large attendance, and the meeting passed off with entire unanimity.

TORONTO.—St. James'.—On Easter Day the annual service in behalf of St. George's Society was held. The Rev. Mr. Pearson preached an admirable sermon on Ps. 137, 5. The musical part of the service was as usual well rendered by Mr. Carter, who will probably not soon be equaled in that department. The congregation at this church do not appear to join heartily in the service; they seem to entertain the Romish notion that it is better to have their religion attended to for them, than to indulge too freely in themselves. The service ought to have been a choral one, as all English churches, with any pretension to a cathedral character, have. The position of the organ and choir make the musical arrangements too much of an operatic character. We hope, however, to see all these things altered for the better shortly.

UXBRIDGE.—St. Paul's Church.—During Lent there was divine service in this church on Wednesday evenings, and every day in Holy week. These opportunities for meeting together for worship, were heartily entered into by a goodly number of the Parishioners. On Good Friday a solemn and well-attended morning service at St. Paul's was supplemented by afternoon worship, at the pretty little church at Greenbank, where fourteen persons remained to partake of the Holy Communion. On Easter Sunday, St. Paul's was crowded. The ordinary congregation showed a christian and cheerful courtesy in finding seats for all. Many pews intended to hold six persons, being made to receive eight. The services were very hearty, and more than fifty persons presented themselves at the Lord's Table. The Offertory, which was the result of Lenten self-denial, amounted to \$66.60.

EASTER VESTRIES.—The annual Vestry meetings were held on Easter Monday.

St. James'.—The Churchwardens appointed were: Messrs Clarke Gamble and J. K. Kerr. Musical Committee—The Dean, C. Gamble, J. K. Kerr, John Gillespie, George Harcourt, J. J. Vickers, Lieut. Col. Gzowski, Hon. W. Cayley, Dr. Wilson, D. Hodgins, and Jas. Graham. Delegates—Dr. Wilson, Dr. Hodgins, C. Gamble. Auditors—H. Mortimer, Jas. Graham. Sidesmen—Dr. Wilson, Geo. Gillespie, A. T. Todd, Geo. Harcourt, Dr. Geo. Wright, Frederick Wyld, James Graham, Charles Scadding, W. R. Brock, Charles Hooper, Edward Cooper, Dr. Hodgins, J. E. Drinkwater, James Berwick.

The following letter from Mr. Carter, the organist, was handed in and read, after which the resolution given beneath it was moved and adopted:

"To the Very Rev. the Dean, the Churchwardens and Vestry of St. James', Toronto:

"Gentlemen,—Having received a notice from the Vestry Clerk, stating the authorities of St. James' were of opinion "that a change in the choir was absolutely necessary," and "at the end

of the quarter commencing April 1st, my services as organist would no longer be required," and believing the reasons alleged for that action to be unjust both to the choir and myself, I desire to bring the following facts to the notice of the Vestry of St. James:—The arrangement placing the management of the choir in my hands, provided,—(1.) That I should receive the sum of \$1,000 per annum and take upon myself the whole responsibility of the choir. (2.) That the engagement of the voices should devolve entirely upon me. (3.) That the committee should not interfere in any way, the only condition being "that the musical portion of our services be conducted with efficiency by a full choir of at least fifty voices."

"I objected—(1.) That there was no possibility of carrying out the proposition successfully, because, as existing arrangements had not been terminated, it was impossible to make new ones. (2.) No position had been provided to enable me to control the choir. (3.) There was no proper supply of music. This was partially supplied by a grant of fifty dollars. I also stated that I must rely upon that generous support and consideration which would be necessary to make any effort of mine satisfactory. The only condition which depended upon me has been fairly performed. I have a full and effective choir of over fifty voices in general attendance. Many additional voices were being trained, but for want of a position which would enable me to control them, the effort to secure them had to be abandoned. The stipulations on the part of the Committee have not been fulfilled. The sum of \$1,000 per annum has not been paid to me. The manner in which the proposition was forced upon me prevented the possibility of the engagement of the voices devolving entirely upon me, and only an insufficient supply of music was provided. The many efforts I have made during the past year to improve the music of the Church have been paralyzed from want of sympathy, co-operation, and encouragement.

"I have only so long held my position, with all its discouragements, for the love which I bear to our Church and its services. The miserable pittance of four hundred dollars a year attached to the office as a salary, could never have induced me to do so. Under these circumstances I cannot feel that any blame is attachable to me, and having been refused an opportunity of meeting the Committee appointed by the Vestry to co-operate with me, even to make explanations, I appeal to the Vestry to take such action as it may deem fitting in the matter, and to remove the stigma it has been sought to fasten upon me, that I have not fulfilled the conditions I undertook. I have the honour to be, faithfully yours, JOHN CARTER."

Moved by Hon. W. Cayley, seconded by Hon. Chief Justice Hagarty, "The vestry of St. James', as representing the congregation, desires to express its deep regret that they are about to lose the services of an old and valued servant, their organist, who has faithfully discharged the duties of his post for a period of twenty years. As the engagement of an organist is a matter entirely within the jurisdiction of the churchwardens, the vestry does not deem that the duty devolves upon them to enquire into the circumstances which has led to the loss of Mr. Carter's services." Carried.

Church of the Ascension.—The Rev. S. W. Young, M. A., in the chair. The Hon. Jas. Patton, Q. C., was nominated by the Rector as warden, but to the great regret of the meeting that gentleman felt obliged to decline owing to the pressure of his private business. The rector then nominated Mr. Chas. Magrath, and Mr. Kivas Tully was elected: Sidesmen—Messrs. Bickerstaff, Biggar, Boomer, Boswell, Bryce, Delamere, Piper, Strathy, Robertson, Winans, Young, Fahey, Duffy, Godson, Fitzsimmons, Hastings and Langton. Mr. W. Fahey was re-elected vestry clerk; and Messrs. Robertson and Biggar, auditors. Messrs. Strathy and Robertson were appointed trustees of the building fund. The account showed receipts amounting to nearly \$4,000, and a balance in hand of \$75. The Building Committee reported that about \$34,000 had passed through their hands. Messrs. S. Smith, Chas. Magrath, and Thos. Delamere, were elected delegates.

Trinity.—Rev. Alexander Sanson in the chair. Messrs. William Gooderham, sen., and Dr. Cameron were appointed churchwardens; Messrs. William Gooderham, sen., T. W. Rawlinson, and

Frederick Lemaitre Grasset, delegates. The meeting adjourned until the 6th of May, when the financial statement will be presented.

Grace Church.—Rev. Mr. Sheraton in the chair. Messrs. W. H. Howland and J. Berwick were elected churchwardens, and the Hon. Edw. Blake, F. A. Ball and Joseph Bickerstaff delegates to the Diocesan Synod. Mr. J. B. Fleming, vestry clerk. The meeting was adjourned till May 6th, for receiving the auditor's report.

St. Matthias.—Rev. R. Harrison presided. The following gentlemen were appointed churchwardens:—Mr. Thos. Baily, and Mr. Wm. Peacock, sen.; Messrs. P. Beverley, R. Radcliffe and W. Peacock, jun., delegates. The retiring churchwardens presented a satisfactory financial statement. The following were elected sidesmen:—Messrs. Maybee, Pritchard, Hicks and Dickson. Mr. Timms retired from the office of choir-master, owing to ill-health, and the office was assumed *pro tem* by the incumbent. Messrs. Peacock, sen., and Telfer consented to act respectively as organist and sexton for the ensuing year.

St. Peter's.—Rev. S. G. Boddy in the chair. The incumbent appointed Capt. Douglas, church warden, and Mr. J. Herbert Mason was elected. Messrs. A. G. Lee and H. P. Dwight, sidesmen. The following were elected delegates:—Messrs. Boyd, Conger and Coate. On the suggestion of the incumbent, an advisory board or committee, consisting of six members, was appointed to assist the churchwardens in their work during the ensuing year. Votes of thanks were tendered to Mr. Atkinson, organist, and the ladies and gentlemen composing the choir; to Messrs. Thorne and Coate, the retiring churchwardens, and also to Mr. Smith, the Superintendent of the Sunday School.

St. Thomas.—Rev. J. H. McCollum in the chair. The financial statement was read, and gave satisfaction. The following were appointed churchwardens:—Mr. Robert Wells and Mr. Fussell. Delegates—Messrs. Marcellus Crombie, John Canavan, and M. M. Matthews, Esq.

St. John's.—Wardens—Mr. C. W. Postlethwaite and Mr. S. Shaw. The following gentlemen were appointed sidesmen:—Dr. Spragge, Capt. McMaster, Messrs. G. L. Garden, T. G. Bright, W. Moffatt, H. Dixon, T. Kerr, and D'Arcy Boulton. Delegates to the Synod:—Messrs. S. Shaw, J. Maughan, and T. C. Bright.

St. Stephen's.—Churchwardens—Mr. Oliver, Mr. Pepler; sidesmen—E. Coleman, Dr. Machell, Jas. Pepler, jr., C. H. Coate, John Aird, S. J. Barwick; delegates, F. W. Coate, F. J. Vankoughnet, M. Shephard.

St. Philip's.—Rev. Geo. H. Moxon, presided. The following were appointed churchwardens—Mr. C. S. Gzowski, jr., Mr. James Browne. Sidesmen—Messrs. E. W. Windeat, Frank Roberts, G. D. Dawson, and Herbert Crocker. Delegates to the Synod—Col. Robert Denison, Col. C. S. Gzowski, and Mr. C. M. Evans. Auditors—Messrs. Porter and Windeat.

St. George's.—The Rev. J. D. Cayley occupied the chair. Mr. E. M. Chadwick was appointed churchwarden, and Mr. Elmes Henderson was elected. Messrs. Wm. Gamble, S. W. Farrell, H. W. M. Murray were elected delegates.

Holy Trinity.—Rev. Mr. Darling, in the chair. Churchwardens—Messrs. R. H. Bethune, and E. F. Oates. Delegates—Messrs. W. T. O'Reilly, W. Ince, and S. G. Wood.

St. Luke's.—The Rev. J. Langtry occupied the chair. Messrs. James Broom and Clarkson Jones were appointed churchwardens. Delegates—Messrs. Clarkson Jones, John Hague, and W. Plummer. The total receipts for the past year were announced to be \$3,229.61; balance on hand, \$50.36.

St. Paul's.—Delegates: Bernard Haldan, Geo. Boyd, Robert Sewell. Churchwardens: Henry Draper, W. Evans.

All Saints.—Rev. A. H. Baldwin in the chair. The receipts were announced to be \$5,168 19, and the expenditure \$5,013 41, leaving a balance of \$164.78. Churchwardens: Messrs. C. H. Green, C. Unwin. Sidesmen—Messrs. J. Alley, E. Cox, S. Trees, T. Moberley, C. Fuller, and R. Gooderham. Messrs. G. R. Howard and Marling were appointed auditors. A committee consisting of Messrs. A. McL. Howard, G. R. Howard, R. Gooderham, Moberly, Trees, A. Marling, Joseph, and Cox, was appointed with a view of assisting

the Churchwardens in making collections in aid of the building fund and other expenses of the church. Delegates—Messrs. Howard, Whitney and Fuller.

St. Stephens.—The amount raised was \$2,620. Churchwardens—Messrs. J. D. Oliver, Jas. Pepler, Senr. Sidesmen—Messrs. E. Coleman, Jas. Pepler, Junr., C. B. Coate, John Aird, L. J. Barwick, Dr. Machell. Delegates—Messrs. S. J. Vankoughnet, F. W. Coate, and Maxfield Shephard.

Church of the Redeemer.—Church Wardens—J. Harris, E. Burch. Delegates—A. H. Campbell, R. J. Dunbar, J. L. Bronsdon.

St. Bartholomew.—Churchwardens—Robt. Davis, Thomas Allen.

Christ Church.—Churchwardens—Dr. Larratt W. Smith, Joseph Jaques. Delegates—Philip Armstrong, Thos. Elzie, W. Shreiber.

NIAGARA.

(FROM OUR OWN CORRESPONDENT)

During Holy Week there were daily services in St. George's Church, Guelph. On Monday there were three adult baptisms. On Good Friday there were large congregations and the music was very beautiful and appropriate. "The Story of the Cross" was sung with much sweetness, to Redhead's arrangement. In the evening Canon Dixon gave the last of his series of lectures on the Burial Service, the subject was "Recognition in a future State." It was very appropriate to the feeling of sorrow that pervades the congregation, from which three members had been taken by death during Holy Week. One, Miss Brock, a young lady much beloved by all, and a devoted Churchwoman. Mr. James Webster, Registrar of the County, a gentleman whose genial disposition made him a universal favourite, and Mr. Hall, father of Mr. Watson Hall, Master in Chancery. On Good Friday there were two funerals and one on Saturday. On Easter morning, there was an early celebration of the Holy Communion at which 71 were present, and at the mid-day service there were 137, making 208, the largest number that ever received this sacrament on one day in St. George's Church. The congregations both morning and evening were very great, and the singing, chanting, &c., were rendered admirably by a very strong choir, Miss Geddes officiating at the organ with her usual brilliancy of execution. In the evening the St. George's Society attended Church, and Canon Dixon gave an appropriate sermon. The Church was crowded to its utmost capacity.

SALTFLEET & BINBROOK.—His Lordship the Bishop of Niagara held a confirmation on Tuesday 16th inst., in the Church of the Redeemer, Stoney Creek, when fifteen candidates were presented by Rev. C. E. Whitcombe, and received the "laying on of hands."

HURON.

(FROM OUR OWN CORRESPONDENT.)

LENTEN SERVICES.—The observances of the Church Services of Holy week, have been in the city much the same as in preceding years. The congregations at morning and evening service have not been very large, though they have been pretty good, and the evening services have been well attended, especially at St. Paul's, the oldest and principal church. On Friday the congregations were larger than usual. The services held during Holy Week in St. Paul's, were as follows: Service every morning at 11 o'clock. Sermon almost always by Rev. Canon Innes: subject; The history of Christ during the week preceding his Passion. Evening services, 7:30 o'clock, Monday, Rev. Evans Davis, A. M., Tuesday, Rev. H. W. Halpin, M. A.; Wednesday, Rev. Mr. De Lom; Thursday, Rev. J. Richardson, A. M.; Good Friday, morning service, Rev. Dr. Lew; Evening Service, Rev. Canon Innes. No service on Saturday.

CHRIST CHURCH.—Memorial Window.—This church has very little to attract the attention of the wayfarer, either in the style of architecture or the site selected. It is in the extreme south of the city, near to Wellington Bridge, and having no handsome church grounds around it. But

having once entered within the sacred edifice, you feel you are within a church. The neat chancel, the handsome communion table and the dim religious light, from lanceolate frosted windows, always harmonize with the feelings of a churchman on entering the sacred edifice. A beautiful memorial window, to the memory of the late Captain Knatchbull Hugessen, of Her Majesty's troops, was placed in the south east of this church on Wednesday, the 17th inst. The window is a very handsome one; it is nine feet six inches in height, and in width two feet. At the top are the letters I. H. S. in gold with ruby ground, richly ornamented on each side. Immediately below, is another medallion with two swords crossed, from which is suspended a soldier's belt with the representation of two medals (awarded to deceased for services in the Crimea) attached to it. Immediately below the window is a stone tablet, with pillars on either side, bearing the following inscription in gold: R. A. Knatchbull Hugessen, late captain in Her Majesty's 57th, Regiment, died August 29th, 1875, aged years. How many a memorial in perishable glass or stone tell in a few simple words a story of valour and loyalty of a son of the Island Empire. How often in the traveller's footsteps in every part of the habitable globe he meets such unexpected memorials of the fallen hero!

DEPARTURE.—On Thursday, April 18, many of the members of St. Paul's, with some from the other churches, met at the G. W. R. Station to bid a long farewell to the Rev. Mr. Gemley who, with Mrs. Gemley and Miss Gemley, were leaving for New York to take their passage for England on the 20th instant. Mr. Gemley has been a great favourite with the congregation of St. Pauls, to whom he has been assistant minister for two years. On Sunday, the last of Lent, he preached his farewell sermon to a large congregation, taking his text from the Epistle of St. Jude, 24th and 25th verses, "Now, unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour be glory, and majesty, dominion, and power, both now and forever. Amen." His sermon was worthy of the occasion, the parting of one who had for sometime laboured for the true welfare of the people whom he addressed. He referred but incidentally to the vexed question of "Perseverance in Grace." He spoke but little of the parting, but after the sermon he read an affectionate and touching address, expressing gratitude for the universal kindness manifested to Mrs. Gemley and himself.

AN EASTER CAROL.

BY W. E. COOPER, M.A., TRINITY COLLEGE SCHOOL, PORT HOPE.

The Roman soldier, all night long, his weary watch had kept;
A watch beside the sealed tomb of one who now had slept
For two whole nights "How vain, how useless, thus to watch," he cried;
"Did ever man more surely die than he we watch has died?"
"And think those foolish Jews the grave, once closed, can open,
"And give its tenant back again to joyous life and hope?"
"Did not the good, unerring spear drink deeply of his blood?
"Did not his life-blood issue forth with it in crimsoned flood?"
"And yet, they say, strange lights were seen, strange sounds were heard around;
"Why grew the sun so dark, and why so madly heaved the ground?
"What meant our brave centurion, too? He seems still yet in dread!
"What if—it cannot be—the grave should give up its dead!"
Thus thought the Roman soldier as the long night hours wore on,
And now the time appointed for the watch had almost gone;

The first faint grey of dawning morn was reddening in the sky,
When, lo! a bright and dazzling form went speeding swiftly by.

His face was as the lightning, and his raiment white as snow;
He glanced upon the watchers, and they bowed their faces low;
Onward to the tomb he went, and rolled away the stone;
And when the soldiers looked again—lo! He was there alone!

Then fled they to the city, ere the morning sun rose high;
And soon the tidings that the Nazarene has risen, fly
Throughout the Jewish Sanhedrim, who saw their work undone;
And fear and hate glowed fiercely in the face of every one.

And then they bribe the soldiers, shivering even yet with dread;
Say ye, "His friends have stolen his body, he surely still is dead;
"A few short moments sleep our long and careful watch has foiled,
"For when we woke again we saw his grave had been despoiled."

But glorious are the tidings which God's word to us has given!
Jesus Christ is risen to-day, the Son of God from Heaven!
He died for us, He rose again, He triumphed over death,
Then sing we Hallelujah! ever, while he lends us breath!

Hallelujah! Praise our Lord as long as we have breath!
The Son of Man, the Lord of Life, the Conqueror of Death!
Hallelujah! Praise our Lord, the Son of God from Heaven,
He liveth now for evermore; and, Death, thy chains are riven!

Correspondence.

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

THE ORGANIST AT ST. JAMES' CATHEDRAL.

SIR,—My opinion is that the cause of the trouble in St. James' Choir lies more in the Music Committee than in Mr. Carter. Eighteen years ago I was a member of that choir, there were two full choral services on St. George's Day. The anthem on both occasions was "God is our hope" (Greene). The Hallelujah Chorus was sung after the sermon, and there were three other anthems during the offertory. I well remember attending seven practices within a week at the time, one of these was at Mr. Carter's house before breakfast; there was no difficulty in getting singers then. On Sundays there was an anthem every afternoon and evening, and sometimes in the morning. The canticles were generally sung to services. If there was a Musical Committee, I never heard of it. My experience is that if you want good choirs, you must keep them busy. But who could keep a choir at work with such a miserable programme as I saw on the doors in February? There might be an excuse for using the same chant for Magnificat four Sundays in succession in the back woods. But why do so in Toronto? Again, is it not a disgrace that the only portions of Scripture allowed to be sung are the Venite, Benedictus, Magnificat and Nunc Dimittis? It is any wonder that the infidels get the advantage when professing Christians make so little of the Bible? I think the remedy for the existing evil would be to restore to Mr. Carter the selection of the music. There should be an anthem at each service. The canticles should be sung to services, and the

Psalms should be chanted. The next improvement would be to employ a competent clergyman to intone the service, as this would secure the best kind of congregational singing. I think the organ should be in the chancel. A surpliced choir is a matter of opinion. It has this disadvantage that it shuts out the female singers.

A COUNTRY ORGANIST.

REGISTERS.

DEAR SIR,—Allow me through your columns to call the attention of my clerical brethren to a few points, concerning the demands made by the Civil authorities on us in reference to keeping a register, of the "Actes" (so written) "of Baptism, Marriages, and Burials" performed by us. 1st. I would ask, has the State any power, or rather right, to compel us to keep a register at all on its behalf? And if so should it not provide us remuneration? Some of us know that it takes up much of our time, and at the end of the year in addition we are to "classify" and "index" the contents of that register. This, to those who keep no "Vestry clerk," and that will take in all of us, except perhaps the Cathedral clergy, is no small task. And now in addition to this we are asked, or rather ordered, to fill up a schedule of "Vital Statistics." 2nd. In filling up the "Register" forms are provided. In these (drawn up without reference to our usages) we have it implied (i.e., in that of Marriage) that a license must be obtained, for no mention or allowance is made as to "Banns" having been proclaimed. In not the "little finger" growing here? The State has usurped the functions of our Episcopate in issuing licenses and now so draws up the "forms" that no other recourse should be open to us than to take its licenses. Its license to put on one side our own Church laws!! Is this right? How long are we going to sit quiet under it? Why do we not agitate this matter in Synod or in the "press"? It may seem a small matter to some, but, I ask, is it a small matter to allow our ecclesiastical freedom to be interfered with by the State in anything? Has it a right to issue licenses? Has it a right to order us to do this or that, and in such and such a form under pain of a heavy penalty? Let us take this matter up as a body—let us make the legislature understand that we have "rights" that must not be interfered with, and that it has bounds over which it must not step.

THE MISSION FUND.

SIR,—Your paper has had considerable space devoted to "The Mission Fund," and it has been well occupied. Allow me to throw out a thought or two. Endowment is not to be desired, so much as personal and constant devotedness. Endowments check personal effort; we want it drawn out, not only in giving, but in working. Those who are best endowed for home, do not, as a general rule, give most in proportion for those abroad. One thing, as much wanted as Mission Funds, is, Local Sustentation; at least, to the extent that other religious denominations exercise it. Your Kingston correspondent a few weeks ago advanced some very disparaging views, and, worse still, supported them by facts. The same sad state exists outside of Kingston. What we want is, for those who say that they are Churchmen, to give as much, and work as much for the Church, at home, as those who say that they are something else, give, and work for that something else to which they belong. Then, two things; we shall need less "Mission Fund" for our present field, and we shall have a greater spirit of practical devotedness, fostered, and exercised. Your correspondent P.H.I. cannot, I am sure, expect that the poor, ill-paid Missionary can approve his plan "for the present distress." I have all that I can do "to make two ends meet" in a little more than \$600 a year; and I feel very much like the poor unfortunate Irishman, who was offered the hope of better times, and replied, "Plase yer honer, and its immadiate relafe that I want."

A MISSIONARY.

THE "WIDE DIFFERENCE" AGAIN.

DEAR SIR,—A correspondent this week points out, what he terms, "A Wide Difference" between

the delegates to Presbyterian Synods, and, those to Diocesan Synods. All that he said is correct; but he might have said more. A comparison, in another point, will shew the different amount of interest that they take in the religious bodies to which they respectively belong. A Presbyterian Elder has constantly work to do in the regular duties of his office. A "Lay Delegate" has none, and oftentimes does nothing, beyond his annual presence at Synod. The "Elder" has to attend his ordinary and special meetings of presbytery. The "Lay Delegate" has none to attend. The "elder" is a member of the congregation whose "session" sends him; but in a large number of cases our parishes do not afford communicants who can "make it convenient to attend." The "elder," when he goes to Synod, calculates upon remaining till its close, oftentimes more than a week. The Lay Delegate very generally finds that a day, or at most two, is "all that he can give." I opine that the "assistance" in the deliberations, given by the man who makes the sacrifice of personal convenience, and is constantly engaged in the work, is likely to be much more valuable, than that of the man whose conduct shews a far less degree of interest. We have Lay-Delegates; would to God that they were always sent from their deep interest in the Church of Christ, and that, when sent, they were known in every instance more from their devotion to God and his work, than, "the pomps and vanities of this wicked world," and, that they understood more of the simplicity that is in Christ, than of the tricks and schemes of political wire pullers.

ON-LOOKER.

SINCLAIR'S CATECHISM.

SIR,—I am a poor man with little education. Five years ago, though a Churchman, I knew very little about the church. My clergyman gave me a *Sinclair's Catechism*, and I have studied it carefully with the help of the Holy Bible. I am now able to understand the sermons that I hear and feel that I can answer the question "Why I am a Churchman"; and can give a reason of the hope that is in me when I am asked.

Yours truly, JOHN McEVROY.

Woodburn, 22nd April, 1878.

THE APOSTOLIC CHURCH—WHICH IS IT?

In letter I. of Rev. Thos. G. Porter's reply to Professor Withrow's pamphlet under above title, I find following statement referring to the clergy of the Church of England.

"Paid as many of them are by the State, they look rather to the State" &c., &c.

This leaves the impression that the State pays clergy of the Church of England other than those employed in Government institutions such as the Army, Reformatories, &c., &c. I believe I am right in the broad assertion, that the Church receives *nothing* from the State—except the legal protection, afforded by its establishment—in England.

[It is an historical fact that *all* the Endowment of the Church of England were voluntarily—including even titles. All the State has ever had to do with Church Endowments in England has been—1st, at different times to seize considerable portions of them; 2nd, to allow the Church to make a limited use of the rest; and 3rd, to threaten to appropriate the whole.—E.D.]

THE WARDEN OF ST. AUGUSTINE'S.

SIR,—Will you kindly permit me the use of your paper to convey to men of St. Augustine's in the several dioceses of Canada the affectionate greeting of the good Warden who is now about to retire from the position he has filled so well for upwards of a quarter of a century. In his late letter to me he writes:—

"May I, in this letter, as I did on a former occasion, consider you as the representative of those who, together with you, signed and sent me that touching and gratifying address, dated September 15th? I have just been reading it again, and renew my gratitude to God and to each of you. This letter is but a second instalment of my expression of thanks to you. But I have thought that the present was a suitable time for sending it to you, because now my future is shap-

ing itself out (or rather I would say is by the good providence of God shaped out) more definitely than it has been hitherto. For the convenience of the electors—and I may add with no unwillingness on my part—I hold office as Warden till after Midsummer, my present purpose being to make my act of resignation on July 1st., and to date it from August 1st. Meanwhile the Archbishop has most kindly, and with a most kind letter, provided me with a pleasant country living, on which to retire, the Vicarage of West Tarring, close by Worthing, a historical parish and beautiful neighbourhood, population 800, remarkably fine Church and other interesting associations. But nothing will ever sever me in thought and affection from the dear old Students. This, as I said, is the second instalment of my thanks, which I hope you may find it convenient to pass on to each of the brethren. I contemplate, if spared, addressing a few last words to old Students just before my resignation, and sending them to each in a printed form."

Your affectionate grateful friend,
HENRY BAILEY.

To Rev. C. P. Emery, and others.

THE EASTER VESTRIES.

We have been requested to publish the following letter which appeared in the *Globe* of the 19th instant.

SIR,—Your correspondent "An Anglican Layman" in your issue of the 10th instant seems to be singularly misinformed in reference to the late Synod called for the election of a coadjutor bishop. If he had read the canon to which he refers he would have seen that it was framed to meet the case of a bishop elected to fill a "vacant see" or a "new see," and does not apply to a coadjutor bishop at all. Indeed, his lordship the bishop pointed out in his address, and afterwards told us the position was sustained by high legal authority, that there was nothing in the canon to prevent a coadjutor bishop holding his preferment. So that there was no truth in the argument that the Synod was not free to elect whom it would—an argument which was repeated *ad nauseam* the first evening of the Synod and openly contradicted the next morning on the first ballot by their bringing out no less than six candidates, one of whom at least, we know would at once have accepted the position if it had been the wish of the Synod to elect him.

This fact alone proves beyond a doubt that the opposition to the election so much desired by a large majority of both clergy and laity was purely factious and a mere repetition of the obstructive policy which has always been pursued by the small clique of irreconcilables who have caused so much division and mischief in the diocese.

Again, your correspondent speaks in a most remarkable manner, if we consider the facts of the case, about clerical interference. These facts are that the laity declared by a majority of 43 to 30 that the election of a coadjutor was desirable and necessary, and by a majority of 45 to 31 intimated their wish as to who that coadjutor should be. And here it was, indeed, that we had clerical interference in the shape of a contemptible trick on the part of seven of the 15 obstructive clergy who had taken part in all the proceedings before and regularly voted. But now, finding that the majority of the laity were against them, these seven clergymen abstained from voting, thus thwarting the wishes of the Synod by making it necessary to have a two-thirds majority to elect.

This was clerical interference with a vengeance to defeat the clearly expressed wish not only of a large majority of the laity, but of the whole Synod! But such tactics must in the end defeat their object; for they cannot fail to convince all of the utter unscrupulousness of those who pull the wires for the now notorious Church Association, an Association which, with the fairest promises of doing what is right, really conspires in the interest of a few disaffected ones to deprive the laity of their just rights.

We of the Canadian laity have had restored to us privileges which for very many centuries the laity have not enjoyed, and we have constitutional Synods for the government of the Church. By these means errors and abuses if they exist can be in a constitutional manner overcome and corrected, if we will only show ourselves worthy of the trust reposed in us by fairly and honourably exer-

cising the privileges we possess. Let us not allow ourselves to be forced into a false position of antagonism to our pastors, whose interests and ours are identical if we only seek the good of the whole Church. We want no extraneous organizations of men irresponsible to the Synod and the Church, nor can any good come of encouraging them. The present well-known Church Association affords a proof of this; for it started with the avowed object of putting down Ritualism; but it has done nothing of the kind, nor indeed even attempted to do it. On the other hand, it has flooded the country with the most pernicious parts of each new work on the subject, thus advertising them gratuitously, and instilling their errors into the minds of thousands who but for the publications of the Association would never have heard of them. And it has now in the discreditable manner above described, defeated the election as coadjutor of a moderate and sound churchman, who has always opposed Ritualism, and who, had he been elected, would no doubt very soon, with the blessing of God, have restored confidence throughout the diocese. The greater part of this letter was written several days ago, and all idea of its publication abandoned when it was observed that the subject was dropped in your columns. But seeing in to-day's paper a letter making the same mistake as your former correspondent made, I venture to forward you this correction.

LAYMAN.

Toronto, April 18th, 1878.

"MISSIONS" IN CANADA.

DEAR SIR,—Will you again allow me to use your valuable paper in order to inform the clergy that I have just received another letter from Rev. Canon How, dated Cannes, 30th ult., informing me that his last hope of aiding us has broken down, through the refusal of Rev. George Jelf, whose letter he enclosed. Mr. How, after expressing his own estimate of Mr. Jelf's qualifications, suggests that I should write direct to him and press him to reconsider his decision. In reply I have said that I will act upon his suggestion in two weeks from this date, in order that I may afford time for Mr. How to secure a favourable consideration of my representations, by bringing his own influence and that of his friends in whose judgement Mr. Jelf may have confidence to bear upon the reasons which have determined his refusal—evidently given after hesitation and unwillingly. Thanking you for your courtesy,

I am, dear sir, yours faithfully,

CHAS. HAMILTON.

Quebec, 17th April, 1878.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXXV.—EXTINGUISHED.

One breathing form the less in this world, one spirit the more in another! So it was when the Countess of Craigavon ceased to live, and so it will be when we shift the mortal and put on immortality. This life was over for her, and what of the next? Who shall say? God is Judge, His blessed Son, Saviour. But the transition of each soul from one state of existence to another leaves a strange solemnity behind. We grope in the night for some beacon to point whither it has gone and ransack the day of memories of what it did, said, and believed when in the body. It is then that faith in the atonement of our Lord and Saviour Jesus Christ is most precious; then that we realise that without Him hope fails.

None knew what were the Earl of Craigavon's feelings when he returned alone to his castle, for he spoke little, and never named the wife from whom he had parted; but all speculated upon them, and passed impartial judgment on her he had lost. The speculations were doubtful, and judgment negative. Some said he was softened, others hardened. But concerning his wife all agreed; and what they said was true. The countess had neither done much good nor much harm during her existence. The rich knew little of her, the poor nothing. She had lived, apparently, to dress and embroider, to drive and sleep. She had never striven to improve husband or children, and

never contradicted them. She had been equally passive to her dependents, receiving but not giving service; being neither overbearing nor grateful. She had lived and died like the graceful lobelia, diffusing neither poison nor sweet. Still people said that had her surroundings been different she had been different. This might have been true, still it behoves every individual to do his best in the situation in which he is placed, and so to influence others for good. Perhaps the countess had done her best, none could say; but she was gone to her account, and her fellow-sinners judged her kindly.

Not so the earl. He still remained below, and was severely judged, because, having life still preserved, he did not amend. His resolution concerning the Pennants, the Vicarage, and his affairs generally, seemed unchanged, and when he spoke to Mr. Tudor, he gave him no assurance concerning the stewardship. He meant to hold the reins of his power as tightly as ever, in spite of his bereavement.

It was understood that Lord Penruddock reached London too late to see his mother alive, and that Lady Mona and her husband were either in Scotland or abroad when the event took place. The earl left his establishment in town, intending, he condescended to tell Mr. Tudor, to rejoin his son there when the winter session began. The countess was buried in London; and the gossips were quite ready to say that this was owing to the expense which bringing her remains to Craighavon would have entailed. They were also grieved to miss the pageant of a lordly funeral.

The equinoctial gales came on, and the earl was as busy as ever with his wrecks. He had sent scouts all through his manorial sands, to watch the wreckers, to find out where false lights were placed, to see that he had his proper tithes of his oysters and other fish, and to bring the spoil to the castle. He was resolved he said, and thought to make his son the richest instead of one of the poorest noblemen in the principality.

While thus engaged he did not forget the true light on the Esgair, nor his meeting with Caradoc and Daisy. Indeed he had more time to think of what he called his wrongs now that wife and daughter were far away.

One afternoon, when the wind was rising to a gale, he rode to Aran Tower, put up his horse, and, having scanned the horizon through his telescopes, ordered Evan to come with him. It was nearly five o'clock when they took a mountain path that led away from tower and castle, in the direction of the Esgair. As the earl did not say whither he was going, Evan did not suspect, but limped along by his lordship's side, answering questions and trembling for what the next might be.

"What are they doing at Monad? Is Davy Jones dead?" asked the earl.

"No, my lord, he is well again; Dr. Pennant was curing him," replied Evan.

"What are they doing at Brynhafod? Where going?"

"They are preparing to leave, my lord. The doctor has taken a house in Penruddock, and people say they are all to be stopping there while they are looking for another farm. Mr. David Pennant is a most by the head."

"What will they do with their stock?"

"All the farmers in the country are willing to take care of stock and crop till they're settled, my lord. People are saying they've offered to take the family in too, but nobody is knowing."

"What has become of that schoolmaster, Ap Adam?"

"He is taking turn at the Witch now, my lord. Nanno the Mermaid, Monad tavern *bach*, was seeing him on a broomstick the other night down there by the Esgair."

"What do you mean by 'taking turn'?"

Evan's voice sank to a whisper, as he glanced round.

"They are saying, my lord, that he do dress as a man one week, and stop a Brynhafod; and that he do turn witch, and ride his broomstick up to Ceder-y-Witch the next, when he is lighting the witch's fire."

"We are about to put a stop to his diversions. Show me the shortest path to Cader-y-Witch."

"There's no path, my lord. 'Tis all tangle-wood and rock."

"You must make a path, for we are going there."

Evan stood aghast, looking at the earl. They had reached the point of the hill which dominated the Esgair, and could just see the back of the great rock known to them as the Witch's Chair.

"I have been so near as I was able, my lord," said trembling Evan. "I was watching down there among the fuzz-bushes, when I did see Miss Daisy and the doctor."

"Lead the way to that spot," commanded the earl. They scrambled down the mountain side, now holding by a stone, now by a twig, and sending goats, sheep, and rabbits scampering, until they reached Evan's hiding-place among the gorse. This was, as we have already seen, at the entrance to the Esgair, or ridge of rock, and, indeed, partly hid it from view.

"Now, precede me to the Cedar," said the earl.

"The Cedar, my lord! The chair where the witch do sit when she do light her fire, your lordship! I 'ouldn't be going there for a million o' money!" shrieked Evan, beginning to tremble from head to foot.

"You will go there with me," continued the resolute earl.

"I'm willing to mind the wrecks, and even the drowned men, for your lordship, I'm taking care of the chests and barrels as the sea throws us as if they were my own, I'm sacrificing my life and my time and my very soul, as Michael Pennant is saying, but I can't be facing the witches and fairies—upon my very deed I can't my lord—and I—"

Evan was about to add "I won't," terror giving him courage, when he met the earl's eyes for a moment, and paused.

"Go, if you intend to keep your place," said his lordship. "Where I can go, you may. Your risk is mine."

"My lame leg couldn't stand it, my lord. If your lordship's prepared for another world, I'm not. Think of his lordship your son, and don't be risking of your precious life, and of mine, as is precious to me. Harken how the witch is raising the wind, and how dark it is getting, to hinder us."

The wind was, indeed, rising to a hurricane, and the darkness was creeping on.

"Idiot! superstitious fool! coward!" cried the earl, suddenly forcing his way through a furze bush, while Evan fell on his knees.

His lordship had resolved to go alone. He fixed his eyes on the topmost point of the Witch's Chair, and having surmounted the barrier of furze, with many an adverse prick from that bristling enemy, he proceeded along the ridge. He found it less dangerous at first than he had imagined. Such wild stories had been circulated concerning it, not only as regards the supernatural, but the actual impassableness of the rock, that no one ventured to approach it save the trio from Brynhafod; and he had supposed it really impracticable until he had discovered that Daisy scaled it. As he made his way, however, projecting pieces of rock and slippery places sadly impeded it, and nothing but the energy of hatred and avarice could have induced him to pursue it. But he was thinking not only of himself, but his son. He had resolved to find out this secret, in the interest of Lord Penruddock, and, as he put it, the world at large, for was it not for the benefit of mankind to unmask pretended witchcraft? he asked. And were the wreckers further down the coast to possess the spoil that should be his? The Lord of Craighavon, like many another, could so far deceive himself as to transform his vices into virtues. As he neared the chair, the top of the ridge was so narrow and pointed that he was compelled to crawl along on hands and knees, clinging to the stones and lichens that he met with. However, he triumphed at last, and was at the back of the Cader. He stood a while, to take breath, behind this curious stronghold of Nature. He asked himself whether the fire would be alight on the other side, and what he should see there? He neither believed in witch nor fairy, yet, in spite of his indomitable will, he trembled slightly as he stole cautiously round the huge back of the chair, and peeped at the front. There was Caradoc's beacon, blazing in mid-air beneath its protecting canopy of stone. The young man had been before him, and lighted it. The astonished earl went cautiously to the front, and began to examine the simple structure. His

brow darkened, and his hands clenched as he did so. "Only this!" he muttered, as he walked round and round the huge lantern, now looking at one fastening, now another, then seeking to open it, and peer within. But the clasp had been subtly made, and he failed to unclose it. Here, then, was the witch's fire without the witch; here the light that had puzzled and terrified the wise and ignorant. He had expected to be there early enough to meet the kindler, the only saw the contrivance. The thought was forced upon him that a lighthouse on that spot would benefit sailors for generations to come; but, alas! he crushed it down with the reflection that this was how he had been deprived of his manorial rights. He looked from the beacon to the sea. There was a ship struggling with the wind not far from the quicksands, and there were other vessels on the horizon, dimly visible in the lurid autumnal twilight. The sea was beginning to storm the base of the Esgair, urged on by the riotous equinoctial gales. The earl again turned to the beacon, and began to handle its stays. Those who had fixed them had done so in faith, laying their foundations in the rock, and trusting in God to keep them sure. The earl did not think of this, when, with a resolution that would have made him a hero in a righteous cause, he managed to unfasten the supports, and to leave the lantern swaying in the wind. Did he wish to extinguish the light? As the wind rose higher and higher he began to feel his footing insecure, and had to hold by these very supports, still rooted in the Cader. With great difficulty and personal risk he succeeded in taking down the lantern. He knew that he was safe from observation of man, and gave no thought to the Omniscient Eye that watching him.

"She shall neither marry nor defraud him!" he muttered, thinking of Daisy and his son.

He rested the beacon on the rock, for it was heavy, and holding it firmly with one hand, while he grasped the iron stay with the other, surveyed the darkening storm-bound coast. The ship was certainly weathering the gale, and getting off the quicksands. Letting go the beacon, he gave it a mighty kick, and sent it headlong into the waves below.

CHAPTER XXXVI.—THE CANNWYLL CORFF

What Evan said concerning the plans of the Brynhafod family was true. While he and the earl were discussing them, Daisy was on her way from the town of Penruddock, where Caradoc had actually taken a small house, to serve as shelter while his father continued obstinate and undecided concerning his future abode. Daisy was a capital horsewoman, and accustomed to ride alone. She was equally fearless by night as by day, and nothing delighted her more than a scamper over the mountain-side in a high wind. Caradoc had promised to come and meet her when he had seen a patient or so, and lighted his beacon, so she felt doubly secure as the evening advanced.

She had been over the new house with a view to furnishing it, and as she rode briskly homewards by the hilly road that separated Penruddock from the hamlet of Craighavon—a distance of six miles—she thought over the impending changes, as the evening came on, heedless of approaching darkness. She had done her best to show a cheerful face at home, but when alone her spirits sometimes sank. Nothing depressed her so much as the dread of separation from Caradoc, who seemed resolved not to relinquish certainty for uncertainty, at least so he put it. The Master, also, had announced his determination no longer to be a burden to his friends, telling Daisy, secretly that he should remain about the coast, to watch the beacon and the wreckers. She little imagined, as she pondered these matters, what had even then happened to her beloved light.

When she reached the point at the top of the hill, where Caradoc had promised to meet her, she reined in her horse, and waited a while. Beneath her lay far-stretched into the sea, on the left, the castle; on the right, the Esgair, and midway, the tower above the Aran frowned over both. Mountain paths led from all these to the rutty road she had reached, and her eyes pierced the gathering obscurity to follow the one from the Esgair, in the hope of seeing Caradoc ascend it. But he did not appear. Had he been at hand he must have

seen her, for her own figure and that of her horse stood out in well-defined shadow upon the mountain.

"He has missed me, and we must brave the wind alone," she said, patting her horse as she turned his head to the left.

The horse knew his way, and descended the hill in safety until they reached a cross-road that led on the left to the castle, on the right to the farm. It was dark, but the sure-footed and sagacious beast feared night as little as his mistress. He had taken the way to the farm, when Daisy, glancing down the other road, thought she saw a light moving towards it from the direction of the cliffs.

"It is the *canwyll corff*. I will meet it!" she cried, and turned the somewhat unwilling animal the other way.

Riding as quickly as she could down the castle road, she reached a gate that led to the downs. It was open, and she urged her horse through it. What with the darkness and wind they had both much difficulty in taking up and maintaining a position beneath the hedge that flanked the gate. She saw the light she believed she had often seen before making towards her, and it must be confessed that, in spite of her courage, she trembled.

"Carad says it is only a jack-o'-lantern. If it was supernatural the horse would shake, all animals do when the fairies come," she murmured, patting hers.

The light came steadily on.

"It must be visible from the sea to all ships that have not passed the Esgair," she thought; "but lure them to destruction, and probably it may be why am I frightened when it is only a vapour? I wonder the wind doesn't put it out." As it drew nearer, and nearer, her horse pricked his ears, and neighed.

"Thou art not terrified, at least, Pen, or thou wouldst not neigh!" she added, stroking him.

But the fitful fire wavered and retreated, as if startled by the sound. She was also startled, for she fancied she perceived some large dark body retreated with it. After a while, however, it advanced again, and as it approached, she was convinced that some object, either corporeal or ghostly accompanied it. She stroked her horse, and whispered to him to be quiet. He knew her well, and understood her, for she made of him a friend and intelligent companion by kind treatment and gentle management. Every one who likes may make a confidential friend of horse or dog. Pen stood still as a warrior's steed while Daisy had enough to do to keep her hat secure from the riotous wind, which had already loosened her long fair hair. Happily the gale kept off the rain, and she feared the wind as little as the wind feared her. So she and Pen stood their ground beneath the hedge which she knew to be thick and sheltering. On it came the *canwyll corff*, now pausing and seeming to flicker, now advancing unsteadily. As her sight accustomed to the gloom she became assured, that it was followed by a huge figure of some kind, and she trembled in spite of herself; but not so the horse, he pricked his ears and turned his head towards it.

"Softly, Pen! quietly, good horse!" whispered Daisy.

Although she was, as we have said, fearless, she was not quite free from the superstition of the country, and that of the corpse-candle as the precursor of death terrified her somewhat, in spite of Ap Adam's and Caradoc's arguments against it. Still she kept her seat bravely until the wander-light came nearly close to where she was; when she felt ready to fall from her horse from terror. She distinctly saw the figure of a man on horseback, and the candle or whatever it might be, appeared to be fastened to the horse's head. By some uncontrollable impulse Pen neighed again. A deep voice sounded, and the phantom horse seemed about to bear the terrible light away. But Daisy uttered a shrill cry, and arrested them. She had recognized the voice. For a moment the light fell on her, and a hand suddenly moved the lantern that contained this much-dreaded candle, and darkness succeeded. The horseman, whether phantom or substance, was about to pass Daisy and the gate, when she suddenly turned Pen round, and impeded the way. She recovered courage and voice sufficient to exclaim, authora-

tively, "Stop, you shall not pass till the light is put out!" She was conscious that it was a dark lantern, and only turned.

"Who are you who dare to stop the way? Let me pass," returned the voice, and the speaker urged his horse against Daisy's, hurtling both steed and rider, but not discomposing them.

"I sm the waif saved from the ship wrecked by means of your false light," she replied, boldly.

"I know you; you are the witch of the Esgair," cried the dark rider, again striving to push his way.

"And I know you, my lord; you are the earl of Craigavon," she replied, dauntlessly, holding the pass.

"Witch! sorceress! I will denounce you to the world!"

"Lordly wrecker, and cruel miser, God shall denounce you!"

Truth was revealed there in the darkness. The shipwrecked had discovered one of the lights so long employed to lure seafarers to their ocean grave, and the lord of the castle and the manor used it for his greed.

"Witch, let me pass!" growled the earl, after a pause.

"Not till you have extinguished the light," replied the brave girl.

"Your witch's fire is put out, and will never burn again," he retorted savagely. "Mine only lights me over the cliffs."

"True light and false, my lord. The beacon saves, the corpse-candle destroys. Beware lest it fortells evil for yourself. I am told that such a light was seen before the ship sank that bore my parents and me; they were drowned, I was, perhaps, saved to avenge them."

"Girl, you shall never marry my son!"

"Your son, my lord; I would not wed your son, even if I loved him. That is not the retribution prepared for you. Were he fairer than lilies and purer than refined gold I would not have him."

The passionate scorn of Daisy's voice must have told on the earl, for his, usually cool and hard, changed.

"Not have him! There is not a lady in the land who would not marry Lord Penruddock."

"May-be I am a lady born, and I would not, my lord. Let me fear sleep forever. And the beacon on the Esgair is not mine, but my brother Carad's, who has saved many lives as the false fires have lost. He is a man, and will face the world now that we know what the jack-o'-lantern is! A lantern after all! Put it out, my lord, and pass; or let me extinguish it."

While they had been talking the earl's horse had moved towards Daisy's, and their heads touched. Daisy leaned over her saddle, stretched out her arm towards the lantern, and, before the earl could prevent it, turned it round, and unfastened it. The light kindled her face for a moment as she bent towards it, then the wind instantly blew it out. The earl had a whip in his hand, which he raised with intent to strike her, but she reined back her horse almost into the hedge, and so avoided the blow.

"Pass on, my lord," she cried, waving the offending hand towards the gate.

"Curse you for a witch!" exclaimed he.

"And may God forgive you, not only for your curse, but for all your evil actions," she replied.

The earl remained a moment uncertain, muttering words which the wind carried off, and which did not reach Daisy. Remembering their encounter on the cliff, however, she thought it possible that he might dismount and obstruct her passage in turn, and she resolved accordingly. He was, indeed, preparing to dismount, although she could not see him for the darkness. She stooped over her horse, and whispered, "Now Pen, up the down, thou knowest the way!" and gave him the rein, just as the earl had one foot on the ground the other in his stirrup.

The wind was blowing a hurricane, but the horse breasted it at once, although it blew in his and his rider's face. He set off at a gallop, only slightly guided by Daisy, whose hat had fallen, and whose habit swelled in the gale. The discomfited earl glanced after them through the night, and re-mounted, resolved on bitter revenge. While the one trusted to equine sagacity on the wild mountain, midway of which stood the farm,

and the other in the rocky road leading to the promontory on which was seated the castle, signals of distress reached them from the sea, and each felt sure that some hapless ship must have struck upon the quicksands. The light on the Esgair was put out—the *canwyll corff* had succeeded it!

(To be continued.)

DO YOU ATTEND CHURCH REGULARLY? NO!

REASONS WHY: 1. *I go when it is convenient*—Is the great God of heaven and earth to await your convenience?

2. *I send my children*—If you did not you would be adding to your sin. You will not surely make that a boast before God. Will the piety of your children save you? A little example would do your children more good than a great deal of precept. How can you expect children to value privileges which their parents despise? Jesus Christ has promised his special presence. St. Matt. 18:20. A little obedience and doing for Jesus is better than unlimited talk about Him. Wilful neglect of God's house and ordinances, is a wilful neglect of God, and of Jesus Christ, and, as such, is a long step on the road to eternal loss. Humble, obedient use of God's ordinances, is humble obedience to God and Jesus Christ, and, as such, is a long step on the road to eternal happiness.

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It is more important to 'do our duty' on the Lord's day, than to gain 'a farm' in the week.

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To those who strive to be regular in their attendance upon the worship of the Sanctuary, "Be thou faithful unto the end."

To those who neglect the worship of the Sanctuary, Turn ye, turn ye, for why will ye die.

TRAINING CHILDREN.

Many parents make the serious mistake of not training their children early to regular habits. So fearful are they of being too stern and strict, that they err on the other side, and allow their children to take advantage of their very tenderness and affection.

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The training of the young is given into the hands of the parents with full power to direct and govern, and they have no right to allow their children such liberty and freedom from proper restraint as will render them disagreeable and unfit them for future usefulness.

They are too often weakly allowed to argue with their parents, and to discuss the justice of their commands. This does no good, but positive harm which the parent will discover as the child grows older and more difficult to manage; and when discord and wrangling have driven peace and happiness from the home.

Obedience should be prompt. Because father says so, or mother says so, should be sufficient reason. Parents who do not insist on this must not think it strange if in future their hearts are saddened by the irreverent and unfilial conduct of those who should have been a comfort and strength to their declining years.

DEATH.

On the Monday before Easter, Mary Alice, second daughter of George Ross, Esq., of Rosebank, New Ross, N. S., aged 16. "The damsel is not dead but sleepeth."

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

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F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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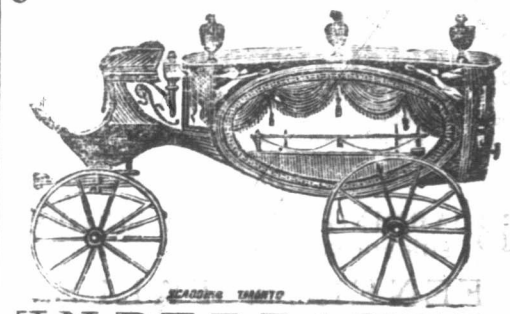
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